

useful sourcebook on North Korea for scholars and journalists, especially with the original sections on the Kim clan family tree, chronology of events, and who's who in North Korea. It is an ideal textbook for an undergraduate course on Korean politics and history and for studying U.S.-Korea relations.

YOUNGSHIK BONG
Williams College

A Hundred Love Poems from Old Korea. Translated by KEVIN O'ROURKE. Folkstone, Kent: Global Oriental, 2005. xi, 135 pp. \$45.00 (cloth).

"Old Korea is dead and gone," writes Kevin O'Rourke in his introduction (p. 3). Such categorical statements occur frequently in *A Hundred Love Poems from Old Korea*, and this particular assertion raises the following question: Why explore old Korean love poems if they are only documents of the deceased? As a look into the old romantic tradition, not to be confused with traditional marriage, this book provides a chance to reevaluate both what is gone and what romantic tradition remains today. The book aims to offer the best love poetry from Shilla, Koryŏ, and Chosŏn, a standard set admittedly by the translator's own taste. One finds many expected poems—for example, "Sŏdong yo," "Hŏnhwa ka" and "Ch'ŏyong ka," "Kasiri," "Samiin kok," "Pyŏk-kyesu"—and there are also several surprises. Consisting of 105 poems by thirty-four poets, this book also includes a short introduction, bibliography, dozen-odd notes, and brief background and commentary on many poems.

Fortunately, the occasional commentary avoids any nostalgic and imaginary projection about the halcyon moral and romantic days of love in a Korea long gone and instead offers poetic glimpses of loss, longing, infidelity, jilting, promiscuity, deceit, and then one or two relationships of happiness and mutual commitment. All this with a touch of humor. The commentary is perhaps what most makes this little volume stand out, and one applauds the translator for working to see Old Korea just a little more from some perspective other than the male. Yet, the job feels half done. It suggests how much more valuable such a volume could be if it were accompanied by a sustained, thoughtful, insightful hermeneutic exploring love, gender relations, sexuality, and the libidinal economies of Old Korea. Venturing into such territory would make a fascinating journey and one, no doubt, that many students of Korean literature would enjoy. Such an essay would make the book immensely more valuable in classroom use. One other unfortunate aspect of this book, at least to those who teach Korean literature, is a price tag that will also make classroom use quite difficult.

From the title, the reader will look for two things: love poems and Old Korea. "Old Korea" here means Korea up through the nineteenth century. Love, of course, is multifaceted. Love is occasionally what "we" understand it to be in the West, as noted in the introduction, but the author stresses that such a normative and moralistic understanding (i.e., husband-wife monogamous/exclusive) inadequately describes love in premodern Korea. No necessary relationship obtained between love and marriage. Love stands for both a type of social decorum or stabilizer and a pragmatic, as an "outlet for the lusts of randy bureaucrats" (p. 3). (This being one example of the at-once light social commentary and understated, often flippant humor found throughout.) This is also, says the author, a book about Zen, sentiments of which are preserved throughout Chosŏn-period poetry despite Confucianism's overshadowing of Buddhism during that period. Curiously, Zen—however it is to be understood—hardly makes an appearance.

Orourke Kevin Translated By

J Elliott



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