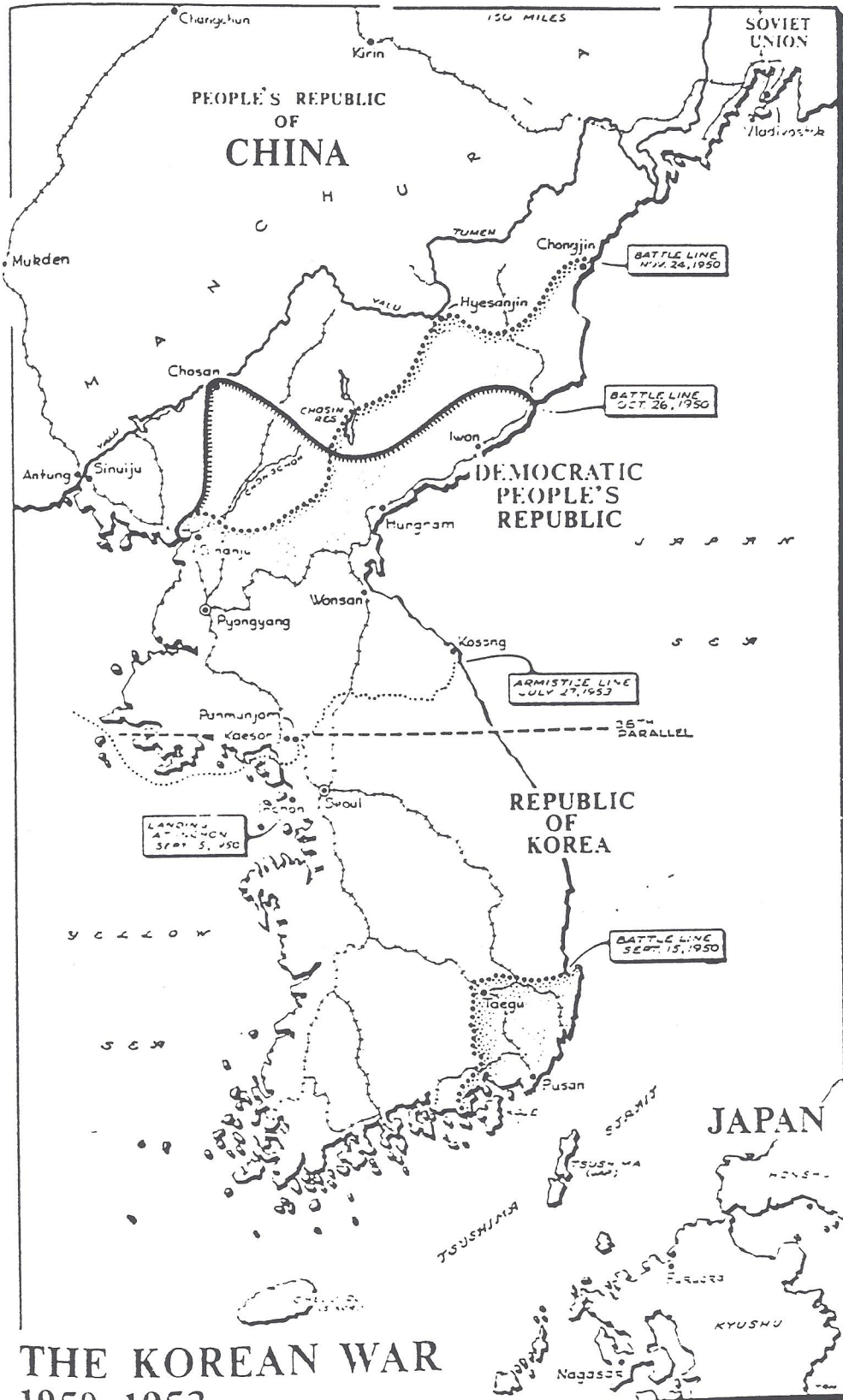


PART IV

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BRIEF HISTORY OF KOREA

KO CHOSUN (OLD KOREA, 2333 B.C. - 108 B.C.)

Korean ancestors migrated into the peninsula from Siberia and Manchuria and settled in wide-spread areas. From the New Stone Age, Korean civilization had close relations with northern races.

The primitive aborigines in the peninsula built underground shacks and log cabins and lived by hunting and fishing. They inhabited the villages by groups of common blood-relations, and worked in common labor, with no marked difference in wealth or social standing.

With the introduction of metallurgic culture, the people began to produce weapons, caparisons, and farm implements in bronze or iron. The development of war and agricultural methods brought great changes to the primitive society relatively weakening the strength of communal and tribal life.

Tan-gun Myth and Founding of the Nation

Most of old nations have myths about their racial ancestors. In the Korean historical compilation called Samguk Yusa we find the following story about Tan-gun.

In ancient times Hwan-in (heavenly King) had a young son whose name was Hwan-ung. The boy wished to descend from heaven and live in the human world. His father, after examining three great mountains, chose Taebaek mountain in north Korea as a suitable place for his heavenly son to bring happiness to human beings. With three thousand loyal subjects, the son descended from heaven and appeared under a sandal-wood tree on Taebaek mountain. He named the place Sin-si (City of God) and assumed the title of Hwan-ung Chon-wang

(meaning Heavenly King). He taught the people more than 360 useful arts, including agriculture and medicine, inculcated moral principles, and imposed a code of law.

