



NEWSLETTER
Association for Korean Studies
in Europe

No. 4
November
1980



THE ASSOCIATION FOR KOREAN STUDIES IN EUROPE
Ostasiatisches Seminar der Universität Zürich
Mühlegasse 21 8001 Zürich Switzerland

MEMBERS OF THE COUNCIL OF THE ASSOCIATION

President:

Dr Li Oeg
U.E.R. Langues et Civilisations
de l'Asie Orientale
Université de Paris VII
2 Place Jussieu
75005 Paris

Vice-President:

Prof. Dr B. Lewin
Abteilung für Ostasien-
wissenschaften
Ruhr-Universität Bochum
Postfach 2148
D 4630 Bochum

Secretary:

Prof. A. Fabre
Section de corfén de l'INALCO
Université de Paris III
2 rue de Lille
75007 Paris

Treasurer:

Dr M. Deuchler
Ostasiatisches Seminar der
Universität Zürich
Mühlegasse 21
8001 Zürich

Other members:

Prof. V. Anselmo
Istituto Universitario Orientale
Seminario di Studi Asiatici
Piazza San Giovanni Maggiore 30
80134 Napoli

Dr W. Sasse
Abteilung für Ostasien-
wissenschaften
Ruhr-Universität Bochum
Postfach 2148
D 4630 Bochum

Newsletter edited and published by:

Dr W.E. Skillend
School of Oriental and African Studies
Malet Street
London WC1E 7HP

Cover design by Mrs Sandra Mattielli

Produced with a grant from the Korean Traders Scholarship
Foundation, C.P.O. Box 174, Seoul, Korea

Printed in Great Britain by
Grainbourn Press Ltd.,
7 Cecil Court, London WC2N 4EZ

The Association for Korean Studies in Europe

ISSN 0141-1101

CONFERENCE 1980

This year's Conference, 8-12 April, was the first to be held in a truly European university city, Leiden, a centre of learning since 1575. Even our accommodation was impressively antique. On the other hand, Drs Walraven and his able assistants, Prof. Vos, Miss Tjoa and Mrs Lamers-Shin, with their organizational efficiency, showed us the twentieth century face of the university, and the mixture of atmospheres produced an excellent conference. Members were very kindly received by the Executive Board of the University, by the City and by the Ambassador of the Republic of Korea.

Over sixty members from eleven European countries, some temporarily in Europe from the Orient and the Americas, attended, seventeen of them reading papers. Summaries of the papers, as supplied by their authors, follow, in order of delivery. There was one session on publications, the details of which, since we were ourselves in the chair, have not been recorded.

On the final morning the Annual Membership Meeting was held. Prof. Dr F. Vos, President since the Association's foundation, was in the chair. Following precedent, he said, he would take it that the reports of the last Meeting and on the finances of the Association in the Newsletter would serve as minutes and financial report. He announced that the 1981 Conference would be held in Zürich (see page 12 for details), and that the 1982 Conference was scheduled to be organized in Copenhagen by members from the Scandinavian countries. Negotiations for conferences in future years were already underway, but the Council needed above all comments and suggestions from members on the organizing of conferences. He also drew members' attention to the request circulated by the Editor for contributions to the Newsletter, the vital link between members from Conference to Conference.

The President expressed his gratification at the large number of European countries represented at this Conference, and welcomed our colleagues from outside Europe. He thanked the speakers, chairmen and participants for their parts in this Conference, and congratulated the organizing committee on its work. He awarded prizes (which we cannot trust our notes as having recorded correctly) especially to Drs Walraven, whose enthusiasm, perseverance and well-timed action had been the foundation of the Conference's success. Whatever the chairman actually said, the membership showed its agreement vociferously. Thanks were also due to the University, to the Director of the National Museum of Ethnology, where this Meeting was being held, and where Dr Province's demonstration lecture had been held, and to the Korean Traders Scholarship Foundation, whose generous grants had ensured the successful launching of the Association.

"Today," Prof. Vos continued, "I must resign as your President. I have been admirably assisted by the Council, and a President should be purely ornamental. I have tried to appear venerable, but have succeeded only in looking decayed. And now, *partir est mourir un peu.*"

From this point on our notes are somewhat blurred by falling tears, and we hope that at least the facts of what follows are accurate. The retiring (if the adjective is appropriate) President announced the Council's proposals for the new officers of the Association: for President: Dr Li Oge, an old personal friend of his, and a worthy scholar; for Vice-President: Prof. Dr B. Lewin, author of many important contributions to Korean studies in Europe; for Secretary: Prof. A. Fabre, whose best qualification was that he had never disagreed with Prof. Vos; for Treasurer: naturally our Swiss member, Dr M. Deuchler; and for other members of the Council: Prof. V. Anselmo and Dr W. Sasse. Prof. Anselmo was lucky enough not to have his qualifications given. Dr Sasse was recommended in recognition of his services in preventing the extinction of the human race. Whether the qualifications stated carried any weight or not, the list was approved by acclamation of the members present, and the emotion of the meeting was such that Dr Li was barely able to express the thanks of the Association to Prof. Vos for his services to it. We think that he said that he hoped that Prof. Vos, though parting now, would not be "going back", but "coming back".

No members thought it appropriate to raise any other items of business, and the meeting closed.

SUMMARIES OF PAPERS READ AT THE 1980 CONFERENCE

Satow and Tongjin in 1880

Jang-choon Kim

Yi Tongjin (1850?-1881?) was a Buddhist monk, who was active behind the Korean political scene during 1879-1880. He travelled secretly to Japan and sought out Ernest Mason Satow (1843-1926), Second Secretary at the British Legation in Tokyo. Tongjin learned Satow's name from the letter of thanks which Satow had brought to Cheju Island and Pusan in November, 1878.

Tongjin met Satow first on 12th May, 1880, and succeeded in getting some photographs and things of the western world, which he wanted to send to Korea to convince his fellow-countrymen about western civilisation.

Tongjin went to see Satow daily to talk politics and to teach him Korean from the beginning of July until 7th August, when Kim Hongjip and his suite arrived in Tokyo. Tongjin attended Kim's mission during the summer, and returned to Korea to be introduced to King Kojong.

On 15th November, Tongjin suddenly appeared at Satow's house, bringing the good news that King Kojong and the Korean government were in favour of the opening of the country to the western powers. He strongly advised that Britain should at once despatch an imposing force to negotiate a treaty.

However, Satow's studious and inactive character, and particularly the absence of the man of action and initiative, Sir Harry Parkes, who was on home leave October 1879 to January 1882, prevented this episode having any significant result.

Tongjin went off on 1st December, saying that he would bring to Japan a mission of the most advanced Koreans to make the treaty with the foreign representatives. Tongjin, however, never came back to Japan. By May 1881, despite Satow's efforts to save his life by sending money to Korea, Tongjin seemed to have disappeared completely.

What Satow did with Tongjin during their brief encounter amounted to reading one volume and one third of another volume of Korean novels and taking very full notes.

The subsequent contact of Koreans with Satow in Japan (fourteen in all) owes much to Tongjin's influence. Some of them acted as Korean teachers to Satow, W.G. Aston and B.H. Chamberlain, who are better known as British pioneers in Japanese studies.

In 1883 Satow published a booklet entitled "List of Korean geographical names". The idea of taking them from phonetically from Korean, instead of taking them from Japanese, was probably suggested by Tongjin.

