

Evelyn MCCUNE: *The Arts of Korea; An Illustrated History*. Rutland/Vermont and Tokyo, 1962, Pp.452, illustrations. DM –

The first history of Korean art was published several decades ago by Andreas Eckardt¹ (Leipzig/London, 1929). Although Eckardt knew some Korean at that time, his source of information was chiefly secondary, and consequently the book suffered from factual errors and misinterpretation. Another accurate and critical history of the subject has, therefore, been long awaited. In 1962, Charles E. Tuttle Company brought out Evelyn McCune's *The Arts of Korea*, which surveys in chronological order the major art medium of each era in Korean history; the tomb murals of Koguryō, the jewelry of Silla, the sculpture of the United Silla, the celadon of Koryō, and the painting of Yi. Unfortunately, however, Mrs McCune's book fails to fulfil our expectations for several reasons.

First, the book repeats the very mistakes that had plagued its predecessor's work. In the preface, the author states that her book is „the first attempt to present the subject in a nonscholarly way for the use of the ordinary people“. But a book for „the use of the ordinary people“ can be accurate without being pedantic. Her sources on Korean history are, for example, still Hulbert and Gale on whose works no conscientious scholar should rely today. The book reproduces uncritically the errors committed by both Korean and Japanese as well as Western publications. But these mistakes could not possibly have occurred had the author known some Korean and consulted such a handy reference book as the *Han'guksa yōnp'yo* („Chronology of Korean History“, 1959). Indiscriminate copying of the existing studies in Western languages result in embarrassing confusion. On page 64, we are referred to „the king of the Fuyu of north Manchuria“. Fuyu is an ancient Korean state Puyō^[3], and there is no other reason to pronounce it in Chinese but that Ikeuchi Hiroshi and Shiratori Kurakichi did so in their works.² On page 269, the Korean term „*sōnin*“^[4] („*sōn*“ is „*hsien*“ in Chinese) is pronounced as „*sennin*“. When she ventures into the field of Korean literature or philosophy, the matter becomes worse. Any art historian who cannot distinguish between „*cha*“^[5] („polite name“) and „*ho*“^[6] („pen name“) will have difficulty with his subject (p.247).

Second, the more serious shortcoming of the book lies in its failure to consult some of the important recent studies on Korean arts. In the discussion of such remains as dolmens and cists dating from the neolithic or chalcolithic periods in Korea, for example, the book nowhere mentions or incorporates the material contained in Mikami Tsugio's *Man-sen genshi funbo no kenkyū* (Tokyo, 1961). In Chapter 10 which deals with Koryō celadon, neither the book by Ko Yu-sōp nor articles by G. St-G.M. Gompertz are consulted.³

Third, the author's consideration of a particular art object under discussion is not critical but descriptive and impressionistic. The following is typical of her description of a work of art, this time a painting, entitled „Sage in Meditation“ by Kang Hūi-an:

1 Eckardt's *Geschichte der koreanischen Kunst* or *A History of Korean Art* approaches the subject topically: architecture, sculpture and pagoda-art, Buddhist sculpture, painting, pottery, and handicrafts other than pottery.

2 IKEUCHI in „A Study of the Fuyu (sic!)“, *MTB*, 6 (1932), 23–60 and SHIRATORI in „The Legend of the King Tung-ming (sic!), the Founder of the Fu-yu-kuo (sic!)“, in *MTB*, 10 (1938), 1–39.

3 For the articles on Koryō celadon by Gompertz, see *Far Eastern Ceramic Bulletin*, XI/1 (1959), 9.

The influence of Son (Zen) Buddhist ideas is seen in his painting of a sage in meditation on a rock. The hanging foliage overhead and the water beneath give the viewer the illusion that the world is not real and that only the thoughts of the sage, suspended as it were in space, are real – a central concept of Buddhist doctrine, (p.235)

The most important *maebyŏng* in Korea, the *Ch'ŏnhakpyŏng*^[7] („Thousand Crane Vase“), is rightly termed „the most spectacular *maebyŏng*“, but only seven lines are given to its consideration (p. 180). Here again, her method is only descriptive, and the reader is informed neither of the significance of the crane motif in Koryŏ celadon nor that of the crane symbolism in Korean arts in general.

