

Recent Issues of Some Korean Journals

Seoul taehakkyo nonmunjip, immun sahoe kwahak (Universitatis Seoulensis, Collectio Theseon, Humanitas Scientia Socialis) compiled by the Seoul taehakkyo yŏn'gu wiwŏnhoe (Seoul National University Research Committee) [1] 2 (July 1955), 301p; 3 (April 1956), 335p; 4 (October 1956), 398p.

The *Nonmunjip*, an important organ of Seoul National University scholars, is a series of volumes of essays on the subject of Korean studies published by the Seoul National University Research Committee. Its appearance, together with the continuation of the *Chindan hakpo*, marks an important phase in the field of Korean scholarship. It not only furthers a long-neglected study of certain aspects of Korean culture but also encourages accurate scholarship and original research comparable with the work of European orientalists. The publication of a series of essays in the *Nonmunjip* has been followed by similar collections of essays by other Korean universities. The three volumes under review explore a variety of subjects ranging from the etymology of the word "Asadal" [2] (Yi Pyŏng-do) to central-Asian instruments in the music of Koguryŏ (Yi Hye-gu), from the transcription method of Korean in the Silla dynasty (Yi Sung-nyŏng) to the written law of the same dynasty (Chŏn Pong-dŏk), and from the origin of *P'ansori* (Kim Tong-uk) to the prevalence of variola and the practice of vaccination in Korea (Kim Tu-jong).

Those who are interested in a re-interpretation of the Tangun [3] myth and the deciphering of Old Korean will find Professor Yi Pyŏng-do's [4] suggestion on the meaning of the word "Asadal" interesting and valuable. Shiratori Kurakichi suggested the reading "attal" for "Asadal" without any conjecture at its etymology and meaning. Professor Yang Chu-dong [5] suggested that "Asa" should be read "at" or "ap" with the meaning of 'front', 'small' and 'yonger'. Yi Pyŏng-do finds it difficult to accept both views, particularly that of Yang, because Asadal is the first capital of Tangun, and the oldest, holiest, and most famous city in Korean history. Yi suggests that the meaning of Asadal can only be attained when one considers its synonym "Paegak" [6] and the meaning of "Chosŏn" [7] Paegak is read "Paktal" in the meaning of 'bright mountain' or 'sunny mountain'. Asadal is read "ach'im" (asa-ajak-ajik-ach'am-ach'im) meaning 'the brightness of dawn',

[1] Seoul- 大學校論
文集
人文社會科學
Seoul- 大學校研
究委員會編纂

[2] 阿斯達
[3] 檀君
[4] 李丙燾

[5] 梁柱東
[6] 白岳
[7] 朝鮮

'morning', and 'morning light.,' which clearly corresponds to the meaning of Chosŏn. Yi finally concludes that "Asadal" and "Chosŏn" should be interpreted as 'morning land' or 'sunny spot'. He challenges in passing the traditional English rendering for "Chosŏn": '(the land of) morning calm'. "Sŏn" means 'bright', not 'calm'. Chosŏn must therefore be 'the land of morning bright'. The second volume also contains articles on Korean infixes by Yi Hi-sŭng^[8], and a new commentary of the *Chŏng'ŭp sa* (Song of Chŏng'ŭp^[9]).

The third volume includes a stimulating essay by Yi Pyŏng-do again on the meaning of the word, "Koguryŏ"^[10] one of the three aristocratic kingdoms in ancient Korea. He reads it "suritkol" or "solkkol" meaning 'capital'. Yi Sung-nyŏng^[11] dedicates 184 pages to the study of an extinct consonant letter "Δ" (z, ζ) which appeared between vowels or after the consonant "n" (sometimes also after "m" and "l"). Kim Tong-uk's^[12] essay on the *P'ansori* (narratives of Korean minstrels) is an example of good scholarship by a rising scholar.

The fourth volume is a commemoration number for the tenth anniversary of Seoul National University. This special number begins with a study on the rise and fall of Wissi Chosŏn^[13] (194 B. C. — 108 B. C.). Yi Sung-nyŏng again spends one-third of the issue for a comparative study of the Korean suffix "k(g)-ŋ" with its Old Turkish equivalent. It also contains a good essay on the written law of Silla, with a study on the origin and contents of the written law.

The *Chindan hakpo*^[14] (A Scholarly Journal Devoted to the Studies of Korea and Her Neighboring Countries) published by the Chindan Society, Seoul. v. 17 (June 1955), 266p; v. 18 (February 1958), 143p.

