Scope: A collection of some 1,200 slides taken by Professor James Huntley Grayson during his time spent in East Asia between 1965 and 1973 and again in 1985.


Level: Fonds

Extent: c. 1,200 slides

Name of creator: James Huntley Grayson

Administrative / biographical history:

The collection consists of some 1,100 colour and black and white slides taken by James Huntley Grayson between 1965 and 1973, and constitutes a partial visual record of the Republic of Korea (South Korea), Japan, Taiwan and Hong Kong during that period. A further set of 70 slides records a visit to Shenyang, China, in August 1985.

James Huntley Grayson is Emeritus Professor of Modern Korean Studies at the University of Sheffield. He was awarded a B.A. in Anthropology from Rutgers University, New Jersey, U.S.A., in 1966, an M.A. in Anthropology from Columbia University in 1968, and a PhD in the History of Religion from Edinburgh University in 1979.

He served as a Methodist missionary in Korea from 1971 to 1987, after which he returned to the U.K. as a Lecturer (later Senior Lecturer, Reader and Professor) in Korean Studies at the University of Sheffield until his retirement in 2009.

Related collections: Grayson Papers

Source: Donated by Professor Grayson in 2014

System of arrangement: By country and category

Subjects: Korea; Taiwan; Japan; China; Hong Kong

Names: Grayson, James Huntley

Conditions of access: Available to all researchers, by appointment

Restrictions: None

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Finding aids: Listed
East Asia in the 1960s and Early 1970s

Slides taken by Emeritus Prof. James H. Grayson
Annotations and Commentary by Prof. Grayson

10/23/2013

Library
East Asia in the 1960s and Early 1970s

Slides taken by Emeritus Prof. James H. Grayson
Annotations and Commentary by Prof. Grayson compiled from 1 May to 20 October, 2012.

Introduction:
This set of nearly 1200 colour and black and white slides was taken by James H. Grayson between 1965 and 1973 and constitutes a partial visual record of the Republic of Korea (South Korea), Japan, Taiwan, and Hong Kong during that period. There are three blocs of time represented in these slides - Summer 1965, Summer 1967, and the years 1971-1973. These represent three periods of my life.

In the Summer of 1965, between my third and fourth years as an undergraduate student doing a degree programme in anthropology and sociology at Rutgers University in New Jersey, I had the opportunity through the American Friends (Quaker) Service Committee to participate in two workcamps, one in a village in the Tōhoku [東北] region in the northern part of the island of Honshu [本州], Japan, the other in a fishing village in what was then Ch’angwŏn County [昌原郡] in South Kyŏngsang Province [慶尙南道] in South Korea. A more detailed description of each of these workcamps may be found in front of the section containing slides taken during the period of the workcamp.

In the Summer of 1967, while I was a post-graduate student in the Department of Anthropology at Columbia University in New York City, I had the opportunity through a summer seminar programme conducted by the department to visit Taiwan. Funded by the Fulbright Commission, this programme was a module entitled ‘Seminar in Chinese Culture and Society’ which took participants throughout the whole island. It also enabled me to revisit Korea and Japan, and renew friendships.

Following completion of a three-year professional theological degree, the Master of Divinity, at Duke University in North Carolina, I was assigned to work as an educational missionary of the American United Methodist Church in association with the Korean Methodist Church [大韓監理會]. I worked in Korea from 1971 to 1987 before I was appointed to a lectureship in Modern Korean Studies at The University of Sheffield. The later Korean slides were taken mostly between 1971 and 1973, roughly the period I was in language training at Yonsei University in Sŏul. I travelled widely during that time, and the slides reflect my interest in history and ethnography.

The slides have been organised according to country, and within country by province, city or some other politico-geographical designation. The slides are then arranged by date. There is a separate index by which slides can be searched according to a set of topics.
REPUBLIC OF KOREA [大韓民國]

Kangwŏn Province [江原道]
Kangnŭng [江陵]
K001 - Kangwŏn Province [江原道]. Kangnŭng [江陵]. July, 1972. Street scene. Note goats being herded down narrow street. A doctor’s clinic is on the left, and a glazier’s sign is visible on the right.


K004 - Kangwŏn Province [江原道]. Kangnŭng [江陵]. July, 1972. The gate to the kaeksa [客舍], or the former state guest house during the Chosŏn period. Note the curved lines of the pillars, and the support structure for the roof.


K008 - Kangwŏn Province [江原道]. Kangnŭng [江陵]. July, 1972. Steps leading up to the pavilion at Kyŏngp’o-dae [鏡浦臺], a beautiful seaside hamlet near Kangnŭng. Note the animal (cat?) carved in a very naive style with a yin-yang symbol on its stomach.


K010 - Kangwŏn Province [江原道]. Kangnŭng [江陵]. July, 1972. Large stone pillars used to support Buddhist flags or banners.

Wŏnju [原州]
Street and City Scenes
K011 - Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. General view of the Wŏnju area, showing the mountains surrounding the basin.
K012 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. Women washing clothes in a stream. At a busy time, women would line the banks of the river to do their family wash.


K016 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. Street vendors in the Chungang sijang [中央市場], or Central Market. This section sells primarily clothing.

K017 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. More street vendors in the Chungang sijang [中央市場]. Note the sturdy bicycle in the foreground which is used by merchants and vendors to transport goods.

**Farm Scenes**


K019 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. A field of red peppers. Red peppers are a staple of Korean food as they are used in many ways, especially in creating the Korean condiment kimch’i [김치]. The field is near the field shown in slide K018.

**Church and Hospital Scenes**

K020 – Kangwŏn Province [江原道]. Wŏnju [原州]. Revd. Na Wŏnyong [나원용목사님] and family on Christmas Day. December, 1971. Mr. Na was the Assistant Minister at Wŏnju First Methodist Church [原州第一監理敎會].


K022 – Kangwŏn Province [江原道]. Wŏnju [原州]. December, 1971. Interior of First Methodist Church before the current church was built. Revd. Na Wŏnyong [나원용목사님] is leading the service. Mr. Na was the Assistant Minister at Wŏnju First Methodist Church [原州第一監理敎會]. Note free-standing heating stoves and pipes which were a common feature of Korean buildings in the early 1970s.

K023 – Kangwŏn Province [江原道]. Wŏnju [原州]. December, 1971. Interior of First Methodist Church before the new church was built. Revd. Na Wŏnyong [나원용목사님] is leading the service. Mr. Na was the Assistant Minister at Wŏnju First Methodist Church [原州第一監理敎會]. Note free-standing heating stoves and pipes which were a common feature of Korean buildings in the early 1970s.
K024 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. JHG and the Revd. Na Wŏnyong [나원용목사님] who was the Assistant Minister at Wŏnju First Methodist Church [原州第一監理敎會]. In the background is the entrance to Wŏnju Union Christian Hospital [原州基督病院]. This is now the Wŏnju branch of Severance Hospital in Sŏul.


Temple Scenes

K027 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. Side view of main shrine in local Buddhist temple showing gong, and elaborate painting of various guardian figures.

K028 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. The abbot of this local temple. Note plain, white clothing and the prayer beads held by the monk.


Buildings and Monuments


K032 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. The magistrate’s office during the late Chosŏn period [1392-1910]. At this time, the building was still being used for official business.


Ch’usŏk [秋夕祭] ‘Festival’
K034 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. Ch’usŏk [秋夕祭] or autumn harvest ‘festival’. At Ch’usŏk families will visit family graves, tidy them up, and hold either a Confucian ceremony [chesa, 祭祀], or if they are Christians hold a brief remembrance service called sŏngmyo [省墓]. Here a school girl gathers flowers from a field to take with her to a grave.

K035 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. A family on a visit to a family grave.

K037 – Kangwŏn Province [江原道]. Wŏnju [原州]. October, 1971. The Revd. Na Wŏnyong [나원용牧師님] and his family at a grave side, trimming the grass around the grave. Note the younger daughter is dressed in Hanbok [韓服] or Korean traditional clothes.


Yŏngwŏl [寧越]


South Han River [南漢江]
K044– Kangwŏn Province [江原道]. South Han River [南漢江]. Spring 1973. University students from the student group at Chonggyo Methodist Church [宗橋監理敎會], Sŏul on a camping trip.

K045 – Kangwŏn Province [江原道]. South Han River [南漢江]. Spring 1973. University students from the student group at Chonggyo Methodist Church [宗橋監理敎會], Sŏul on a camping trip. Students relaxing after setting up the tent.

K046– Kangwŏn Province [江原道]. South Han River [南漢江]. Spring 1972. University students from the student group at Chonggyo Methodist Church [宗橋監理敎會], Sŏul on a camping trip. View of South Han River and camp site.

K047– Kangwŏn Province [江原道]. South Han River [南漢江]. Spring 1973. University students from the student group at Chonggyo Methodist Church [宗橋監理敎會], Sŏul on a camping trip. View of South Han River and camp site. Group picture taken at the end of the camping.
Kyŏnggi Province [京畿道]
Inch’ŏn [仁川]

Temple Scenes
K048 – Kyŏnggi Province [京畿道]. Inch’ŏn [仁川]. Yonghwa-sa [龍華寺]. November, 1971. This is a neighbourhood temple, and not one of the historic temples. Until the end of the nineteenth century, it was forbidden for temples to be built within the precinct of a walled city. This is the bell tower to the temple.

K049 – Kyŏnggi Province [京畿道]. Inch’ŏn [仁川]. Yonghwa-sa [龍華寺]. November, 1971. The bell in the bell tower, created according to a traditional style dating back to the Silla period (5th to 10th centuries).

K050 – Kyŏnggi Province [京畿道]. Inch’ŏn [仁川]. Yonghwa-sa [龍華寺]. November, 1971. Ceiling of the bell tower showing how the bell is attached to the cross beam. This beam is like a Western corner stone. It gives the cardinal orientation of the beam and the date on which the beam was raised. The date, given here in Chinese characters, is recorded in the Buddha Year and not the Western (Christian) year which would be used commonly on secular documentation.

K051 – Kyŏnggi Province [京畿道]. Inch’ŏn [仁川]. Yonghwa-sa [龍華寺]. November, 1971. Resident monk talking with one of JHG’s friends. Building directly behind is the main shrine. Building to the side is probably a residence or study hall. Note that the style of the roof tile is Japanese, not uncommon even in buildings built after Liberation in 1945.


K054 – Kyŏnggi Province [京畿道]. Inch’ŏn [仁川]. Yonghwa-sa [龍華寺]. November, 1971. Thatched covering over the kimch’i jars [김치독] which are buried in the ground to ferment.

Kanghwa Island [江華島]

Tan’gun Altar [檀君壇] and Mani-san [摩尼山]
K056 – Kyŏnggi Province [京畿道]. Kanghwa Island [江華島]. February, 1972. Overview of Tan’gun Altar [檀君壇] atop Mani-san mountain. Tan’gun is the mythical founder of the Korean nation, who is believed to have been born here (among other places).

K057 – Kyŏnggi Province [京畿道]. Kanghwa Island [江華島]. February, 1972. Because it was so slippery when we began the ascent of Mani-san [摩尼山], some of our members wrapped their shoes in straw to give them grip. The party was led by the elderly Revd. Pak Yongik, then minister of Chonggyo Methodist Church [宗橋監理敎會] in central Seoul.


K065 – Kyŏnggi Province [京畿道]. Kanghwa Island [江華島]. February, 1972. From atop Mani-san [摩尼山], near the Tan’gun Altar [檀君壇], a view of a ruin said to be a Christian chapel.


K068 – Kyŏnggi Province [京畿道]. Kanghwa Island [江華島]. February, 1972. General view of the front of the Tan’gun Altar [檀君壇]. Note incense burner and Government marker for an historical site on the left. There is another stone marker designating the site.

K069 - Kyŏnggi Province [京畿道]. Kanghwa Island [江華島]. February, 1972. Close up of the historical site marker and the bronze incense burner. The formal name of the altar is Ch’amsŏng-dan [塹星檀].

Suwŏn [水原]

Tomb of ‘King’ Changjo’ [莊祖]

K070 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. October, 1971. Human and animal guardian figures around the tomb of ‘Sado seja’, the son and heir of King Yŏngjo [英祖王, r. 1724-1766] who was ‘presented with death’ for eccentric behaviour. He was given a royal style as ‘King’ Changjo [莊祖] by his son, King Chŏngjo (r. 1766-1800), who succeeded his grandfather.

K071 - Kyŏnggi Province [京畿道]. Suwŏn [水原]. October, 1971. Further details of the tomb of ‘King’ Changjo, showing animal guardian figures.


K073 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. October, 1971. Shrine building for the tomb of ‘King’ Changjo [莊祖, 1735-1762], or ‘Sado seja’ [思悼世子]. Note tomb itself at the top of the hill in the background.