In order to put an end, once and for all, to a further transmission of factual errors concerning Korean history and other related fields, some of the more serious must be discussed here.

- P. 28 Translation of the Tan'gun legend is erroneous. See Yi Pyŏng-do, *Wŏnbon pyŏng yŏkchu Samguk yusa* (Seoul, 1956), 180–181.
- P. 35 „The founder of the ruling house of Silla had the family name of Mo (read Pak in Korean).“ We would be grateful to the author for her references.
- P. 63 „Stimulated by establishment, during the first century B.C, of the Chinese colony in the northeastern part of the peninsula, Korean tribes, *not quite a hundred in number*, ... consolidated into three confederations ...“ (Italics mine)
This will also require a lengthy comment. What are the names of those tribes?
- P. 66 „Paekche capitals, ... were moved twice, farther south each time; from Namhansong on the Han River to Kongju on the Kumgang in 478 and to Puyo, near Kongju, in 538.“
Should read: from Namhansŏng ... to Ungjin^[8], modern Kongju, on the Kŭm River in 475 and to Sabi^[9], modern Puyŏ, in 538.⁴
- P. 72 „414, the erection on the Yalu of a monument whose 1,800 characters recite Koguryŏ's history to that date, as well as achievements, wars, and glory of King Kwanggaet'o, ...“ Later, on the same page, this stone monument is referred to as „the monolith of King Kwanggaet'o“.
This is of course the famous stone monument erected in 414 to commemorate the distinguished service rendered to the state by King Kwanggaet'o (391–412). The inscription to the monument is a significant work of literature and consists of 1759 characters. See Boleslaw Szczesniak, „The Kotaio (sic!) Monument“, *Monumenta Nipponica*, VII (January 1951), 242–268.
- P. 72 „645, T'ang T'ai-tsung's invasions“; not only 645, but 647–648 as well.⁵
- P. 78 „Kuk-kang-sang (place name), Kwanggaet'o Taewang ...“ This is nonsensical. The complete temple title of King Kwanggaet'o is „Kukkang-sang Kwanggaet'o Kyŏngp'yŏngan Hot'aewang^[10]“, and his title during his reign was Yŏngnak t'aewang^[11]. Sometimes Hot'aewang appears as Hot'aesŏngwang^[12]⁶.
- P. 80 „In 424, Buddhism was informally ... introduced by ... Mukhoja.“

4 See *Wanyŏk Samguk sagi pu wŏnmun* (SGSG: tr. Kim Chong-gwŏn, Seoul, 1960) 26, 427 and 435a, 433 and 437b.

5 See SGSG 21, 352–359, 362a–365a; 22, 367–368, 377a–b.

6 See Yi Pyŏng-do, *Hanguk sa: kodaep'yŏn* (Seoul, 1959), 407–408; SGSG 18, 305–306, 312b–313a.

- Mukhoja came to Ilsŏn kun (modern Sŏnsan) of Silla some time in 417–458, during the reign of King Nulchi, 19th king of Silla.⁷
- P. 80 „It (Buddhism) was introduced again a hundred years later (to Silla) in 524, ...“
The propagation of Buddhism was allowed in 527.⁸
- P. 80 „In 603, according to the record, Confucianism was introduced, ...“
What record is the author referring to? Nothing of this kind appears under the 4th year of King Chijŭng (503) in SGSG 4, 61–62, 77a.
- P. 81 „... in a semichivalric code called hwarangdo, in which swordmanship was stressed.“
Nothing can be further from the truth. The author is referred to Peter H. Lee, *Studies in the Saenaennora: Old Korean Poetry*, Serie Orientale Roma XXII (Rome, 1959), 139–140.
- P. 89 „The Hwangnyong Temple was destroyed in 1229 by the Mongols ...“
Under King Kojong 16, which corresponds to 1229, we read no such event. The burning of the Temple was, however, entered in the year 1238, 25th year of King Kojong.⁹
- P. 91 „The monks also undertook to organize festivals on Buddhist holidays, which were gay with banners, flags, colorful lanterns, mystery plays, ...“ We like to know what sorts of mystery plays they were.
- P. 91 „Haejo, a Korean monk, traveled to India in the seventh century.“
This refers to the celebrated Silla priest, Hyedi'o^[13], who arrived in India by sea and made a pilgrimage to five countries. A book of his travel had long been known to us only by title until a volume containing the first two chapters of the book was discovered in a stone cave at Tunhuang in Kansu (1908). Walter Fuchs translated it in „Huei Ch'aos (Hyech'o) Pilgerreise durch Nordwest-Indien und Zentralasien um 726 A. D.“, *Sitzungsberichte der Preußischen Akademie der Wissenschaften, Philologische-Historische Klasse* (München/ Berlin, 1938), 426–469. See also Peter H. Lee, *op. cit.*, 136–137.
- P. 92 „Certain favored foundations such as the Hwaom even functioned as a sort of department of state ...“
This passage is beyond comprehension, and we will be grateful to the author for her elaboration on it.
- P. 159 „Koryŏ, beginning in 918 and ending in 1391, ...“ No, Koryŏ ended officially when General Yi Sŏng-gye was enthroned on August 5, 1392 at the Such'ang Palace in Kaesŏng.¹⁰
- P. 159 „There were five incursions into the peninsula during the Wang dynasty.“
Why five? There were at least three Khitan invasions (993, 1010–1011, and 1018–1019), several Jurchen raids, and three Mongol invasions (1231–1232, 1232–1233, and 1235).
- P. 159 et passim
„... , the Khitans rode down into Korea and, in 1014, burned its capital at Songdo.“

