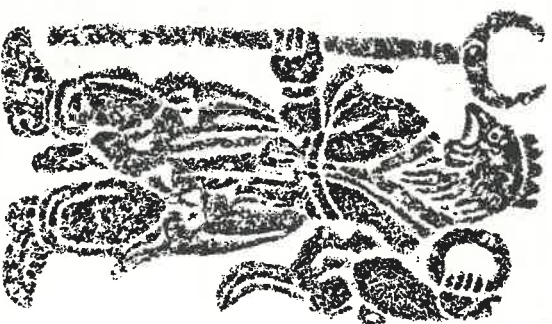




NEWSLETTER
Association for Korean Studies
in Europe

No. 5
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1981



THE ASSOCIATION FOR KOREAN STUDIES IN EUROPE

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THE 1981 CONFERENCE

This year's Conference was held 15th-16th April in the Paulus-Akademie, Zurich, and was attended by 64 members and guests from eleven European countries and from Korea.

It was opened by our most distinguished guest from the Korean academic world, Professor Chung Byong-uk, of Seoul National University. His current position was Director of the University's Museum, and he began by conveying to us his enthusiasm over recent neolithic discoveries in the area of the Han River. These included some very artistic human figures and some items which could have been currency or status symbols, together attesting to an organized, civilised community in the area some 4,500 years ago.

Turning to his own subject, Professor Chung reviewed some recent trends in literary studies. He spoke particularly of the ever increasing interest in Hanmun literature, especially the critical writings of late Koryŏ, but also such points as the influence of Chinese Hsüeh-fu and the attitude of writers of poetry in Korean, such as Chŏng Ch'ŏl and Yun Sŏn-do, towards poetry in Chinese. On the other hand, the vast store of literature in Korean to be found in the novels in the Naksŏnjae had also been attracting more attention since 1979. It was hoped that all these novels, which run to two or three thousand volumes, would be published in the 1980s, but the only one to be studied so far was the hundred-volume Myŏngju Powŏl Ping. This had been found to be a story with 300 characters appearing in 350 scenes in a continuous plot, raising the question of who could have composed such a work. What was striking about the work as a whole was that, contrary perhaps to expectation, it was very Korean in content. In general, many new directions were opening up in every field of literary studies, even in the aesthetic and philosophical aspects of classics which were thought to be well known.

On the afternoon of the opening day a second guest, Mr Choe Young Hee, Chairman of the National History Compilation Committee in Seoul, described the work of that organization to us, tracing its history back to the efforts by such scholars as Sin Sŏk-ho before 1910 to compile materials which would ensure the proper appreciation of Korean history in the face of Japanese designs to absorb the country into Japan. Mr Choe described the present organization of the Committee's work, and the difficulties of co-ordinating the efforts of, for instance, the successive heads of the compilation sub-committee, from Paek Nak-chun to Lee Kwang-rin, all noted for their strong wills and personal opinions, and all of such high reputation that their idiosyncracies were impossible to hold in check.

The main task of the Committee, Mr Choe said, was the preservation of materials, and it had a veritable army of people working on local histories within Korea, as well as many devoted individuals working abroad on the archives of various countries which had had relations with Korea. All materials were published as they could be got into usable form, and the Committee was also continuously revising and republishing such works as the comprehensive History of Korea.

At other sessions of the Conference, fourteen papers were read by members, on language, literature, history, music, folk customs and philosophy. Summaries of these papers follow, pp. 6-17. There were also audio-visual presentations on computer handling of data in Korean (Valerio Anselmo), on funeral customs (Alex Guillemoz), and on Muga (shaman songs) and ritual music (Cho Hung-youn; see p. 27, below).

On the afternoon of the 14th, participants were received at the Rietberg Museum by the Canton and City of Zurich. Dr Deuchler took this occasion to present to Prof. Vos a copy of the volume of *Asiatische Studien/Etudes Asiatiques* devoted to Korean Studies which she and Prof. Elkemeier had been editing. The Association's Council had decided that this was an appropriate way to honour Prof. Vos, on his sixtieth birthday, for his contributions to Korean studies in Europe. Full details of the volume are given below, pp. 18-19.

The following afternoon, a session was held to discuss "The Euro-Reader", now rechristened 'Readings in Korean for Advanced Students'. Prof. Vos reported that 27 pieces had been circulated for testing in class. They fell into five sections: history and geography (six), linguistics (six), literature (six), religion (five), and art, folklore and customs (four). Offers were made to add to the last two categories to give an even six pieces in each section, and enough papers in total to allow one lesson a week in the average university year. These would not be graded for difficulty, and vocabularies and notes would be given after each reading. Criticisms were offered of individual pieces: their presentation and the usefulness of their contents in particular. Several contributors said that they would try to improve their selection and presentation, though to test any revisions in use would delay completion of the work. Prof. Vos asked for revised drafts to be sent to him by 31st August 1981. Dr Li Oeg would enquire about printing and publication while he was in Korea in the summer.

The Membership Meeting was held on the morning of the 16th, with the President, Dr Li Oeg, in the chair. The account of the 1980 Membership Meeting given in Newsletter No. 4 was accepted.

The Secretary, Prof. A. Fabre, reported that the Council had considered the previous evening an invitation from the National History Compilation Committee in Seoul for the Association to hold its 1982 Conference in Korea in the summer, and had decided that the matter should be put to this meeting. The terms were expected to be that accommodation and board would be provided and half the fare paid for participants. The Council had suggested an Organizing Committee consisting of the President, Dr Li, and himself, Dr Sasse and Dr Skilling, who would be able to consider papers respectively in Korean, French, German and English. It was hoped to arrange a group flight, at a cost of about 1,000 dollars each, which would allow participants to return in their own time.

In answer to questions, the Secretary explained that the invitation included those who would not be able to present papers, that additional finance might be available for those who could not afford 500 dollars, especially students, and for those who were to contribute positively to the conference, that the decision could only be taken finally after Dr Li had visited Korea in the summer, and that other venues for future conferences which had been offered (Copenhagen, Warsaw and Durham) remained possibilities for a 1982 conference as usual in Europe. He particularly thanked Dr Shin Huy Dong for his understanding of the position, since it had been assumed up to the day before that Copenhagen would be the venue for 1982.

Only one or two voices were raised questioning whether the Association was in a position to make a success of a conference in Korea and whether it was appropriate for the Association to go, as a European association, to Korea for its annual conference, and there was an overwhelming vote in favour of a motion that the Organizing Committee should try to arrange a conference in Seoul in the summer of 1982. (See further below, pp. 32-33.) A similarly overwhelming vote confirmed that the AKSE Conferences should continue to be held annually.

The Secretary announced the names of seven new members who had been accepted by the Council and that Prof. V. Anselmo and Dr W. Sasse, having served two terms, were retiring from the Council. Dr D. Bouchez and Drs B.C.A. Walraven had been nominated to succeed them, and, there being no other nominations, they were accepted by the meeting.

Dr Deuchler announced that she would like to retire as Treasurer as soon as was convenient after the end of her financial year, 31 July 1981. As with the editorship of the Newsletter, it was only fair not to ask any one member to continue to carry this burden for more than five years. Most members appeared to feel that it was unthinkable that they should lose their good Swiss housekeeper, and there was some horror at the thought that our precious funds might be moved out of the secure vaults of Zurich, but Dr Deuchler thought that the latter danger might possibly be avoidable, and the meeting acceded to her wish, with regrets.

The Treasurer also announced that the Council's kindness in allowing members to pay their subscriptions at conferences had led to certain practical difficulties, not least of which was that the Association had hardly any fully paid-up members in the first three months of each year, when the annual conference was being arranged. The rules when in any case have to be enforced in 1982 if the Conference was not to be held until the summer, and then in Korea. (A further note on the payment of subscriptions is given below, p. 33.)

In her other role, as co-organizer of the 1981 Conference with Prof. Fabre, Dr Deuchler also stressed that those who wished to attend conferences should be more considerate of the organizers of future conferences. Two points in particular had arisen this year. One was that some prospective parti-

cipants had not told her early enough that they needed to have travel grants by a specific date in order to make bookings by cheap flights, and as a result two who were to read papers had not been able to attend. The other was that some who had had accommodation reserved for them had simply not turned up at the last moment. The absence of speakers and the unused, unpaid-for, rooms both represented losses to the Association, and she asked members to bear this in mind in the future.

Prof. Vos made a short statement on the 'Reader for Advanced Students', stressing to the membership as a whole that he still depended on receiving comments from those who had been given copies of the pieces to use experimentally in their classes. He asked for comments to be sent to him as soon as possible, but in any case by the end of August 1981.

Mr N. Adami reported on the union list of Korean periodicals in Europe (see below, p. 19).

Dr Skilleud reported that the British Standards Institution had accepted McCune-Reischauer as the de facto standard romanization of Korean and was to issue a guide to the use of this prepared by himself, together with a transliteration which had been demanded by some organizations in Britain.

The amendments to the Constitution proposed in 1979 (which had been overlooked in the emotional ending of the 1980 Conference) were formally put to the meeting and approved, namely. Notice was also given that the deletion of the paragraph in Clause 10: "Besides convening during the time of the Conference, the Council shall meet at least once a year", would be proposed at the next Conference. It was explained that while the Council would do all that it could to keep to the intention of the stipulation, it was unreasonable if there were Council members to travel often great distances if there were no urgent business, or to expect members to subsidize the sometimes quite high expenses of such meetings.