Yongju-sa temple [龍珠寺]

K076 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa temple [龍珠寺]. Steps on the path leading into the temple. This temple was founded in 853, but in the eighteenth century became used as a mortuary temple for the grave of the father of King Chŏngjo [正祖, r. 1766-1800], who died in tragic circumstances.

K078 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Precinct within the gated area showing the study hall on the right, and the principal shrine in the rear left. Note the carefully tended shrubs.


K082 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Another view of the bell mentioned in slide K081 taken with a better exposure setting. Note that Korean bells are struck from the outside (the lotus flower on the bottom is the strike point), and the sound goes into a cavity in the ground and then rises up. There is a pipe at the top of the dragon-shaped fastening which allows the air/sound to travel upwards. The bell is made of bronze.


K084 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Bottom of the painting shown in slide K083 showing the statues placed on the altar. A triad arrangement is typical, often with the historic Buddha surrounded by two bodhisattvas. Note that these gilt statues are placed on seating covered by a cushion. Also note that there are two sets of candlesticks.


K087 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Friends, principal shrine and ancient tree said to have been planted by King Chŏngjo.

K089 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Picture of the Mountain God to the left-hand side of the principal painting shown in slide K088. Sansin [山神] is depicted as an old man with a long white beard and is seated next to a tiger, who is understood to be his messenger. These are the standard items in these pictures. In addition are two attendant lads, a pine tree and a waterfall. Sansin, who is the god of all the mountains of Korea – and not the god of a specific mountain, is thought to be Tan’gun [檀君], the mythical founder of the Korean nation.

K090 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Two Buddhist paintings in the Sansin-gak [山神閣]. The left-hand picture depicts a white elephant which is said to be an auspicious Indian animal and is said to have been seen by the Buddha’s mother when she became pregnant. The elephant is ridden by a bodhisattva. The right-hand picture shows a Buddha riding an ox, a symbol of control of one’s self.

K091 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. A picture to the right of the principal picture in the Sansin-gak [山神閣] depicting Toksŏng [獨星, Lone Star], a figure often found in mountain god shrines. He is also depicted as an old man and has a young boy as an attendant, and sits under a pine tree as does Sansin. In addition to the picture there is also a statue of this figure.

K092 – Kyŏnggi Province [京畿道]. Suwŏn [水原]. September, 1971. Yongju-sa [龍珠寺] temple. Mural on the outside of the Sansin-gak [山神閣] showing a rabbit offering a tiger a pipe to smoke. As there a number of Korean folktales which describe the enmity between rabbits and the tiger, this type of picture is said to represent an ideal state where natural enmity has been set aside. Traditionally, Korean folktales began with the phrase ‘yenar-e horangi tambae-rŭl p’iuldae’ [옛날에 호랑이 담배를 피울대, Long ago when tigers smoked] indicating a lost, ideal era of peace and harmony.

North Chŏlla [全羅北道]
Chŏnju [全州]
K093 – North Chŏlla Province [全羅北道]. Chŏnju [全州]. March, 1973. P’ungnam-mun [豊南門]. This is the south or main gate of the city. The walls are no longer extant.

K094 – North Chŏlla Province [全羅北道]. Chŏnju [全州]. March, 1973. P’ungnam-mun [豊南門]. This is the south or main gate of the city. The city walls are no longer extant.


K098 – North Cholla Province [全羅北道]. Near Ch’ŏnju [全州]. March, 1973. Umbilical cord receptacle for King Yejong [睿宗, r. 1568-1569]. Note the general lotus shape of the container which is the usual form for a Korean Buddhist pagoda to hold the cremated remains of a monk. This is an interesting use of the motif in view of the formal attempts to suppress Buddhism throughout the Chosŏn [朝鮮, 1392-1910] dynasty.

K099 – North Cholla Province [全羅北道]. Near Ch’ŏnju [全州]. March, 1973. Detail of tortoise head in slide K097. This is the base for the stele to the stone receptacle for the umbilical cord of King Yejong [睿宗, r. 1568-1569].


**North Ch’ungch’ŏng Province [忠淸北道]**

Maep’o Township, Koyang-ni [梅浦面, 高陽里]


**Lunar New Year**

K111 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Lunar New Year. The eldest son of the deceased persons offers respect before an altar set up in the family home. Note white clothing, rows of sacrificial fruits and biscuits (confections), and incense burner and a libation in front.

K112 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Lunar New Year. The three sons of the deceased person dressed in white mourning clothing before one of their family homes. Note the tie ribbon on the wearer’s right-hand upper chest. Behind is a typical farm house with wooden maru in front with papered doors leading into the main room of the house. The kitchen will be to the left-hand side, the floor of which is lower than the main room. This is so that the flues of the kitchen fire pits run under the floor of the main room, heating it.

K113 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Two young villagers bowing before the grave of an ancestor. This is a common custom celebrated at Lunar New Year.

K114 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Lunar New Year. View of altar in family home set out with sacrificial offerings. Note fruit and biscuits and large bottle of soju (焼酒, rice wine) used as a libation.

K115– North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. December, 1971. View of the village tree before which prayers will be offered to San-shin [Mountain God] for prosperity and happiness in the new year.


K117 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Lunar New Year. A family visits the grave of a grandparent. Note the father of family making a full bow before the mounded grave.
Prayers and Village ‘Altar’

Tae porŭm [大보름] or the first full moon period of the lunar calendar. On the eve of Tae porŭm, male village elders from each household would gather before the village sacred tree and offer prayers for a prosperous, happy, beneficial new year. Here a village elder bows before the simple altar.

Shown is the stone altar, a broom to clean the sacred area and a candle and a traditional lamp to light the area. The prayers are addressed to San-shin [山神], the Mountain God, who is a master spirit in charge of all the mountains of Korea, and is also thought to be a guise of Tan’gun [檀君], the mythical founder of the Korean nation.

Similar to content of slide K118.

This village was the home of JHG’s friend Yi Osang [李五相]. This village was situated in the midst of an area for the mining of materials for making cement. It had been identified by the Tonga ilbo [東亞日報] newspaper in 1972 as one of Korea’s five ‘problem’ villages. The village has since disappeared as the mountain on which it was located was removed through mining operations. The site has since been grassed over and has become a golf course.

These pictures were taken at tae porŭm [大보름], the first full moon of the first lunar month, i.e., the first ritual celebration following New Year’s Day. Pictured here is the village shrine called a chesa-dang [祭事堂]. There is no building, however, only a flat stone for an altar placed in front of an important village tree. The sacred area is marked off by twine tied around several trees. Note in the centre a broom made of twigs and a brush used to sweep the area before the performance of a ritual.

At night, ritual prayers for a good year are offered up to San-shin, the Mountain God by writing prayers on a piece of paper, lighting them, and letting them rise up into the night sky.

Requests are written on a piece of paper which are then lit and released. The belief is that the prayers, if they rise, will be answered by San-shin [山神].
Tae porŭm [大보름] Customs

February/March, 1972.

K125 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. The first full moon period of the lunar calendar. The broom used to sweep the sacred area clean. Note the simple altar of a stone at the base of the tree. Taken on Tae porŭm day.

Tae porŭm [大보름] or the first full moon period of the lunar calendar. The broom used to sweep the sacred area clean.

K126 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Pul kkot nori [불곶睨리] or Fire Flower Game. This is a traditional game played by children (usually male) on the top of a hill on Tae porŭm eve. A pot or tin with a cord has a fire ignited in it which is swung around in a circle. At this time mainly an amusing seasonal sport and custom, originally it was said to be a means to drive away evil spirits who could bring about an inauspicious year.

K127 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Flying kites [윷, 隨] is a traditional boys’ sport and custom at this time of year. Kites were traditionally made at home using strips of bamboo and door or writing paper. Various designs were put on them. Here a village youth, Yi Wansang, holds up two kites which his family had made. Traditionally there were competitions held in the villages which involved one competitor’s kite cutting the strings of another competitor’s kite. Another belief connected with kite flying was the idea that if a kite drifted off it would take bad fortune along with it.

K128 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Another view of the same kites as in slide K127.

K129 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Nŏl ttwigi [널뛰기] or see-sawing. This is another seasonal custom associated with the First Full Moon. Here two village youths surrounded by village children jump up and down in front of their house. The simplest form of the see-saw was board placed on a rolled up burlap rice bag, as here.

K130 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Village girls on the see-saw as seen from a room of the house depicted in slide K129.

K131 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm [大보름] or the first full moon period of the lunar calendar. Another and highly representative game of the New Year’s period is the board game yu [윷]. Played by two teams, the game originally is thought have been a means to prognosticate the future, i.e., the prediction would mean the team members and their families would have year of good fortune. The board and its implements are made before the game starts. It consists of a starting point and 5 spaces
between the spaces at each of the four corners. There are also diagonal lines coming from
each of the four corners with two spaces between the corner spaces and the space in the
centre. Movements are determined by throwing four wooden sticks with a flat and rounded
side. The number of sticks showing either a flat or rounded slide up determines the number
of spaces to be moved. The pieces of the opposing team may be removed from the board.
Landing in a corner space allows the team to move down the diagonal line rather than the
lines around the edges of the board. The board is shown on the maru 마루 or the wooden
floor room of a house where the enclosed rooms are heated by underfloor pipes. Upon
entering a home, shoes are removed before ascending onto the maru.

K132 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
[忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February/March, 1972. Tae porŭm 대보름 or the
first full moon period of the lunar calendar. A game of yut is in progress. Note that the
pieces in this case are broken bits of matches. Coins and other objects are used. The
game never uses premade boards or pieces.

K133 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
[忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. On Tae porŭm 大보름 night,
boys light fires in containers and swing them around in a great arc. Often children will climb
up to the top of a nearby hill so that they can show their fire to a great distance and to see
what is going on in a neighbouring village. Said originally to have been to chase away evil
spirits at the beginning of the year. The custom is called pul kkot nori 불꽃노리, Fire
Flower Game.

Tano Festival [端午祭]
K134 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
[忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Tano Festival [端午祭] time. Tano is the spring festival celebrated on the fifth day of the Fifth Lunar Month. Among the
customs was swinging on a highly placed swing usually by girls and young women. Here the
sixteen year old, immediate younger brother of Yi Osang, Yi Wansang 李完相, swings out
on a swing which is attached to a tree leaning over the edge of slope above the village.

K135 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
girl in Hanbok [韓服] clothing.

K136 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
[忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Yi Wansang and two friends
swinging out over the top of the village.

K137 – North Ch’ungch’ŏng Province, Tanyang County, Mae-p’o Township, Koyang-ni
village [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. In the middle of the picture,
children are playing nŏl ttwigi [넙뛰기] a Korean version of see-saw.

Village Life
K138 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni
[忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Teenaged boys and two youths
making rope.
K139 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Silk cocoons spread out on the maru [마루] or wooden floor room of a farm house. The Saemaŭl undong [새마을 운동], or New Village Movement, was an attempt by the Korean Government of the day to raise the standard of rural life to the level of urban life. One means to do this was to introduce local industries into the villages, of which one industry was the raising of silk worms.

K140 - North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Yi Wansang showing the cultivation of silk cocoons on the branches of fir trees.

K141 – North Ch’ungch’ŏng Province, Tanyang County, Mae-p’o Township, Koyang-ni village [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Farmhouse near the village. Note the date under the roof eave.


K143 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Village boys playing football near the village. Note that as the reforestation programme of the ROK Government had just begun many of the hills were still denuded.

K144 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. December, 1971. An overview of the workers’ village across from the agricultural village. The village well is in the right foreground. The workers’ quarters were for the ‘cement’ mining operation which was taking place on the far side of the village. Eventually the village disappeared as the mountain was ‘eaten’ away, the site becoming a golf course.

K145 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. Lunar New Year time. View of the village in winter showing the deep ravine in which it was situated. Note the large structures which are tobacco drying barns.

K146 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. December, 1971. View of village buildings, including farm house and tobacco barn on the right, mining workers’ residences, hillside behind the village, and the ‘cement’ mining works.

K147 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. December, 1971. View of the inner village from the outer village and the junction of the village road and the main road to the city of Chech’ŏn [堤川].
K148 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. February, 1972. A distant view of the village ceremonial tree described in slide 624. This is in the inner village.

K149 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township, Koyang-ni [忠淸北道, 丹陽郡, 梅浦面, 高陽里]. December, 1971. A view of the village and ‘cement’ mining works.

Songni-san [俗離山]


[石門, Stone Gate]. Placing a stone on a pile of stones along a path or at the high point of a mountain pass was a common practice as a form of offering to San-sin [山神], the Mountain God.


K167 – North Ch’ungch’ŏng Province [忠清北道]. Songni-san [俗離山]. April, 1972. Pŏpchu-sa [法住寺] temple. This the Tae’ung pojŏn [大雄寶殿], or central shrine of the temple, which was erected in 1624.