The Chientao Incident (1920) and Britain

Dae-Yeol Ku

In October 1920 Japan sent a military expedition to Chientao, which lies to the north of the Yumen River, in order to clear the area of the Korean independence movement and Chinese bandits. From the Korean point of view, the Chientao incident was a by-product of the uprising in the previous year in the Korean peninsula. Throughout the whole period of Japanese colonial rule, there was never so strong a military challenge on the part of Korean exiles in Manchuria to the Japanese regime in Korea as during the brief time immediately after the uprising. Although the Koreans claimed a victory over the expeditionary forces at Chingshan-li, which boosted the morale of Korean nationalists abroad as well as in the peninsula, the Japanese army had no serious difficulty in clearing the area of the Korean independence army. The Japanese finished their mission in two months, and were withdrawn as originally planned, although they could not inflict serious damage on the main body of the Tongnipkum.

On the other hand, the expedition brought criticism on Japan for her high-handed treatment of the Korean residents in Chientao and aroused suspicion about Japan's long-term ambitions for that part of Chinese territory. Brutalities by the Japanese soldiers towards the Koreans there were known to the outside world through the efforts of the Canadian missionaries and became the main factor in attracting public attention in western countries. Japan's political designs on Chientao, which might lead to another violation of the integrity of China, really alarmed the British government. A diplomatic measure to counter this encroachment was once considered by the Foreign Office; but it ended in a visit by a British consular official to Chientao. This incident of 1920 has been forgotten and neglected in the light of greater events in Manchuria in later years - the death of Chang Tso-lin in 1928 and the Manchurian incident in 1931.

Cultural and Contextual Influence in Cognitive Development

Miriam Chung

A concern with the influence of social factors on mental development has been discussed and emphasized in recent years in the studies of developmental psychology. This paper dealt with some problems of interpretation and application of cognitive performance in relation to culture and language.

It has for long been the practice of psychologists to attempt to reveal 'success' or 'failure' with respect to cognitive tasks among children at different ages. But in general, investigations have failed to take into account the special social and ethnic characteristics of the subjects, for example, differences of interpretation arising in different social contexts and differences that are to be found in the formal and informal situations which they encounter.

If we can understand the way in which different contexts influence learning processes, we may gain some understanding of children's problems as they arise in particular situations, and thereby we may achieve a better understanding of the overall process of cognitive development.

Conservation was chosen as the topic for a detailed investigation, which demonstrated the significant rural-urban dichotomy in Korean society. For this purpose I adopted the methodology discussed by Cole and Scribner (1974), which is an anthropological and experimental approach.

The results of the investigation suggested that psychological theory errs if it ignores situational and cultural aspects. The interpretation of the results of psychological testing (especially reasoning tests) must bear these important factors in mind in any attempt to evaluate a subject's achievement.

Pre-Buddhist Thought and Society in Korea

As Reflected in Archaeological Finds from Silla Tombs

Ji Hyun Whang

Even the simplest object from the Old Silla period, like a pottery vessel with a crude decoration of roughly sketched triangles and circles, can reveal to us a whole universe of ideas - if we are able to read the signs. The deciphering of the symbols has made progress over recent years. The basic symbols are the circle, the square and the triangle. They represent heaven, earth and man, or the sun, the moon and the stars. These shapes appear again and again, and they are combined with symbols of mountains or trees, or with the so-called Four-Spirits or the unicorn. The numerical symbols, however, are as important as the graphic or pictorial ones.

In reading these signs, we are able to translate back the shape of the Silla crowns, for example their pendants and their decoration, into a complicated system of ideas which, to an extent, originates in Chinese natural philosophy as well as in North and Central Asian Shamanism. We also attempt to explain the strange human figurines made of pottery with

exaggerated sexual organs, or the pottery vessels of fantastic shapes that appear in pairs in the tombs, but do not seem to have ever been copied by the sculptors for interment in any other tombs of the same period.

Such a short lecture could give no more than a cursory introduction into this complex topic, but it may have given an idea of the relevance of early Korean art for an understanding of cultural and social development in Korea.

Two Korean 'Ksitigarbha Standing Image Paintings' in Japan

Hi-Kyung Kwon Choi

Many foreign invasions made it difficult for the ancestors of the Korean people to pass down their valuable assets. Among them the loss of the paintings was the severest one. Therefore we can scarcely find paintings of an earlier period than the Koryŏ Dynasty, except for a few tomb mural paintings. The Koryŏ paintings which have been discovered till today are dominantly Buddhist. Although a few Buddhist paintings of Koryŏ were found in Korea, most of them were discovered in Japan.

Through the author's investigation from March 1973 to August 1974, it was found that the number of Korean Buddhist paintings preserved in Japan was thirty two of Koryŏ and thirty eight of the Yi Dynasty.

In this paper, general characteristics, origin and basic drawing patterns of Ksitigarbha were discussed, and further characteristics of the Buddhist paintings of Koryŏ were also studied through a discussion of the two Ksitigarbha Standing Image Paintings which are preserved in the Jindŏ temple and the Netsu Fine Art Museum in Japan.

The Koryŏ Buddhist paintings are characterized above all by a refined and soft line, and strongly influenced by the painting styles of the Sung and Yuan (Mongol) dynasties in China. The shape of face and cloth design of the Ksitigarbha in Netsu are nearly identical with those of the Amitabha seated image painting in the same museum, which is painted in the Yuan style, and on which the year 1306 and the names of both Korean supplicants, Kwŏn Subok and Pak Hyŏjin, are inscribed. The other Ksitigarbha in Jindŏ has the same motive as that in Netsu, although it is one of the Sung style paintings. This comparison suggests that the two Ksitigarbha standing image paintings in Japan are Koryŏ paintings.

The Namjŏng Ki in Chinese

Daniel Bouchez

This paper dealt with the extant manuscripts of the Namjŏng Ki in Chinese. Since Pukhŏn Kim Ch'un't'aek's statement (Pukhŏn chip, k. 16) that he translated Kim Manjung's novel into Chinese has been brought to light, it has been assumed that they were all his work. A foreword by him was recently discovered in two manuscripts in Chinese. It gives notice of the changes he made in his translation. Thus it provides us with criteria to test this assumption.

Pukhŏn says in particular that, trying to write the way historians do, he cut out phrases like "the moan of the Xiang spirit" (= wind) or "the fairy steps on the Luo river" (= ?). Nevertheless, I found these two phrases at the same place in nineteen Chinese manuscripts. I have consequently divided the thirty four manuscripts so far examined into group I (without) and group II (with).

Pukhŏn goes on to report that in the original Korean text Lady Xie (Korean Sa) had forgotten her father-in-law's direction to be on a specific day at a place called Baipinzhou to rescue a person in danger (actually her husband). He thought this shocking and changed it. In one manuscript of group I, which I call F, at Miaoji's reminder that the day had come, Lady Xie answers: "Sure enough, I had forgotten!". Pukhŏn also felt that a lady going out at night to wait for a stranger on a river bank would have committed an impropriety. So, he says, he concocted the story of a dream in which the nun Miaoji is warned by Guanyin that the man to rescue is Lady Xie's husband. Miaoji's dream is found in all Chinese manuscripts but F. However, among the twenty sentences of this episode in II, only eight are common to both groups.

Pukhŏn next lists the inserted pieces (letters, poems, prayers, etc.) that belong to the original and the ones he made up himself. In the former, variants mostly occur in words that in Korean would have been more readily expressed by a native term. As for the latter, they are all missing in F. They are in group II, but some of them, compared to group I, show considerable differences in length and content. Besides, group II has pieces of its own.