The meeting closed with expressions of thanks to those who had organized this conference, contributed papers or to discussions of papers, and also to those bodies which had contributed to its costs: Société Suisse des Sciences Humaines, Société Suisse d'Etudes Asiatiques, and above all the Korean Traders Scholarship Foundation, which had done so much for the Association since 1978, and whose representatives, Mr P.J. Koh and Mr T.D. Kim, we had been most happy to welcome at this Conference.

After the meeting, Prof. Vos asked whether he might be allowed to express the deep emotions which he had felt on taking his first look through the Korea Issue of Asiatische Studien/Études Asiatiques. He had blushed, but with pleasure rather than embarrassment, at the description of himself in the preface, and felt that the volume congratulated the AKSE rather than himself. He was personally particularly pleased at the wide spread of interests in the volume, since he regarded himself as an old-fashioned Koreanologist (and Japanologist), with a many sided approach to his subject.

However, Prof. Vos valued even more his personal relationships with the authors of the articles, which he then detailed. We presume that others would be as embarrassed as we would be ourselves to have these set out here. He thought that the volume represented the raison d'être of the Association, and he was happy man to have such reading for his coming Easter vacation.

AKSE FINANCIAL STATEMENT, 1981

<u>US Dollars</u>	
Grant, Korean Traders Scholarship Foundation	8,000
To Conference, Zurich	3,500
To Newsletter, London	2,000
To Korea Issue, AS/EA	2,500
<hr style="border-top: 1px dashed black;"/>	
Balance at 31 July 1980	17,120.00

<u>Swiss Francs</u>	
<u>Income</u>	
Balance from 1980 Conference*	6,716.10
Korean Traders S'hip F'tion	3,316.55
Bank Interest	281.80
Membership Fees	1,557.60
Conference Fees	1,740.00
Difference, Sale AS/EA	52.85
<hr style="border-top: 1px solid black;"/>	
13,644.90	13,644.90
30,764.90	30,764.90

<u>Expenses</u>	
To Newsletter No. 5	3,093.25
Korea Issue, AS/EA	11,561.45
<hr style="border-top: 1px solid black;"/>	
Balance at 31 July 1981	14,654.70
<hr style="border-top: 3px double black;"/>	
16,110.20	16,110.20

AKSE Treasurer, Martina Deuchler
 Audited and found correct by F.J. Preuffer, 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.
 *The balance from the 1980 Conference consists largely of membership dues and conference fees collected there.

The Editor of the Newsletter wishes to have it noted that the fees of British members for 1979, which had been held in London (see Newsletter No. 5, p. 5), were also transferred to the Newsletter account in January 1981. The balance of the 2,000 US dollars not sent to the Newsletter should therefore be added to both the income from membership dues and the expenses of the Newsletter under "Swiss francs", above. The final balance at 31 July 1981, above, remains the same.

CONFERENCE PAPERS

— Li Ogé —

Les titres d'empereur et de roi à Koguryô

On lit dans le 'Samguk sagi' (k. 14) q'un cousin german du roi de Fouyu fut nommé roi par un roi de Koguryô: wang-pong-wi-wang.

Ce passage indiquerait, selon certains, que le souverain de Koguryô possédait en fait un titre supérieur, celui d'empereur. Cette interprétation s'appuie sur l'existence à Koguryô, d'après le 'Sonei chou' (k. 81), d'un "Soyô che", lequel devait, à notre avis, correspondre au roi Kogukwôn (r. 551-571).

Il paraît néanmoins invraisemblable que les monarques de Koguryô aient pris le titre chinois de ti (cor. che). Celui-ci en effet n'apparaît, en ce qui concerne Koguryô, que dans le 'Sonei chou'. Aux yeux, par conséquent, des autres historiens de l'époque, qu'ils fussent chinois ou coréens, le titre ne s'appliquait pas aux souverains de Koguryô. Le mot ti devait être plutôt la traduction d'un terme indigène qui signifiait "chef des chefs".

On sait, grâce notamment au 'Wei tche' (k. 50), que les rois de Koguryô portaient des titres comme koch'uga ou tæga. Le premier était accordé au chef des clans royaux ainsi qu'à celui de l'ancien clan des reines (ibid.). Il était porté aussi par des princes héritiers qui ne pouvaient monter sur le trône (cf p.ex. 'Samguk sagi', k.15) et fut en outre accordé au fils du roi d'un pays conquis par Koguryô (ibid.).

Une phrase difficile comme wang-pong-wi-wang doit donc être interprétée comme signifiant l'octroi du titre de koch'uga par le roi de Koguryô. Le titre de koch'uga était, en d'autres termes, confondu avec celui de wang. Telle est sans doute la raison pour laquelle l'auteur du 'Sonei chou' a utilisé le mot ti pour désigner le roi Kogukwôn.

Une semblable confusion n'est pas rare dans les textes chinois. On relève par exemple dans le 'Wei tche' (k. 50) que le chef de la tribu Ye est appelé tantôt hu, tantôt wang.

— Henrik-Hjort Strenson —

The Unique Position of Korean Buddhism and Its Influence on the Development of Buddhism in the Far East

This paper surveyed the history of Buddhism in Korea from the 4th century to the present, flourishing in Koryô, repressed in Yi, and emerging from the Japanese occupation as a strong and close-knit movement.

Interest in Korean Buddhism in the West, a recent phenomenon, has found the importance of it as a national protector and in its originality in achieving a synthesis of various

Buddhist doctrines. Korea had played a leading role in transmitting the religion to Japan, as may be clearly seen in Japanese temples and statuary, and has also served as a pocket in which doctrines were preserved, to be re-introduced later into China.

The close connection of the development of printing techniques with the propagating of Buddhism was also described, and the paper concluded that Korean Buddhism, having avoided the secularisation of monks which had occurred in Meiji Japan, was now Korea's largest religion, and even included western monks and nuns in its sangha.

— W.J. Boot —

The Korean Influences on the Development of Neo-Confucianism in Japan

Although a number of scholars, especially Prof. Abe Yoshio in his 'Nihon Shushi-gaku to Chosen', have argued that the Neo-Confucian movement that arose in Japan in the first years of the Edo period (1600-1868) owed much, if not everything, to Korean influence, the existence of these influences is difficult to prove.

The influences, if they existed, must have been exercised either through the medium of books or through personal contacts between Japanese and Korean scholars. It is true that the patriarchs of the Neo-Confucianist movement in Japan, Fujiwara Selka (1561-1619) and Hayashi Razan (1583-1657), at various times had contacts with Korean prisoners of war or with members of Korean embassies. It is also very likely that, as a result of the Korean invasions of 1592 and 1597, many Korean books, including Confucian works, had found their way to Japan.

However, this does not yet amount to sufficient proof. There are still several problems that need clarification.

These problems are:

1. The receptiveness that must have existed in Japan towards these influences. (If there existed prior knowledge in Japan of Neo-Confucianism, did these prisoners of war or these books bring anything new? Conversely, if no prior knowledge existed, could a few Koreans or Korean books have caused such repercussions?)
2. How were the Korean books distributed? Did the people who ex hypothesi were influenced by them have ready access to these works?
3. What were the actual contents of the contacts between the Koreans and the Japanese concerned?
4. Is it possible to establish a relation between Korean and Japanese Neo-Confucian philosophers on the doctrinal level?

In our paper we discussed these problems and drew conclusions which on the whole run counter to the thesis of Prof. Abe.

— Norbert R. Adami —
History of the Russian Orthodox Mission in Korea
from the Beginnings to 1950

This paper gave a short survey on the missionaries sent to Korea from the beginning of Russian Orthodox Missionary work on the peninsula about 1900 till the explosion of the last Russian missionary from South Korea in 1949. Special attention was given to the problems arising from the Revolt within the Russian Orthodox Church after the October Revolution, since this splitting into Russian and American branches led to the establishment of separate mission stations in Korea.

Tragically the missionary belonging to the American branch worked in North Korea, while the missionary belonging to the Russian branch worked in Seoul. This geographical accident contributed to the end of Russian Orthodox Mission work in Korea about 1950.

— Robert C. Provine —

Millet, Bribes, Imperial Fingers, Plagiarism,
and Sacrifices to Confucius:

Tracing the 'Ta-sheng Yeh-p'u', A Progenitor of Aak

In 1430, the Koreans codified a system of 'aak' ("elegant music") which survives today in somewhat modified form. They derived skeletal melodies from two sources: one by Chu Hsi, the 'I li ching-chuan t'ung-chieh', and one a Yhan source entitled 'Ta-sheng Yeh-p'u' ("Collection of Ta-sheng Music"). Chu Hsi and his twelve melodies are well enough known, but the other work has remained a tantalizing mystery, known only through several excerpts preserved in Korea.

This paper examined first the surviving and reconstructed portions of the 'Ta-sheng Yeh-p'u'. It then traced the date of the book and the genealogy of the music it contained, culled information from the Yi dynasty 'Sillok', Chinese histories, theoretical writings on music, and studies of Confucian rites. The evidence suggests that a) the book is a 1349 record of Yhan ceremonial practices promulgated in 1306 and expanded in 1316, and b) the music derives from the time of emperor Hui-tsung of Northern Sung (1100-1125), specifically from pieces prepared by the notorious Ta-sheng Institute.