In those days there lived a she-bear and a tigress in the same cave. They prayed to heavenly King to be blessed with incarnation as human beings. The heavenly King took pity on them and gave them each a bunch of mugwort and twenty pieces of garlic, saying, 'If you eat this holy food and do not see the sunlight for one hundred days, you will become human beings.' The she-bear and tigress took the food and ate it, and retired into the cave. In twenty-one days the bear, who had faithfully observed the king's instructions, became a woman. The bear-woman married with Hwan-ung (son of the heavenly King) and bore a son who was called Tan-gun, the King of Sandalwood. In the 50th year of reign of Tang Kao (legendary Chinese emperor Yao, a traditional date sometime before 2000 B.C.), Tan-gun came to Pyongyang (now capital of North Korea, set up his royal residence there and bestowed the name Choson upon his kingdom.

The Tan-gun myth has been enhanced as the symbol of Korean national spirit of racial freedom and independence in times of stress or enemy invasions, in particular. Until recently the calendar of the Tan-gun era was officially used in Korea, and a religion called Tan-gungyo was founded to uphold this national spirit. Whether Tan-gun be myth or reality, he is worshipped as the father of Korea. He has been the guiding genius of Korean national inspiration through all subsequent ages.

THE THREE KINGDOMS

Growth of the Three Kingdoms

At first, Koreans of common blood lived as clans in small groups; then increased clans formed tribes among themselves, and later the tribes established small tribal states by making alliances with one another.

Among the several tribal states, Koguryo was the first to organize a strong governmental system (founded in 37 B.C.). During the 1st to 2nd century, Koguryo annexed many other small tribal states and expanded its territory.

During the reign of King Kwang-gae, Koguryo became master of Manchuria by occupation of the Liaotung plus the Suksin Territory. Koguryo, in the 5th-6th century, became the most powerful nation in Eastern Asia.

The Repulse of Sui and Tang Attacks by Koguryo

When Sui and Tang marched east to extend their sphere of influence after unification of China under their sway, Koguryo attacked the Liaotung territory in Manchuria. In this way, Koguryo and Sui entered into a state of war. Yang-ti, the first Sui emperor, invaded Koguryo by crossing the Yalu river, driving a million soldiers under his command on his way to occupy Pyong-yang, but Koguryo's commanding general, Ulchi Mundok, led the enemy across the Chongchon River as he fell back in a feigned defeat, and when the enemy risked his entire force on ferry boats in hot pursuit, he turned back in a sudden counter-attack. His bowmen shot from the banks, while enemy soldiers, bleeding and shrieking tumbled into the deep swift current to the last man. It was in 612 A.D.

After the fall of Sui, Tang rose to power. By this time, Yon Kaesomun who was at the helm of government, defended his country from Tang attack.

In A.D. 645 Emperor Tai-tsung of Tang China feared a strong Koguryo in the east as a great menace to his far-flung empire. He formed an alliance with Silla, then marched at the head of 170,000 soldiers and laid siege to Ansi-song wall on the Liao River for 60 days in order to take that Koguryo stronghold before advancing toward Pyongyang. But the brave garrison commander, Yang Man-chun, ordered his bowmen to rain arrows on the enemy, aiming at the eyes of the emperor, who finally fell back in great fright.

Paekche (founded in 18 B.C.) grew up in the territory of Mahan and it occupied fertile fields of the Han river basin, and in 3rd century its government system was firmly established.

Until the 4th century, Paekche was also a powerful kingdom, forcing a Koguryo king to die in a battle and communicating culture between China and Japan.

Silla (founded in 57 B.C.) came last in national development. Among many tribes in Chinhan, it occupied a territory in the southeastern corner of the Korean peninsula, inconvenient to receive alien culture, but it solidified a national foundation. Under the reign of King Naemul in the latter part of the 4th century it unified the land of Chinhan.

As late as the 5th century Silla was constantly harrassed by the attacks of Koguryo and Japanese pirates. But Silla consolidated gradually her sovereign power by her own efforts and reformed her government system. Order of Hwarang among aristocratic youths as a national elite of patriotic scholar-warriors, and brought the most of southeastern areas of Korea under Silla jurisdiction.

The Unification of Three Kingdoms

Koguryo, Paekche, and Silla - stood rivarly with armed conflicts, contending for supremacy, for a long time. Queen Chindok of Silla send Kim Chun-chu (later called King Mu-yol) to Tang to request the emperor to attack and destroy Paekche and Koguryo with allied forces to Tang and Silla.

Tang Kao-tsung, who had been watching for an opportunity to conquer the shole of the Korean peninsula, ordered General Su Ting-fang with 130,000 soldier from the west in a concerted action, with Silla attacking the same kingdom from the east with 50,000 soldiers under the General Kim Yu-shin.

Kye-back, a patriotic general of Paekche, led 5,000 die-hard troops to battle against General Kim Yu-shin's Hwarang army, but fell on the field, and with that the last defense-line of Paekche was broken. The allied forces of Tar and Silla entered the Sabisong, the capital of Paekche in 660 A.D.

In Koguryo, the Prime Minister Yon Kaesonmun died, and his three sons quarreled with one another till Namsaeng surrendered to Tang General, who attacked Koguryo with 500,000 soldiers from the north, while Kim Yu-Shin of Silla attacked with 270,000 soldiers from the south. Thus Koguryo was ruined as a kingdom.

The victorious Tang army remained on the Korean peninsula to subjugate the whole of its territory by establishing governments-general in the capital of Paekche and Koguryo, and turned its attention toward Silla. King Munnu of Silla took up the challenge and drove out the alien foe to the north, and unified the Three Kingdoms under his crown, though the northern frontiers along the Yalu and the Tuman rivers were still in the hands of the Manchurian barbarians.

Culture of the Three Kingdoms

Koguryo (37 B.C. - 66 A.D.): The ancient Koguryo people believed in the immortality of the soul, like the ancient Egyptians, and buried their dead in large coffins and large tombs with rich personal ornaments to accompany the never-perishing spirits in their long travel to heaven.