I made an additional check on names of fictitious characters and obscure places. In several cases they are made up of different Chinese characters but remain homophonous in Korean pronunciation.

I drew the following conclusions:

- 1) Kim Manjung's Nam'ŏng ki has been translated into Chinese not once but three times: I (Kim Ch'unt'aek), II and F.
- 2) The Chinese manuscript printed, with a Japanese translation by Aoyagi Kōtarō (Chōsen kenkyū kai, Keijō, 1914) belongs to group II. It is not Pukhŏn's translation.
- 3) Translator II had Pukhŏn's text at hand. F had neither of the other two translations.
- 4) Comparison of the three Chinese versions may be helpful in sorting out true readings in the Korean text.

Sim Ch'ŏng chŏn

W.F. Skilleud

I presented my conclusions on a comparison of two Kyŏngp'an-bon (Seoul block prints) of Sim Ch'ŏng chŏn in the British Library. One, A, is of 24 leaves, the other, B, of 26 leaves. These are reproduced in Kim Tonguk: Ko-sosŏl Pan'akhon chŏn'ip (Seoul: Yonsei University Press, 1973-75), vol. IV, pp. 493-519. A later print from the blocks of A,

with a minor alteration, is reproduced in the same work, vol. II, pp. 105-117, and in Han'guk Munhwa Yŏn'gu-wŏn: Han'guk kodae sosŏl ch'ŏngsŏ (Seoul: Ewha University Press, 1958), kodae sosŏl ch'ŏngsŏ. There are also copies of B in INALCO (Paris) and in Leningrad. B is clearly less closely derived from the original than A, which retains eighteenth century spelling with remarkable faithfulness up to the point (leaf 24) where it was vandalised in the 1880s.

The Seoul texts represent a tradition of the story markedly different from the popular oral tradition, and it was my contention that the Seoul version should be classified with the versions of novels in Korean made for upper class ladies from the late eighteenth century. It would therefore be of greater antiquity than any extant popular version.

A Picture of Japan and the Western World in Sin-sosŏl

Vladimir Pucek

The Korean literature called sin-sosŏl, "New Novels", 1906-1916, is generally known as a transitory type between old novels (kodae sosŏl) and modern literature (hyŏndae munhak). It was partly influenced by European and Japanese literature. Sin-sosŏl can be considered as a part of the enlightenment movement. It reflects efforts for the modernisation of Korean society, creation of a new civilisation and culture based on bourgeois and democratic ideas. In many aspects, the model for these efforts became post-Meiji Japan and western countries. The main topics of this literature are: ideas of freedom and independence of nation as well as of individual; patriotism; new education; fight against the old feudal survivals in society, thought and manner of life; new relations between men and women, etc.

The above-mentioned period of Korean literature is characterized by a penetration of the interests of foreign power-states into Korea, studies of Koreans abroad, etc. It is in sin-sosŏl that for the first time in Korean literature such foreign countries as post-Meiji Japan, the USA, Great Britain, etc., and their subjects are shown. The Koryŏ and Yi Dynasties' literatures picture only the Japan and China of the feudal period.

This paper analysed these aspects in some works by Yi Injik, Yi Haejo, Ch'oe Ch'ansik, Kim Kyoje, Cho Ilche, etc., and tried to show how Japan and the western world, or their subjects, are described in this literature.

Generally Japan and western countries are glorified as examples and ideals for the new Korean society. With rare exceptions, the citizens of these nations are described as good, humane and educated people. This feature is in sharp contrast with descriptions of Chinese, who are presented in a negative light. Sin-sosŏl broadened the horizons of Korean literature far beyond the boundaries of Korea, introduced new themes and motifs connected with the life of modern Japan and the western world. Apart from the enlightenment and educational aims of sin-sosŏl, the picture of Japan and the West is, however, far from realistic; it is superficial and

flat, and devoted to such details as descriptions of high buildings, modern traffic, etc. There appears clearly an idealisation of conditions in those countries. This seems to be in high contrast with the image of western countries given in European realistic literature of the nineteenth century, which must have been already known in Korea during that time. It results from the ignorance of the European and American surroundings and reality by Korean authors and partly from their ideological and political point of view. In some cases even a clear or hidden pro-Japanese tendency is manifested. In many cases the image of Japan and the West serves only as a general side-scene (coulisse) to the topic of education abroad. One can say that, through the prism of sin-sosŏl literature, a Korean reader of that time could hardly receive a realistic and adequate sight of Japan and the western countries in all their complexity.

Korean Literary Magazines of the 1920s and Early 1930s

Halina Ogarek-Czój

In the early 1920s, when the Japanese government adopted a policy of appeasement towards Korea, many and various magazines were published. During the fourteen-year period from 1919 to 1933, no less than forty magazines appeared. More than half of them were purely literary magazines (the most numerous were organ magazines of literary associations), and among others many had interesting and capacious literary columns (for instance Kaebŏk, "The Dawn of History", or Tonggyŏng, "Ex Oriente Lux"). The significance of the publication of such magazines was not only in developing and refining the Korean language or in informing Koreans about the life and culture of other countries, but also, or may be first of all, in enriching knowledge of their own country in search of their national identity.

Of course many of them had a lot of difficulties. These difficulties consisted mainly in the lack of financial support, in a shortage of manuscripts and above all in Japanese censorship. The great part of these magazines were short-lived affairs. A few did not last more than one or two issues, and most ceased to be published before the tenth. Only a handful went beyond the twentieth or thirtieth issue. But they exerted a great influence on the forming of a national and a class consciousness, and played a large role in the modernisation of views of Korean society.

Drumming in Korean Farmers' Music

R.C. Provine

Not a scholarly paper in the usual sense, this presentation was largely visual and musical. The material was the result of several years' study and practice, with recent additions based on work done in December 1979. The presentation was in two parts: an introduction to the nature and purpose of farmers' music (nongak), with slides, and a performance of a solo dance with the drum changŏgo.

Causative Forms and Causative Verbs in Korean

Ronald Huszcza

From the morphological point of view, there are two types of causatives in Korean. The first type is the inflectional one, which is formed by means of auxiliary verbs like hada or mandhida: kada 'go' vs. kage hada, kage mandhida, kadorok hada 'make somebody go'. It constitutes a grammatical form of the verb.

But there is still another causative of lexical character. Among Korean verbs we can find many pairs consisting of a causative verb and its non-causative counterpart. The only distinctive contrast between them is the presence of the causative semantic feature in the meaning of the causative verb. This difference is reflected in the morphological structure in the following way: (a) in both verbs within a pair there are mutually contrasting segmental phonemes: moŭda 'gather' vs. moŭda 'make somebody gather' (-i-; -ŭ-); (b) the causative verb is marked by a phoneme contrasting with \emptyset : talda 'get hot' vs. talŭnda 'make hot' (\emptyset ; -ku-); (c) the non-causative verb is marked by a morpheme contrasting with \emptyset : kŏllida 'hang' (intrans.) vs. kŏlida 'hang' (trans.) (-li-; \emptyset). There are twenty eight types of such verbal pairs:

| | | | |
|--------------------|-----------------------|----------------------|---------------------|
| -i- : \emptyset | -li- : \emptyset | \emptyset : -li- | \emptyset : -u- |
| \emptyset : -ki- | -chi- : -tthri- | -hi- : \emptyset | \emptyset : -i- |
| -ki- : \emptyset | \emptyset : -hi- | -li- : -ŭ- | -chi- : \emptyset |
| -a- : -ae- | -ŭ- : -li- | -ae- : -a- | -l- : -ŭ- |
| \emptyset : -ku- | -ŏ- : -e- | \emptyset : -ch'u- | -li- : -ch'i- |
| -chi- : -i- | \emptyset : -tthri- | -u- : -l- | -l- : -u- |
| -u- : \emptyset | \emptyset : -ch'i- | \emptyset : -ch'i- | -ch'i- : -ki- |

In many works on Korean grammar, pairs of types (b) and (c) are treated as examples of grammatical rather than lexical contrast. Type (b) is usually labelled as non-causative vs. causative, and type (c) as passive vs. active. But they are better considered as lexical phenomena, owing to their considerable irregularity. Still, the above interpretation of such pairs from the standpoint of function rather than form seems to correspond more exactly to the real situation prevailing in the Korean language.