Finally, the paper examined the manner in which early Yi music theorists used Chinese sources, concluding that a) there is little or no favouring of neo-Confucianist authors, and b) the Koreans imposed order upon the inconsistent and contradictory collection of Chinese sources available to them.

— Frank Nellen —
The Tone in Korean Music

In occidental music, all tones may be described by exact frequencies and sinusoidal sound waves. In other words, on a system of co-ordinates a tone may be defined as a straight, horizontal line. For the whole duration of the tone, an exact quantity of oscillations defines the pitch of a note. In Korean music, on the other hand, a tone occupies a philosophical essence, that is, a "philosophical proper-life".

Taoism holds that everything is exposed to continual change, but with an absolute point in the centre (as in the F'aeghki, where the wholeness of F'aeghki is divided into Yin and Yang). The reciprocal actions of Yang and Yin, of male and female, plus and minus, light and dark, sun and moon, are regulated by the Tao.

This philosophy is the essence of Korean music. The nature of vibrato and glissando varies according to the tonality, type of music (folk music or music of the upper class), and the musicality and character of the performer. A basic distinction from western music is that vibrato and glissando are integral parts of the tone: they are not just ornamental expression, but lie in the essential nature of a tone.

Consequently, a western instrument like the piano is entirely incapable of producing the timbre of Korean music. Korean music is built on five principal pitches (but not "pentatonic"), though many types of the music require only three main pitches with one or two subsidiary ones ("tritone").

In a Korean tone rich with vibrato and glissando, western ears may perceive a great number of tones, since we have trained our ears to hear tones in terms of rectilinear oscillations. But for the Korean ear, such a multifarious tone is a single musical entity. The tone with the most prominent vibrato is normally the central tone of a mode. In a system of co-ordinates, a Korean tone reveals itself in energetic curves, with some rectilinear interruptions included.

In sum, the fundamental principle of Yin and Yang is realised in the sound of Korean music. The lingering, quiet element is Yin, and the melismatic animations are Yang. The principle of Yin and Yang is not limited only to certain passages, but rather it operates permanently in the totality of time. The music, therefore, is nothing more than a constant re-iteration of the principle of Yin and Yang.

Every Korean tone is a complete microcosm which undergoes development in a macrocosm. This macrocosm is, at the same time, a microcosm amongst other ones within a greater macrocosm, and so forth.

— B.C.A. Walraven —
Muga and Traditional Korean Literature

In the course of time many theses have been proposed concerning the relationship between traditional Korean literature and 'muga' ("shamanistic songs"), which, of course, may be regarded as a subcategory within traditional literature. Not every thesis has been put forward with the backing of substantial evidence, and some theses are mutually contradictory.

Many of these theses have in common that they attempt to account for the resemblances between 'muga' and other genres of traditional literature by linear theories of origin. It is doubtful whether conclusive evidence can be found for these theories. On the other hand, an analysis of common elements (formulae, themes, motifs, etc.), initially disregarding any problems of temporal sequence, may yield results. Such an analysis might, for instance, suggest an answer to the question of what the texts meant to those who heard or read them. This question is essential for the study of 'muga' as part of the study of popular religion. A study of 'muga' may also aid the literary researcher, because they were part of the context of literary texts, such as 'ko-sosŏl'. For a study of the religious meaning of 'muga', it is important to know which parts may have been of a literary rather than a religious nature.

'Muga' devoted to the god Sŏngju, such as 'Hwangje p'uri', lend themselves to an illustration of the problems referred to above. 'Ko-sosŏl', 'kasal', 'chapka' and 'minyŏ' contain passages similar to those in 'Hwangje p'uri'. It is difficult to arrive at a simple theory to account for these resemblances, but a comparative analysis of these texts may explain an internal contradiction within the 'muga', and indicate which parts of the 'muga' are most important as an expression of folk beliefs.

— Halina Ogarek-Czof —
Yongdam Yusa by Sunn Ch'oe Che-u

Founder and First Great Leader of Ch'ŏndogyo, Sunn Ch'oe Che-u (1824-1864), during his fugitive period, 1860-1863, wrote nine songs intended as a popularisation of the Tonghak doctrine. These were gathered under the title 'Yongdam Yusa' ["Poems Left in the Dragon Pool Pavilion"]. They are:

'Yongdam-ka' ["The Song of the Dragon Pool Pavilion"] presents the history of his family and describes the way he followed to enlightenment and understanding of his mission. It also portrays the beautiful scenery of the vicinity of Kyŏngju and refers with pride to the ancient culture of Silla.

'Ansim-ka' ["The Song of Peace of Mind"], dedicated to his wife, its purpose was to calm her grief and to raise all women's spirits. This song sets out to convince women, who were living under constant Confucian contempt and humiliation, that the way for them to attain happiness was to follow Tonghak

instructions. To open women's eyes to the fact that they are human beings too, it emphasizes their significant role in the family and in society at large, trying to give a new meaning to their life and work. 'Ansim-ka' contributed to the raising of women's social position among the Tonghak followers.

'Kyohun-ka' ["The Song about the Teaching"], illustrated by examples from his own life, contains advice to his pupils and descendants on how to attain enlightenment.

'Mongjung noso mundap ka' ["Song about a Dialogue between Old and Young in a Dream"] contains criticism of the social structure of the time and recommends that the first step to improve that corrupt world is self-improvement.

'Tosu-sa' ["Poem of Cultivating the Way"]: the followers of Tonghak, in order to pass the doctrine on without the slightest deformation, should avoid people who break the law and flout moral principles. Responsibility for the correct transmitting of the doctrine rests with the higher-ranking, and they are to be blamed for any error.

'Kwŏnhak-ka' ["Song about the Encouragement of Learning"] exhorts moral self-improvement and persistent individual work to perfect one's character. It holds that the old world must be destroyed, and then those who follow the God's instructions will build a new, equitable one, based on the law of nature.

'Tŏdkk-ka' ["Song of Moral Tenets"] views the conduct which accords with God's will as a moral in the life of an individual. The God can be equated with 'ponch'e saengmyŏng' (real, virtual life), while the individual's life is worthy of notice only as a factor conducive to the development and growth of the virtual life.

'Hŭngbi-ka' ["Song of Joy"] warns followers against undue simplification of the meanings of life and Tonghak, cautions against the under-estimation of the role of learning, and stresses the value of individual efforts; it advises not to disseminate the doctrine among too large a number of people, since that might bring accidentally into the ranks of believers those who are unable to understand the real sense of the doctrine, and thus false believers might appear.

Accompanying these eight songs and poems, which constitute the canon of Tonghak songs, is also the 'Kŏm-ka' ["Song of the Sword"]. Paralleled with spiritual self-improvement, Ch'oe Che-u also stressed physical fitness. He himself often performed a dance with a wooden sword, a sort of fencing exercise. He taught his pupils to perform the sword dance, reciting this song at the same time. It was meant as an exercise of both the spirit and the body, designed to prepare believers for a gallant struggle for their religion.

Careful reading and analysis of these songs gives a better understanding of the Tonghak doctrine and the influence which it had over the minds of Koreans. The author of this paper, from a woman's point of view takes especial interest in the analysis of the 'Ansim-ka'.

— Vladimir Pucek —

Some remarks on the Form and Style of 'Sin-sosŏl' Literature

This paper dealt with 'sin-sosŏl' ("New Novels"), which constitute a transition between the old literature ('Kodae munhak') and modern literature ('hyŏndaemunhak') at the beginning of the 20th century.

On the basis of the analysis of some 15 works of 'sin-sosŏl', the author tried to describe and point out some specific features of the form and style of this kind of Korean prose, especially as they are reflected in the titles, dialogues, composition and development of the subject (exposition), unfolding of plots, conclusions, etc., in portraying characters and environment, in comparisons, metaphors, etc.

Attention was also paid to some specific motifs used frequently in the developing of plots, especially the exaggerated use of the motif of a dream, motifs of a crow (raven) and magic symbols indicating a new episode, a motif of a murder or an attempt at murder, and suicide or an attempted suicide.

Another specific feature of 'sin-sosŏl' is out-of-plot passages, which are devoted by authors to a propagation of the new enlightenment ideas and to an explanation of the modern style of life.

The specific features of 'sin-sosŏl' were treated and deduced by the method of a comparison with the form and style of 'Kodae sosŏl'.

For analysis, mainly the following works of 'sin-sosŏl' were used:

Yi Injik: 'Hyŏrdi nu' ["Tears of Blood"] 1906
 'Moranbong' ["Peony Peak"] 1915
 'Kwŏthi sŏng' ["Devil's Voice"] 1906
 'Ūn-segye' ["Silver World"] 1908
 'Ch'ŏlaksan' ["Ch'ŏl Mountain"] vol. 1, 1909,
 vol. 2, 1911

Yi Haejo: 'Chayun chong' ["Freedom Bell"] 1910
 'Moran-pyŏng' ["Screen of the Peony Flowers"] 1911
 'Sohangnyŏng' ["Sohangnyŏng Valley"] 1915

Ch'oe Ch'ansik: 'Ch'uwŏlsaek' ["Autumn Moon"] 1912
 'Haean' ["Seashore"] 1914

Ku Yŏnhak: 'Sŏlchungmae' ["Pium Blossom in the Snow"] 1908

Kim Kyoje: 'Hyŏmmiŏng' ["Microscope"] 1912

Cho Ilche: 'Changhamong' ["A Long Sad Dream"] 1915-15

These works were published in 'Kyeomngŏi sosŏl-chip', P'yŏngyang, 1964, and 'Sin-sosŏl chŏnjip', Seoul, 1968.

