TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

VOL. IV
1912-1913
TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

VOL. IV.—Part I.

Supplied gratis to all Members of the Society.
Price to Non-Members, Yen 1.50.

---

On Sale at
Seoul, Korea: Hon. Librarian.
Yokohama, Shanghai, Hongkong, Singapore: Kelly & Walsh, Ltd.
Paris: Ernest Leroux.
Leipsic: Otto Harrassowitz.
New York: Geo. Stechert.

1912.
CONTENTS.

The Old People and the New Government,
   Midori Komatsu, LL. B., M. A.

The Korean Alphabet,  .  .  .  Rev. J. S. Gale, D. D.
THE OLD PEOPLE AND THE NEW GOVERNMENT.

BY

MIDORE KOMATSU, L.L.B., MA.,
Director of Foreign Affairs of Government General of Chosen.

As a rule the ancient history of every nation is shrouded in mystery and nothing definite can be known; and the ancient history of Japan, Korea or China is no exception. According to tradition, Korea was founded by Tangun, who descended to earth from heaven and was found by the wild men beneath a paktal tree; hence his name Paktal Prince. He was then made the king of the country, which he called Chosen. The legend is as mythical as legends of other countries, but it seems to show that even in very remote days Chosen formed a united though imperfect state. Some time later Kija, a Prince of the Yin dynasty of China, which fell before King Wu of the Chu dynasty, was appointed by the latter as King of Chosen. This legend undoubtedly had its origin in Chinese history. In a suburb of Pyöngyang city, there still exists a temple dedicated to Kija and the legend is authentically recorded in early Korean history. Inasmuch, however, as the temple of Kija was built and a Korean history written during the time when Chinese influence predominated in the peninsula, the story in question cannot be readily accepted. If it is true, the Chosen over which Kija was appointed as ruler must have been only a northern portion of the peninsula lying at that time on both sides of or beyond the Yalu river.

On the other hand, according to the early history of Japan, Amaterasu Omikami, the Great Goddess of Heavenly Light, appointed her son, called Ameno Oshihomi, ruler of Japan, and sent her younger brother, Susano-O by name, to Chosen to give rule to the peninsula. Some scholars are of the opinion that this Susano-O was no other than Tangun, the traditional founder of
Chosen. But this view appears to me to be too imaginary and to lack substantial evidence. Some time after, a son of Ugaya Fukiayezu, descendant of the Great Goddess went over to Chosen, while another son remained in Japan and became the founder of the Imperial dynasty as Emperor Jimmu.

There is reason to believe that this story is more trustworthy than the one that says a Chinese King appointed Kija, the son of a conquered dynasty, to be the Ruler of Chosen. For, if Japanese historians had not been perfectly disinterested in their motives, they would have recorded the story after Chinese fashion. They would have mentioned that some one inferior in rank either to the brother of the Great Goddess or to that of the first Imperial ruler of Japan took up the rule of Chosen. In point of fact, however, they left it recorded that the Great Goddess sent her own brother to Chosen, while she caused her son to rule Japan; and that afterward an elder brother of the founder of the Imperial dynasty of Japan crossed over to Chosen to govern the country. It will thus be seen that the Japanese historians had little motive to serve the interests of Japan in recording the legend under discussion. Judging from this point of view, the ancient history of Japan may be said to have treated the question in a fair way.

A theory has been advanced by some scholars of history that Hyokkose, founder of the Kingdom of Sinla, was identical with Ina Hi, the elder brother of Emperor Jimmu, above referred to. The theory may be open to doubt. However his Prime Minister, Ho Kong, is recognized as having been a Japanese in Korean history itself; and moreover Kyongju in South Kyong-sang Province, once the capital of the Kingdom of Sinla, is in close proximity to Japan. There is no doubt under these circumstances that intercourse between Silla and Japan was intimate as well as frequent. Especially would we infer this from the records given in Japanese history which state that Ame no Hiboko, a prince of Silla, emigrated to Japan and his descendants were given high official positions and proved themselves loyal subjects of Japanese Emperors, and that a princess
of Silla also crossed over to Japan to become the consort of a Japanese prince, proving the intimacy of the relations which existed between the two countries in those remote days.