Tanyang (Todam) sambong [丹陽島潭三峯]
K175 – North Ch’ungch’ŏng Province, Tanyang County [忠淸北道, 丹陽郡]. February, 1972. Being ferried across the South Branch of the Han River. The spot is the location of the Todam sambong [島潭三峯], or Three Peaks of Todam, rocky outcrops in the middle of the river. Todam sambong is one of the eight ‘views’ of Tanyang County [丹陽八景].

K176 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township [忠淸北道, 丹陽郡, 梅浦面]. February, 1972. Lunar New Year time. A view of Todam sambong [島潭三峯, Three Peaks of Todam], one of the Eight Views of Tanyang County, a traditional set of beauty spots in the county.


K179 – North Ch’ungch’ŏng Province, Tanyang County, Maep’o Township [忠淸北道, 丹陽郡, 梅浦面]. February, 1972. A view of the Song-mun [石門, Stone Gate] seen from the Todam sambong [島潭三峯]. Note the pillars used to support the railway which was destroyed in the Korean War in the 1950s.

K180 – North Ch’ungch’ŏng Province, Tanyang County [忠淸北道, 丹陽郡]. March, 1973. The Sŏng-mun [石門, Stone Gate], one of the ‘Tanyang P’algyŏng’ [丹陽八景, Eight Views of Tanyang], the famous traditional views and sites of the county. Taken from a boat on the South Han River.


North Kyŏngsang Province [慶尙北道]
Kyŏngju [慶州]

View of Countryside en route to Taegu [大邱] by Rail
K184 – En route to Taegu [大邱], on the main north/south railway line. August, 1967. Note boy collecting bottles to get some extra cash.

K185 – En route to Taegu [大邱]. Thatch-roofed farm house by the side of the road. August, 1967. The tree-lined highway is probably National Highway 1 [國道一番, Kukto 1].


View of the City from Nam-san [南山]


Street Scenes


K194 – North Kyŏngsang Province [慶尙北道]. Kyŏngju [慶州]. August, 1967. Local government office with slogans on fence to produce more, consume more, and to export.
These slogans formed the words which the government of the day used to encourage people to build a more prosperous economy.

**Rural Scenes**


K198 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. Irrigation of fields using a hand operated bucket to take water from one level to a higher one.

**Temple Scenes**


K200 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. Pulkuk-sa temple [佛國寺, Temple of the Buddha’s Land, established 538] at sunset. Monks ascend the steps of the lower temple precinct. This photograph and what follows were taken just before the major reconstruction of the temple in the late 1960s.


K208 – North Kyŏngsang Province. Kyŏngju. August, 1967. Pulkuk-sa [佛國寺] temple. Sŏkka-t’ap [釋迦塔, c. 751] pagoda flanking the main shrine on the left. When the reconstruction of the temple was undertaken in the 1960s, this pagoda was taken apart section by section. Among the treasures buried with the cremated remains of a monk was the oldest known printed book.


Buddhist Statues

K212 – North Kyŏngsang Province. Kyŏngju. August, 1967. Stone seated Buddha in the grounds of the then National Museum, which had been the magistrate’s office during the Chosŏn period [1392-1910].

K213 – North Kyŏngsang Province. Kyŏngju. August, 1967. JHG and Kim Mansu at the Sambul-sang [三佛像], three Buddhist statues from the middle Silla [新羅] period. The site would have been a temple.


Ch’ŏmsŏng-dae [瞻星臺] Observatory

K216 – North Kyŏngsang Province. Kyŏngju. August, 1967. Ch’ŏmsŏng-dae [瞻星臺, Platform for Observing the Stars]. It was constructed during the reign of Queen Sŏndŏk [善德女王, 632-647]. It is the oldest extant observatory in East Asia.

Shrines

K218 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. Kyerim Forest [鷄林] and shrine commemorating Kim Alchi [金閼智], the mythical founder of the royal Kim clan of Kyŏngju. It is said that Kim Alchi was born from a golden box found hanging from the limbs of one of the trees in this forest.

K219 - North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. The Hyang-gyo [鄕校], or Confucian shrine and school for the city. This is the Taesŏng-jŏn [大成殿], the principal shrine containing the ‘ancestral’ tablets to Confucius and eminent Chinese and Korean Confucian scholars. The current group of buildings dates from the mid-seventeenth century.

Royal Tombs

K220 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. One of the grand royal tumuli found throughout Kyŏngju. This is possibly the tomb of King Mich’u [味鄒王, r. 272-284], the first king of Silla [新羅] from the Kyŏngju Kim clan. Pictured is Kim Mansu who is member of the Kyŏngju Kim clan.

K221 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. The tomb of King Mu ryŏl [武烈王, r. 654-661] of Silla [新羅] who, in the 7th century, unified, the three kingdoms on the Korean peninsula. Kim Mansu, a member of the Kyŏngju Kim family here gives a full bow of reverence. Although he is a Christian, this traditional gesture is not seen to be an idolatrous act.

K222 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. Red arrow gate [hongsal-mun, 紅살門], marker of a sacred site. This gate is to the Sungsin-jŏn [崇信殿], a shrine to Sŏk T’arhae [昔脫解], the reputed first king of the Sŏk [昔] clan to rule Silla [新羅].

K223 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. Tumulus of King Wŏnsŏng [元聖王, r. 785-798] of the Silla [新羅] kingdom. This tomb is unique in that the avenue to the tumulus is lined with guardian figures.

K224 – North Kyŏngsang Province [慶尚北道]. Kyŏngju [慶州]. July, 1972. Tomb of Kim Yusin [金庾信, 595-673], the general responsible for Silla’s [新羅] victories over the Korean kingdoms of Paekche [百濟], Koguryŏ [高句麗], and Tang [唐] China in the seventh century. His tomb, which was enlarged and embellished to the status of a royal tomb in a later period, is famous for the carvings of the twelve calendrical animals on panels around its base. Note the altar in the centre, and the stele detailing information about Kim Yusin at the right-hand side. Kyŏngju was the capital of the Silla Kingdom (5th to 10th centuries).


Ancient Structures
K227 – North Kyongsang Province [慶尚北道]. Kyŏngju [慶州]. August, 1967. In the grounds of the Panwŏl-sŏng [半月城, Half Moon Fortress] is an underground ice storage cell called the Sŏk-pinggo [石氷庫]. This was built at some time during the Chosŏn [朝鮮王朝] period [1392-1910]. Pictured is Kim Mansu.


Taegu [大邱]


K233 – North Kyongsang Province [慶尚北道]. Taegu [大邱]. November, 1972. Songnim-sa [宋林寺] on Mt. P’algong [八公山]. San-sin [山神] or the god of the mountains is depicted seated on a tiger. Note the candlesticks, incense burner, and storage container for incense sticks. The picture also shows a serving ‘lad’. This is the main picture in the Sansingak [山神閣], or Hall of the Mountain God.

K234 – North Kyongsang Province [慶尚北道]. Taegu [大邱]. November, 1972. Songnim-sa [宋林寺] on Mt. P’algong [八公山]. An elegant pyŏljang [別荘] or scholar’s retreat a short walk from the temple. Overlooking a stream, the pavilion has a fine view of a small rock face on the opposite side of the stream. Note the gracefully curved roof line in this slide and in the subsequent slides.


K237 – Taegu-bu ūpchi [大丘府邑誌, Record of the City of Taegu].  September, 1974. This is a magistrate’s record of the city of Taegu, one of the principal cities of Chosŏn [朝鮮, 1392-1910] Korea. It contained information about the history and legends associated with the city, its current economic condition, important places in and around the city and prominent people. This is housed in the library of Kyungpook National University [國立慶北大學校]. Picture taken in the home of JHG in Taegu, Tong-gu, Sinch’ŏn-dong [大邱市 東區 新川洞].


K239 - North Kyŏngsang Province [慶尙北道]. Taegu [大邱].  September, 1974. Kwiam sŏwŏn [龜岩書院], the ancestral shrine and Confucian school for the Talsŏng Sŏ clan [達城徐氏]. Note the caretaker wearing tradition Hanbok clothes for men. Young man is Chang Chongil [張宗一] wearing the summer uniform for high school students. He became a Korean Methodist missionary to the Ukraine during the first two decades of the twenty-first century.

K240 – North Kyŏngsang Province [慶尙北道]. Taegu [大邱].  September, 1974. The large blue building in the background is the Tŏksan-t’ang [德山湯], which was reputed to be the largest public bath house in Korea. It had a full complement of cold and hot water pools of varying temperatures, ranks of taps of hot and cold water at floor level for people to use to wash themselves before entering the pools of water, showers, and steam rooms. The main cold pool was large enough to swim in. The main hot pool had another attached smaller pool which sent a mild electric shock through the bather. At the lower end was an attached pool with a central revolving fountain in the shape of the planet Saturn which spewed out a constant stream of hot water. One of the steam rooms had steam forced through layers of the medicinal herb mugwort. Note street scene and Korean assembled versions of Japanese cars, especially the Datsun Bluebird called in Korea Shinjin Bluebird.


Yŏngju [榮州]
Terraced rice fields.

Sŏul [서울]
Chongno [鍾路]
K245 - Sŏul. August, 1967. Chong-no street [鍾路, Bell Street]? Near Tong Taemun [東大門]? Note tram, buses, and Shinjin Bluebird cars, which were Datsun Bluebirds assembled in Korea. They are most probably taxis rather than private vehicles.

K246 - Sŏul. [Chong-no, 鍾路?]. August, 1967. Street scene. Note the hording for a film atop a cinema.

K247 - Sŏul. [Chong-no, 鍾路?]. August, 1967. Street scene. Vendor selling a mouse trap.


Chongno-gu, T’ongŭi-dong [鍾路區, 通義洞]
K250 – Sŏul. July, 1972. Unknown location but probably in the area of Chongno-gu, T’ongŭi-dong [鍾路區, 通義洞]. The concrete wall of this home built probably in the late 1960s has an elaborately carved, twisting dragon etched into its surface. This is an unusual feature for the wall around a Korean house compound.

Tong taemun [東大門] Area.
K251 - Sŏul. August, 1967. Street scene near Tong Taemun [東大門] showing street vendors and a child playing a version of ‘Hide and Seek’.

K252 - Sŏul. August, 1967. Interior of a market near the Tong Taemun [東大門].

K253 - Sŏul. August, 1967. Tong Taemun [東大門]. The walls have been torn down to allow for traffic to flow around. The left side shows the inside of the wall, while the right side shows the curved exterior wall which provided a further line of defence in front of the gate’s massive doors.

K254 - Sŏul. August, 1967. Hillside shacks in the distance in an area near Tong Taemun [東大門]. Note the older woman holding an umbrella to protect herself from sunshine. As tanned skin indicated that one worked outdoors or in fields, protection against sun tan showed one’s social status.


K256 - Sŏul. August, 1967. House near Tong Taemun [東大門]. The exterior with decorated red brick walls and rooms with high windows facing the street is typical of Korean
houses in the capital. Note the high steps up and into the house gate, and the high roof over the gate itself.

K257 - Sŏul. August, 1967. Neighbourhood near Tong Taemun [東大門]. Beggars sleeping in the recessed area of a grand home. Note both the main door to the house and the side door.

K258 - Sŏul. August, 1967. A portion of the city wall near Tong Taemun [東大門].

K259 - Sŏul. August, 1967. Exterior view of Tong Taemun [東大門] showing the curved extended wall which would have forced any attacker to approach the gate through a narrow opening. Note the buses, cart, and overhead wires for the electric trams.


K262 - Sŏul. August, 1967. Local Buddhist temple near city wall in area around Tong Taemun [東大門].

K263 - Sŏul. August, 1967. View of the city from atop the city wall. The wall was subsequently reconstructed during the 1970s.


K265 - Sŏul. August, 1967. Example of a modern home of a wealthy person. Said to be the home of the mistress of a national legislator. Near the Ch’anggyŏng Palace [昌慶宮].

**Historic Structures**

K266 - Sŏul. Independence Arch [Tongnim-mun, 獨立門]. October, 1971. The Arch is shown under renovation. Note farm produce being hauled by wheeled cart, and the rubbish cart to the right. Slide should be seen from the side reverse of the number. The pillars in front of the Arch, which was erected to symbolise the breaking of traditional ties with China at the end of the nineteenth century, were the supports for a ceremonial gate at which the representative of the King of Korea would greet the embassy from the Emperor of China.

K267 - Sŏul. Independence Arch [Tongnim-mun, 獨立門]. October, 1971. The Arch is shown under renovation. Note the buildings on the hill slope behind the arch.