— Albrecht Huwe —

Hyŏn Sangyun and his Last Novel 'P'ippak'

Sosŏng Hyŏn Sangyun (1895-?), a contemporary of Ch'unwŏn Yi Kwangsu (1892-?), like him published novels in the magazines 'Ch'ŏngch'un' (1914-18) and 'Hak chi Kwang' (1914-27), but only the efforts of Yi Kwangsu in developing modern Korean prose have been taken into consideration until recently by most Korean scholars. Hyŏn Sangyun's novel "Annorance" ('P'ippak', 1917) is a good example showing that some developments (for example, turning away from enlightenment thoughts, approaching 'l'art' literature, realisation of 'kŏmun ilch'i' - the spoken language style in literature) did not begin with Yi Kwangsu or Kŏmdong Kim Tongin (1900-1951), but in the period after that of the 'sin-sosŏl', especially between 1914 and 1917.

— Staffan Rosén —

Korean Vowel Length - An Altaic Test Case?

The discussion about the eventual genetic affinity between the so-called Altaic languages (i.e. the Mongol, Tungus and Turkic language groups) has for a long time been vivid and fierce. Some scholars deny the existence of a genetic affinity and recognize only a "loan-relation" between these language groups, while other scholars take an opposite stand and consider the genetic affinity between the languages in question as demonstrated beyond doubt. With the introduction of Korean and Japanese material into the discussion, the altaist is now gradually getting at his disposal a new and valuable instrument for testing and illuminating the theses established by "traditional" comparative altaistic scholarship. This "test work" has only begun, and the results are still insufficient and inconclusive, but the results reached so far are certainly very promising for the future.

One of the most important aspects of the Korean/Japanese material in this connection is that it provides an additional means of checking the established sound correspondences - often in terms of reflexes showing a "regular irregularity". One example of such a phenomenon is the group of reflexes of Proto-Altaic *l₂, which is l in all Turkic languages except Chuvash, where it is l̥; Mongol and Tungus show only l. Recent researches in Old Japanese and Old Korean have demonstrated that these languages both probably had an *s reflex of pa *l₂. The importance of this finding can hardly be over-estimated - provided that it can be established beyond doubt!

Another possible test case is vowel length, a feature attestable more or less clearly in all the Altaic language groups (but certainly not in all the individual languages concerned), including Korean. So far Korean vowel length has not been studied systematically in a comparative per-

spective, but a preliminary investigation has yielded some interesting results, which, if nothing else, justify a continued study of this problem.

Korean vowel length, as represented in Modern and Middle Korean (where it is identifiable by means of "tonal" features) may be treated historically as having originated due to either 1) contraction, 2) apocope with pitch erasis and compensatory lengthening, or 3) inherited vowel length. In a preliminary investigation, a total of 40 (mainly) monosyllabic morphemes with long vowel have been examined. Of these, some 12 seem to belong to the third category, showing what might be inherited vowel length. Some promising examples are $\bar{p}a$ 'work' <pa *i₂, kās (<*kā(s)?) 'edge' <pa *ka₂, pēl 'pee' <pa *pār₁ (V), sāl 'years of age' <pa *na₂ (?).

The number of morphemes investigated so far is of course too small to prove anything but the necessity of further studies. However, if a sufficient number of convincing etymologies involving also the feature of vowel length can be established, this will be of extreme importance not only to the history of the Korean language itself, but to the whole field of comparative Altaic linguistics as well. The Altaic web will be more tightly woven.

— Romuald Huszcza —

Some Markers of the Rheme-Theme Structure in Sentences

The human mind stores information given in sentences by their being divided into two parts: the theme and the rheme. This paper discussed the uses of the markers of the two parts in sentences in Korean and the suprasegmental elements which can neutralise the bipartial structure.

— Hong Chai-song —

Remarques sur la construction en -la en coréen

J'ai analysé dans cette communication les propriétés syntaxiques de la construction en -la, c'est-à-dire de la construction des verbes qui comportent le complément phrasal marqué par le suffixe verbale conjonctif (SVC) -la. L'objectif était de contribuer à une définition syntaxique des verbes dits de mouvement en coréen, en examinant un des aspects fondamentaux des emplois de ces verbes.

A cette fin j'ai envisagé, parmi d'autres, les deux points suivants: statut syntaxique du complément en -la et verbes qui acceptent ce complément.

1. En ce qui concerne le premier problème, je considère que la séquence se terminant en -la est un complément de verbe en ce sens qu'elle entretient une relation de dépendance spéci-

fique avec le verbe principal, cette relation n'étant ni la coordination ni la subordination. J'ajoute que le complément en -lyeko, sémantiquement très proche de celui en -la, est un exemple de la subordination à SVC. Cette hypothèse sur la nature syntaxique du complément en -la est fondée sur un certain nombre d'observations empiriques concernant ses comportements formels:

a) Le complément en -la fait l'objet de diverses manipulations syntaxiques applicables à une structure de subordination, et non à une structure de coordination.

b) Tout en partageant des propriétés syntaxiques avec les phrases à SVC de la subordination, ce complément en -la présente quelques contraintes particulières, précisément sur le plan sélectionnel: impossibilité de la négation, interdiction de l'emploi du pro-verbe, contraintes sur le verbe enchassé et finalement restrictions sur le verbe principal. Comme on peut s'y attendre, la plupart de ces contraintes disparaissent dans la construction en -lyeko. L'existence de ces restrictions est justement une manifestation de la relation de dépendance qui m'amène à parler de complément de verbe.

2. Le complément en -la est strictement sélectionné par le verbe principal. En particulier, à la différence du complément en -lyeko, il n'est accepté que par un nombre limité de verbes (en ce qui concerne les verbes proprement coréens, ce nombre de l'ordre de 160). Ces verbes présentent une forte homogénéité sémantique: ils dénotent, pour la plupart, le déplacement du sujet humain et la séquence en -la exprime une action concrète considérée comme un but immédiat du déplacement de ce sujet, c'est-à-dire, un but susceptible de se réaliser immédiatement à l'issue du déplacement.

Pourtant, tous les verbes qui impliquent d'une manière ou d'une autre une idée de déplacement n'admettent pas forcément ce type de complément. D'ailleurs, parmi les verbes compatibles avec ce complément, on peut signaler quelques verbes qu'il est difficile de regarder comme désignant un déplacement. Sans parler de la difficulté de la définition sémantique du "déplacement", ces considérations montrent la difficulté qu'il y a à déterminer une classe verbale sémantique.

En conséquence, la classe verbale que j'entreprends de définir ici est essentiellement déterminée par des considérations formelles, malgré une quasi-correspondance entre forme et sens.

Outre que ce complément a des propriétés spéciales, son apparition dans une phrase est fortement conditionnée par le verbe principal. Suite à ces observations, on peut convenir que l'acceptabilité de ce complément constitue un critère définitionnel de la classe verbale en question: ce critère permet de délimiter, au sein d'une classe verbale se construisant avec N_{LOC}, une sous-classe spécifique dont la construction se formalise de la manière suivante:

No (12V⁰-1a) (NLoc + N-1(1)) V⁰

C'est bien là une définition formelle des verbes de mouvement en coréen.

— Soc-Kiou Tcheu —

Alternances dans les signifiants des lexèmes verbaux du coréen

Le signifiant doit réunir en lui-même l'ensemble des prescriptions formelles selon lesquelles les formes phonologiques de la 2e articulation sont affectivement composés. En coréen (de Séoul) où le signifiant ne comporte pas d'accentuation mais seulement des prescriptions phonématiques, l'identité morphologique du signifiant s'établit essentiellement par l'analyse des alternances.

Pour représenter celles-ci, nous allons utiliser les notations suivantes:

Signes pour les conditions d'alternance:

- []^c signifie "lorsque le LV (lexème verbal) est suivi d'un GV (gramème verbal) commençant par une consonne"
- []^v "lorsque le LV est suivi d'un GV commençant par une voyelle"
- []¹ "lorsque le LV est suivi du GV < a > [a - après o et a; c - après autres voyelles]"
- []² "lorsque le LV est suivi du GV < (a)n >"
- []ⁿ "lorsque le LV est suivi d'un GV commençant par /n/"

Si le signe est placé à gauche, on lira "précédé" à la place de "suivi", "finissant" à la place de "commençant", et "GV" à la place de "LV" et vice versa.