Buddhism was introduced into Koguryo in 372 A.D. by an Indian monk, Ado, who brought with him Buddhist images and sutras. Two famous monks of Koguryo, Hyer-yang and Po-dok, propagated the same religion in Silla and Paekche respectively. It is well-known that Hye-ja, a noble monk of Koguryo, became the tutor of a Japanese crown prince, Shotoku Daishi, and his fellow-monk contributed a great deal toward the enlightenment of the Japanese islanders with Buddhist arts and science.

Paekche (18 B.C - 66 A.D.): The ancient people of Paekche worshipped gods of nature. Buddhism was introduced into Paekche in 384 A.D., by an Indian monk, Maranata, who came via China. The 26th King Song had Buddhist temples erected and a Paekche brought back sutras from India. Buddhist painters arrived

from China, and in 552 A.D., Paekche sent Buddhist images and sutras to Japan. King Mu on ascending the throne in 600 A.D. prohibited the killing of living creatures and hunting by falcons because he was a devoted Buddhist. Later, a Paekche monk, Hye-chong, and two others visited Japan and helped start the Buddhist culture in the Azsuka Period. The original building of the magnificent Horyuji Temple in Nara and the surviving Buddhist culture in Japan bespeak the great contribution of the Paekche monks and architects.

Silla (57 B.C. - 935 A.D.): The ancient people of Silla worshipped sun and moon. Buddhism was introduced into Silla by an Indian monk, who arrived in the kingdom in the 5th century via Koguryo, and following the martyrdom of a famous monk, Ichadon, the religion flourished. The successive kings and queens erected magnificent temples such as Hwang Yong-sa and Pun Whang-sa in Kyong-ju. In the meantime, renowned monks including Jajang, Ui-sang and Won-hyo appeared like comets in the Buddhist world of Silla, promoting culture along the line of this religion.

Hwarangdo started as a cultural organization among aristocratic youths, and in due course grew into a national institution of patriotic knights during the reign of King Chin-hung in the 6th century.

The Hwarangs of noble birth each kept 100 to 1,000 guards under their personal command, and taught them martial arts in addition to music and poetry, while traveling throughout the country for spiritual and physical training to live and die for the fatherland.

The Hwarang spirit became the root of national morality in Silla, thus producing many loyal courtiers, dutiful sons, virtuous wives, brave generals, and patriotic martyrs in succeeding generations, and enabled Silla to unify the Three Kingdoms, and to survive as one of the world's most civilized nations for many centuries with her brilliant culture flourishing up to the medieval age.

Even today the campus of the Military Academy in Seoul is called the Hwarang-dae (The place to train Hwarang warriors).

During the 180 years unification of Three Kingdoms, about 100 young students were sent to Tang Dynasty to study. Many of these Silla students graduated from the Tang National University with distinction and passed high civil service examinations.

Silla was a kingdom of Buddhism, and her culture and fine arts developed in the temples. Many of her kings and queens were ardent believers in Buddhism. Based upon this national principle, Silla erected the cardinal temple of Hwang Yong-sa.

The famous monk Won-hyo (680) lived in Punhwang-sa Temple where he wrote 70 volumes of Buddhist classics, depicting three special features of Buddhism in Silla.

Another distinguished monk, Hyon-tae, made a round trip to Middle India, via Tibet by land, where he made Buddhist pilgrimages in five kingdoms during 10 years. He returned to Chang-an, Tang, in 727 and wrote three volumes, entitled "A Trip to Five Indian Kingdoms", which is known as one of the oldest books of travels in the world. Two of these volumes were found by a French scholar, Pelliot, in the stone cave of "Thousand Buddhas" in Kansu Province China, 1903, and it contributed valuable materials to the study of traffic between the East and the West, as well as the curious customs in those forbidden countries.

KORYO KINGDOM (918 - 1392)

Formation of the Dynasty: Wang Kon, the founder of Koryo, peacefully succeeded his throne and solidified the foundation of his new kingdom by inter-marriages with the old royal family of Silla, and set up a national policy espousing Buddhism and a campaign to recover the Manchuria.

The Mongol Invasion: In the 13th century Genghis Khan conquered all other tribes in Mongolia and Manchuria, and then invaded Koryo seven times between 1231 and 1257.

During the next hundred years, Koryo fell into decay and her kings became pawns and puppets of the Mongol emperor. In the meantime, national institutions and customs were adapted from Mongol usages under the watchful eyes of the Mongol mandarins stationed in Koryo.

Kublai Khan also wanted to conquer the Japanese islands, so he sent two mighty expeditionary forces including Koryo soldiers but typhoons destroyed the invading vessels and troops on board. The luck typhoon was an enemy to Yuan and an ally to the Japanese, who called it "Kamikaze," or Divine Wind.

Introduction of Koryo to the West

About 1260 two Venetian merchants, the Polo brothers, visited China and were kindly received at Peking by the Emperor of the Mongols. On a second Journey they were accompanied by Marco Polo, the son of one of the brothers. When they got safely to Venice in 1295, after a journey of 20 years, Marco gave an account of his experience which filled his readers with wonder. Nothing stimulated the interest of the West more than his fabulous description of the abundance of gold in Japan and of the spice markets of the Moluccas and Ceylon. By that time, Koryo carried on traffice with the Mongols to and from Peking, and it was Marco Polo who introduced Koryo to the Western World as Kaoli, which is called Coree, Corea or Korea.