Semantics of the Korean Verbs

André Fabre

This paper dealt with the "pure" Korean verbs, that is verbs which are not of Sino-Korean origin. It was an attempt to bring out any semantic structure inside those verbs on the basis of the following parameters:

- prefixes, suffixes or any other elements common to a series of verbs
- a common semantic feature: movement, action, etc.
- a common syntactic feature

Complements with ㅂㅅ of Verbs of Motion in Korean

Hong Chai-song

This paper examined verbs of motion used with ㅂㅅ, as part of a general attempt at a formal definition of these verbs.

First I analysed about eighty verbs with simple and purely Korean stems, like ka-, o-, which may be regarded as denoting a shift of location of an object or a living being. Through a systematic examination of the occurrence and syntactic behaviour of SN+ㅂㅅ with these verbs, one may abstract certain formal regularities. To test how far those regularities may be regarded as syntactic properties of verbs of motion, or as criteria for subdivisions of this class, the results of this examination were contrasted with those of a more comprehensive analysis of Sino-Korean verbs of motion like tochakha- on the one hand and Korean verbs in general on the other hand.

As a result, I expect it will be possible to describe a certain aspect of the syntactic construction of verbs of motion with greater precision, and also to clarify the status of SN+ㅂㅅ, as well as that of the postposition ㅂㅅ itself.

Chinese Characters Made in Korea

Werner Sasse

Using Chinese characters as glossograms (hundok), glossophones (hunch'a) or phonograms (hunch'a), Koreans have always been able to write their language or parts of it in a more or (often) less intelligible way. Even after the invention of han'ghil, a script designed to satisfy all needs for writing Korean, as is well known, Chinese (characters or language) continued to form the bulk of writing for another 450 years, until modern nationalism was able to break this tradition. However, when writing Korean proper names, the need arose to supplement the imported system with characters designating pure Korean. This led to a small corpus of characters built on the same rules of composition as "real" Chinese characters, but which are "Korean-made characters" (kukchoja, kukcha).

From a list of about 180 such characters collected from various sources - all dictionaries available are far from complete and full of mistakes - a number of characters was introduced, with a sketchy discussion of their composition, usage and reading rules. The list is to be published soon.

On "möt"

W.S. Roske-Cho

In the aesthetics of Korean art and literature, "möt" is the aesthetic category which embodies the characteristic features of Korean culture. Distinctive of "möt" is the priority of the line, which is certainly not a straight one, but slightly curved upward at the end. This "Korean line" is symbolic for all other connotations of "möt": indivisibility (asymmetry), lack of standardisation, (soft) movement, (slight) deformation, playfulness, harmony, moderate bearing and optimism. If we want to incorporate "möt" in western

aesthetics, then not "the beautiful" or "the exalted", but humour offers itself as a comparable category.

Several traits typical of this aesthetic category are found in the older periods of Korean cultural history, but distinctive manifestations of "möt" are found in the Yi Dynasty. Korean sensibility of "möt" has obviously developed during a long historical process, in which the unspoiled joy of living and vitality of the people were modified and refined through encounters with the world-denying philosophy of Buddhism and the strongly restrictive Confucian ethics.

On Two Variants of Korean Folktales Found in Yunnan (China)

M. Coyaud

1. Origin of the moon and the sun.

The Korean version published by Park Yung-joon (vol. 7, pp. 134-8) has been translated into French by Coyaud and Li* and has a hani (a lololish language of Yunnan) variant told in 1961 and published in *Mijnfan wénxué*, Peking, May 1979.

The Korean and hani versions are strikingly similar.

2. An expedition against the tiger.

Park Yung-joon has published (vol. I, p. 126) a version of this folk tale (also in Zong In-sob: *Folk Tales from Korea*, no. 70). A miao version has been published in Chinese in *Zhongguó dōnwù fúshì jì*, Shanghai wenyi chubanshe, Shanghai, 1978. A Japanese variant, *Saru to kani*, tells of revenge on a monkey (Inada Kōji: *Nihon no mukashibanashi hyakusen*, Sanseidō, 1968).

I analysed the similarities and differences between the Korean and the hani and miao versions of these folktales.

*See Newsletter No. 3, p. 50. Another translation of Korean folk tales by the same authors has been published by Federop, Lyon, under the title *La tortue qui parle*.

Ginseng in Folkloristic Aspects

Shin Huy-dong

One must distinguish cultivated ginseng, *insam*, from the very rare mountain ginseng, *sansam*, which only grows wild and was always considered the more distinguished. In popular belief supernatural force was attributed to this plant of the gods. It grows in such remote mountain areas as in Shanxi province, northern China, at the Daxing mountain river, or in Manchuria in Jinlin and Heilong. In Korea it is found mainly in the north-east and in Kyōngsang and Chōlla provinces.

Ginseng was in great demand all over East Asia, perhaps because of an early exchange of pharmaceutical traditions. The collection was regulated at an early date, being too important to state finances to be left to chance. Even in the sixth century there were conflicts between the kingdoms of Korea over ginseng.

Kanggye, northern P'yōngan, is one of the famous habitats of wild ginseng. Here, late into this century, collectors

kept their old traditions, which have been investigated and described by, among others, the historian and folklorist Son Chint'ae (1900-?), the folklorists Song Sŏkha (1904-48) and Imamura Tomoo (1870-?) and the linguist Ogura Simpei (1882-1944), who made studies of the language of the ginseng people.

According to tradition, the collection of ginseng is organized in three turns, and three different groups of collectors succeed each other. The exact times for them to leave their village are worked out by divination, and are kept secret even from the families of those involved. In this period of preparation the men are not allowed to see anyone who has recently buried a member of their family, and it is prohibited for them to watch a funeral procession. Every day they must bathe in clean water, such as a mountain stream, and they must behave quietly and with dignity, out of respect for the God of the mountain.

Before starting, and during the whole time of collecting, it is very important not to use ordinary language. Instead they must talk in the special sammaetkŭn language, which contains substituting words, to avoid calling things by their right names. In this way it may be kept a secret from the God of the mountain that people are on their way to get his precious ginseng. Son and Ogura regard the ginseng language as a sacred language, unblemished by the ordinary expressions of everyday life. The language consists mostly of nouns, and has in all around two hundred words, most of Manchŭ origin.

A number of prescribed rites has to be performed to secure good relations with the local gods and spirits. The collectors can then rest and set out early the next morning. It was by no means without risk to go into the mountains to collect ginseng. Untold dangers awaited the lone men in the deep forests. No wonder that they tried to be on good terms with the powers governing the locality. Nor was anybody sure to be rewarded for all his trouble: there were poor years when the mountain God was in no mood to give away his treasures.

The 1981 Conference

Provisional arrangements for the 1981 Conference are as follows:

Date: 12-16 April 1981

Place: Paulus-Akademie, Zürich

Cost: expected to be SFr 130 for four days, including conference fee

Grants towards travel costs will only be given in exceptional cases.