Représentation des alternances elles-mêmes:

- [̄] Allongement de la voyelle
- [̂] Passage d'une voyelle à une semi-voyelle
- [] Chute du phonème - la forme maxima avec le phonème étant toujours considérée comme forme de base
- [̂] et [̄] Passage de la consonne douce (/p, t, s, c, k/) initiale du GV, respectivement, à la forte (p^h, t^h, s^h, c^h, k^h) et à l'aspérée (/p', t', c', k'/) correspondants

[] (superposées) Apparition de l'un ou l'autre phonème selon les contextes

[̂] (Coréen littéraire) adjonction de la semi-voyelle /y/ (Coréen parlé) passage de la voyelle à /ɛ/

Convenu de ceci, on relève dans les LV du coréen les alternances suivantes:

	Examples	+GV< a, o a >	+GV< (u)n >	+GV< ko >
1) [̄]	LV<ki ^c >	/ki/	/kin/	/ki:ko/
	(avancer sur le ventre)			[ki:go]
2) [̂] ¹	LV<ku ¹ ki ¹ >	/kukyo/	/kukin/	/kukiko/
	(Trois-se)			
	LV ¹	/wa/	/on/	/oko/
	(venir)			
3) a) [̂] ^c	LV<ka ^c >	/kama/	/kaman/	/kamko/
	(enrouler)			
	LV<si ^c >	/sino/	/sinun/	/sinko/
	(mettre)			
	LV<ku ¹ >	/kuno/	/kunun/	/kunko/
	(couper)			
4) a) [] ¹	LV<se ¹ >	/so/	/sun/	/suko/
	(écrire)			
b) [] ^v	LV<si ^v >	/i/	/iun/	/iŋko/
	(lier)			
c) [] ^c	LV<si ^c >	/itsi/	/itsun/	/itŋa/
	(y avoir)			
	LV<li ^c >	/irko/	/irkun/	/irkko/
	(lire)	[irko]		[irko]
d) [] ^{n,2}	LV<to ^{c,2} >	/tora/	/ton/	/torko/
	(tourner)			
5) a) [] ^c	LV<nu ^c >	/nu/	/nuun/	/nupko/
	(s'allonger)			
	LV<tu ^c >	/turo/	/turan/	/tutko/
	(entendre)			
b) [̂] ^v	LV<har ^v >	/harta/	/hartun/	/harko/
	(lécher)			
c) [] ¹	LV<mor ¹ >	/molla/	/morun/	/morako/
	(ignorer)			
6) [̂]	LV<hŋ ¹ >	/hŋa/	/han/	/hako/
	(faire)			
	LV<twŋ>	/twŋa/	/twen/	/tweko/
	(devenir)			

REPORTS ON STUDIES RELATING TO KOREACOLLECTIO THESEON AKSEENSIS

As soon as AKSE learned to walk, it wanted to run, or in some way to show off its talents. In 1978 the first hwan'gap in the Association was also approaching, that of its first President, the haraboji of Korean studies in Europe, Professor Frits Vos. A commemorative volume of essays on Korean studies by Europeans was proposed.

Dr Deuchler and Prof. Eikemeier undertook the work of compilation and editing, on which they laboured long, hard and effectively. We owe a great debt to them for this. Members who were asked to contribute also responded generously, but we believe that their papers will speak adequately for them.

Publication costs were a worry from the start, and it is here that AKSE owes another great debt to the Korean Traders Scholarship Foundation, which has so generously supported it from its inception. Grants from the Foundation not only covered the essential incidental expenses of compilation and editing, but also gave that assurance of eventual publication which was vital for the work to proceed.

Finally the agreement of the Swiss Association for Asian Studies that the volume could be published, with a subsidy also from them, as a Korea issue of their journal, gave it its status within Europe, and it appeared, as those who were there will remember, actually during the 1981 Conference in Zurich.

The volume is Asiatische Studien / Etudes Asiatiques, XXXIV.2, 1980, and the contents are as follows:

Martina Deuchler: "Self-cultivation for the Governance of Men: the Beginnings of Neo-Confucian Orthodoxy in Yi Korea" (pp. 9-59)

Li Ogei: "Le rôle du médiateur dans les mariages célestes en Corée: Etude mythologique" (pp. 40-50)

James H. Grayson: "The Role of Early Korean Buddhism in the History of East Asia" (pp. 51-68)

B.C.A. Kalraven: "The Social Significance of Sorcery and Sorcery Accusations in Korea" (pp. 69-90)

Dieter Eikemeier: "Wohin gehen Koreaner nach dem Tod?" (pp. 91-125)

William E. Skillend: "Puritas Submersa Resurgit" (pp. 126-139)

Halina Ogarek-Czof: "Na Tohyang and Love" (pp. 140-146)

Staffan Rosén: "Korean Contributions to the Etymology of the Word Han - Xalan" (pp. 147-159)

Valerio Anselmo: "Some Remarks on kom (Grains, Sand, Earth) in Korean" (pp. 160-166)

Bruno Lewin: "Sprachkontakte zwischen Paekche und Yamato in fruhgeschichtlicher Zeit" (pp. 167-188)

Werner Sasse: "'Chinesische' Zeichen erfinden in Korea" (pp. 189-205)

André Fabre: "Trois écritures à base de caractères chinois: Le Idu (Corée), les Kana (Japon) et le Chu nôm (Viet Nam)" (pp. 206-225)

Additional copies can be ordered from Verlag Peter Lang AG, Jupiterstr. 15, CH-3000 Bern 15, Switzerland.

UNION CATALOGUE OF KOREAN PERIODICALS

The first distribution of this important tool for Korean studies in Europe has been made:

Norbert R. Adami, comp. for the Association for Korean Studies in Europe: 'Standardkatalog Koreanischen Zeitschriften in Europe (Union Catalogue of Korean Periodicals in Europe) 1. Lieferung'. Berlin: Staatsbibliothek Preussischer Kulturbesitz, 1981. 81 pp.

This first list covers the collections in the Staatsbibliothek in West Berlin, the British Library and the School of Oriental and African Studies in London, Centrum voor Japanologie en Koreanistiek in Leiden, Cambridge University Library, the Bodleian and Oriental Institute libraries in Oxford, the Korean library in the Institute for Japanology in Vienna, and the library of the Asia and Africa Department of Charles University in Prague.

The Association must be grateful to Mr Adami for all the time and effort he has put into the compiling of this list. He will continue the work on other collections as he is able, but it is obviously a work which requires the co-operation of all members. For the benefit of all engaged in Korean studies, we earnestly request all members to check against this list both the collections in any library to which they have access and their own private collections. Corrections, and above all additions to the list, especially early numbers of periodicals, should be sent to:

Mr. Norbert R. Adami
Hermannshöhe 2
4630 Bochum 1
West Germany

AUSTRIA

Wien

Please amend the entry Chong-hi Kim in AKSE Newsletter No. 4 as follows:

Kim, Chong-hi: 'Der Wandel des Frauenbildes in der Koreanischen Dramatik des 20. Jahrhunderts', Dissertation 1980, 382 pp.

Sang-Kyong Lee obtained the qualification to be professor (Dozentur) in the field of Comparative Theatrical Arts, with special reference to the East Asian Theatre.

BRITAIN

Birmingham
Department of Theology
The University of Birmingham
P.O. Box 363
Birmingham B15 2TT

The Revd Luke Lee (Yi Kuhnong) has been registered since 1977 as a Ph.D. candidate under Prof. W.J. Hollenweger. The title of his proposed thesis is 'The History of the Anglican Church in Korea 1889-1930: A Missiological Reflection'.

Gabriel K.H. Lee is beginning research, also under Prof. Hollenweger, into the interaction of the native popular faith, called Shamanism, with imported religions such as Buddhism, Confucianism, Taoism and Christianity, asking what he calls "the trite missiological question" of where the borderline lies between a culturally integrated church and a church which lapses into heretical syncretism.

Cambridge

During the Asian and African Music Week, organized by the Ethnomusicological Audio Visual Archive in the University Music School (15-19 June, 1981), practical courses on the kayagum and changgo were held. These were given by Yi Chae-suk and Ahn Hye-ran. In a public concert the two artists performed court music, sanjo, and a number of modern compositions. An illustrated lecture on 'Music in Korean Culture' was given by Robert Provine.

Publication:

Jonathan Condit: "Two Song-dynasty Chinese tunes preserved in Korea" in 'Music and Tradition: Essays on Asian and other musics presented to Laurence Picken', ed. D.R. Widdess and R.F. Wolpert (Cambridge: Cambridge University Press, 1981), pp. 1-59.

Durham

Mr Keith Pratt now offers an optional course in Korean history for students majoring in Chinese studies at the School of Oriental Studies.

Dr Provine has lectured or given seminars at SOAS and Kings College, London, Birmingham, the UK Branch of the International Folk Music Council, and at Bonn.

Publications:

Keith Pratt: "The Historical Antecedents of Music in Korea" (Korean Culture, 1-1, 1980, pp. 3-7)

Keith Pratt: "Politics and Culture Within the Sincic Zone: Chinese Influence on Medieval Korea" (Korea Journal, Vol. 20, No. 6, June 1980, pp. 15-29)

Keith Pratt: "Sung Hui Tsung's musical diplomacy and the Korean response" (Bulletin of the School of Oriental and African Studies, Vol. XLIV, Part 3, 1981, pp. 509-521)

Robert C. Provine: "Chinese Ritual Music in Korea: The Origins, Codifications, and Cultural Role of Aak" (Korea Journal, Vol. 20, No. 2, February 1980, pp. 16-25)

Robert C. Provine, trans.: 'Essays on Korean Traditional Music by Lee, Hye-Ku'. Seoul: Korea Branch of the Royal Asiatic Society, 1981. 278 pp.

Durham Oriental Music Festival:

The third festival will be held from 10 to 25 July, 1982. The Korean contribution is planned to be performances by the Namsadang troupe, including the puppet play 'Kkoktugaksi' and farmers' music. Lectures on Korean music will be given by Dr. Byongwon Lee from the University of Hawaii. For further information and booking forms, write to the Durham Oriental Music Festival, School of Oriental Studies, Elvet Hill, Durham DH1 3TH, England.