International Trade: As an international trading post, Pyongan-do teemed with foreign vessels from Sung, Yuan, Japan, Okinawan Islands and Arabia. Books, brocades, chinaware, medical herbs and spices were imported from Sung; horses, furs, bows and arrows from Manchurians, raw cotton, gunpowder and grape wine from the Western nations, and sword and spear from Japan. In return, Koryo

exported silver, copper, ginseng, cotton, tiger-skins, folding fans, paper, rice, and soy beans.

Buddhism as State Religion: Wang Kon, the founder of Koryo, believed in Buddha as the guardian deity of the new kingdom, so he built Pob-wang temple in Kea-song, the capital of Koryo. He also issued a royal edict to temples in every nook and cranny of the country to observe the teaching of Toson, the great monk, who prophesied his ascension to the throne. Thus in capital city, with a population of 130,000, there were more than 300 Buddhist temples, with thousands more in the rural areas, where the monks lived in pomp and luxury on temple farms with slaves, donated from throne. The temples were crowded with princes, nobles, and peasants, who occupied large farms, palatial halls and hired private soldiers. Each temple seemed to be a small kingdom, which carried on martial arts training for their monk soldiers. The temples also carried on usurious money changing and barter trading of grains, wine, and salt on the temple grounds, making them regular noisy markets. At the same time, the common people, who were squeezed by the nobles, often donated their farmlands to the temples in the hope that they could enjoy peace of mind in Buddha. As a result, the enriched temples exhausted the national treasury and brought disorder to the government, thus ruining the country at last.

During the second Mongol Invasion, Prime Minister Choe U who assisted King Ko-jong in moving the royal court to Kang-wa island, established a printing office on that island in 1237, and began printing the Tripitaka Koreana, while fighting the enemy. During 16 years, 1,511 copies of 6,791 volumes of the great Buddhist classics were engraved on 81,658 wood blocks, finished in 1251, and printed copies were distributed throughout the nation. These engraved blocks known as the Eighty Thousand Tae-jang-gyong (Tripitaka Koreana), are still preserved in Hae-in Temple as national treasures.

Yi-Song-gye's Purge and the Fall of Koryo

In 1388, King U commanded Yi Song-gye to attack Liaotung with a crack army of 38,800 men to forestall Ming's southward march. Yi Song-gye departed at the head of the expeditionary force, but having the ambition to make himself king, he did not want to fight. Thus he halted his troops on Wihwa-do Island in the Yalu river (Yalu river is located between Korea and China), and after a long pause in the heavy rain, instead of crossing the frontier river, he led them back to Kaesong, the capital city of Koryo, where he deposed King U and exiled Prime Minister, Choe Yong, in a stormy coup d'etat. When the purge was complete, the ji faction offered the throne to their chief Yi Song-gye, who accepted it in 1392.

CHOSUN (YI DYNASTY, 1392 - 1910)

Readjustment of Systems and Demarcation of National Territory

On July 17, 1392 (lunar calendar) Yi Song-gye ascended the throne in the old palace of Kaesong, and thus began the Yi dynasty, which ruled Korea for 519 years until August 29, 1910. In the second year of his reign he changed the name of his country back to Chosun, and in the fifth year (1396) he moved his capital to Seoul.

In contrast to the Koryo dynasty, he replaced Buddhism with Confucianism, making it the philosophical foundation of the society, and during the ensuing 500 years Confucianism formed not only the criterion of government and education, but also governed the daily life of the people in general.

King Tae-jong; son of the first king, was an energetic ruler. He installed the Drum of Appeal (1402) which he hung upon the tower of his palace of justice in Seoul and in the chief centers throughout the country for any oppressed persons to beat so that justice might be given; he initiated paper currency

(1402), issuing the national bank-notes with standardized paper as the medium of barter in place of coins; he ordered movable types of bronze for printing books, before the Gutenberg's invention of 1440 in Germany; he started high military service examinations (1408) to candidates in horsemanship, archery, empty hadn fighting and war tatics in order to promote successful candidates to high military posts; he established the National University (1411) in the compound of the Confucian Shrine, with four colleges in Seoul, as the highest seat of learning. Graduates were qualified to take higher civil service examinations and were eligible for high offices.

Efflorescence of National Culture

King Tae-jong handed over his throne to his third son, Prince Chung-nyong. The new king is now known as Se-jong the Great. He established the Hall of Talented Scholars (Chiphyon-jon) and assisted by literary talents. He invented the Korean alphabet of 11 vowels and 17 consonants, promulgating it as Hun Min Chong-um for the popular use of the people as phonetic symbols of the written Korean language.

Until the invention of the Hun Min Chong-um (Korean wrtten language) in 1446, there was no way to inscribe the Korean spoken language, different from the Chinese, in national script, and books and letters written in difficult Chinese characters were solely used by the learned upper classes, keeping the common people, particularly women, farmers and laborers, in illiteracy. With the appearance of written Korean language (now called Han-gul), however, there were many books pringed in the native script, making it easy to read for all people from prince to peasant.

Other great deeds of national importance achieved during his reign were expedition to Tsushima island for the punishment of the Japanese pirates the compilation of History of Koryo; the invention of the sun-dial and + clock (1437) and the invention of the rain-gauge (1442).

Early Foreign Relations

Although the successive kings of the Yi dynasty worshipped the great and powerful China by paying tribute to her, it was only an Oriental ceremony of formal etiquette and a diplomatic method of official trade, for giant China, haughty and vanity-loving as she was, had nothing to do with the free domestic administration of Korea. The Korean gifts going to China were: gold, silver, horses, ginseng, leopard-skin, china-grass, and fancy articles inlaid with mother-of-pearl. The Chinese gifts coming to Korea were chiefly colored silks and brocades, chinaware, medicinal herbs, ceremonial dresses, and books.