7 *Samguk yusa* (Ch'oe Nam-sŏn ed., 1954: SGYS) 3, 122.

8 According to SGYS 3, 125, it was in 527 (Pŏphŭng 14) while SGSG 4, 63–64, 78a–b gives 528 (Pŏphŭng 15).

9 See *Koryŏ sa* (Tongbanghak yŏn'guso ed., 1955: KRS) 22, 36a–37b and 23, 33b.

10 *T'aejo sillok* (Chosŏn wangjo sillok ed., 1955) 1, 37a–38b; *Chunwŏn segye* (*Han'guk sa yŏnp'yo* éd., 1959), 4b.

- No, it was in 1011 (Hyōnjong 2).¹¹ In 1014, the palace were rebuilt according to *KRS* 4, 15 a.
- P. 160 „... the repeated attacks of the Mongols from 1200 to 1250 ...“
The first Mongol invasion came in 1231–1232.¹²
- P. 160 „In 1234, the major book of the Son sect, the *Sangjong Yemun*, was printed in movable type.“
The *Sangjōng (kogŭm) yemun*^[14], compiled by Ch'oe Yun-ŭi and others, deals with ceremonies and etiquettes as its title states. See *Tongguk Yisang-guk hujip*^[15] (1958) 11, 7a–b.
- P. 161 „... after 1097, when it (Sōn) was introduced into Korea by Prince Cho Taejong, ...“
The teaching of the T'ien-t'ai school was introduced to Korea, in 1085, by the National Preceptor Taegak^[16]. See *KRS* 90, 13b–15a, esp. 14b. For further information see Naitō Shunpo, „Koryō no Taegak kuksa ni kansuru kenkyū“, *Chosōn-shi kenkyū* (Kyoto, 1961), 1–80, esp. 49–63.
- P. 165 „Another departure was the unique Korean ‚radiant heating‘ system of the ondol floor, which became widely used in this capital (Songdo) ...“
What are the written evidences which can support this generalization that the *ondol* system came into being only in the Koryō period?
- P. 229 „Because he [Yi Sōng-gye] was supported by his son [Yi Pang-wōn, later T'aejong], who had made a good impression while acting as diplomatic agent at the Chinese court, General Yi's act of banishing the last Koryo king did not arouse the opposition in the Chinese capital that it might otherwise have done.“ There is a good deal of thin ice here.
- P. 236 „Chong In-ji, ... who was also one of the inventors of the Korean alphabet.“
Chōng In-ji participated in the preparation of the *Haerye* section of the *Hunmin chōngŭm*, which consists of explanatory notes and examples of usage. Chōng also signed the *Postscript*, but nowhere is it stated that he was one of the inventors of the Korean alphabet.¹³
- P. 236 Yi Hwang's poem on An Kyōn is wrongly translated. Compare the original text of the poem in the *T'oegye sōnsaeng sokchip*^[17] 2, 25b–26b, *T'oegye chōnsol*^[18], II (Seoul, 1958).
- P. 240 „... the first of which [sōwōn] was built in Kyōngsang Province in 1541, ...“
The first private academy (sōwōn) was built by Chu Se-bung^[19] in 1543 (Chungjong 38). See *CMP* 209, 21b.
- P. 240 Division of the Easterners and Westerners began in 1575, not 1568. Why is the year 1649 (Injo 27) also introduced?
- P. 242 „... the *Yolyo chon* (Book of Virtuous Widows).“ This is *Lien-nü chuan* by Liu Hsiang (d. A.D. 6), the title of which was translated by Hightower as „Stories of Famous Women“. ¹⁴