**Shrines**

K268 – Sŏul. Hwanggong-u [皇穹宇, Pavilion of the Imperial Heaven]. August, 1967. This stands in the grounds of the Chosun Hotel in central Sŏul and was formally part of the ritual complex called the established in the late 1890s when Korea became an ‘empire’, the Empire of Tae Han [大韓帝國]. This was equivalent to the Hall for Prayers for a Good Harvest at the ‘Altar of Heaven’ in Beijing. The altar called the Wŏn’gu-dan [圓丘壇, Round Hill Altar] which it accompanied was demolished by the Japanese when they built the hotel. Its location is the dining room facing this building.
K269 - Sŏul. Sŏnggyun-gwan [成均館]. August, 1967. This group of buildings is the Confucian 'university' during the Chosŏn dynasty, and the national Confucian shrine. The picture shows the ondol or hypocaust heating system. VERY DARK.


K274 – Sŏul. Chong-myŏ [宗廟]. October, 1971. View of the interior of one of the two shrine buildings of the Chong-myŏ. Shows the large paved area in front of the shrine and a raised platform for the reading of a section of the ancestral ritual or chesa [祭事].


K279 - Sŏul. Chong-myŏ [宗廟]. October, 1971. Raised ritual walkways and ritual reading platforms outside the main shrine, the Chǒng-jŏn [正殿], in the Chong-myŏ. Note Buddhist priests walking towards the camera in the back right of picture.


K283 – Sŏul. Mun-myŏ [文廟] shrine, Taesŏng-jŏn [大成殿] hall. March, 1973. Sŏkhŏn [釋奠祭] ceremony. The Sŏkhŏn ceremony is a twice yearly ritual offered on behalf of Confucius and his chief Chinese and Korean disciples. The ceremony is held twice a year on a variable date according to the East Asian lunar calendar. The pictures here were taken on the Spring Sŏkhŏn for 1973 in the grounds of the central Confucian shrine in Korea, the Mun-myŏ. The principal building in the shrine is the Taesŏng-jŏn hall. ‘Taesŏng’ is a courtesy name for Confucius. This slide shows the chief celebrants, dressed in court robes, entering the Taesŏng-jŏn. Notice the plaque stating the location of a certain action, the modern floral tributes, the bamboo (symbolic plant of Confucianism and scholarship), and the musical instruments (bronze bells) on the veranda of the Taesŏng-jŏn.


K287 – Sŏul. Mun-myŏ [文廟], Taesŏng-jŏn [大成殿] shrine. March, 1973. Sŏkhŏn [釋奠祭] ceremony. Celebrants and officiants looking into the interior of the shrine. Note the large, round floral tribute with the character ‘ch’uk’ [祝, congratulations] in the centre. Also note the microphone in front of the officiants. The black-robed officiant second from the left is probably the chief celebrant who reads out the text of the ritual, section by section. This is written entirely in Chinese and is read out (in Korean pronunciation) as a Chinese not a Korean text.


K298 - Sŏul. Hwan’gu-dan [圜丘壇]. October, 1971. Slide should be viewed from the side reverse to the number. Ceremonial gate around the grassed precinct of the Hwan’gu-dan, the ‘Temple of Heaven’. This ritual complex, now on the grounds of the Chosun Hotel, was created in the late 1890s when the King of Korea assumed the title of Emperor, asserting his symbolic parity with the Emperor of China. In traditional times only the Emperor of China could offer up prayers to Heaven. With the break in traditional diplomatic ties, the King of Korea, now Emperor, could do this.

K299 - Sŏul. Hwan’gu-dan [圜丘壇]. October, 1971. Slide should be viewed from the side reverse to the number. Raised platform with three stone ceremonial drums, the Sŏkko-tan [石鼓壇].


K303 - Sŏul. Hwan’gu-dan [圜丘壇]. October, 1971. Entrance to Chosun Hotel behind which is the former ceremonial complex.
K304 - Sŏul. Hwan’gu-dan [圜丘壇]. October, 1971. Three-gate ceremonial entrance to the ceremonial complex. Note series of raised steps and guardian figures which are the mythical haet’ae [해태].

K305 - Sŏul. Hwan’gu-dan [圜丘壇]. October, 1971. Inside the ceremonial precinct showing a side of the octagonal central shrine and the Bando-Chosun arcade between the Bando and Chosun hotels.

Kuksa-dang [國師堂]
K306 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. The Kuksa-dang is the central shamanistic shrine in Sŏul. Originally located on top of Nam-san, it was moved to the present site around the time of the construction of the central Shintō shrine for Korea by the Japanese colonial government. The site is on Inwang-san, just outside of the western wall of the capital, and overlooking the Independence Arch. This view of the main building is taken from the Sŏn pawi [禪바위, Priest Rocks] on the slopes above the shrine. Subsequent to the removal of the shrine to its current site, a number of other shamanistic shrines have been built below it, some of which are in the form of a ‘Buddhist temple’, an example of syncretism.

K307 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. View of a shamanistic ceremony, called kut [굿], which is in progress. A shaman, or mudang [巫堂], can be seen through the open door. Note the shoes at the bottom of the door lintel.


K312 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. Interior view of the shrine. The whole interior on three sides is given up to a counter-like altar above which there are a number of paintings of different spirits and various ritual implements. The altar here is directly in front of the door as one enters. The different halbards and other sword-like implements are used by the mudang in the kut.

K313 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. A view of the left-hand and left front side of the shrine as one enters. Candlesticks, low dining tables used as offering tables, supports for offering vessels and a capped incense bowl are all seen in addition to the pictures of various deities. Above the pictures various materials used in ceremonies are stored on a ledge.
K314 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. Two women who had been present at the kut. The steps lead up to the Sŏn pawi rocks. The women are wearing a modern form of Hanbok which was common at the time.


K318 – Sŏul. Sŏdaemun-gu [西大門區] district. Kuksa-dang [國師堂]. October, 1971. These are the rocks called the Sŏn pawi, or Sŏn [Zen] priest/monk rocks. This is probably due to their shape. They are a very strange, weather-beaten shape, such as one might find on a beach. They were considered to be sacred from an ancient time. When the city walls for the new capital were being constructed at the end of the fourteenth century, it was decided that it would be inauspicious to include them within the city. The sacred character of the rocks as a place of worship probably accounts for its choice as the site for the removed Kuksa-dang. Note the modern brick wall around the ritual area. There is a large altar situated within the walls.

Tong-myŏ [東廟]
The Tong-myŏ or ‘East Shrine’ was erected outside the Great East Gate of Sŏul in 1602 by the order of the Emperor Shenzong [神宗, r.1572-1620] of the Chinese Ming Dynasty. Dedicated to the Chinese god of war, Guan Yu [關羽], it is said to have been erected for the souls of Chinese soldiers killed in the 1590s when China came to the assistance of Korea following the invasion of Korea by Japanese forces under the authority of Toyotomi Hideyoshi (豊臣秀吉 1536/1537–1598). The style of the building is Chinese and not traditional Korean.


K322 – Sŏul. Tongdaemun-gu [東大門區], Tong-myŏ [東廟]. April, 1972. Left-side view of principal shrine building. Note the more ‘Chinese’ style of construction (i.e., extensive use of brick and curved doorways).


K328 – Sŏul. Tongdaemun-gu [東大門區]. Tong-myo [東廟]. April, 1972. View from outer courtyard over the wall into the inner courtyard. In the background is the principal shrine. To the right is a storage building.


K331 – Sŏul. Tongdaemun-gu [東大門區]. Tong-myo [東廟]. April, 1972. Paintings on the inside of the frame of the gate leading into the inner courtyard.

K332 – Sŏul. Tongdaemun-gu [東大門區]. Tong-myo [東廟]. April, 1972. Storage building to the right-hand side of the inner courtyard. Principal shrine is the left of the picture.


**Temples**

K334– Sŏul. Chongno-gu [鐘路區]. Chogye-sa [曹溪寺]. August, 1967. Entrance through an alley to the Chogye-sa [曹溪寺], head temple of the principal Buddhist order in Korea, the Chogye-jong [曹溪宗].

K335 – Sŏul. Chongno-gu [鐘路區]. Chogye-sa [曹溪寺]. August, 1967. Main shrine in the Chogye-sa. This building was originally the head temple of a Korean new religion based in the provinces and was brought to the capital to be the centre of the major Buddhist order. Note the elaborate lattice work on the doors.


K338– Sŏul. Chongno-gu [鍾路區]. Chogye-sa [曹溪寺]. August, 1967. A view of a side of the main shrine showing the elaborate carvings on two levels, and a part of a series of painted side panels illustrating the search for nirvana, the Buddhist goal.


K340 – Sŏul. Chongno-gu [鍾路區]. Chogye-sa [曹溪寺]. August, 1967. Elaborate bracket and beam structure to the right front of the main shrine. Korean roofs have a gently sweeping curve at the roof ends. Note the backwards swastika which is the traditional symbol of Buddhism.

K341 – Sŏul. Ŝŭngga-sa temple [僧伽寺]. June, 1972. The Ŝŭngga-sa temple is located on the upper slopes of Pukhan-san [北漢山] just outside the north wall of the old city. The temple was founded in 756. The temple and the large carved statue of a Buddha dates to the same time, the mid-Silla period. This shows the approach to the statue before the installation of a long set of steps leading up to it at the end of the 1970s.


K343 – Sŏul. Ŝŭngga-sa temple [僧伽寺]. June, 1972. Shows the principal complex of the temple. Note the Sansin-gak [山神閣], or shrine to the Mountain God, on a ledge above the main temple area. The Mountain God Shrine on the grounds of a Buddhist temple is an indication of the syncretism between Buddhism and local traditions. The Mountain God is not simply the god of this particular mountain but in Korean tradition is the god of all the mountains of the nation. He is also thought by some to be a guise of Tan’gun [檀君], the mythical founder of the Korean nation.

K344 – Sŏul. Ŝŭngga-sa temple [僧伽寺]. June, 1972. A view of the back of the main building showing the curved roof line and the chimney coming from the flue of the ondol [溫突] or heated floor of the building’s rooms.


K351 – Sŏul. Segŏm-jŏng [洗劍亭] valley. June, 1972. Pebbles and stones placed in the crevices of the rock upon which the White Buddha [Paek-pul, 白佛] is built. This offering of stones is a traditional form of ‘offering’ found in many situations, notably the offering of stones to the Mountain God on a mountain pass.


Royal Tombs
K353 – Sŏul. Sŏo-nŭng [西五陵, West Five Tombs]. April, 1972. This complex is a set of five royal tomb groupings located west of the old walled city of Sŏul. This building appears to have been the residence for the official responsible for the upkeep of the grounds.

K354 – Sŏul. Sŏo-nŭng [西五陵, West Five Tombs]. April, 1972. These two tombs are the final resting place for King Sukchong (肅宗, r. 1674-1720) and his queen. Note the stone railings around each tomb, and the large slabs set up as altars for the sacrificial offerings on their memorial day. Note also the lantern in the centre.

K355 – Sŏul. Sŏo-nŭng [西五陵, West Five Tombs]. April, 1972. This is the roof of the hall of ceremonies for the tomb of ‘King’ Tŏkchong (德宗, 1438-1457). Tŏkchong is the royal ceremonial name of a crown prince of Chosŏn who died before he could ascend the throne. He was given the title ‘Tŏkchong’ as if he had been a king, and his ancestral ceremonies were conducted accordingly. His son ascended the throne as King Sŏngjong [成宗, r. 1469-1494].

Palaces
K356 – Sŏul. Tŏksu-gung palace [德壽宮, Palace of Virtuous Longevity]. August, 1967. Steps leading up to the throne hall, the Chunghwa-jŏn [中和殿], showing the guardian figures and the central slab with the royal insignia.

K357 – Sŏul. Tŏksu-gung palace [德壽宮]. August, 1967. Throne hall, the Chunghwa-jŏn [中和殿], of the Tŏksu-gung taken through the Chunghwa-mun [中和門], the central gate into the precinct of the throne hall.


K361 - Sŏul. Tŏksu-gung palace [德壽宮]. August, 1967. Gate within the personal quarters for the royal family.

K362 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. Statue of King Sejong [世宗王, r. 1418-1450] who was responsible for the creation of the Korean alphabet, examples of which are shown on the base of the statue. The king created the Chiphyŏn-jŏn [集賢殿, Hall of Assembled Worthies] as a royal research institute. One of its creations was this alphabet.

K363 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. A water clock. This was also said to be another creation of the Hall of Assembled Worthies, the Chiphyŏn-jŏn [集賢殿].

K364 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. Buddhist statues housed in an open air museum in the palace. The figures appear to be the Four Heavenly Kings [四天王], the guardians of the four cardinal points of the universe.

K365 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. The rear of the throne pavilion, the Chunghwa-jŏn [中和殿]. Note the intricate wooden designs on the paper covered doors. This palace was a former minor royal palace which became the principal palace in the late nineteenth century following the murder of Queen Min [閔妃, 1851-1895] in the Kyŏngbok Palace and the period of sanctuary of King Kojong [高宗王, 1863-1907] in the Russian Legation.