Hull

Dr A.R. Michell is planning to hold a meeting during the Easter vacation, 1982, of all in Britain who are associated with or interested in Korean studies. He has suggested 23-24 April, with a tentative suggestion for having formal papers on "Korea in the 1970s" on the Saturday. Please write for details or with any suggestions to him at:

Department of Economic and Social History
University of Hull
Hull HU6 7RX

Publication:

A.R. Michell: "Fact and Hypothesis in Yi Dynasty Economic History: the Demographic Dimension" (Korean Studies Forum, No. 6, Winter-Spring 1979-80, pp. 69-95)

London

Dr R. C. Provine presented his 1981 AKSE Conference paper on the progenitor of Aak at the Ethnomusicology Seminar at the School of Oriental and African Studies on 19 May 1981.

A forum on "Recent Developments in Korea - Political and Economic Aspects" was held at the Royal Institute of International Affairs on 19 June 1981. The Editor has printed copies of both the main papers:

Young-Ho Lee (Professor, Ewha Women's University): "Korean Political Development in Perspective"
Wontack Hong (Professor, Seoul National University): "Growth and Trade of the Korean Economy"

The SOAS Library, in its role as a national library for oriental books, has received a grant of 10,000 dollars from the Korean Traders Scholarship Foundation for a project to make good some of the major deficiencies in its Korean collection. Agreement in principle to co-operate closely on the purchase of Korean books in Britain has been reached by the responsible librarians in London, Oxford and Sheffield.

Publications:

W. E. Skilleud: "Puritas Submersa Resurgit" [see pp. 18-19, above]

Sheffield:

The Korean Studies Unit was established under the auspices of the Faculty of Social Sciences of Sheffield University in February 1980 and was able, as a result of a grant from the Korean Traders Scholarship Foundation, to appoint Judith A. Cherry, BA (Durham), MA (Sheffield), to a Fellowship in Modern Korean History, and Mrs Young-yoon Kim, BA (Sogang), to a Korean History and Mrs Young-yoon Kim, BA (Sogang), to a language teaching Assistantship. During the academic year 1980/81, Mrs Kim has taught classes in elementary and intermediate Korean, and Miss Cherry has contributed lectures on Korean history and culture to courses in the Centre of Japanese Studies and the Department of Medieval and Modern History. The Unit has received a further grant from the KTSF for 1981/82. During this academic year an advanced course in Korean is being offered. This is eligible as a special subject (equivalent to one tenth of the Final BA Examination) for students taking any of the dual degrees involving Japanese Studies.

The Unit also hopes to be able to continue the series of seminars by visiting speakers inaugurated by Dr Mitchell, of Hull University, last year. (Offers of papers on any topic in the general field of Korean Studies would be welcomed.)

During the year, it has been looking for ways of promoting Korean studies in its region of Britain, and has found that there are a number of people with links with Korea in the universities of Sheffield and Leeds and at Huddersfield Polytechnic. It is hoped to be able to provide a "service course" in elementary/intermediate Korean language in the Leeds and Huddersfield area.

CZECHOSLOVAKIAPrague

Publications: "The traditional education of Korea" in Jaroslav Bařinka: "The traditional education of Korea" in "Kulturní tradice Dálného východu" ["Cultural Traditions of the Far East"], Praha: Odeon, 1980, pp. 25-52.

Vladimír Pucek: "Počátky korejské proletářské literatury" ["Beginning of the Korean Proletarian Literature"] (Nový Orient, 1981/3, pp. 77-79.

"Odehoda z domova" [Czech translation of Ch'oe Sŏ-hae's short story 'I'alch'ulgi'] in Supplement of the Nový Orient, 1981/3.

"Idei suvereniteta i nezavisimosti v proizvedeniyakh korejskoi novoi prozy 'sin-sosol'" ["Ideas of sovereignty and independence in the works of Korean New Novel 'sin-sosol'"] in: "Literaturen Asiens und Africas, Theoretische Probleme", Berlin: Akademie-Verlag, 1981, pp. 117-125.

FRANCEPublications:

Maurice Coyaud, Li Jimmeung: 'La Tortue qui parle et autres contes et légendes de Corée'. Collection Proses et Paroles, Paris, 1979.

Maurice Coyaud, Li Jimmeung: 'Aubergines magiques, Contes érotiques de Corée, I vol.', 128 p. Paris, Association pour l'analyse du folklore, 1980.

Li Ogg (Yi Ok): 'Recherche sur l'antiquité coréenne: Ethnie et société de Koguryŏ'. Centre d'études coréennes du Collège de France, Paris, 1980. Le premier volume est sorti de presse; A distribution à l'Asiatique (6 rue Christine, 75006 Paris). A Seoul, le Kukhak yŏn'gwŏn de l'Université Yonsei a entrepris la traduction de cet ouvrage en coréen; publication fin 1981.

Marc Orange: 'Une femme à la recherche d'une illusion, et cinq autres nouvelles, traduites du coréen', 281 p. Paris, Ebel-Fanlac, 1980.

Jacques Pezu-Massabanu: 'La Corée'. Collection Que sais-je?, 127 p. Paris, Presses Universitaires de France, 1981.

En préparation:

Daniel Bouchez: 'Etudes coréennes de Maurice Courant', réédition, Centre d'études coréennes du Collège de France.

André Fabre: 'Grammaire coréenne'.

Alexandre Guillemez: 'La vie et les croyances d'un village de pêcheurs-agriculteurs coréens'.

Kim Sŏkthk, Hong Chaesŏng, Kim Yŏngsong: 'Manuel de coréen'.

Articles:

- Daniel Bouchez: "Kisaengs, medium of the vernacular" (Korean Culture, vol. 2-2, June 1981, pp. 20-27)
- André Fabre: "Trois écritures à base de caractères Chinois: le Idu (Corée), les Kana (Japon) et le Chu nôm (Viet Nam)" [see pp. 18-19, above]
- Li Oeg: "Le rôle du médiateur dans les mariages célestes en Corée" [see pp. 18-19, above]
- Li Oeg: "Etude de muga" (Annuaire de l'Ecole pratique des hautes études, Ve section, tome LXXXVIII, 1979-1980)

Les cinq articles mentionnés ci-dessous ont été publiés dans 'Papers of the First International Conference on Korean Studies', 1979, Seoul, The Academy of Korean Studies, 1980:

- André Fabre: "Passif et causatif en japonais et en coréen", avec résumé en coréen, pp. 836-851
- Daniel Bouchez: "Maurice Courant et les études coréennes", en français et en coréen, pp. 159-160
- Li Oeg: "Wei-tche Tong-yi tchouan-ti Koguryô kwan'eye kisa-e taehayô", avec résumé en anglais, pp. 599-615
- Huguette Rousset: "Ressemblances et différences entre les arts préhistoriques et protohistoriques de la Corée et du Japon", avec résumé en coréen, pp. 994-1008
- Tcheu Soc-kion (Ch'oe Sokkyun): "Uri mar-ti ch'onghwal kisul-gwa ôno pangôn kaenô-ti chae chônghi", pp. 895-899

Contribution spéciale:

Li Oeg, dans Kim Han-kyo (ed.): 'Studies on Korea, A Scholar's Guide' (Hawaii University, 1980.)

Thèses de doctorat:

- Kim Yu-nam: "Le Traitement anglo-japonais et l'expansion japonaise en Asie", thèse soutenue à l'Université de Paris VII, 3^e cycle.
- Lee Dong-u (Yi Tongu): "Evolution de l'enseignement du français en Corée, Perspectives d'avenir", Université Paris I, doctorat d'université.
- Song Ung-in: "L'influence des dirigeants soviétiques sur le mouvement communiste coréen, 1917-1945", Université Paris VII, 3^e cycle.
- Yoon Byeung-sik (Yun Pyôngsik, Révérend Hojin): "Le Problème de l'antiman et du samsara dans le Sutra du Bhikshu Nagasena", Université Paris IV, 3^e cycle.
- Christian Deschamps: "La Joute à la corde", Université Paris VII, 3^e cycle.
- Lee Hije (Yi Hijaie): "L'imprimerie coréenne au XVe siècle", Université Paris VII, 3^e cycle.
- Conférences et communications:
- Daniel Bouchez: "Maurice Courant, 1865-1935", Société Asiatique, Paris, 15 février 1980.

- "Korean literature or literature in Korean?", Korean Cultural Center, New York, 5 novembre 1980.
- "The Use of the Vernacular in Korean Literary Works", Symposium on Korea, Museum of Fine Arts, Boston, Mass., 8 novembre 1980.
- "Kim Manjung and the 'Namjûng ki'", New England Korean Studies Colloquium, Harvard University, 10 novembre 1980.
- "Maurice Courant, a pioneer in Korean Studies", Columbia University, 15 novembre 1980.
- Li Oeg: "Koguryô-ti chôngbok-kwa chagwi", Kukhak yôn'guwôn, Université Yonsei, 10 avril 1981.

A l'occasion de l'inauguration du nouveau Centre culturel coréen de Paris (2 avenue d'Iéna, 75116 Paris), on y a donné, du 16 au 27 février 1981, une série de conférences:

- Pak Pyôngsôn: "Iconographie coréenne"
- Georges Ziegelmeyer: "La vie familiale coréenne"
- André Fabre: "Contribution de la culture coréenne au développement de la culture japonaise"
- Virghil Gheorghiu: "Poésie de la Corée"
- Li Oeg: "Trésors culturels religieux"
- Marc Orange: "Les Châtiments dans la Corée traditionnelle"
- Madeleine David: "Archéologie coréenne"
- Daniel Bouchez: "Littérature coréenne ou littérature en coréen?"