With the advent of the Yi dynasty, the Japanese pirates redoubled their plundering and inflicted more damages on the peninsula than the Vikings had done on the European Continent. Therefore, King Se-jong the Great sent an expeditionary force to Tsushima Island and mopped up the sea-rovers at their hide-outs on the island. After this event the traffic between the two countries stopped for a long time. The Lord of Tsushima Island sent his envoy to the Korean court with a formal apology and begged for the resumption of traffic.

The King's court adopted an appeasement policy and granted his request by opening three seaports with special hotels for the Japanese traders and the reception of official Japanese guests. Then a treaty was signed with the Lord of Tsushima Island, stipulating the number of his trading boats as 50, and the quantity of the royal donation at 200 bags of rice and soy beans a year. The Japanese Shogunate sent annual gifts of sulphur copper, silver, and spices to the Korean court which in return sent silks, hempen and cotton cloth, and books. In the meantime, the king of the Okinawan Islands sent his envoys to the Korean court with his South Sea specialties of sandalwood, pepper, spices, sugar, tin, and rhinoceros horn, and in exchange he received rich Korean souvenirs.

Factional Strife

About 200 years, from 1490 to 1690, most kings had no qualities and there were numerous factional struggles which brought killing honest scholars and good statesmen. Many times soldiers rose up in rebellion against the throne and kings were deposed. In these situations, all good scholars who had luckily escaped the bloody massacre, retired to private life in remote mountain resorts, meditating on the theoretical learning of philosophy as the center of their studies.

Hideyoshi Invasion and Admiral Yi Sun-sin

The warlike Japanese Shogun Toyotomi Hideyoshi after subduing his enemies in the islands, turned his eyes toward Korea and China on the Continent. He sent his envoy to the Korean court with a bold request to borrow Korea's over-land passage leading to the Ming empire for his military march, and on being flatly refused, he sent an army of 158,000 warriors and navy of 10,000 seasoned sailors, who crossed the sea and attacked Korea in April 1592.

Soon Pusan fell to the enemy and the Japanese invaders under Kato Kiyomasa and Konishi Yukinaga marched north along two routes and entered into Seoul unopposed. The Korean court was taken by surprise, and the reigning, Sonjo escaped to the north.

The unprepared Korean ground troops, poorly equipped with bows and arrows, were no match for the Japanese warriors armed to the teeth with shotguns and long spears. Every battle was lost to the Japanese, who now overran the length and breadth of Korea. Ming reinforcements arrived and hurled the Japanese back to Seoul, with the victory of General Kwon Yul over the Japanese attackers at Haeng-ju castle. At the same time, Korean patriots rose in all parts of the country and defeated Japanese in many guerrilla battles.

Admiral Yi Sun-sin, the great Korean sailor, rose up with a firm determination to make his country mistress of the seas if not master on land.

To annihilate the Japanese navy, including transports, cut her supply routes, and bottle up her invading ground forces on the mainland was his military strategy. For this purpose, he built a navy of ironclad wooden vessels, and in particular, he invented the "Turtle Ship."

This was a big boat seven feet five inches high, 68 feet long, with a topmost 113 feet high with no keel but a flat bottom made of ten heavy boards. On its back were driven iron spikes, like sharp reversed sabers, to pierce the feet of any enemy jumping on it. The only opening was a narrow passage in the shape of a cross on the surface for its own crew to raverse freely. All important parts of the hull were covered with protective iron. The bow or the turtle's head, which they called the Dragon Head, had four guns mounted which threw flames of sulphur and gunpowder, while spreading a smoke-screen all around the boat. There were six gun ports each on the lower deck, port and starboard, and twenty-two gunholes each on the upper deck, while a flag, bearing the Chinese character "Turtle," flew at the mast.

After the death of Hideyoshi, Tokugawa Iyeyasu succeeded to the Shogunate and negotiated with the Korean court through the Lord of Tsushima to bring about peace. Although the Koreans hated the Japanese with a deep hatred long after the war, King Son-jo responded to the Japanese request and exchanged prisoners of war in 1604. Many Korean captives, however, chose to reside permanently in Japan and taught the Japanese to make pottery, which together books, treasures, and printing types carried off by the retreating Japanese soldiers and sailors, greatly contributed the advancement of culture in the island nation.

The Invasion of the Manchu Barbarians

In the beginning of the 17th century, the Ching emperor, Taitsung who rose to power in Manchuria, sent an envoy to Seoul to establish friendly relations with the Korean king, but after being coldly received for fighting

the Ming emperor, he invaded Korea in 1636 at the head of 100,000 men. Greatly alarmed, the king sent his royal entourage to shelter on Kang-hwa island, and took refuge himself in the Namhan castle near Seoul.

The Ching emperor laid siege to the fortress, launching a furious attack, and it appeared that the solitary castle would fall at any moment. A party of anti-Ching courtiers wanted to fight to the last man, but Choe Myong-gil, a man of peace, advised the king to surrender in order to save the nation from destruction. When the king heard of the fall of Kanghwa island, his fighting spirit was weakened. He stood the siege for 45 days till all food was gone and his soldiers faced starvation. Finally, he opened the castle gate and surrendered. Prince Pongnim (King Hyojong) returned from captivity in Shen-yang, the capital of the Ching, in the early period of Ching dynasty, and ascended the throne. He raised a large army and put it under the command of General Yi Won with a secret plan to fight the Chings for revenge, but he died too soon, without seeing his plan come to fruition.