K366 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. Urn placed to the right-hand side of the throne pavilion, the Chunghwa-jŏn [中和殿]. In the background is seen an unusual two-storey residential pavilion.


K369 – Sŏul. Tŏksu-gung [德壽宮] palace. October, 1971. Personal quarters for the royal family. Note the connecting corridor between the two buildings and the Sŏk-kung [石宮] or Stone Palace in the rear. Underneath the connecting corridor, the iron doors over the fire pits are for the ondol floors of the far pavilion may be seen.


K373 - Sŏul. Kyŏngbok-kung [景福宮]. August, 1967. East front tower to the Kyŏngbok-kung. The walls to the palace were torn down during the colonial period and the tower moved so that traffic could flow around it.

K374 – Sŏul. Kyŏngbok-kung [景福宮] site. August, 1967. Rear view of the Capitol Building [中央廳], the former Government-General Building [總督府廳] during the Japanese colonial period. This was constructed behind the central Kwanghwa-mun [光化門, Gate of Brilliant Changes] gate to the Kyŏngbok Palace and in front of the throne hall, the Kŭnchŏng-chŏn [勤政殿, Pavilion of Diligent Government]. This picture shows the inside of the precinct of the throne hall with the gate into the precinct and the edge of the first of three levels upon which the throne hall is sited. Under the presidency of Kim Yŏngsam [金泳三, 1927 -] in the 1990s, the Capitol Building was demolished and extensive reconstruction of the palace was begun.


K376 - Sŏul. Kyŏngbok-kung [景福宮]. August, 1967. Kŭnchŏng-chŏn [勤政殿]. Steps leading up to the throne pavilion itself. Note guardian figures on the steps and as the base to the balustrades. On the top of the balustrade are carved figures of animals from the East Asian calendar.


K379 - Sŏul. Kyŏngbok-kung [景福宮]. August, 1967. Site of one of three buildings located directly behind the throne pavilion of the palace which constituted the ‘office space’ for the king and the royal court.

K381 - Seoul. Kyōngbok Palace [景福宮]. August, 1967. Information board to the palace showing those parts which were accessible in 1967.

K382 - Seoul. Ch’angdŏk Palace [昌德宮, Palace of Felecitous Virtue]. August, 1967. Main avenue proceeding from principal gate, the Tonhwa-mun [敦化門]. After the bridge, the pedestrian turns right to go into the main area of the palace.

K383 - Seoul. Ch’angdŏk Palace [昌德宮]. August, 1967. Pi-wŏn [秘苑] or Secret Garden; now called the Hu-wŏn [後苑], or Rear Garden. This large area contains a number of gardens, houses and pavilions. Near the entrance is the Royal Library which overlooks a lotus pond.

K384 - Seoul. Ch’angdŏk Palace [昌德宮]. August, 1967. Pi-wŏn [秘苑]. Small pavilion on far side of lotus pond. Royal Library is to the right and out of sight. This is the Sajŏng kinyŏm pigak [四井記念碑閣] which commemorates the discovery of the four springs feeding the pond by two princes in the late seventeenth century.


K386 - Seoul. Ch’angdŏk Palace [昌德宮]. August, 1967. The private living and sleeping quarters of the king, the Taejo-jŏn [大造殿, Pavilion of Great Accomplishments]. Note the early twentieth century globe lamps on the stone pavement in front of the building, and the lack of an exterior ridge on the building. As both the king and the ridge were referred as a dragon, there could be no dragon over the king, so the exterior tile ridge was not placed on the roof. Also note women in traditional Korean clothes, Hanbok [韓服].

K387 - Seoul. Ch’angdŏk Palace [昌德宮]. August, 1967. The Injŏng-jŏn [仁政殿, Pavilion of Benevolent Government], or the throne pavilion. Note the stone markers denoting the location where ministers of state were to stand waiting upon the king, the royal crest on the roof ridge, and the guardian figures on the eaves.


K580 - Seoul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. Details of the central steps leading up to the throne pavilion, the Myŏngjŏng-jŏn [明政展, Hall of Bright Governance].

K582 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. Overall view of the throne pavilion, Myŏngjŏng-jŏn [明政展, Hall of Bright Governance], showing the processional way and the stone locator posts by which the state officials would stand waiting to be called up by the king at the beginning of a court session. Other than the throne hall, the current buildings in the palace date from around 1616. The palace is laid out on an east-west axis typical of the Koryŏ period (9218-1392), rather than the north-south axis which is normal for palaces of the Chosŏn period (1392-1910).


K584 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. Roof of the Changsŏ-gak [蔵書閣, Book Repository]. This was built by the Japanese colonial government in 1937 to house the 70,000 volume library of the former royal family. It is built in a distinctively Japanese style. Note dragons on the roof.


K586 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. I have no notes on this object, but I presume that it is t’aesil [胎室], or repository for the umbilical cord of a king or other royal figure. The stele in K583 is in front of this.


K589 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. The T’ongmyŏng-jŏn [通明展, Hall of Clear Thinking], the personal quarters of the king. Note that there is no external ridge. The tiles roll over the top. As the ridge like the king was referred to a dragon, there could only be one dragon in the building - the king. Following a fire, this pavilion was rebuilt in 1833.

K590 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. The T’ongmyŏng-jŏn [通明展, Hall of Clear Thinking], the personal quarters of the king. Detail of the underside of the extended roof eave showing the elaborate system of brackets.

K591 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. The Sabang yŏnji [四方蓮池, Square Lotus Pond], in the precinct of the T’ongmyŏng-jŏn. The stone bridge over the small pond has a lotus-shaped feature. Note the use of the lotus on the balustrades, bridge-end posts, and supports underneath the bridge. The lotus is a
Buddhist flower and its extensive use is indicative of the strong influence of Buddhism in the Koryŏ period (926-1392).

K592 – Sŏul. Ch’anggyŏng Palace [昌慶宮, Palace of Glorious Blessings]. October, 1971. Wall separating the Ch’angdŏk and Ch’anggyŏng palaces, with a modern set of steps leading from one to the other.

**Street Scenes**

K390 - Sŏul. August, 1967. This would appear to be taken on the outside of the city wall. Note the buses, bicycles, and largely empty streets. There is a subway to take pedestrians from one side of the wide street to the other.

K391 - Sŏul. August, 1967. Shacks near the Tong Taemun [東大門, Great East Gate], probably near the Ch’ŏnggye-chŏn [淸溪川, Clear Brook] river running through the centre of the old city of Sŏul. The construction work may be for the creation of an elevated highway over the river which was covered up. This elevated highway has since been demolished and the river restored to form a riverine park through the centre of the old city.

K392 - Sŏul. August, 1967. Shop selling Buddhist ritual goods. This is probably located by the entrance to the Chogye-sa [曹溪寺] temple, where there are many such shops today.

K393 - Sŏul. August, 1967. Rubbish sorting. There would be several locations throughout the city where rubbish would be sorted according to type. Note the rubbish cart to the left. Note the modern (probably post-Korean War) Korean houses with high exterior walls and a large gate into the house. Also note the differing roof structures in the front house and the house to its rear.


K395 - Sŏul. August, 1967. Chungang High School [中央高等學校]. This is the high school which JHG’s friend Kim Mansu had attended.

K396 - Sŏul. August, 1967. Chungang High School [中央高等學校]. This is the high school which Kim Mansu had attended. Pictured is Kim Mansu.

K397 - Sŏul. T’oegye-ro [退溪路] street. August, 1967. Pedestrian overpass located near Kim Mansu’s home. This kind of structure was a familiar part of Korean roads at this time.


K401 – Sŏul. September, 1967. Men playing a game of *changgi* [將棋], the East Asian version of chess. At this time, board games would often be played out on the street in a place where people would gather, or in a park. This scene is in front of a pharmacy.

K402 - Sŏul. August, 1967. Boys playing a game on the pavement. Note that the boys are wearing black Korean rubber shoes which were commonly worn at that time.

K403 - Sŏul. August, 1967. Another view of the same boys playing a game on the pavement as seen in slide K402. Note the city buses on the street.

K404 - Sŏul. August, 1967. A group of boys playing a card game on the street. Note that one boy is wearing a pair of white Korean rubber shoes which were quite commonly worn at that time.


K406 – Sŏul. Chongno-gu [鍾路區]. April, 1972. Street scene in Chŏksŏn-dong [積善洞], near the capitol building. Modern and traditional buildings are both used as shops. From right to left is a joinery, stationers, and other shops. Note lack of cars.

K407 – Sŏul. Sŏdaemun-gu, Sinch’ŏn-dong [西大門區, 新村洞]. October, 1971. Sinch’ŏn Market [新村市場]. Shops on the main street. Note the line of shoeshine boys. This work was a common way for poor male adolescents in the early 1970s to earn money to live on or to assist their families.


K411 – Sŏul. November, 1971. Boys flagging traffic. At this time, as a safety measure, certain high school boys were assigned the task of being crossing guards. There were two boys on each side of the street. When the four boys lowered their flags, drivers were supposed to stop and school children would then cross safely.


K413 – Sŏul, Chongno-gu, Chŏksŏn-tong [서울, 鍾路區, 積善洞]. Spring, 1973. Interior of room in which JHG lived with the family of Kim Ch’ŏlho.
K414 - Sŏul, Chongno-gu, Chŏksŏn-tong [서울, 鍾路區, 積善洞]. Interior of room in which JHG lived with the family of Kim Ch’ŏlho. Spring, 1973. Another view showing wall decor.


K418 – Sŏul. Segŏm-jŏng [洗劍亭] valley. June, 1972. The Puk somun [北小門], or Little North Gate taken from inside the walled city area. Note the yin-yang symbol on the door to the pavilion atop the gate.

Customs
K419 – Sŏul. Sŏdaemun-gu, T’ongŭi-dong [西大門區, 通義洞]. December, 1971/ January 1972? Home of Kim Ch’ŏlho [김철호]. Kimchang [김장] or the making of kimch’i [김치] occurs annually. It requires a large area, such as the courtyard of a house. Ordinary kimch’i is made with Chinese cabbage [배추, paech’u] and various condiments, including red pepper.


K421 – Sŏul. Sŏdaemun-gu, T’ongŭi-dong [西大門區, 通義洞]. December, 1971/ January 1972? Home of Kim Ch’ŏlho [김철호]. Making kimch’i [김치]. In this slide note the jars in which the kimch’i will be stored. Some of these can be of a very large size.


Folk Dance Festival. Dance called Kanggang sulle [剛剛술래].

Folk Dance Festival. Farmers’ dance or Nong-mu [農舞].

Farmers’ dance or Nong-mu [農舞].

Farmers’ dance or Nong-mu [農舞].

Shamanic Knife Dance [칼춤].

A dance called Sogo ch’um [小鼓춤, Small Drum Dance] where the dancers go around in a circle beating small hand drums.

Another view of the Sogo ch’um [小鼓춤, Small Drum Dance] dance as shown in slide K437.

JHG made a set of four liturgical stoles for use during Christian worship which used motifs taken from Korean folklore. This is the first stole. They were embroidered using Korean silk thread on Korean silk cloth. This is the reverse of the stole for Trinity/Pentecost Season, called Kingdomtide in US Methodism. The reverse emblem is a Celtic cross where use of the observe side with its dragon motif might cause offense.
K440 – Sŏul. June, 1972. Obverse side of the stole on slide K439 showing the curled dragon motif. In East Asia, the dragon is an auspicious animal and is a symbol of the ‘king’. Here it represents Christ as king.


South Chŏlla Province [全羅南道]
Hwaŏm-sa [華厳寺] temple


K445 – South Chŏlla Province [全羅南道]. Hwaŏm-sa [華厳寺] temple. November, 1971. Five-storey stone pagoda supported on four lions which are a symbol of the Buddha. This pagoda, a national treasure is called the Sa saja samch'ŏng-t'ap [四獅子三層塔, Four Lions, Three Storey Pagoda]. There is a Buddha figure in the centre of the base level. Each level has a stone door surrounded by two guardian figures. Designated as National Treasure 35, it was erected in the Unified Silla Period (late 7th to early 10th centuries).


Disciples’ Hall] hall. The Nahan [羅漢, Ch. Lohan] were the followers of the Path of the historic Buddha, but not his closest associates.


K595 – South Chŏlla Province [全羅南道]. Kurye-gun [求禮郡] county. Hwaôm-sa [華嚴寺] temple. November, 1971. Figure within the Kŭmgang-mun [金剛門, Diamond Gate], the first of two gates which mark the entrance into the temple precinct proper. The white elephant on which the figure is seated is associated with the birth of the Buddha.