Further details will be given in due course; meanwhile the Secretary may be able to answer particular queries.

AKSE FINANCIAL STATEMENT, 1980

| | US dollars | Swiss francs |
|--|------------|------------------|
| Balance at 17 July 1979 | | 10,309.05 |
| <u>Income</u> | | |
| Grant, Korean Traders Scholarship Foundation | 26,300.00 | |
| To Conference, Leiden | 12,801.85 | |
| To Newsletter, London | 2,001.85 | |
| To Union Catalogue, Bochum | 10,001.85 | 24,805.55 |
| To Swiss account for publications | 1,494.45 | 2,443.45 |
| Bank interest | | 126.30 |
| Membership dues* | | 1,153.00 |
| Balance from 1979 Conference* | | 4,140.40 |
| | | 18,172.20 |
| <u>Less expenses</u> | | |
| Council meeting | | 750.80 |
| Preparation of Korea issue | | 135.70 |
| Treasurer's expenses | | 165.70 |
| Balance at 31 July 1980 | | <u>17,120.00</u> |

AKSE Treasurer, Martina Deuchler

Audited and found correct by F.J. Pruefer, MBA, Treasurer, Swiss Association for Asian Studies.

Signed copies of the accounts and of the audit have been supplied to the Editor and may be seen on request by members.

*Over half the balance from the 1979 Conference represents dues collected from members there. Application is being made to allow the true balance to be transferred to the publication of the Korea issue of *Asiatische Studien/Etudes Asiatiques*.

The Editorship of the Newsletter

The Editor wishes to give notice of his intention to resign his position, unless replaced by the membership earlier, after producing the fifth Newsletter. A new Editor will therefore be needed in 1982 at the latest.

Editing the Newsletter has taken about four working weeks each year so far, and it is right that this work should not be done by one person for ever. It is the present editor's opinion that, since we are a European association, English should not occupy the dominant position which it has so far.

Suggestions for suitable persons to edit the Newsletter, or, better still, offers to take the post, should be sent to the Secretary for the Council to consider.

REPORTS ON STUDIES RELATING TO KOREA

These reports follow the format used in Newsletters Nos. 2 and 3. The Editor is grateful to those who have supplied the reports from the various centres.

AUSTRIA

Wien

Manfred Ringhofer: Die Rolle von Assimilations-organisationen innerhalb der Assimilationspolitik gegenüber den Koreanern in Japan 1910-1945 unter besonderer Berücksichtigung der Präfektur Ōsaka, Dissertation, 1980.

Chong-Hi Kim: Die Rolle der Frauen im koreanischen Theater, Dissertation, 1980.

Sang-Kyong Lee: "Koreanisches Theater" (für Neueshandbuch der Literaturwissenschaft, Band 23: Ostasiatische Literaturen, in press)

BRITAIN

Cambridge

Dr L.E.R. Picken writes:

Jonathan Condit's paper: 'A fifteenth century Korean score in mensural notation' appeared in *Musica Asiatica*, 2, 1979, pp. 1-87. This is chiefly concerned with the non-Confucian music in the *Sejong Sillok*. It includes detailed descriptions of the scores and how they are to be read, illustrates originals, and, pp. 71-85, gives continuous transcriptions of scores. A second paper, bringing the account up to 1600, will appear in *Musica Asiatica*, 4.

In connection with the study of the earliest surviving Korean music, my pupil, Elizabeth Markham, has transcribed the entire Komagaku repertory as preserved in tablatures for zither and lute in the late twelfth century manuscripts of the Heian repertory. (Dr Condit had previously transcribed the zither manuscript, but Miss Markham worked independently of him.) She has shown that more than a third of the Saibara melodies (also preserved in the late Heian scores) are the same as particular Komagaku melodies; indeed more Saibara tunes were taken from Komagaku than from Tōgaku. Some Saibara tunes are a mixture of Tang and Korean musical elements, and a few are Japanese folk tunes obtained on the occasion of a particular imperial visit to a particular locality.

It is hoped that Miss Markham's dissertation will be published as it is in the series *Witzburger Sino-Japonica*, put out by Professor Steininger of Würzburg. This should appear early in 1981. The dissertation amounts to 812 pages, of which 412 are transcriptions of all known and available surviving Saibara manuscripts of the Heian period. No trace of the Komagaku repertory survives in Korea, of course, and the music itself shows few points of similarity to any Korean music that survives in Korean sources today.

London

At LSE, Dae-Yeol Ku was awarded the degree of PhD for his thesis: *Korean Resistance to Japanese Colonialism: The March First Movement of 1919 and Britain's Role in its Outcome* (December, 1979). Dr Ku has now returned to Korea.

At SOAS, Sym Myung-ho has earned the degree of PhD for his thesis: *The Making of Early Modern Korean Poetry* (October, 1980). This thesis includes texts, translations and analyses of about one hundred poems from 1596 to 1929, many of which have not previously been accorded their true place in the history of poetry in Korea. Dr Sym has now returned to his teaching at Seoul National University.

Prof. Kim Ik-bae has returned to Sung Kyun Kwan University, and Mrs Won-sook Ku is now also in Korea.

Dr W.E. Skilleud has prepared for the British Standards Institution a scheme for a mechanical transliteration of Korean, a detailed description of the McCune-Reischauer system of romanisation and notes on some other transcriptions.

Oxford

It is with deep personal sorrow that we record here the death of J.M. Bunn.

Jon gained his BA at Oxford in Japanese, taking Korean as an optional subject, and worked in the Department of Oriental Books, Bodleian Library, Oxford. Many colleagues valued his contributions to various associations and committees, particularly, of course, on library resources for Japanese studies.

In 1979 Mr Bunn visited libraries with Korean collections in western Europe, not only producing the most valuable Supplement to the AKSE Newsletter No. 7, but also making good friends wherever he went. He was still serving also on the British Standards Institution's sub-committee on the transcription of Korean at the time of his death.

For ourselves, we picture the diligent, always reasonable, undergraduate, and the quiet scholar-librarian that he became. We feel that many members of the AKSE will wish to join us in conveying to his family our sympathies at the untimely end to a life which promised so much.

Sheffield

The Centre of Japanese Studies has received a grant from the Korean Traders Scholarship Foundation to provide further library resources for Korean studies and to prepare for a possible course in Korean history. Miss Judith Cherry, whose MA Thesis in Librarianship consisted of a survey of materials available in English on Korea, has been awarded a six months' fellowship from the grant.

Individual

G.St.G.M. Gompertz: "Korean Inlaid Lacquer of the Koryŏ Period" (*Transactions of the Oriental Ceramics Society*, vol. 45, 1978-79, pp. 1-31)

CZECHOSLOVAKIA

The IVth International Conference on Theoretical Problems of Asian and African Literature was held at Smolenice Castle, Slovakia, 24-28 March 1980. In the Korean sub-section, the following papers were presented:

- M.I. Nikitina (USSR): The Story of Suro in Connection with the Myth of Woman-Sun
- H. Ogarek-Czoi (Poland): Short Stories of Na Do-hyang
- R. Rentner (GDR): Personality of Women in Korean Literature
- V. Pucek (Czechoslovakia): Some Aspects of Sin-sosöl Literature

The papers read at the conference will be published in a special volume in English.

Prague

V. Košťák et al.: Korejská lidově demokratická republika ("The Democratic People's Republic of Korea"). Institut zahraničního obchodu, Praha, 1979. 163 pp.