11 *KRS* 4, 6b and 15a.

12 *KRS* 23, 1aff.

13 See *Hunmin chōngŭm* (Chōn Hyōng-p'il text, discovered in 1940), 5aff, esp. 30b–33b (Postscript); Yi Sung-nyōng, „Sejong ŭi ōnō chōngch'aek e kwanhan yōn'gu – t'ŭkhi unsō p'yōnch'am kwa *Hunmin chōngŭm* kwaŭi kwan'gye rŭl chungsimŭre hayō“, *Journal of Asiatic Studies*, 1/2 (Seoul, 1958), 29–80, esp. 67.

14 James Robert HIGHTOWER: *Topics in Chinese Literature* (Cambridge, 1950), 19.

- P. 251 „A rebellion by Yi Kwal (1623) ...“ 1624 (Injo 2), not 1623.
 „... the country's defeat at the hands of the Manchu (1636) . . .“ It was on 24 February 1637 that King Injo surrendered to Ch'ing T'ai-tsung. See *Injo sillok* 33, 41aff.
- P. 266 „Yonnyo Sil Pyol Chip (Supplementary of the Works of the Yonnyo Collection)“ Yöllyösil^[20] was the pen name of Yi Kūng-ik¹⁵, author of the *Yöllyösil kisul*.
- P. 277 „... *pyongjo ch'amp'an* (staff member, military board, second rank, junior grade) ...“
 Second Minister of the Board of War, junior second rank.
- P. 363 „Confucian Temple; Sunggyong-gok“ Does the author want to say „Söng-gyun kwan“ (National Academy) ^[21]16?
- P. 415 These masks are used in the Korean mask play, the *sandae*.
- P. 430 „204: control of Lo-lang by Kung-sun family; ...“ It should be 206.
 „663: Paekche defeated by Silla“ It should be 660.¹⁷
- P. 433 Chapter 3, note 6, should refer to page 16, not 15, of Umehara's work.
- P. 444 On page 51 of the *Han'guksa yönp'yo* there is no information on Paekche-Chinese relationship.
- P. 436 Chapter 8, note 1: *Koryö sa* is said to consist of 139 vols. On page 442, however, the same book consists of 100 vols. The *Koryö sa* consists of 139 chapters.

page/line	for	read
15/14	Sin (Sa Im-dang)	Sin Saimdang
17/9	Yu Chin-ho	Yu Chin-o
19/10	Japanese rule in Korea (1905–45)	(1910–1945)
31/last line	<i>Hyant'o Seoul</i>	<i>Hyangt'o Seoul</i>
36/32	Sienpi	Hsienpi
40/32	Wei-man	Wiman
78/40	Sokkamoni	Sökkamuni
81/6	Queen Songdok	Queen Söndök
90/20	Solch'ong	Söl Ch'ong
90/23	Ch'oe Ch'i-won (858–910)	Ch'oe Ch'i-wön (857–915)
92/28	Avatansaka Sutra	<i>Avatamsaka Sutra</i>
29/34 et passim	tohan-san	Mt. T'oham
95/11 et passim	Kanseum (Sepilmyon Posal)	Kwanseüm (Sibilmjön Posal)
96/27 et passim	King Sungdok	King Söngdök
98/40	Tamjung	Tamjing
159/3 et passim	Wanggon	Wang Kön
159/10	Taebong	T'aebong
159/11	Kunye	Kung Ye
161/19	Su T'ung-po	Su Tung-p'o
232/9	Chongun	<i>chöngüm</i>
236/39	<i>T'oegye chip</i>	<i>T'oegye chip</i>
238/12 et passim	Yunsan	Yönsan'gun

15 For Yi Kūng-ik (1736–1806) see *Chosön jimmei jisho* (1920), 538f.; *Kosen sappu*, 1577a–9c; Kim Yöng-yun, *Han'guk söhwa inmyöng sasö* (Seoul, 1959), 355a–b.