Daniel Bouchez a participé au Symposium international sur le néo-confucianisme en Corée, qui s'est tenu du 3 au 7 août 1981 à Bellagio (Italie) sous le patronage de l'American Council of Learned Societies et de l'Université Columbia à New York. Il y a fait une communication intitulée: "Bouddhisme et néo-confucianisme d'après le 'Sôp'o manp'il' de Kim Manjung".

M. Chông Pyônguk, professeur de littérature coréenne classique à l'Université nationale de Seoul, a séjourné à Paris du 16 avril au 25 juillet 1981, à l'invitation du Centre d'études coréennes du Collège de France. Il a donné, à l'intention des spécialistes de ce Centre, deux séries de conférences hebdomadaires en coréen, la première sur le processus de constitution de la littérature moderne en Corée, la seconde sur les caractéristiques des étudiants des deux séminaires de Corée de l'Ecole pratique des hautes études (Ive section, D. Bouchez, et Ve section, Li Oeg) deux autres séries de conférences hebdomadaires, l'une sur "Un demi-siècle d'étude de la littérature classique" et l'autre sur "La prosodie de la poésie coréenne classique".

The INALCO Library (Bibliothèque de l'institut national des langues et civilisations orientales, 2 rue de Lille, 75007 Paris) is now open again for use, having been closed for two years for repairs to the buildings.

GERMANYBerlinPublication:

Reta Rentner: "Gesellschaftsutopien in der koreanischen Literatur und ihre Aufhebung in der Gegenwart" (Asien Afrika Lateinamerika, Heft 3 1981, Band 9, pp. 462-468)

BochumPublications:

Bruno Lewin: "Sprachkontakte zwischen Paekche und Yamato in frühgeschichtlicher Zeit" [see pp. 18-19, above]

"Paekche-Adel im alten Japan" ('Mélanges offerts à M. Charles Hagenuer en l'honneur de son 80e anniversaire: Etudes Japonaises', Paris, 1980)

Werner Sasse: "'Chinesische' Zeichen erfunden in Korea" [see pp. 15-19, above]

"The 'Cultured Language': Implementation of a Policy in North Korea" (Korean Linguistics, 2, 1980, pp. 67-76)

Conferences:

Bruno Lewin: "Archaic Korean - a component to clarify the origin of Japanese?" Kyoto: International Symposium on the Genetic Relationships of the Japanese Language, 10-15 October, 1980.

"Japanisch-koreanischer Sprachvergleich, mit besonderer Berücksichtigung der Sprache von Koguryŏ"

Werner Sasse: "Koreanisch-altaischer Sprachvergleich"

The last two papers were read at: Interdisziplinärer Internationaler Workshop "Provenienz der japanischen Sprache und des Volkes, mit welchem eine Vorstufe dieser Sprache auf das Inselreich Japan gelangte", Hamburg, 27-28 January, 1981.

BonnPublication:

K.S. Kuhn: 'Koreanisch I' (Veröffentlichungen der Sejong-Bibliothek des Seminars für Orientalische Sprachen, Universität Bonn, Reihe B, Band I). Bonn, 1980. 160 pp.

Frankfurt Asien- und Afrika Institut - Japan-Studostasien - J. W. Goethe-Universität
D-6000 Frankfurt/Main 1

Publications by K.S. Roske-cho:

"Moti and the Japanese Esthetical Feelings" (Korea Journal, Vol. 20, No. 6, June 1950, pp. 60-65)

"Chokusen to kyokusen - kannichi hishiki kikaku shiron" ["Straight lines and curved lines - a comparative essay on Korean and Japanese aesthetic sense"] (Iibon Hakpo/The Korean Journal of Japanology, 9, February 1981, pp. 255-271)

Göttingen

Dr Albrecht Lein has left the university for his private business. He has distributed a circular entitled 'KSG Information No. 1', dated 31 August 1981, announcing that a Korean-Studiengesellschaft has been formed "to promote scientific and cultural exchange between both parts of Korea and Europe". Details of this may be obtained by writing to him at Bergische Landstrasse 319, D-4000 Düsseldorf 12.

HamburgPublications:

Gernot Prunner: "Materialien zur koreanischen Volkskunde II: Schamanistische Schrifttafeln im Hamburgischen Museum für Völkerkunde (2. Teil)"

Cho Hung-youn: "Zum Problem der sogenannten Yŏltungŏri des Ch'ŏnsin'gut im koreanischen Schamanismus"

(both the above in Mitteilungen aus dem Museum für Völkerkunde Hamburg, Bd. 10, 1980, pp. 41-76 and 77-107)

Gernot Prunner: "New Religions - New Eras: A Preliminary Enquiry into the Nature of Chronological Systems Used by the New Religions of Korea" ('Proceedings of the Second International Symposium on Asian Studies, 1980', pp. 357-356)

Cho Hung-youn: "Die Initiationszeremonie im koreanischen Schamanismus" (Mitteilungen aus dem Museum für Völkerkunde Hamburg, Band 11, 1981, pp. 77-103) [This paper formed the basis of Dr Cho's lecture at the 1981 AKSE Conference.]

Members attending the 1981 Conference were shocked to learn of the serious operation which Dr Prunner had recently undergone, and sent a message of sympathy and good wishes. We are sure that all members will be delighted to hear that Dr Prunner has made a sufficiently good recovery to be able to contemplate joining our 1982 Conference.

KielPublications:

Kim Youn-Soo, F. Bussten (ed.): 'Korea and Germany. The status and future prospects of divided nations. / Die Situation und Zukunft des geteilten Staates Korea im Vergleich mit Deutschland.' (Mon. d. Deutschen Korea-Studien Gruppe, 1) 1978, iv, 200 pp.

Kim Youn-Soo (ed.): 'The Economy of the Korean Democratic People's Republic, 1945-1977. Economic policy and foreign trade relations with Europe.' (Mon. d. Deutschen Korea-Studien Gruppe, 2) 1979, xii, 250 pp.

München

Eine gut besuchte Ausstellung koreanischer Papierpuppen von Frau Kim Young Hi fand vom 12. März bis 20. April 1981 im Puppentheatermuseum, München, statt, organisiert in Zusammenarbeit mit dem Goethe-Institut, Seoul. Die aus Maulbeerpapier mit größter Einföhrlichkeit und Sorgfalt gefertigten Puppen fingen erregend echt Szenen aus dem koreanischen Leben ein. Wohl-tuend hoben sich diese kleinen Kunstwerke von den sonstigen in industrieller Massenproduktion hergestellten Puppen aus Korea ab. Sie wären es wert, dass man ihnen und damit diesem Feld der koreanischen Volkskunst nÄhere Beachtung schenkte.

TÜbingen

The project of collecting community pacts (hyangyak) and related materials in the Kyöngsang provinces, started late in 1979, continued through 1980 and 1981. From the end of August until the end of October 1981 the Korean counterpart stayed in TÜbingen and the materials collected so far were reviewed and data transferred onto punch cards as follows: purview (province, district, commune, village); duration; elements of contents; names of people involved. If typed out, the cards would form a descriptive catalogue of this unique collection. Unfortunately about half the material collected in libraries, as opposed to villages, has turned out not to be identifiable along the lines of the criteria mentioned above. This part of the project, i.e. the collection of material in the Kyöngsang provinces, will come to an end early in 1982.

Publications:

Dieter Eikemeier: 'Documents from Changjwa-ri. A Further Approach to the Analysis of Korean Villages'. (Veröffentlichungen des Ostasien Institut der Ruhr-Universität Bochum, Band 25.) Wiesbaden: Otto Harrassowitz, 1980. viii, 261 pp.

For Prof. Eikemeier's contributions to the Korea Issue of Asiatische Studien, see pp. 18-19, above. His article "A Mutual Insurance Venture in Korea" is likely to be published in a 'Reader in Folk Law' by the Institute of Folk Law, Catholic University of Nijmegen in 1982.

ITALY

Milano Napoli

Dr. Valerio Anselmo spent 1980-81 in Milano, working on computer handling of materials in Korean and teaching courses on Korean language and culture at Ismeo, Milano. In 1981-82 he is dividing his time between Napoli and Milano, and his address is: Casella Postale 10327, 20100 Milano-Isola. Dr Anselmo has also been appointed organizer of a working group of the ISO in Paris to consider the transliteration and romanization of Korean.

Publications by Valerio Anselmo:

"Some remarks on kom (Grain, Sand, Earth) in Korean" [see pp. 18-19, above]
"Una nuova proposta per la translitterazione del coreano contemporaneo" (Annali dell'Istituto Orientale di Napoli, Vol. 40, 1980, pp. 717-725)

NETHERLANDS

Leiden

Please note this new address:
Centrum voor Japanologie en Koreanistiek
het Arsenaal
Rembrandtsstraat 29
2311 VV Leiden

Publication:

B.C.A. Walraven: "The Social Significance of Sorcery and Sorcery Accusations in Korea" [see pp. 18-19, above]

Prof. F. Vos read a paper "Japanese Studies of Korean History, Past and Present" at the symposium Man in Contemporary Society and the Culture of Japan at the University of Warsaw, September, 1980.