K601 – South Chŏlla Province [全羅南道]. Kurye-gun [求禮郡] county. Hwaôm-sa [華嚴寺] temple. November, 1971. Twisted tree, piled rocks, and stones laid out in patterns in front of the Kakhwang-jŏn. The usage of piled rocks and stones is often found on mountain passes as an offering the spirits of the mountain by travellers. What the purpose of this pile of stones is was not known at the time the picture was taken.

Mokp’o [木浦] Area

K452 – South Chŏlla Province [全羅南道]. Near Mokp’o [木浦]. Spring, 1973. Confucian grave-side memorial service, [省墓]. ‘Shrine’ with offerings of biscuits and fruit on table with memorial tablet on small chair in the background. Note decorations of traditional East Asian floral paintings. In front of the ‘shrine’ is a small table with the libation offering.


K456 – South Chŏlla Province [全羅南道]. Near Mokp’o [木浦]. Spring, 1973. Confucian grave-side memorial service, [省墓]. Mourners beside the grave mound with a temporary altar with offerings and libations on it. Note many people are wearing simple white clothing, white being the mourning colour.


Sunch’ŏn [順川]


K464 – South Chŏlla Province [全羅南道]. Sunch’ŏn [順川]. November, 1971. Child from orphanage in front of Youth Hostel. Note black ‘jeep’. These vehicles were commonly used as private cars until the mid-1970s. White ‘jeeps’ were used as official government vehicles.

Yŏngam County [靈巖郡]
K465 – South Chŏlla Province [全羅南道]. Yŏngam County [靈巖郡]. November, 1972. Typical small temple showing the main shrine built up on a raised level with two small five-storey pagodas in front.

South Ch’ungch’ŏng Province [忠清南道]
Taejŏn [大田]


K468 – South Ch’ungch’ŏng Province [忠清南道]. Taejŏn [大田]. November, 1972. Kap-sa [甲寺] temple, founded in 887. Note hill walkers piling stones. Traditionally this ‘ritual’ was said to appease the Mountain God, the ruler of the mountains, to avoid any adversity during travels.

K469 – South Ch’ungch’ŏng Province [忠清南道]. Taejŏn [大田]. November, 1972. Kap-sa [甲寺] temple. Eight-sided pagoda. Note that the capstone is carved to resemble a tiled roof. The body of the pagoda is formed like a reliquary with doors. The whole ensemble rests on a base shaped like clouds. Note the deeply curved roof of the main temple shrine, the Taeung-jŏn [大雄殿].


South Kyŏngsang Province [慶尙南道]
Haein-sa [海印寺] temple
The Haein-sa is one of the five most important temples in Korea. First constructed in 802, in the mid- to late thirteenth century, it became the depository for the ‘P’alman taejang-gyŏng’ [Eighty Thousand Printing Block Canon], the most comprehensive compilation of Buddhist scriptures in East Asia placed on over 80,000 double-sided printing blocks. It is also known as the Koryŏ taejang-gyŏng [Great Canon of Koryŏ].


K482 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
figure painted on the door to the Sach ‘ŏnwang-mun [四天王門, Four Heavenly Kings Gate],
the final point before entering into the temple’s first courtyard. The Four Heavenly Kings
are the guardians of the four cardinal points of the universe.

K483 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
on far right wall of the Sach ‘ŏnwang-mun [四天王門, Four Heavenly Kings Gate].

K484 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
[四天王門, Four Heavenly Kings Gate]. Statue of one of the Four Heavenly Kings.

K485 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
temple complex looking back and up towards Kaya-san [伽倻山] mountain. Many of these
buildings will be monastic quarters rather than shrines.

K486 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
monastic quarters within the temple. Note very high raised platform on which the building is
sited. The flues for the ondol [溫突] or heated floor will come from the fire pits in the
kitchen and run under the main rooms of the building. Note bell on the corridor in front of the
heated rooms, and the pair of rubber Korean-style shoes placed below the corridor. Shoes
must be removed before entering any traditional building.

K487 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
the main shrine building, the Taejŏkkwang-jŏn [大寂光殿, Hall of Great Silence and Light],
from the repository of the 80,000 printing blocks of the Buddhist canon which are stored at
Haein-sa. Note the three balls painted underneath the eave which are one of the symbols of
Buddhism.

K488 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
(lion?) leading up to the platform of the main shrine, the Taejŏkkwang-jŏn [大寂光殿, Hall
of Great Silence and Light].

K489 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
dragon in roof beams of a building in the central courtyard.

K490 – South Kyongsang Province [慶尙南道]. Hapch‘ŏn-gun [陜川郡] county, Kaya-
courtyard showing stepped passageway to next level of buildings. Note monk in prayer and
another monk seated off to the side.
Buddhist temples and other buildings in Korea to decorate the building’s pillars with sayings and aphorisms. Here is a quotation from the *Hwaŏm-gyŏng* [華嚴經, Garland Sutra], one of the core Buddhist texts.

It is common in Buddhist temples and other buildings in Korea to decorate the building’s pillars with sayings and aphorisms. Here is a quotation from the *Hwaŏm-gyŏng* [華嚴經, Garland Sutra], one of the core Buddhist texts.

Buddhist banner pole ‘holder’ with pole in place. Note different levels on which the temple is built.

First courtyard of temple as seen from the second level. Note zig-zag path.

Left side of interior courtyard. Note exercising equipment for monks including barbells!

The principal building of the hermitage. Note how high off the ground the building is and the gentle sweeping curve of the roof line, which is typical of the Chosŏn period (1392-1910).

The kitchen of the main heritage building. Note the openings above the large double doors, and the openings underneath the eaves.

Detail of roof structure showing the daemon (?) motif in the cross beam.
K500 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K501 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K502 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K503 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K504 - South Kyŏngsang Province [慶尙南道]. January, 1972. Hapch’ŏn-gun [陜川郡] county, Kaya-

K505 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K506 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K507 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-
carved Amida Buddha [阿彌陀佛] figure, carved on a placed, up-right slab of stone. Taken from the path immediately below the carving. Directly behind the photographer is a sheer drop to the valley floor.

K508 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K509 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-

K510 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-
precinct of the repository buildings for the 80,000 wooden printing blocks for the entire Buddhist canon. Created in the mid-thirteenth century, the printing blocks are doubled sided. The shape and arrangement of the louvers built into the exterior walls of the repository buildings and the arrangement of the storage shelves control the flow of the cool mountain air in, through and out of the buildings. This arrangement creates a consistent temperature throughout the year and prevents a build up of moisture which could lead to wood rot.


K518 – South Kyŏngsang Province [慶尙南道]. Hapch’ŏn-gun [陜川郡] county, Kaya-myŏn [伽倻面] township. January, 1972. Haein-sa [海印寺] temple. It is said that this tree grew from the walking stick used by the late ninth century Silla official Ch’oe Ch’iwŏn [崔致遠, 857-?] after he stuck it in the ground following a visit to the temple.


Workcamp at Kwangam-ni [光巖里]

K520 – Japan. Moji [門司]. August, 1965. The Arirang-ho ferry. Korean ship plying between Pusan [釜山] and Moji [門司] in Japan. Our group of workcampers took boarded here in Moji to go to Pusan, where we were to be met by a Korean naval vessel to take us to our workcamp site, Kwangam-ni [光巖里], a fishing village now on the outskirts of the modern city of Ch’angwŏn [昌原市] in South Kyŏngsang Province [慶尚南道].


K523 – South Kyŏngsang Province [慶尚南道]. Pusan [釜山]. August, 1965. View from a hillside near the former Merchant Marine Academy site on Yong-do island [龍島] in Pusan harbour [釜山港], looking towards the city. Workcampers had several days of training about the project using the facilities of the Academy. Afterwards, we were taken by Korean naval vessels to the workcamp site.

K524 – South Kyŏngsang Province [慶尚南道]. Pusan [釜山]. August, 1965. A view which is similar to K523.


K527 – South Kyŏngsang Province [慶尚南道]. Pusan [釜山]. August, 1965. Pounding surf taken from spot where slides K525 and K526 were taken.


K530 – South Kyŏngsang Province [慶尙南道]. En route to Kwangam-ni [光巖里]. August, 1965. Workcampers were taken by small Korean Navy vessels to the workcamp site. We travelled past the numerous small islands dotting the submerged coastline of southeastern Korea. Here we approaching the village of Kwangam-ni.

K531 - South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. The beach at Kwangam-ni looking south towards the offshore islands.

K532 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Overview of the village of Kwangam-ni looking from the shoreline path to the hills behind.

K533 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Looking through stacked sheaves towards the village at noon. Note the smoke coming from the fires at home for the cooking of the noontime meal.

K534 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. A view of the shore path in the front of the village. Taken at noon. Note embankment, curved stone walls around houses, thatched houses, and boats tied up in the harbour.

K535 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. View of neighbouring village to Kwangam-ni taken from hillside separating the two villages. Note the thatched houses and the woman tending a field on the hillside behind the village.

K536 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Typical courtyard to house in Kwangam-ni. There is no gate, just an open space. Note thatched buildings, stone wall, storerooms to left, and main house to the right and back. The kitchen is shown with its door open. There is a raised platform just outside the kitchen with large vessels called *kimch’i-dok* [김치독] or containers for *kimch’i*, a spicy Korean condiment. Baby does not wear pants until toilet trained.

K537 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. View of the house in which I stayed. Note the kitchen to the left, and the raised veranda called a *maru* [마루] where people would sit out in the hot part of the day. Shoes are removed before going onto the veranda or into the rooms. Rooms are heating by a hypocaust system called an *ondol* [온돌], the flues of which come from the firepits in the kitchen or the firepits outside the room itself. Note also the sorghum which is growing in the kitchen garden within the property walls.

K538 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Winding back lane showing the walls around homes in Kwangam-ni. Just outside the home of the Im [林] family, the most important family in the village. Note woman carrying small child on her back.
K539 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Woman sweeping out her house and grounds first thing in the morning.

K540 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Garden of home across the lane from the Im home, Kwangam-ni.

K541 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The formal entrance gate to the Im family home in Kwangam-ni.

K542 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The Im family [林氏] home showing the maru. The senior Mrs. Im is shown with a German workcamper, Helga Pilwein. Note the electrical lines and a large wall clock, both of which were signs of wealth and prestige at that time.

K543 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The senior Mr. Im, effectively the chief elder of the village, overseeing work going on in a neighbouring courtyard.

K544 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Shoreline of the village of Kwangam-ni in the morning. Note man using the A-frame [지게, chige], a universal carrying device in Korea. The tent is the place where the workcampers took their meals.

K545 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Boys from a neighbouring village who came to see from a safe distance the ‘Americans’ (= foreigners) who had arrived in the village next door.

K546 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Woman going along the shoreline path in the village to the market. Note that they carry baskets on their heads.

K547 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The fishmarket in Kwangam-ni after the boats returned in the early morning. This market is held on one of the piers in the village.

K548 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Fishmarket in Kwangam-ni. Items are being bargained for.

K549 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Village scene in Kwangam-ni near shore front. The old man wears traditional Korean clothes and wears a stiff horse-hair
hat called a kat [갓]. The young man who is dressed only in bathing suit and a straw hat is a Japanese workcamper. Korean men in the same generation would never expose more than part of their arms and legs, and usually only while working. Modesty was a traditional Korean trait. Note the thatched houses, thatching (instead of tile) on the tops of walls around house property, and the denuded hills. The large building in the foreground belongs to the farmers’/fishermen’s co-operative. The two-syllable slogan on the wall, pan’gong [반공 = 反共], means ‘anti-communism’, reflecting the tense political climate of the time.

K550 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Boys gathering in the workcampers’ tent to pass the time of day with us, and see what we were like. The boy in the white t-shirt has a picture of a cowboy with the slogan ‘WSTE’.

K551 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Scrap merchant who would travel throughout the villages buying scrap. He would also sell a toffee-like sweet called yŏt [엿] to children. Note tile-roofed houses, stone walls, and laundry drying.

K552 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. View taken from the sea from a boat of a village near Kwangam-ni. The boats in the rear are setting out from the shore. The flags indicate that a mudang [巫堂] or woman shaman is aboard to conduct a ceremony addressed to Yong-wang [龍王, Dragon King] or Hae-wang [海王, King of the Sea] for a propitious year for the fishermen.

K553 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. A Kwangam-ni boy driving a family cow home from pasture in the hills behind the village.

K554 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township [慶尙南道, 昌原郡, 鎭東面]. August, 1965. The seat of the township in which Kwangam-ni is situated. This is the Presbyterian Church in Chindong after the service at which several of the workcampers attended. On the far left is a Sri Lankan workcamper.

K555 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, [慶尙南道, 昌原郡, 鎭東面]. August, 1965. The township offices at Chindong. The Korean workcamper shown is Hong Songyun, who later became Professor of Marine Biology at the maritime university in Pusan. The building is a traditional Korean, not Japanese, style structure.