V. Pucek: Základní kurs současně korejského ("Basic Course in Contemporary Korean"). Státní pedagogické nakladatelství, Praha, 1980. 259 pp.

FRANCE

Paris

M. Kim Yöng-song, lecteur à l'Université de Paris VII, rentre en Corée au mois de septembre. M. Kim Sök-tök, directeur du Korean Language Institute de l'Université Yonsei, arrivera en octobre 1980 comme lecteur à l'Université de Paris VII.

MM. Li Ögg, A. Fabre, Tcheu Soc-kion, Mlle Roussel, M. François, D. Bouchez se sont rendus au 1er Symposium International des Etudes Coréennes à Séoul en dec. 1979, pour faire les communications suivantes:

- D. Bouchez: Maurice Courant et les études coréennes
- Li Ögg: Koguryö hi minjok hyöngsöng gwa köh'guk ("Formation of Koguryö and its Foundation: Korean Studies in North Korea")
- Li Ögg: Wiji tongjijön hi koguryö kwan'gye kisa e tae hayö ("On accounts of Koguryö in Wei-chih tung-i chuan")
- A. Fabre: Passif et causatif en japonais et coréen
- Tcheu Soc-kion: For an Overall Description of the Korean Language: Analysis of the Differentiating Poles and the Unifying Model

Maurice Coyaud et Alexandre Guillemoz ont participé à une émission de radio: France Culture le 15 avril 1980 sur les Musiques coréennes (2 heures).

Publications:

Li Ögg: Corée, sa mythologie (dans Dictionnaire des Mythologies, Paris, Flammarion, 1980)

Li Ögg: Montagnes sacrés à Silla (dans Annuaire de l'Ecole Pratique des Hautes Etudes, IVe section, 1977-78)
Li Ögg: Etude de müga (dans Annuaire de l'Ecole Pratique des Hautes Etudes, Ve section, 1978-79)

GERMANY

Bochum

Forschungsarbeiten und Veröffentlichungen 1979/1980:

Adami, Norbert: Die koreanische Minderheit in der Sowjetunion. Geschichte, Sprache, Kultur (Diss. in Arbeit)
Fündling, Dirk: Phonomime und Phänomime im Koreanischen (Diss. in Arbeit)

Huh, Ök-sun: Das Verhältnis der japanischen Insel Tsushima zu Korea. Dargestellt am Beispiel der Lage im 15./16. Jahrhundert (M.A. 1979)

Huwe, Albrecht: P'yeho und Paekcho: Zwei frühmoderne Literaturzeitschriften Koreas und ihre literarischen Symbole (Diss. in Arbeit)

Sasse, Werner: Dialect Studies in North Korea, in 1st International Conference on Korean Studies, hrsg. v. Academy of Korean Studies, Seoul, 1979, Teil, 5.7, S. 117-125.

Teilnahme an nationalen und internationalen Vortragsveranstaltungen:

Vortrag Universität Tübingen, Seminar für Ostasiatische Philologie, Februar 1980

Referat Lewin: Paekche-Flüchtlinge und ihre Sprache im alten Japan

Wirtschaft und Gesellschaft in der KDVR, Göttingen, Nov. 1979.

Referat Sasse: Zu einigen Problemen der Sprachpolitik Nordkoreas

1st International Conference on Korean Studies, Academy of Korean Studies, Seoul, Dezember 1979.

Referat Sasse: Dialect Studies in North Korea

Frankfurt

Heinz Dieter Schuhmann: Die christliche Mission in Korea der Yi-Dynastie zwischen Grossmachtpolitik und kultureller Selbstbehauptung. Ein Beitrag zur Religionsgeschichte Ostasiens (Diss. 1979)

Göttingen

The Political Science Department of Göttingen University organized 28-30 May 1980 the Second* International Symposium on the Democratic People's Republic of Korea on the topic of "Tradition and Change in the DPRK". 29 participants from seven West European countries and the USA took part. The DPRK

was represented by its ambassador in Paris, Prof. Ri Dong Hyok, who was, before his appointment as ambassador, professor of history at Kim Il Sung University in Pyongyang. The participation of a bigger DPRK delegation could not be achieved for some reason. Papers were presented on the following topics:

1. The North Korean Model: Gaps and questions (Jon Halliday, London)
2. The Thomas Model and North Korean Economic Development (Aidan Foster-Carter, Leeds)
3. The Economic Relations of the DPRK with the Socialist States. A survey of Trade in 1978/79 (Rainer Wiechert, Cologne)
4. Some Aspects of the Political-Economic Guiding System in the DPRK (Albrecht Lein, Göttingen)
5. Some Aspects of the Social Structure of the DPRK (Chee Chang-bo, Green Vale, N.Y.)
6. Women's Emancipation in the DPRK. A Preliminary Attempt to Establish a General Framework (Ellen Brun and Jacques Hersh, Copenhagen)
7. Aspects of Women's Emancipation in North Korea (Hae-Soon Kim, Berlin)
8. The Foreign Policy of the DPRK with Special Attention to the Relations of Pyongyang with the Non-aligned Movement (Chon Tuk Chu, Munich)
9. The Tonghak Peasant Movement in Korea (Kim Sung-Soo, Frankfurt)
10. The March 1st 1919 Movement, the First Manifestation of Modern Nationalism in Korea (Harry Sichrovsky, Vienna)
11. Modern Literature in the DPRK. A Survey. (Dirk Fündling, Bochum)
12. Some Aspects of Developments of Culture and Arts in the DPRK (Konrad Boehmer, Amsterdam)
13. A Survey of Korean Emigrants to Russia (Norbert R. Adami, Bochum)
14. The Korean Unification Question (Gregory Henderson, Harvard University)
15. The Reunification Policies of North and South Korea in Comparison (Josef Doile, Göttingen)

Additionally to the lectures and discussions, a group of about a dozen well known western researchers and scientists was formed to attend an International Symposium at the Institute of History of the Academy of Social Sciences in Pyongyang, which will take place in the first half of April 1981. The symposium was a further step towards establishing good relations between North Korea and the West in the cultural and scientific fields. A Third Symposium will take place in Göttingen in July 1981. At that time there will be formed a next group of scientists to go to the DPRK. All researchers and scientists are invited to attend that third symposium. For further details, write to: Dr Albrecht Lein,

Political Science Department, University of Göttingen, the Nikolausberger Weg 5c, 3400 Göttingen, West Germany. The papers of the symposium will be published by Breitenbach at the end of this year.

*The first such symposium was held 28-30 November 1979, but no report on that has been furnished to the AKSE. The following publication would seem to be a report on it:

Albrecht Lein, ed.: *Economy and Society of the Democratic People's Republic of Korea* (DPRK Studies, vol. 1). Breitenbach Publishers, Saarbrücken and Fort Lauderdale. (No date given.)

Hamburg

Publications by Gernot Prunner:

"Current Trends in the New Religions of the World and the Thought of Chungsaengyo" in *Chungsaengsaeng yongu*, Nonjip 4, Seoul, 1978, pp. 230-250

"Materialien zur koreanischen Volkskunde II: Schamanistische Schriftmolekte im Hamburgischen Museum für Volkskunde (I. Teil)" in *Mitteilungen aus dem Hamburgischen Museum für Volkskunde*, Bd. 9, 1979, S. 65-105

"The New Religions in Korean Society" in *The 1st International Conference on Korean Studies, Papers on Sociology and Anthropology*, Seoul, 1979, pp. 17-33

München

The doctoral dissertation of Park Jin-Gil: *Probleme der kontrastiven koreanischen und deutschen Grammatik unter besonderer Berücksichtigung der Wortstellung* has been completed and will be published in the near future.