16 *Sinjüng Tongguk yöji süngnam* (Kojön kanhaeng hoe ed., Seoul, 1958), 2, 10aff.

17 *SGSG* 28, 454–456, 462b–463a.

248/12	Born in 1578	Born in 1581
253/7	King Sukchong (1675–1721)	King Sukchong (1675–1720)
253/7 & 11	King Injo (1623–50)	King Injo (1623–49)
255/bottom	Yongdu samm'i	<i>Yongdu sami</i>
257/15	<i>tang pyong chaek</i>	T'angp'yong ch'aek
257/25	<i>Silhak pa</i>	<i>Sirhak p'a</i>
257/bottom	Pak Che-won	Pak Chi-wŏn
258/1	<i>Yenam chip</i>	<i>Yŏnam chip</i>
263/15	„Mountain Retreat at Losan“	„Retreat at Mt. Lu“
267/4–5	Yun Tok-hi	Yun Tŏk-hŭi
269/20	Born in 1687	Born in 1688
271/26	Chowon	Ch'owŏn
271/22	a Kisaeng (geisha)	a <i>Kisaeng</i>
271/33 et passim	Lake Hsiao-Hsiang	Rivers Hsiao and Hsiang
273/9	Szuma Ch'ien	Ssu-ma Ch'ien
274/22	Hong Yang-hi's <i>Ige chip</i>	Hong Yang-hŭi's <i>Igye chip</i>
275/1	death of King Chongjo in 1801	... in 1800 (18. August 1800)
276/26	<i>Hyolyu</i>	Hyŏl ŭi Nu
277/10	Kim Chong-hi	Kim Chŏng-hŭi
277/17	Kyongjo	Kyŏngju
279/18	Nam Ke-u	Nam Kye-u
279/21	<i>nabui</i>	<i>nabi</i>
286/39	Sa Chon Wang	Sach'ŏnwang
291/28	<i>chirin</i>	<i>kirin</i>
355	Naksonje	Naksŏnjae
430	A.D. 8; end of Former Han	A.D. 9; ...
437 et passim	<i>Kunyok sohvajang</i>	<i>Kŭnyŏk sŏhwa jing</i>
437	O. Se-ch'ang	O Se-ch'ang
437	<i>Choson Munhwa Yongu Nongyo</i>	Chosŏn munhwa yŏn'gu non'go

There are also many wrong characters on pp. 444, 447, 448, 449, 450 and 451.¹⁸

It is discouraging that a book of this kind was allowed to see the day. What is startling is that none of her mentors mentioned on pages 16 and 17 was in position to correct these mistakes. The book is essentially a compilation, based on secondhand material, and I cannot recommend it to the general reader, much less to the student.

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18 These are only a few of the mistakes and unfound generalizations contained in the book. On page 40, „In Korea, Lo-lang's capital, Wang-hsien, was in the hands of Koguryo for twelve years (A.D. 32–44), ...“ needs explanation. On page 81, „... in 715 Silla was invested with title to Koguryan territories up to the Taedong.“ Under King Sŏngdŏk 14 (715) in *SGSG* we find no such entry. On page 449, perhaps the most important term for the study of Koryŏ celadon, *sanggam*^[23], is written wrongly.

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|------|---------|------|--------------|
| [1] | 王建 | [7] | 千鶴瓶 |
| [2] | 李舜臣 | [8] | 熊津 |
| [3] | 夫餘 | [9] | 泗泚 |
| [4] | 仙人 | [10] | 國岡上廣開土境平安好太王 |
| [5] | 字 | [11] | 永樂太王 |
| [6] | 號 | [12] | 好太聖王 |
| [13] | 慧(慧)超 | [19] | 周世鵬 |
| [15] | 詳定古今禮文 | [20] | 燃藜室 |
| [14] | 東國李相國後集 | [21] | 成均館 |
| [16] | 大覺國師 | [22] | 火田氏 |
| [17] | 退溪先生續集 | [23] | 象嵌 |
| [18] | 退溪全書 | | |