K556 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, [慶尙南道, 昌原郡, 鎭東面]. Independence Day celebration, 15 August, 1965 (twenty years after liberation from Japanese rule). Held on the grounds of the Chindong (middle?, high?) School. There are students of both sexes, so it is probable that they come from different schools. Note the summer uniforms which they both are wearing and the navy-like caps the boys wear. The building is an old Korean-style building.

K557 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Building rafts. The project on
which the workcamp was engaged was to assist in a Korean Government pilot project to develop the fisheries industry in villages by the creation of oyster cultivation. This was to be done by building rafts on which wire would be strung to which was attached the shells of oysters. Oyster seedlings free floating in the sea would attach themselves to these shells. Here campers are in the sea building rafts.

K558 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Timber for the rafts stacked on the shore at Kwangam-ni. Workcampers worked alongside and assisted villagers engaged in this pilot project.

K559 - South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. A Korean workcamper, Ms Chŏn. Note the oyster rafts just off shore.

K560 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Small boat unloading the fragile glass balls on which the oyster rafts would float. In the heat this could be dangerous as the balls did explode. One village youth was injured when the glass ball he was carrying exploded.

K561 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The shore front at Kwangam-ni at high tide taken from behind the wall to our house compound. Note the misty hills, and the Fisheries Co-op building with its anti-communist slogan.

K562 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. James H. Grayson and HARA Takemichi – a Japanese workcamper, with the woman of the house in which we lived for a month. The kitchen is to the left, two rooms are straight off the maru and a third room is off to the right. Hara Takemichi later became a lecturer in Japanese Studies at the University of Hong Kong. His Chinese wife, Maggie Han, was a lecturer in Chinese philosophy at the same university.

K563 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Some workcampers – Nihal da Silva from Sri Lanka, Joe Fernandez from the Philippines, a Korean workcamper Hong Songyun, Hara Takemichi, and another Japanese workcamper. Taken from the Kwangam-ni shore front at high tide.

K564 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. View of the village of Kwangam-ni from the central square where our workcamp tent was set up. Workcampers are shown opening out the tent. Note that most of these houses have tile roofs, a sign of wealth. Also note the smoke rising from the kitchens.

K565 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Joe Fernandez doing the cooking for one of the workcamp meals in Kwangam-ni.
K566 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Women of Kwangam-ni gathering around an early morning fire for a chat.

K567 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. One of the village wells in Kwangam-ni. Note the stacked glass balls wrapped in a straw covering. Note also the stone walls around the houses.

K568 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. One of the village wells in Kwangam-ni. Note the stacked glass balls wrapped in a straw covering. Note also the stone walls around the houses.

K569 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. A group of workcampers setting out one evening for a visit to a ‘Treasure Island’ off the shore of the village.

K570 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. A local fisherman taking some of the workcampers to the ‘Treasure Island’ in the background.

K571 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. The second (?) evening event spent with the villagers in Kwangam-ni on the second night after arrival in the village.


K573 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Final evening of the workcamp with celebrations with the Kwangam-ni villagers. Here a Korean workcamper gives a demonstration of a part of a traditional Korean wedding ceremony.

K574 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. August, 1965. Arriving at Kwangam-ni at dusk.


K576 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎭東面, 光巖里]. The temporary workcamper toilet facilities which we termed the site of a ‘Golden Temple’. August, 1965.
K577 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Final night entertainment at Kwangam-ni showing Korean wedding costume. Taken by Hara Takemichi.

K578 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Final night entertainment at Kwangam-ni showing Korean wedding costume. Taken by Hara Takemichi.

K579 – South Kyŏngsang Province, Ch’angwŏn County, Chindong Township, Kwangam-ni village [慶尙南道, 昌原郡, 鎮東面, 光巖里]. August, 1965. Final night entertainment at Kwangam-ni showing Korean wedding costume. Taken by Hara Takemichi.

JAPAN [日本國]

Workcamp at Yamanoie, 1965

J001 – Tōkyō [東京]. July, 1965. Tokyo offices of American Friends Service Committee. On the left is the office manager, Mrs. Watanabe. In the centre is Ginny Stibbs who later married a Japanese diplomat who in the late 2000s was the Japanese ambassador to China.


J003 – En route to Inawashiro [猪苗代町], near work camp site. July, 1965. Pictured is an Indian workcamper Seeta. The village of Yamanoie [やまの家], site of the workcamp, is in the west of Fukushima Prefecture [福島県] near the extinct volcano Bandai-san [磐梯山].


J007 – Fukushima Prefecture, Inawashiro town, Yamanoie [福島県, 猪苗代町, やまの家]. July, 1965. Male workcampers were housed in these tents on the school grounds.

The workcamp project was to build a road and drainage ditch. Workcampers are shown building up a drainage ditch alongside the rice fields.

Building up the road.

The Japanese engineer overseeing the project with the American Quaker director of the workcamp, Peter Ewald. Also depicted are Anwar from Dacca, East Pakistan (now Bangladesh) and a Japanese workcamper.

Resting from moving a culvert.

Diverting the course of the stream and preparing the placement of the culvert. Note the typical Japanese thatched roof farm house.

View of the road nearing completion. Shown with the workcampers are some of the villagers with whom we worked.

View from road across the fields to the mountains beyond.

German-born (US citizen) workcamper Helga Pilwein with village girl carrying her younger brother on her back.

Clearing out the workcampers earth toilet.


J030 – Fukushima Prefecture, Inawashiro town, Yamanoie [福島県, 猪苗代町, やまの家]. July, 1965. A village family hosting a party to thank workcampers for their help in completing the access road project.


J033 – Workcampers going to Korea took the Hikari [ひかり] to Osaka [大阪] and changed to an ordinary express which then took travellers via the undersea tunnel from Honshu [本州] island to Kyushu [九州] island, where we got a boat from Moji [門司] to Pusan [釜山], Korea. Here the train emerges from the tunnel into Kyushu island.


J035 – Kanagawa Prefecture, Hakone-san [神奈川県, 箱根山]. July, 1965. Workcampers were given a treat of travelling through this beautiful national park around the area of a volcano. The road is called in English the ‘Skyline Drive’. 


J038 – Fukushima Prefecture, Inowashiro Town, Yamanoie [福島県, 猪苗代町, やまの家]. July, 1965. JHG leaving early from Yamanoie workcamp to get the boat for Korea. The two workcampes were from East Pakistan (now Bangladesh) on the left and India on the right.


J046 – Fukushima Prefecture, Inowashiro Town, Yamanoie [福島県, 猪苗代町, やまの家]. July, 1965. View of the extinct volcano Bandai-san [磐梯山]. This has an unusual shape because at its last eruption the volcano blew out its side rather than its top. This shape of volcano is known geologically as a Bandai-san type.
Kamakura [鎌倉]


J053 – Kamakura [鎌倉]. June, 1965. A gate to an ordinary home along a road in Kamakura which is made of logs used as pillars for the gate roof and a split log used as a roof.


J055 – Kamakura [鎌倉]. June, 1965. Film actors dressed as samurai for a costume drama photographed on the grounds of the temple in slide J054.


J057 – Kamakura [鎌倉]. June, 1965. JHG and HARA Takemichi (later lecturer in Japanese Studies at the University of Hong Kong. Taken in the temple grounds of slide J054.


J062 – Kamakura [鎌倉]. June, 1965. Entrance to the precinct of the Kōtoku-in [高徳院] temple possessing the famous Daibutsu [大佛] or Great Buddha of Kamakura. At the
entrance is a covered basin to wash one’s hands before entering into the precinct of the
temple itself.

Kamakura, created c.1252. Originally it would have been inside the principal shrine of
temple, but the structure and its replacements were washed away repeatedly in typhoons.
After the tsunamis [津波] of 1498, it was decided to leave the bronze statue in the open air. It
is possible to climb inside the great bronze figure from the back. Half way up, one can look
out through ‘windows’. There is a smaller Buddha figure in a niche in the interior.

Daibutsu [大仏] of Kamakura.

Kyōto [京都]
Eta [穢多] or Burakumin [部落民] Neighbourhoods
J065 – Kyōto [京都]. July, 1967. Poor homes belonging to members of the Eta [穢多]
Burakumin [部落民] outcaste community.

railway station. Note proximity to railway line.

the Kyōto Railway Station.

between the railway lines.

between the railway lines.

between the railway lines.

playground in the Eta section of the city.

[部落民] section of the city.

area of the city, located near the railway line.

of the city. Same area as depicted in Slide J073.

[部落民] area of the city.
**Palaces**

J076 – Kyōto [京都]. June, 1965. Outer wall of the Nijō-jō [二条城] castle which was the residence of the Tokugawa [徳川] shōgun [將軍] when visiting the emperor. The construction of the shogunal residence was ordered by the first Tokugawa shōgun Tokugawa Ieyasu [徳川 家康, 1543-1616] in 1601. Construction was completed in 1626.


J086 – Kyōto [京都]. July, 1967. Path through the gardens of the Katsura Imperial Villa [桂離宮]. The villa was constructed some time before 1624.


Shrines


J091 – Kyōto [京都]. June, 1965. Main shrine of the Shinto shrine in slide J090. Note donations in sacks to the left and right of the picture. Before prayer to the enshrined deities, the worshipper pulls the large cord to ring a bell.


J094 – Kyōto [京都]. June, 1965. The main gate to the Heian Shrine [平安神宮]. This shrine was built in 1895 as a replica of the imperial palace during the Heian period [794-1185] and as a celebration of the 1100th anniversary of the founding of the city.


J096 – Kyōto [京都]. June, 1965. Towers and subsidiary buildings to the side of the main shrine in the Heian Shrine [平安神宮].


J102 – Kyōto [京都]. July, 1967. Fushimi Inari Taisha [伏見稻荷大社] or Inari Shrine. This is the principal Inari shrine in Japan. This shrine is dedicated to the worship of the fox. The current main shrine was built in 1499. The picture shows worshippers at the main shrine building.

J103 – Kyōto [京都]. July, 1967. JHG’s companion en route to the Fushimi Inari Taisha [伏見稻荷大社] climbing up the hillside under the 1000 torii [鳥居] gates given as a donation to the fox spirit.
Street Scenes


Temples
J112 – Kyōto [京都]. June, 1965. Modern Buddhist temple sited between the railway line (near Kyōto Station) and inner city highway.


J125 – Kyōto [京都]. June, 1965. The sand garden at the Ginkaku-ji [銀覺寺] or ‘Silver Temple’. This is a famous meditation spot.


J130 – Kyōto [京都]. June, 1965. View through a ‘window’ from one part of the garden of the temple in slide J99 and the further part of it.


J132 – Kyōto [京都]. July, 1967. Roof of the wooden pagoda at the Tō-ji [東寺, East Temple] temple. Built in 798, this was one of two temples guarding the southern approaches of the city. The other temple, the Sa-ji [西寺, West Temple] has since disappeared.


J141 – Kyōto [京都]. July, 1967. Moss gardens at the Saihō-ji [西芳寺]. It is popularly known as the Koke-dera [苔寺] or 'moss temple'. It claims to have been founded in the Nara period [奈良時代, 710-794].


J144 – Kyōto [京都]. July, 1967. The Tenryū-ji [天龍寺] temple gardens showing the edge of the roof line of one of the buildings in part of the temple complex.


J146 – Kyōto [京都]. July, 1967. Main shrine of the Tōfuku-ji [東福寺] temple which was first established in 1236. Note the elaborate decoration under the eaves.


**Monkey Sanctuary**


Tōkyō [東京]
Gardens


Shrines

Olympic Games Park


Street Scenes
J172 – Tōkyō [東京]. July, 1965. Area of Edogawabashi [江戸川橋]. Soba [そば or 蕎麦] noodle shop, a ‘fast food’ restaurant selling various kinds of noodles dishes which are displayed (along with prices) in the window of the shop. JHG used to frequent this shop.


Fuji-san [富士山]

J183 – Fuji-san [富士山]. June, 1965. View from Fuji-san’s slopes looking at the region around it.

J184 – Fuji-san [富士山]. June, 1965. Looking up towards one of the sub-stations for climbers along the route to the top of the mountain. Climbers can get refreshments and sleeping accommodation in these sub-stations. Climbers will often have a climber’s stick with them which is then stamped with the stamp of the particular sub-station.


J186 – Fuji-san [富士山]. June, 1965. Norman Wilson, American Friends Service Committee representative who accompanied our group on the expedition to the top of Fuji-san.

J187 – Fuji-san [富士山]. June, 1965. Entrance to Station 9 on the route to the top of the mountain. Note the torii gate-like gateways.