New doctoral dissertation in progress: Shim Jujong: *Zur Theatermetapher und ihrem Zusammenhang mit dem Spiel im Volksschauspiel. Vergleich in Korea und Deutschland.*

Last winter term the Institute for East Asian Studies received a very valuable and useful gift of over 250 books from Korea. The gift includes such interesting literary magazines as *Sonyŏn* (1908-11), *Ŏrini* (1923-31), *Pŏlŏnŏnŏn* (1926-34), *Imnun p'ŏnŏnŏn* (1939-41), a series of traditional style novels, etc.

Last summer Albrecht Huwe was invited by the Sung Kyun Kwan University, Seoul, for a three month research visit. On this occasion he was able to contact and interview Pak Chonghwa and Kim P'albong, two living contributors to the literary magazine *Paekcho* (1922-23), subject of his dissertation (see under Bochum, above, p. 17).

Tübingen

Publication:

Dieter Eikemeier: "Kankoku kenkyū no kaigai genkyō: Doitsu ni okeru kankokugaku", *Kan*, vol. 8, no. 7 (July 1979), pp. 29-37, transl. Fujiwara Michio.

NETHERLANDS

In early October 1980 a monument commemorating the arrival of Weltevree and Hamel will be unveiled at Hwasun, on the southwest coast of Cheju-do. The erection of the monument is due to an initiative of Drs Roland van den Berg, Netherlands ambassador in Seoul; the costs have been shared equally by Korean and Dutch cultural societies, business firms and private persons.

Leiden

In the course of the academic year 1980-81 the Euro-reader will be streamlined for publication at the Center for Japanese and Korean Studies of Leiden University, with editing of the English as necessary by Dr W.E. Skillend of London.

Publications:

F. Vos: 'De Japanse en Koreaanse verhaaltraditie' ("Traditional narration in Japan and Korea"), Volksverhalen: sprookjes, fabels, mythen, sagen, legenden en gezongen vertellingen II (Rijksuniversiteit Utrecht 1978, pp. 46-64)

F. Vos: 'Tung-fang Shuo, Buffoon and Immortal, in Japan and Korea', Oriens Extremus 26 Jaarg., Heft 1/2 (1979), pp. 189-203

F. Vos: Van keurlijfjes en keesjes, bosschieters en lijfschutten: onze voorouders in Japan en Korea en het begin der Japanse en Koreaanse studijn in Nederland ("About Bodices and Keisels, Gunners and Bodyguards: Our Ancestors in Japan and Korea and the Beginnings of Japanese and Korean Studies in the Netherlands"). Leiden, 1980. The text of an address on the occasion of the 405th anniversary of Leiden University, 8th February, 1980.

B.C.A. Walraven: De redder der armen: Koreaanse verhalen ("The Saviour of the Poor: Korean Tales"). Amsterdam, 1980. This book contains translations of Hong Kiltong chdn, Pae Pilang chdn, Ong Kojip chdn and Pydn Kamsoc ka.

SWITZERLAND

Zurich

Dr Martina Deuchler has been appointed a member of the Joint Committee on Korean Studies by the Social Sciences Research Council of the USA in conjunction with the American Council of Learned Societies, she believes the first person in Europe to be so appointed.

It is expected that the proofs of the Korea issue of Asiatische Studien/Etudes Asiatiques will be to hand at about the time this Newsletter is published.

NOTES AND COMMUNICATIONS

Korean Studies and Library Resources in Berlin

W. Sasse, W.E. Skillend

Jon Bunn was unable to visit Berlin during his tour of libraries in the western part of Europe in March-June 1979, and we took the opportunity of our being together within fairly easy reach of the city to make a short visit there, 26-27 November 1979. We were very warmly received at all the institutions mentioned below, and are optimistic about reducing in future the distance which separates scholars and libraries in Berlin from those in the more westerly parts of Europe. Our only regrets are that our time there was so limited, and that our report reflects so obviously our inadequacies, when we compare it with the very thorough report by Mr Bunn in Newsletter No. 3, Supplement.

Staatsbibliothek Preussischer Kulturbesitz
Ostasiens Abteilung
Potsdamerstr. 33
D-1000 Berlin 30

Dr Krempien, Director of the Library, and Mr Tai Yong On, who is responsible for the Korean collection, put themselves to a great deal of trouble to explain to us their library's systems and to show us their collection.

The Korean collection was begun around 1966, with some 1,500 - 1,600 volumes, including books in Japanese on Korea, and since 1970 Mr Tai has built this up to an estimated 20,000 volumes of monographs, including serials, but excluding periodical publications. It is believed that some 400 - 500 periodicals are currently received regularly. There is no fixed budget for Korea, nor any separate account kept of expenditure on Korean books, but Mr Tai appeared not to be as frustrated by budgetary considerations as are most librarians. On a visit to Korea and Japan in the summer of 1979, he concluded that his own library compared well with libraries there, except in the area of old books. He is able to buy old books as they become available, and had recently bought two valuable manuscripts in West Germany. The field which he found most difficult to handle was that of current literary productions in South Korea, which are not only too numerous for one man to handle, but also rather difficult to monitor. He found the coverage in collected works, anthologies and so on, far from satisfactory. The library has, however, a good working system of exchanges for official publications.

Mr Tai asked us to note that opening hours for the library are now 9.00 to 17.00 Monday to Friday and 9.00 to 13.00 on Saturdays, and that a subject catalogue for Korean works in this library, and a union catalogue of East and South-East Asian books in all German libraries were in preparation. There is a file of all issues of periodical publications received. There is also a separate Korean catalogue, additions to which were abandoned four or five years ago, but the library distributes its accessions lists.

In the Oriental Reading Room, there are about 4 m. of Korean library catalogues, indexes of periodical articles and similar useful materials, plus an additional section of basic works of reference, including survey histories, and historical and biographical dictionaries. The main collection is in stacks to which access by readers is not permitted, and, since all the East Asian books are shelved in accession order, it is absolutely impossible, until the subject catalogue is completed, to give any indication of the coverage, field by field, of the Korean books held.

Books are ordered at an issue desk and issued on every hour. The system of delivery is claimed to be very quick and efficient, and certainly all the equipment for delivery seemed to be of the highest standard. In general, all the facilities in the new building, which was opened in December 1978, are excellent, and we certainly formed the impression that the library would willingly co-operate with scholars and librarians elsewhere.

Asien-Afrika-Abteilung der Deutschen Staatsbibliothek
DDR-1086 Berlin
Unter den Linden 8

At the National Library in East Berlin, we were again very kindly received by Dr Schubarth, and guided round the collection by Mrs Keller. However, it was stressed to us that this institution laid no claim to being a library for Korean studies, Dr Schubarth's interests lying in the Middle East and Mrs Keller being a sinologist.

We saw some 16 m. of Korean books and some 10 m. of Korean periodicals. The collection is a miscellaneous one, built mainly on materials received on exchange from North Korea. No Japanese works on Korea are bought, and the older Japanese books on Korea, we were told, had all ended up in West Berlin. It was our impression that, if there was anything of interest here, it would be among the North Korean materials of the early 1950s, which tend not to be available in western Europe.

Though western works on Korea are included in the catalogue mentioned in Library Resources, the Korean materials have not been catalogued at all. However, we understand that readers might go to the stacks, and, since the collection is so small, fairly readily find any book they wished and take it to the reading room. The reading room appeared to be exceptionally quiet. Inter-library loan is possible.