POLAND

Publication:

H. Ogarek-Ozoi: "Na Tohyang and Love" [see pp. 18-19, above]

SWEDEN

Publication:

Staffan Rosén: "Korean Contributions to the Etymology of the Word Xan - Xafan" [see pp. 18-19, above]

SWITZERLAND

Dr Martina Deuchler participated in a workshop conference on Korean Religion and Society which was held under the auspices of SSRG/ACTS on Mackinac Island (USA) August 25-29, 1980. She read a paper entitled "Neo-Confucianism in Action: Agnation and Ancestor Worship in Early Yi Korea." There are plans to collect the papers in a conference volume.

In the summer of 1981 she participated in a workshop conference sponsored by the Columbia University Neo-Confucianism Seminar, held in Bellagio, Italy. She presented a paper with the title "Reject the False, Uphold the Straight: Attitudes Toward Heterodox Thought in Early Yi Korea."

Her article "Neo-Confucianism: The Impulse for Social Action in Early Yi Korea" was published in the Journal of Korean Studies, 2 (1980), pp. 71-111. For Dr Deuchler's contributions to the special Korea Issue of the Asiatische Studien, see pp. 18-19, above.

Dr Deuchler will take leave from the University of Zurich during the summer semester of 1982 to pursue her research on Korean society during the transition period from Koryö to Yi.

NOTES AND COMMUNICATIONS

New Russian Literature on Korea (1978-80)

Norbert R. Adami

This year's survey of new Russian literature on Korea is rather short for two reasons: only books are listed here (the inclusion of articles would require much more time than I can spend for this bibliography); and there are no commentaries on the books. This is due to the fact that I published in the Bochumer Jahrbuch zur Ostasienforschung 1981 a detailed review of new Russian literature on Japan and Korea, where the titles listed here are also included and reviewed. Therefore anyone interested in more details concerning the books mentioned is referred to the Bochumer Jahrbuch. The deadline for that bibliographical survey was March 1981, so that publications which I got after that date are not included here but will be included in the next Newsletter.

'Bambuk v snegu. Korejskaja lirika VIII - XIX vekov' ["Bamboo in the snow. Korean poetry from the 8th to the 19th centuries"], translated by A. Zovt's based on prose translations by M. Nikitina and L. Koncevič, with an introduction by M. Nikitina. Moskva, 1978. 327 pp.

Grjaznov, G.V.: 'Stroitel'stvo material'no-techničeskoj bazy socializma v KNDR' ["The construction of the material and technical base of socialism in the DPRK"]. Moskva, 1979. 239 pp.

'Osnovnye klimaticheskie dannye po stranam Jugo-Vostočnoj Azii i Koreje' ["Basic climatological data for the countries of South-East Asia and Korea"]. Moskva, 1979. 142 pp.

Pak, B.D.: 'Rossija i Koreja' ["Russia and Korea"]. Moskva, 1979. 303 pp.

Kazakevič, I.S.: 'Agrarnye otnoženija v Južnoj Koreje 1945-1976' ["Agrarian relations in South Korea, 1945-1976"]. Moskva, 1980. 196 pp.

'Korejskaja chudožestvennaja literatura. Ukazatel' perevodov i kritičeskoj literatury, opublikovannyh na russkom jazyke v 1945-1978 gg., vypusk I' ["Korean artistic literature. Bibliography of translations and critical literature published in Russian 1945-1978, part I"]. Moskva, 1980. 165 pp.

'Korejskie predanija i legendy srednevekovyoh knig' ["Korean traditions and legends from medieval books"], compiled and annotated by L. Koncevič, introduction by B. Rittin. Moskva, 1980. 286 pp.

Old Photographs from Korea

Norbert R. Adami

My wife and I have been building up a collection of pre-1945 photographs of Korea for some time. Till now we have been mainly copying those photographs published in early travel accounts on Korea and in collections of old photographs on Korea. Our final aim is - apart from having those photographs existing at one place and ready for use - to compile a catalogue of the existing pictures so that anybody looking for something special of old Korea may easily find the book where a photograph of this or that thing, scene or person is published.

Naturally the building-up of the collection and the preparation of the catalogue will take a lot of time (we think about five to six years for including only the better known travel accounts), but nevertheless we would like to ask anybody interested in this project to co-operate with us. Specially we are looking for those photographs not published in travel accounts, i.e. those in private or library collections.

We want to add that anybody looking for any special photograph may ask for our help and we will do our best. But still the cataloguing of the photographs in our collection is extremely far behind, so that we cannot promise anything.

Fellowship Grants to Visit Korea

The International Cultural Society of Korea has asked us to draw attention to the fellowship programme which it is planning. The following categories of grants are envisaged:

For faculty members: round trip air fare and full salary for six months or half salary for twelve months.

For doctoral degree candidates: round trip air fare and room and board for six to ten months, and a small stipend to cover incidentals while living in Korea.

Grants for scholars who are interested in conducting summer research for a period of three months.

It appears that the number of grants for 1982 will be very small, but that considerable expansion is expected from 1983 on. The deadline for applications for 1982 is 31 January 1982. In subsequent years the deadline will be 31 December of the year preceding.

Please address all applications and enquiries to:

The Fellowship Program
International Cultural Society of Korea
C.P.O. Box 2147
Seoul

The Editorship of the Newsletter

Following the present Editor's expression of his wish to hand over his duties, Dr R.C. Provine, of the University of Durham, volunteered his services. The Council has not met since then to take a formal decision, but in personal communications the individual members of the Council seem to be grateful for the offer and inclined to accept it.

Dr Provine is well known to most members, and we are sure that the Newsletter will improve under his care. However, the value of the Newsletter depends less upon its Editor than upon its contributors. All news of publications, research being done and courses relating to Korea should be reported to the Editor, preferably without his having to ask for it.

The present Editor has enjoyed his work, on the whole, give or take a phonetic symbol or inverted circumflex here or there, and wishes to thank the many contributors who have made the Newsletter what it has been for its first five issues. He also wishes to thank the Korean Traders Scholarship Foundation who have so eased his task by their grants, which have covered the full costs of publication and distribution.

The AKSE in 1982

In accordance with the decision of the Membership Meeting on 16 April 1981, the Organizing Committee for the 1982 Conference has drawn up provisional plans for a conference to be held in Korea in 1982.

Funds have been promised by the National History Compilation Committee in Seoul to cover at least half the travel costs and the full costs of accommodation during the conference for up to 90 members.

The date has been fixed as 1-5 August 1982, and some universities in Seoul are now being approached to find the most suitable meeting place.

A first provisional time-table was compressed by the Organizing Committee in order to allow the reading of 18 papers. It did not feel that it could do more than this, given the expressed wish of members that all sessions should be plenary sessions, the need to allow for jet-lag, and the likely temperature and humidity in Seoul in August. It asks again for the understanding of the 50 or more members whose offers of papers had to be refused.

All those who responded positively to the preliminary questionnaire about the 1982 Conference should, by the time they read this, have been told whether their offer of a paper has been accepted, and given such further details of the Conference as were agreed by the Committee on 11 October 1981.

Anyone who either did not receive the preliminary questionnaire, or replied to it and has not had the Second Circular, should contact the Secretary (Prof. A. Fabre) at once if they wish to attend the Conference. Applications which are made late owing to the inefficiency of the Committee will, of course, be given priority.

Since the costs of the 1982 Conference are going to be very much higher than in any previous year, the Organizing Committee, in so far as it will be responsible to the National History Compilation Committee for the funds, is going to have to be very strict in holding members to their acceptance of the conditions. Participants are being asked to undertake certain payments, which will be waived only if a cancellation is received in good time for the agreement of the Committee to be given beforehand.

It is not only a matter of money either: the reputation of European scholars in Korea depends on all members playing their full part to make this Conference a success.

Attendance at the Conference is intended to be open to all members of AKSE, within the maximum of 90. A "member" of AKSE is anyone whose application for membership has been accepted by the Council and who has paid his or her subscription for the current year.

Anyone who has not been a member in the past, or is not certain whether he or she has been a member, should write to the Secretary to clarify their position, giving a brief statement of their interest in or connection with Korean studies. These do not have to be at an educational institution, but their interests should be such as the Council could accept as "academic". Anyone who is not known to the Secretary, but is known, or feels he or she should be known to another Council member or a former member of the Council (especially one of the unofficial "regional representatives", Dr S. Rosén, Dr W. Sasse or Dr W.E. Skillend) may well save time and trouble if they write also to the person who can vouch for them.

Unfortunately we cannot give here any instructions for the payment of subscriptions for 1982. The Treasurer resigned with effect from 1 August 1981, and up to this present time of writing the Council has not formally appointed a successor. The Organizing Committee for the 1982 Conference hopes that arrangements will be made in good time, but, if not, expects to be able to make some satisfactory arrangements of its own. Meanwhile Dr Deuchler asks us to stress that membership subscriptions for 1982 should not be sent to her.

A plan is being discussed to hold in Seoul, in connection with the 1982 AKSE Conference, an exhibition of books on Korea by Europeans. Any individual or library which has, and would be prepared to lend, against adequate guarantees, any unusual, especially early books, should contact Dr W.E. Skillend, whose address is given inside the front cover of this Newsletter, for further information on progress with the plans.