J188 – Fuji-san [富士山]. June, 1965. Fuji-san, as a volcano, has a surface which is largely cinder. Here, tucked away in a crevice is the only snow which we saw on our ascent to the top.


J191 – Fuji-san [富士山]. June, 1965. Looking down into the volcanic crater at the top of Fuji-san.

J192 – Fuji-san [富士山]. June, 1965. Photo taken moments after slide J191. The winds are so strong, and the mist quite common that a clear view of the crater may be obscured almost instantly.

J193 – Fuji-san [富士山]. June, 1965. Photo taken moments after slide J192 showing how quickly the mist can be blown away.
J194 – Fuji-san [富士山]. June, 1965. Young Japanese climbers who made the ascent at the same time as our group did.


J198 – Fuji-san [富士山]. June, 1965. Another view from the top showing the mist enshrouded character of the top of the mountain.


J200 – Fuji-san [富士山]. June, 1965. Shintō shrine at the summit of the mountain. The sign on the left says that climbers can get their sticks stamped there.


J202 – Fuji-san [富士山]. June, 1965. Horses are used to carry goods up and down the mountain to supply the various stations and sub-stations on the climbers’ route.

Nara [奈良]

J203 – Nara [奈良]. June, 1965. Five-storey wooden pagoda on the grounds of the Kōfuku-ji [興福寺, Temple of the Arising Blessings]. Erected on this spot in 710, this temple was the tutelary temple for the powerful Fujiwara family.

J204 – Nara [奈良]. June, 1965. The Nan-endō [南円堂] is an octagonal building forming part of the Kōfuku-ji [興福寺] temple compound. The first building on this site was erected in 813, and reconstructed in 1789.

J205 – Nara [奈良]. June, 1965. Main shrine building of the Tōdai-ji [東大寺, Great East Temple]. This building houses one of the great Buddha statues of Japan, but it is smaller than the one in Kamakura. This temple was first established in 728 as the Kinshōsen-ji [金鐘山寺] temple.


J212 – Nara [奈良]. June, 1965. Nigatsu-dō [二月堂, Hall of the Second Month]. This shrine was established in 752 and reconstructed in 1667. It is located in the hills above the Tōdai-ji [東大寺] temple.


Nikkō [日光]


J230 – Nikkō [日光]. July, 1967. Overview of the inner area of the Tōshō-gū [東照宮] shrine. This shrine was erected in 1617 by the order of Tokugawa Hidetada [德川 秀忠, 1579 –1632] to commemorate his father and the first shōgun of the Tokugawa dynasty, Tokugawa Ieyasu [德川 家康, 1543 -1616].

J231 – Nikkō [日光]. July, 1967. Path through the woods in the area of the Tokugawa shrines.


Ise [伊勢]


J241 - Ise [伊勢]. July, 1967. Ceremonial drawing of logs down the river to Ise to be used in the rebuilding of the main shrine every 20 years.
J242 – Ise [伊勢]. July, 1967. Logs used for the regular reconstruction of the principal shrine at Ise being drawn ashore from the river.

J243 – Ise [伊勢]. July, 1967. Ceremony connected with the drawing of the logs being conducted onto the shore of the river.

J244 – Ise [伊勢]. July, 1967. Logs being drawn along the river close to the point where they will be pulled ashore. Note wooden barriers to protect the bridge.

**HONG KONG [香港]**


H005 – Hong Kong [香港]. January, 1973. General view of the Wenwu-miao [文武廟, the local pronunciation is Manmo-miao] shrine on Holywood Road, Hong Kong Island. Note the apartment blocs in the background and the elaborate shrine roof decorations. The temple is dedicated to two deities, the deity of literature known locally as Man Tai [文帝] or Man Cheong [文昌] and the god of war known locally as Mo Tai [武帝] or Kwan Tai [關帝].


H014 – Hong Kong [香港]. January, 1973. Front entrance of the Lohan Shrine. Note elaborate pictoral decoration, and sign board with the name of the shrine reading from right to left.


H022 – Hong Kong [香港]. January, 1973. Old buildings as seen from balcony of High West, the bloc of staff flats for the University of Hong Kong on Pokfulam Road. Slide must be viewed from side reverse to number.

H023 – Hong Kong [香港]. January, 1973. Edge of High West, staff flats for the University of Hong Kong on Pokfulam road showing entrance to Hong Kong harbour.

H024 – Hillside scene. Where? When? Slide frame is different from others in this sequence.


H027 – Hong Kong [香港]. January, 1973. View from High West, staff flats for the University of Hong Kong on Pokfulam Road, over surrounding residential area.

H028 - Hong Kong [香港]. January, 1973. View from High West, staff flats for the University of Hong Kong on Pokfulam Road, over surrounding residential area.


TAIWAN [臺灣]
Slides taken in the Summer of 1967. JHG was a post-graduate student in anthropology at Columbia University. Through the Fulbright Commission there was a summer study programme conducted in Taiwan through the Anthropology Department at Columbia called ‘Chinese Culture and Society’. This consisted of a series of seminars, and visits to various parts of the island. Students were required to write an essay based on a piece of field research. The programme lasted approximately two months and was led by Dr. Myron Cohen of Columbia’s Department of Anthropology.

Chingkua-shih [金瓜石]


Keelung [基隆]
T007 – Taiwan [臺灣]. Keelung [基隆]. July, 1967. Fish market. Keelung is a major port and fisheries port for the island.

T008 – Taiwan [臺灣]. Keelung [基隆]. July, 1967. Colourful fishing boats elaborately painted. Taken in the early morning. These boats do not venture far from the shore.

Pingtung [屏東] Area

T010 – Taiwan [臺灣]. Pingtung [屏東] area. July, 1967. Note cloth covering the doorway to this house has symbols of a felicitous marriage.


T021 – Taiwan [臺灣]. Pingtung [屏東] area. July, 1967. Dr. Myron Cohen’s village. Shrine dedicated to ‘restless spirits’ in the nearby cemetery. Restless spirits are spirits who have died without fulfilling themselves, i.e., by not being married and/or by not having children.


T024 – Taiwan [臺灣]. Pingtung [屏東] area. July, 1967. Same village as in slide T019. Farmer shows off his new tractor used for plowing paddy fields. He is wearing the traditional straw woven rain gear. This was worn especially for us to see what it looked like when worn. At that time, farmers had started using light weight plastic rain gear.


**Taichung [臺中] Area**


T034 – Taiwan [臺灣]. Taichung [臺中]. July, 1967. Tunghai University [東海大學]. Looking from the main gate towards the Library. The campus has been built in a modern version of traditional Chinese architecture and is laid out in a traditional layout of buildings.


T041 – Taiwan [臺灣]. East of Taichung [臺中]. July, 1967. Cross Island Highway. Lishan [梨山] rest area. We were told that President Chiang Kaishek [蔣介石, 1887-1975] was in the resort buildings at the time of our stop.


Tainan [臺南] and Kaohsiung [高雄] Area


T054 – Taiwan [臺灣]. Taipi-ho lake. July, 1967. This lake is located south of Tainan.

T055 – Taiwan [臺灣]. Taipi-ho lake. July, 1967. This is a resort area. This pagoda, unattached to any temple, is there to give ambiance to the scenery! Pagodas are not towers, but reliquaries for the cremated remains of Buddhists.

T056 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Remains of Fort Zeelandia [熱蘭遮城], the fort by which the Dutch controlled the southern part of the island. It was built between 1624 and 1634.


T062 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. ‘Faithful Widow’s Arch’. Arches such as this one were a common feature throughout China. They were erected to widows who did not remarry after the death of their husband. This arch was said to be the last remaining ‘Faithful Widow’s Arch’ in Taiwan.

T063 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Tainan Confucian [孔廟] shrine. The principal shrine hall. Note the sharply curved roof line and the elaborate decoration. Also note the ‘spirit way’ stone slab in between the steps up into the shrine.

T064 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Tainan Confucian [孔廟] shrine. The shrine is entered by going around the side of this false gate. The false gate, looking like the actual gate, blocks the entrance of spirits into the shrine compound. Spirits only travel in straight lines, east/west, north/south, and thus would be fooled by this gate, and would be prevented from entering the shrine’s precincts.

T065 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. View of Paoan [保安宮] temple to the City God, the protector of the city. Picture is taken from the entrance to the Confucian shrine and shows the spirit gate in front of the temple.


T071 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Exterior view of the top of the modern temple/chapel in slide T066. Note the mixture of traditional and western styles of architecture, and of course the use of concrete in the construction. The gold swastika is the symbol of Buddhism and has no connection with Nazi ideology.

T067 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Shrine to Koxinga [鄭成功廟]. Zheng Chenggong or Koxinga [鄭成功, 1624-1662] is a Taiwanese national hero. After the destruction of the Ming dynasty [明朝, 1368-1664] by the Ch’ing [Qing, 清朝, 1644-1911] at the end of the seventeenth century, he remained loyal to the Ming, holding out on Taiwan.

T069 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. Village temple to the goddess Matsu [媽祖], the patron spirit of Taiwan, and of fishermen and sailors. Said to have been an actual woman who died trying to save her male relatives who were fishermen, she became deified. An impromptu altar with offerings is on the ground. Only men can ascend into the upper storey.

T070 – Taiwan [臺灣]. Tainan [臺南]. July, 1967. A stage is being set for a drama and music performance which is part of a celebration in honour of Matsu [媽祖].

Taipei [台北]


T076 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. Lungshan-shih [龍山寺] temple. This is the outer courtyard in front of main shrine. This temple is dedicated to Kuanyin [觀音] and Matsu [媽祖].


T084 – Taiwan [臺灣]. Taipei [臺北] area. July, 1967. Yangming-shan [陽明山]. Distant view of the College of Chinese Culture [中國文化大學], the buildings of which have been constructed in the style of the Ming Dynasty [明朝, 1368-1644].


T087 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. Reconstructed gate on Aikuo shilu [愛國西路] street. This street follows the line of the old city walls which were torn down under the Japanese administration.


T089 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. Working class housing. Note that the houses are built right to the edge of the street, excluding any view of the interior or any courtyards. Because of space limitation, washing is hung on bamboo poles extending into the street.


T092 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. Housing in a middle class neighbourhood. Note walls around the properties excluding a view of the interior of the compound. Note also the trees lining the street.

T093 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. Central Government administration building facing the main plaza in central Taipei. This building was the office of the Governor-General under the Japanese colonial administration (1895-1945). Construction of the building was completed in 1919.

T094 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. The great plaza in front of the administration building where grand national events are hosted. This reminded the students on the summer seminar of Tienan-men Square and was facetiously dubbed 'New Tienan-men Square'.

T095 – Taiwan [臺灣]. Taipei [臺北]. July, 1967. The former residence of the Governor-General of Taiwan under the Japanese colonial administration. This is near the administration building. Note the variety of forms of transport.

Detail of roof eaves.

Street scene. Shows Supreme Court building on centre right. Just visible in the distance is the approaching motorcade of President Hastings Banda [1898-1997] of Malawi who was making a State Visit to Taiwan at this time.

Buddhist temple dating from the Japanese colonial period (1895-1945). It is said to have been a temple of the Rinzai [臨濟宗] order of Zen [禪, in Chinese Chan] Buddhism.

Chunghwa-lu [中華路]. Street scene near the railway station and the Post Office.

School wall with a Government slogan painted on it. Such slogans were common at this time and exhorted people toward reunification of China under the Nationalist Government, or to develop the local economy.

Newspaper publishers would put the most recent issues of their papers on boards such as this for people to read.

Liberty House, the state guest house at which the summer seminar students were housed and which was our base. The young man was one of the porters in the complex.

Two of the young porters at Liberty House.

The back section of Liberty House showing the students’ accommodation.

Taipei [臺北] Area, North

North of Taipei [臺北]. July, 1967. Fields which are part of the agricultural experimental farm for Taiwan National University.

North of Taipei. July, 1967. Fields which are part of the agricultural experimental farm for Taiwan National University [國立臺灣大學].

View of countryside, hills and farms. Note rice fields clinging to the sides of the mountains.

View of countryside, hills and farms. Note rice fields clinging to the sides of the mountains.


T112 – Taiwan [臺灣]. North of Taipei [臺北]. July, 1967. Farm compound showing washing line and a pig sty.


T116 – Taiwan [臺灣]. North of Taipei [臺北]. July, 1967. Harvesting of rice using both manual techniques and machines. Taiwan has two or more harvests of grain per year.


Taitung [臺東], Hualien [花蓮] and the East Coast


T128 – Taiwan [臺灣]. Oluanpi [鵝鑾鼻]. July, 1967. Overlooking the sea to the south. On a clear day it is said that one can see the northern most island groups of the Philippines.

T129 – Taiwan [臺灣]. Oluanpi [鵝鑾鼻]. July, 1967. The lava beach at the southern most point of Taiwan.

Yehliu [野柳] Beach