Transformation of Society and New Culture

The postwar period of the 17th century was marked with a social and economic transformation, resulting in the decline of the impoverished yangban (noble) society and the rise of wealthy farmers and merchants, who acquired noble status, and bondsmen were able to purchase freedom. In the meantime, the introduction of western culture stimulated the rise of pragmatic studies.

The urgent task in the postwar period was reorganization of defense forces, and increase of state revenues. The Office of Border Defense became a decision-making body as the center of the national defense council, which consisted of the state councilors, cabinet members of the Six Boards, and military staff generals. The council determined to establish an Army Training Center, where three kinds of training were given in guns, archery, and spear-sword combat.

Resistance to Western Aggression

The Taewon-gun, father of the ko-jong, 1864-1907, in order to restore royal prestige, started to reconstruct the Kyong-bok palace, burned down by the Hidyoshi soldiers, by compulsory labor, and in order to pay the building expenses he collected from the people semi-compulsory contributions under the name of voluntary offerings.

He also advocated "close door policy" and prohibited Catholicism. In 1866, he began a series of persecution of Catholic believers, and he even killed French priests. A surviving French missionary had secretly sailed to Tientsin, China and gave the alarm to the commander of the French fleet on the China station. In September, 1870, French war vessels bombarded Kang-sha island while French marines landed ashore. But the undaunted Taewon-gun ordered his soldiers to fight, obliging them to evacuate the island.

In the summer of the same year, an American merchant vessel "SS General Sherman" arrived to Pyong-yang from Tientsin by sailing up the Taedong River, and being ostracized by the citizens, its crew committed outrages and plundered the city. The incensed citizens and the royal troops fought the unwelcome Americans, killing the crew and setting fire to the ship. On being informed of this incident, the American government filed a strong protest with the Korean court, and ordered out the American Fleet in Asia.

In 1871, a US squadron of five or six war vessels, commanded by Commodore Shufeldt, approached the Korean waters and three of these vessels entered Kanghwa Strait, when all at once they were fired on from the Korean batteries. The US vessels bombarded the fort till it was leveled to the ground and its commanding officer killed in the battle. The Americans landed on Kap-goŭ and took positions to launch a general attack on Kanghwa town. During the night, however, 500 Korean troops from that town surprised the enemy and drove him out of the island for good.

Seeing the French and the Americans so easily driven back and defeated, the Taewon-gun proudly declared: "I have no fear of foreigners." He ordered war monuments to be erected on Kanghwa Island, and in Seoul, with the following inscriptions: "Occidental Barbarians are Making War! No Fighting is Begging Peace; Begging Peace is Selling the Country." Thenceforward, the cold-blooded regent closed Korea's doors more tightly to take up the challenge of any Western aggression.

Power Struggle and the Rise of the 'Tong-hak'

Factional struggles among nobilities and corruption reached its zenith during King Yong-jo. The peoples' misery was beyond description, and strong men among the malcontents agitated citizens and farmers to rise up against the tyrannical government. Also incensed by the tyranny of the local governors, the peasants in Chinju rose in revolt in 1862, followed by more peasants' wars in the southern provinces and Cheju Island.

During the reign of Chol-jong, there appeared a history-making scholar, Choe Che-u, who created a new religion with a combination of the doctrines and ceremonies of Confucianism, Buddhism and mythical prophecies. He declared it to be a straight road to "Salvation of Mankind." This religion was called Tong-hak or the Eastern Learning, opposed to Catholicism, the Western Learning, but essentially protesting against the privileged classes and corrupt officials.

The nobles in the king's court feared the spread of this magic religion, and in 1863 they arrested Choe Che-u and put him to death, charging him as the ring-leader of heresay, disturber of public peace, and deceiver of the populace, while they suppressed the Tong-hak movement without mercy. Choe's followers fled into mountains and remote villages with underground organizations, and rose up in an armed revolt in 1894.

The Tong-hak Rebellion and Sino-Japanese War

In January 1847, Chon Pong-jun, the head of the local "Tong-hak" group in Kobu, Cholla Province, seized weapons in the armory and rose in revolt at the forefront of his followers, mostly farmers who had been wronged by the local magistrates. He defeated the government troops in several battles and occupied Con-ju, the seat of the provincial government. General Hong Kye-hun from Seoul mounted cannons of the heights of Mountain Wansan south of Chonju, and poured down fire in an indiscriminate bombardment, enveloping the city of Chonju in flames and ordering the rebels to surrender or disperse, which they did.

But in autumn of the same year Chon regrouped his army in Chonju and marched toward Seoul. In the meantime, his fellow-believers of Tong-hak and local mobs rose up around the country and killed local magistrates.

The Tong-hak uprising surprised the helpless government in Seoul, which immediately requested China to send reinforcements. Accordingly, the Chinese government sent a troopship carrying 6,000 soldiers under the command of Yeh Chi-chao. Japan, protesting to China for interfering in Korean internal problems sent seven warships with 8,000 soldiers on board, and 1,400 soldiers marched up to Seoul. Thus Korea became a battle between China and Japan. The Japanese victory over China brought the Japanese supremacy over Korea.

Chinese retreated from Korean soil, but his position was replaced by the Russian. Russians began to penetrate into Korea which was a great menace to Japan. In 1905, Japan struck first to Port of Dalny which was a Russian naval port in Southern Manchuria. On the eve of the war, Korea declared neutrality. But when war was actually begun, the Japanese troops pushed into Korea and occupied the vast tracts of land for their military use.

Finally, with the arbitration of President Theodore Roosevelt of the United States, the two nations laid down arms and signed the Portsmouth Treaty, which restored peace in the Far East. Peace, however, was brought at the cost

of Korea and China, for the treaty recognized Japanese interests as paramount in Korea, though Korea was to remain independent, and gave Japan rights in the Liaotung peninsula and Port Arthur, in Manchuria, which Russia had hitherto enjoyed.