Volume 17 of the Journal is the first issue to appear since the Korean war. Every student of Korean studies knows the role and importance of this journal during and after the Japanese occupation. Volume 17 contains four articles, beginning with an essay on the Toksŏdang^[15] (the Hall of Reading, an official institution of government supported scholars devoted to special research and reading) by Professor Kim Sang-gi^[16]. It is followed by two articles on Korean linguistic, one on the suffix "b(p)" by Yi Sung-nyŏng and the other on the initial consonants (p-, ps- and s-groups) by Yi Ki-mun^[17]. The important study on the background of the *Siyong hyang'ak po*^[18], a recently discovered music book, by Kim Tong-uk is valuable to students of Korean poetry. This music book, compiled and published in the beginning of the 16th century (c. 1504), contains the melody and text of 10 Shamanist songs; and the author studies these ten songs in detail. He also devotes several sections to the study of the birth and development

[8] 李熙昇

[9] 井邑詞

[10] 高句麗

[11] 李崇甯

[12] 金東旭

[13] 衛氏朝鮮

[14] 震檀學報

[15] 讀書堂

[16] 金庠基

[17] 李起文

[18] 時甲鄉樂譜

of the Shamanist literature, the religious festivals in Silla, and the aftermath of the Shamanist ceremonies in later days. The discovery and publication of the music book is, therefore, an important event in the studies of Middle Korean poetry and Shamanist literature in Korea.

Volume 18 begins with an essay divided into 22 sections on Chinese painting by a Chinese painter, P'u Ju^[19]. A study on "the presentation of women from Koryŏ to the Yüan court" touches on a neglected field of Korean history. This volume also has an index of previous issues, vols. 1—17.

Tong Bang Hak Chi (Tongbank hakchi)^[20], (the Journal of Far Eastern Studies), published by the Tongbanghak yŏn'guhoe (the Institute of Far Eastern Studies)^[21], Yŏnhi Taehakkyo (Chosŏn Christian University)^[22] Seoul. vol. 1 (March 1954), 494p.

This is one of several scholarly journals devoted to Far Eastern studies, in particular Korean studies, appearing after the Korean war. The first volume of the *Journal* contains six articles by six Korean scholars.

1. On the Tung-i^[23], Huai-i^[24] and Hsü-jung^[25], aboriginal peoples of the East recorded in ancient histories of China, by Kim Sang-gi.
2. A study of the *Hunmong Chahoe*^[26]: a 16th century Chinese and Korean dictionary, by Pang Chong-hyŏn^[27].
3. A study on the wall paintings of an ancient tomb at Kangsŏ^[28] especially on the wall paintings of the Taemyo^[29], by Yi Pyŏng-do.
4. An account of the practice of social ostracism on offspring of concubines, by Yi Sang-baek^[30].
5. On vowel system in the 15th-century and contractional development of diphthongs in the Korean language, by Yi Sung-nyŏng.
6. A study on the record on Koguryŏ as found in the *Nihon shoki*, by Yi Hong-jik^[31].

The first article concerns the history of the words "I" and "Tung-i", the Tung-i's contact with the Chinese in the Shantung peninsula, and the contact between the Huai-i and Hsü-jung and Chinese during the period of Western Chou (B.C. 1122?—770). The continuation of this study, which will appear in the following issue of the *Journal*, will treat the intercourse between the Huai-i and Hsü-jung and Chinese during the Ch'un-ch'iu period (770 B.C. - 479 B.C.) and the miraculous birth of Hsü-yen wang^[32] from an egg.

The second article treats the compilation of the *Hunmong chahoe*, compiled by Ch'oe Se-jin^[33] and published in 1527. It is a Chinese text-book for

[19] 溥儒
[20] 東方學志
[21] 東方學研究會
[22] 延禧大學校
[23] 東夷

[24] 淮夷
[25] 徐戎
[26] 訓蒙字會
[27] 方鍾鉉
[28] 江西

[29] 大墓
[30] 李相伯
[31] 李弘植
[32] 徐偃王
[33] 崔世珍

children consisting of three parts and gives the Korean reading of 3353 Chinese characters (5 characters appear twice, one character appears three times, making the total number of characters treated 3360). Pang further studies its transcription method and interpretation of the given characters in the book, the relationship of the book to the *Hunmin chōng'ūm* [34], a brief history of the compiler, and ends with a comparison of its different editions.