Humboldt-Universität zu Berlin,
Sektion Asienwissenschaften, Bereich Ostasiens I

The Asian Studies Department of the Humboldt University is at two addresses, as was indicated by us with some misgivings in Newsletters Nos. 2 and 3. The administration of the department, under Prof. Dr. D. Weidemann, is at:

Herman-Matern-Str. 54, DDR-104 Berlin

and the Korean library is at:

Universitätsstrasse 3b, DDR-108 Berlin

Teaching is done at both places. All students selected for work relating to Korea in East Germany are trained here.

At the university, we were greeted with warm hospitality by Prof. Weidemann, Prof. Göthel and Dr Helga Picht. Prof. Göthel's interest in Korean history has been mentioned in Newsletter No. 3. Dr Picht's interests are in the social aspects of Korean literature and philosophy. Both kindly presented us with their articles. Dr Beta Rentner was, unfortunately for us, absent on study leave at the time of our visit, but has since sent us an extended summary of her dissertation, which also formed the subject of her paper read at the conference held in Slovakia in March 1980, reported above, p. 16.

The library is extremely small, perhaps 20 m. of shelf altogether, with the books arranged in no apparent order. Since staff and students may borrow books from this library, we may well not have seen it all, but there appeared to be nothing here which is not available at most libraries in western Europe. There are separate catalogues for monographs and periodicals, combining author and title entries, and not distinguishing by language. There is also a subject catalogue (with only major divisions, such as "history" or "literature") for works in western languages. A separate catalogue exists for Korean books, but has not been maintained since about 1975.

We also visited, at their request, Mr Kim Hagyoung and Mr Yi Ch'ŏl at the embassy of the Democratic People's Republic of Korea. We put it to them that academic contact between western Europe and North Korea was almost non-existent, that the supply of academic materials from the north was poor, and that neither we nor our students were able to visit there. Therefore, since we depended largely on having good contact with Koreans, it was inevitable that our contacts with and interest in South Korea should be very strong. We asked whether academic exchanges with North Korea could not be improved. Their reply, that the division of the world into capitalist and socialist countries made this very unlikely, was disappointing. However, on a personal level there was good will and a large measure of understanding, and, although we have had no news of any progress in the intervening year, we are still not unhopeful that, since they promised to convey our views to their authorities, there may be some possibility of increasing understanding in the future. (See also the report from Göttingen, above, pp. 17-19.)

Late Report, GERMANY Bonn

Wolfgang Franz, Reiner Itschert, Übers.: Hun Min Jeong
[Die richtigen Laute zur Unterweisung des Volkes (1446)],
Hrsg. v. Herbert Zacher, Redaktion u. Einleitung v. Kih-Seong Khn.] Wiesbaden: Otto Harrassowitz, 1980. 48 pp.

More Publications in Russian

Norbert R. Adami

The following new books in Russian should be added to the publications listed in Newsletter No. 5, pp. 26-28:

S.S. Suslina: *Ekspansija inostrannogo kapitala v promyšlennosti Južnoj Korei* ("The expansion of foreign capital in the industry of South Korea"). Moskva, 1979. 167 pp.

This book is not just political, but also of some scientific value.

M.N. Pak: *Čerki rannej istorii Korei* ("Sketches of the early history of Korea"). Moskva, 1979. 259 pp.

Čunmin Čonyu (Nastavlenie narodu o pravil'nom proiznošeni) ("Hunmin Čongum, instruction of the people in correct pronunciation"). Research, translation from hanmun, notes and supplements by L.R. Koncevič. Moskva, 1979. 459, 70 pp.

Korean Works of Art in Europe

As we complete drafting this Newsletter, we have been informed that the National History Compilation Committee in Seoul has given a grant for the compiling of a catalogue of Korean works of art in Europe. The AKSE Council proposes that Miss Pak Young-sook should do this work, and Miss Pak expects to be free to start the work early in 1981. The co-operation of all members with her on the project is requested. Miss Pak may be contacted through:

Prof. Dr D. Seckel,
Kunsthistorisches Institut der Universität Heidelberg,
Ostasiatische Abteilung,
Seminarstrasse 4,
69 Heidelberg

ICKL

Prof. Ho-min Sohn (Hawaii) has been elected president of the International Circle on Korean Linguistics, replacing Prof. Chin-wu Kim. The 1981 Meeting is tentatively scheduled to take place in Seoul in August. Anyone wishing to have details, when they are available, or wishing to become a member of the ICKL, please contact Dr Werner Sasse, whose address is inside the front cover.

Gesellschaft für Korea-Forschung

As we go to print, we are informed that a Gesellschaft für Korea-Forschung was founded in August 1980. For details please contact:

Prof. Kih-Seong Kuh,
Seminar für Orientalische Sprachen
bei der Universität Bonn,
D-5300 Bonn, Adenauerallee 102.

Inlaid Lacquer Warships

Professor Yi Hi-hi, of the Academia Sinecura, writes:

"While an exchange professor at the University of Uttar Bunkum, I had my attention drawn to the note by Dr Yu No-hu in the Journal of Old-fashioned Koreanology in Europe, vol. 2. It contains one basic misconception about mediaeval Chinese-Korean relations: that communication was conducted verbally. In fact, of course, it was conducted entirely in writing, at the insistence of the Korean side. China's telephone system (ceramic tubes with amplifying chambers every ten li) had been installed in 1119, cf. the era name Hsuan-ho: "Spread Harmony by Word of Mouth". When it was suggested that this be extended to Kaesŏng, the Koreans declared the telephone non-canonical, quoting Tso-chuan, Duke Hsiang, 25th year: 'If one speaks but does not have it in writing, it does not go far.'"

Dr Yu replies:

"Professor Yi has entirely missed the point of the Korean reply. Communication between China and Korea was threatened at the time by the Chin Tartars, and the import of the reply was: 'If messages are only passed verbally, not in writing, no knowledge of them will reach the Chin.' The failure to link Kaesŏng to the Chinese telephone system was due to the problem of defining a li. The Chinese li was approximately 530 m., while the Korean li was only 400 m. This resulted in a 25% short-fall in the supply of amplifying chambers on the Korean side, but the line did extend as far as Anak."

Yu No-mi, pioneer in the field of glotto-acrobatics, adds to the debate:

"My cousin, on study leave in Europe, obviously missed my recent article: 'On Some Physiological Problems Associated with the Articulation of the Prostrate, Supine and Inverted Phonemes of Early Middle Sino-Korean'. There I pointed out that the correct pronunciations of the two key words in the passage quoted from the Koryŏ-sa were, in 13th century Chinese, [d-ə:n:v:m] and [d-ə:n:v:m] respectively. The feat, which the Mongols had mastered, of pronouncing the prostrate [v-], supine [ɣ] and inverted [v] phonemes by performing continuous cartwheels while speaking - a feat which earned them the name of 'hoe-hoe' - proved to be beyond the abilities of the Koryŏ courtiers, who had to make long pauses between each phoneme in order to replace their hats, and thus were unable to make any distinction between the long [v:] and the half-long [v:]."

A Competition

We read recently: 'Perhaps because Korea has a long coastline facing the sunrise and sheltered by the islands of Japan, when the Koreans arrived 4,000 years ago, they called their country Chosun, which means "Land of the Morning Calm".'

Prizes, of smudged photocopies of the best passages from "Koreans Are White" are offered for quotations which give equally succinct summaries of other periods of Korean history.