After signing the Portsmouth Treaty in 1895, Japan started to reap the harvest. She sent to Korea Ito Hirobumi who upon audience with the emperor directed his minister to Korea to open negotiations to sign a Treaty of Protectorate.

On November 17, 1905, a State Council meeting was held in the presence of the emperor and other loyalists voted absolutely no, but Education Minister Yi Wan-yong and his party of traitors proposed only a change of wording in the treaty to save face. On the night, Ito held a separate conference with Yi Wan-yong and party, who had favored the treaty, and coerced the Korean side to sign it. It is called the Five-Point Treaty of 1905, which robbed Korea of her diplomatic rights and allowed a Japanese resident-general to be stationed in Seoul.

The national reaction to the Japanese pressure and the humiliating treaty rose to fever heat. General Min Yong-whan, aide-de-camp to the Emperor, fell upon his own sword, while indignant citizens burned Yi Wan-yong's house and stabbed War Minister Yi Kun-taek. Ito was almost killed by a big stone thrown at his train. He escaped death narrowly.

On December 20 of the same year, Hasegawa was appointed acting Resident-General, and the following March (1906) Ito arrived in Seoul as the first Resident-General. Now the anti-Japanese feeling was high, and patriotic Koreans formed guerrilla battalions (Righteous Army) to fight the Japanese troops and to attack Korean traitors.

In October, 1909, Ito Hirobumi fell by a pistol shot fired by a Korean patriot, An Chung-gun, on the platform of the Harbin Railroad Station in Manchuria as he was reviewing Russian troops while enroute to Europe. A few months later, Yi Wan-yong was stabbed by another patriotic Korean youth, Yi Chae-myong.

By 1910, Japanese government appointed a new residential-general in the person of Terauchi Masataka. Terauchi's first step was a ban on the publication and sale of Korean newspapers, and then he produced his draft of the annexation treaty for the Korean cabinet to sign on August 22, 1910, promulgating it one week later, on August 29, 1910. The treaty of annexation reads as if the emperor of Japan accepted and consented to the annexation of Korea by the Emperor of Japan permanently. Thus the curtain was drawn upon the Yi dynasty after a reign of 519 years by 27 kings.

THE JAPANESE COLONIAL PERIOD (1910 - 1945)

When, in August 1910, the annexation of Korea by Japan was announced, some indignant patriots protested by committing suicide, while others escaped abroad seeking political refuge. Terauchi, the grim governor-general, persecuted the Korean people with police state tactics and imperialistic exploitation. His gendarmes arrested and imprisoned 108 Koreans of the intelligentsia class on the dramatized charge of a conspiracy to make an attempt on his life while he was traveling in northwest Korea.

When Yoshimichi Hasegawa replaced Terauchi in 1911, he redoubled oppression by holding the Koreans in virtual slavery in order to build a firm foundation for an imperial colony in Korea for the Japanese.

At the close of World War I, the Korean people were greatly stimulated by the Wilsonian doctrine of the Fourteen Points, including the "self-determination of peoples" which was announced as the basic principle of the peace treaty. On March 1, 1919, in the Pagoda Park, a Declaration of Independence was read aloud. Then the patriotic citizens and students, with national flags in hand, went on parade in a peaceful demonstration through the streets as they shouted "Manse", (Long live Korean Independence!).

In the meantime, 33 leading patriots, representing the 20,000,000 people, having set their signature to the Declaration, solemnly proclaimed it in Seoul, and sent a note to the Japanese government, demanding the restoration of sovereignty. They also presented an appeal to American President Woodrow Wilson and the chairman of the Paris Peace Conference. In a short time, the Independence Movement spread all over the country in a concerted action between patriots at home and abroad, including those in Japan.

To suppress the movement, the Japanese government ordered out gendarms and army units, which wounded many peaceful demonstrators and massacred a large number of Koreans. In addition, tens of thousands of the demonstrators were arrested and imprisoned according to the Japanese official statistics.

The independence agitation lasted only about 60 days. However, the movement brought about a world reaction of sympathy for the Korean cause, although it failed to obtain the desired result immediately, due to Japan's merciless suppression with bayonets. It also gave new life, new light and a good lesson to the Korean people, who awoke to the need to foster their cultural resources and to pave the way for national independence in the future. Thus, Korean leaders in public and religious circles started a new campaign for more schools and more home-made goods.

World War II and the Liberation

As a result of the termination of the Pacific War on August 15, 1945, Korea was liberated from the 36-year yoke of enslavement. Korean independence had already been promised by the Cairo Declaration of the Allies in 1943, but she remained under military occupation of the Soviet and American armed forces, as a divided nation, with the 38th Parallel as an artificial boundary line.

THE SOUTH AND THE NORTH KOREA

The Formation of Two Koreas

On November 14, 1947, the United Nations established a UN Temporary Commission on Korea, and On January 12, 1948 the Commission met in Seoul and reported to UN headquarters its inability to contact authorities in the north Korea. Therefore, by a resolution of the United Nations, elections under UN supervision were held in south Korea only on May 10, 1948, which resulted in the formation of a Korean National Assembly, establishing the Government of the Republic of Korea with Dr. Syngman Rhee as the first President.

On August 15, 1948, the new Korean Government took over vested property from the US Military Government and commenced its function as a sovereign power. On December 12, 1948, by an overwhelming vote of 48-6, the UN General Assembly declared the Republic of Korea the only legitimate government in Korea. At the same time, formal recognition was given separately by the United States, the United Kingdom, Nationalist China, France, the Philippines and other friendly democratic nations, and diplomatic missions were exchanged. Thus Korea once more appeared on the international stage as an independent member of the family of nations.