There are two famous ancient tombs dating from the latter part of the Koguryō dynasty: the "Ssangyongch'ong" [35] in south P'yōng'an province [36], Yonggan kun [37], Chiun myōn [38], Ansōng li [39]; the "Taemyo" in Kangsō kun, Kangsō myōn, Uhyōn li [40]. The wall paintings in the former are realistic, reflecting the mode of life of the aristocratic and powerful families, while those of the latter are fantastic and inspirational. Yi studies in this article the structure and date of the tomb, the meaning of the four mythological animals in the wall paintings and other objects in the ceiling paintings. As regards the date of the Taemyo, one of the three tombs in the south of Mt. Muhak [41], there is a divergence in views. Sekino Tadashi [42] thought it was the tomb of King P'yōng'wōn (559—590). Naitō Konan [43] on the other hand conjectured it to be the tomb of Kings Yōng'yang [44] (590—618) and Yōngnyu [45] (618—642). Yi favors the view of Sekino and asserts that it may be the tomb of King P'yōng'wōn [40], the twenty-fifth king of Koguryō, for the following reasons: (1) since Yōngnyu was murdered by Kae So-mun [47] and his mutilated corpse was thrown into a ditch, his tomb cannot, supposing his corpse was later gathered and buried, have such a splendid structure consisting of three tombs; (2) history records that the tomb of Kings Yōng'yang and Yōngnyu are situated below Mt. Yōngnyu [48], 20 li north of P'yōng'yang [49]; (3) King P'yōng'wōn was a brilliant sovereign, built gorgeous castles, and transferred the capital to Chang'ansōng [50] (now P'yōng'yang) in 586. His son, King Yōng'yang was equally brilliant, led the invasion to the territories of Sui, and repelled the invasions of the Sui army. The period of Kings P'yōng'wōn and Yōng'yang was therefore characterized by economic and military power. The splendor of the Taemyo, Yi asserts, reflects this period, and it is the tomb of King P'yōng'wōn.

The fourth article, which occupies one-third of the *Journal*, is devoted to a study of social position of illegitimate children during the Yi dynasty. The fifth article is about the Korean phonetics, the favorite and life-long subject of, who else, Yi Sung-nyōng.

[34] 訓民正音
[35] 雙楹塚
[36] 平安南道
[37] 龍岡郡
[38] 池雲面
[39] 安性里

[40] 遇賢里
[41] 舞鶴山
[42] 關野貞
[43] 內藤湖南
[44] 嬰陽王
[45] 榮留王

[46] 平原王
[47] 蓋蘇文
[48] 嬰留山
[49] 平壤
[50] 長安城

The first part of the last article, the description of Koguryō as recorded in the *Nihon shoki*, treats the relationship between Koguryō and Japan, the character of the description of Koguryō and the analysis of the account related to Koguryō entered in the annals of Ōjin, Nintoku, Yūryaku, Kensō, Ninken, Keitai, and Kimmei.

Kungnip pangmulgwan t'ŭkpyŏl chosa pogo (Special Report of the National Museum of Korea) [51], *Hanguk Sŏhae tosŏ* (Islands Off the West Coast of Korea) [52], Historical, Archaeological, Sociological, and Linguistical Studies During Three Expeditions in 1954. Uryu munhwasa (Seoul 1957), 260, 19 plates, 14p.

This is a report of three expeditions made during August 5 and October 7, 1954, and consists of three parts. The historical and archaeological report treats the shell mounds and ancient remains of Tŏkchŏk [53], Soya [54], Sŭngbong [55], Woeyŏn [56], Wŏnsan [57], Sinjin [58], and Taehŭksan Islands [59]. The sociological group reports on their investigation on the Tŏkchŏk, Woeyŏn, and Hŭksan Islands. The linguistic report contains a study of insular life and its special vocabulary. It compares the dialects of the Och'ŏng Island [60] with that of the Hŭksan Island, the dialect of the Pigŭm Island [61], with that of the Hŭksan Island. It records vocabularies of the Woeyŏn Island, dialect of the Wŏnsan Island, and folk songs of the Hŭksan Island. It also lists marine and dialect words of the above-mentioned Islands under different subject headings. The text of folk songs gathered in the Hŭksan Island will be indispensable to a comparative study of folk songs of different regions and finally to a classification of Korean folk songs according to themes and motifs.

Peter H. Lee, München

[51] 國立博物館特別
調查報告

[52] 韓國西海島嶼

[53] 德積島

[54] 蘇爺島

[55] 昇鳳島

[56] 外煙島

[57] 元山島

[58] 新津島

[59] 大黑山島

[60] 於青島

[61] 飛禽島