Ten days later, the communist group in north Korea established the "Democratic People's Republic of Korea" and continued its preparations to make a Soviet satellite of all Korea. On December 31, 1948, the Soviet Union announced the evacuation of its troops from north Korea.

The Korean War

On June 25, 1950, the Soviet-trained and Soviet equipped north Korean communist army invaded south Korea in a surprise attack across the 38th parallel. On the same day, the United Nations Security Council branded the assault aggression.

The ill-prepared and poorly-equipped south Korean army was no match for an enemy of overwhelming superiority in manpower and modern equipment, including tanks and artillery. After three days the Korean army fell back behind the Seoul line and the Capital was occupied by the communists on June 28.

Under the United Nation's resolution, General Douglas MacArthur was appointed Supreme Commander of the United Nations Armed Forces in Korea.

Despite the participation of UN forces in Korea, north Korean troops continuously pushed the south to the Pusan Perimeter. This advance stopped only by the Ichon landing by United Nations Forces and R.O.K. troops on September 15 under the personal command of General MacArthur.

Seoul was recaptured on September 28 and the victorious allied troops pursued the retreating enemy across the 38th parallel and on October 26, the allied troops reached the Yalu River (Yalu river is the boundry line between China and Korea).

But on November 26, the Chinese communists across the Yalu River in human-wave tactics, and trapped the allied forces, obligating it to beat a general retreat.

General MacArthur was dismissed on April 11, 1951 for his outspoken advocacy of broadened war in search of all-out victory. While the war was protracted in a stalemate with seesaw battles, the UN Soviet representative, Jacob Malik, proposed a ceasefire. After Stalin's death on March 4, 1953, the communists were willing to end the stalemated war, and the UN accepted the communist offer. On July 27, 1953, the Korean Armistice was signed at Pan-mun-jom, thus bringing a halt to hostilities.

R.O.K. Governement after War

Dr. Syngman Rhee, who devoted his entire lifetime to the fight for Korea's freedom and independence, became the first President of the Republic on July 24, 1948, to dedicate his remaining years to placing the nation on a firm foundation

so that it might long endure in peace and prosperity.

In 1960, Democratic party won the election and Yun Po-sun was elected as President of the Second Republic. But contrary to the popular expectations, nothing was accomplished by him during his nine months. He lost control over his divided party, which engaged in endless factional quarrels, making charges and counter-charges of government corruption.

The national economy was brought to the brink of bankruptcy due to unfair tax collection, coupled with waste and mismanagement of foreign aids. Major General Park Chung-hee took this opportunity and led coup d'etat on May 16, 1961. The military Revolutionary Committee had taken over all three branches of the government, and declared a six-point pledge - (1) strong anti-communist stand, (2) respect of the UN Charter, (3) closer relations with the US and other free nations, (4) eradication of corruption, (5) establishment of a self-supporting economy, and (6) efforts for territorial unification and transfer of political power to new and conscientious politicians when the revolutionary missions had been accomplished. The committee also declared Martial Law throughout the country.

Democratic Republican Party was formed and nominated Party Chung-hee as candidate for Presidency. He was elected and was inaugurated into the office of President in December 1963 and continued his presidency until his assassination in 1979.

IDENTIFICATION

1. Ko Chsun (Old Korea)
2. Tan-gun
3. The Three Kingdoms
 - a. Koguryo
 - b. Paekche
 - c. Silla
4. General Ulchi Mundok
5. General Yang Man-chun
6. General Key-back
7. General Kim Yu-shin
8. Hwarang Army
9. Monk Ado
10. Monk Maranata
11. Monk Won-hyo
12. Koryo Kingdom
13. Wang Kon
14. Marco Polo
15. Tripitaka Koreana
16. General Yi Song-gye
17. Yi Kingdom
18. King Tae-jong
19. King Se-jong the Great
20. Hideyoshi Invasion
21. Admiral Yi Sun-shin
22. The Invasion of the Manchu Barbarians
23. Yangban (noble class)
24. Taewon-gun
25. SS General Sherman
26. Commodore Shufeldt
27. 'Tong-hak'
28. Sino-Japanese War, 1894
29. Russo-Japanese War, 1905
30. Yi Wan-yong
31. Ito Hirobumi
32. March Ist Movement
33. Cairo Declaration, 1943
34. 38th Parallel
35. UN Temporary Commission
36. Dr. Syngman Rhee
37. R.O.K. (Republic of Korea)
38. D.P.R.K. (Democratic People's Republic of Korea)
39. Ilsung Kim
40. The Korean War, 1951-1953
41. General Douglas MacArthur
42. Pan-mun-jom
43. Yun Po-sun
44. General Park Chung-hee

IDENTIFICATION:

Sado Musul
Doo Rai
Sun Whang Dang
Sa Byung
Buldo Musul
Monk Won-hyo
Monk Su-san
Monk Sa-myung
Kungjung Musul
Sun Bi
General El Ji Moon Duk
Ju Sa Hang Ju
General Kei Baik
Wha Rang Do (or Hwa Rang Do)
Five Point of Code by Monk Won Kang
Bi Kak Sool
Taikyun
General Kim Yu Shin
Soo Bak Ki (or Soo Pak Do)
Moo Kwa
Mooye Dobo Tongji
General Choi Hong-hi
Hwang Ki
Lee Won-kuk
Son Duk-song
Choi Young-sul
Ji Han-jai
Suh In-hyuk
Won Kwang-wha
Lee Jai-whang
Suk Jin-kyung
Han Jin-hi
Kim Un-young