It is a well-known fact that Empress Jingo, the fifteenth Imperial ruler of Japan conquered the three Han Kingdoms in the Korean peninsula in the third Christian Century. In fact the three Han Kingdoms after being conquered by Empress Jingo were made Japanese territory, and for a long time after continued to pay annual tributes to the Imperial Court of Japan. About two centuries prior to Empress Jingo’s conquest of the three Kingdoms, in the reign of Emperor Suinin, there existed a country called Tai Kala in the peninsula. It was hard pressed by its neighbouring states and asked Japan for reinforcements. Emperor Suinin complied with its appeal and changing the name of the country to Mimana, established there a Japanese Residency General. From this fact it is evident that even before the conquest of the three Hans by the Empress Jingo, that is about eighteen centuries ago, the influence of Japan extended to the Korean peninsula.

In Korkan history the establishment of the Japanese Residency General in Mimana, and the Empress Jingo’s conquest of the three Hans are omitted for obvious reasons; and the authenticity of these events might reasonably be doubted, if these records were confined to Japanese history only. A study of Chinese history, written when China entertained no good feeling towards Japan but rather looked askance at her, will help us in arriving at a fair and correct conclusion about the point in question.

It is stated in two famous Chinese histories, the Wei Chih (魏志 History of Wei) and the Hou Han Shu (後漢書 Book of Later Han) that Korea is bounded on the east and west by sea and borders Japan on the south. If Japanese territory had not extended to the Korean peninsula over the sea in those days, such record would never have been written; but the sea would have been represented as circumscribing Korea not only on the east and west but also on the south. It is
thus reasonable to infer that Japanese dominion extended to the Korean peninsula beyond the sea. In the reign of Emperor Ojin, son of Empress Jingo, as well as in the reign of Emperor Yuryaku, who ascended the throne about two hundred years later, envoys were sent by the Japanese Court to China then under the Wu dynasty. These facts are recorded in a contemporary Chinese book, in which it is mentioned that one of the credentials presented by the Japanese envoys bore the signature of “King of Wa (Japan) and Great General giving peace to the seven countries of Wa (Japan), Packche, Silla, Mimana, Kala, Chin-Han and Ma-Han.” The latter six are the names of the states in Korea at that time. Further it is mentioned in the same book that Japan subjugated northern countries beyond the sea to the number of ninety-five. The number given is evidently an exaggeration, but the reference seems to confirm the belief that prior to and after the Korean expedition of Empress Jingo, the southern part at least of the peninsula was in Japanese hands.

Judging from the facts so far pointed out in general outline, it is not unreasonable to conclude that the Japanese and Korean peoples formed for a long time one and the same nation. The recent annexation of Korea by Japan is therefore not the incorporation of two different countries inhabited by different races, but, it may rather be said to be the reunion of two sections of the one and same nation after a long period of separation. Indeed it is nothing more nor less than the old state of things restored.

In addition to their racial connection and political relations, Japan and Korea helped each other to a considerable extent in advancing their mutual civilization. In fact Japan benefitted in greater proportion by the introduction of learning and arts from Korea. Thanks to her insular position, Japan has been almost entirely free from foreign invasion, and fortunately has been disturbed little by internal strife. Thus favoured, she has been able to assimilate all that was good in Chinese and Korean civilization; and also early opened intercourse with Portugal, Holland and other foreign countries. The nation was united
and with but one object in view strove hard to attain a position as a world Power.

On the other hand, Korea was constantly pressed and frequently attacked by her powerful neighbour, China. While the constant fear of foreign aggression made her retiring and timid; political corruption and popular degeneration caused the nation to decline and lag behind the progress of the times, until she became an object of pity and sympathy to the world at large. Looking backward, not to say several centuries, but even as recently as fifty or sixty years ago, we find in the Government of Korea endless intrigues and feuds engaged in by rival factions. There was the party of Easterners and opposed to it was that of the Westerners. There were also the parties of elder and young yangban against each other. Not only did these men constantly plot to oust one another from positions of power, but also those in office bartered official positions for gold; and far from minding the well-being of the masses, did their utmost to enrich themselves at their expense. There were maintained neither regular troops for the preservation of public peace and order, nor efficient police for the protection of the people's life and property. Bands of ruffians known as fire brigands freely roamed at large, committing atrocities and robberies. In this way the bulk of a peaceful people, finding themselves between the devil in the form of corrupt officials and the deep sea in that of relentless brigands, were reduced to a state of abject poverty and indolence.

The effect of this long standing evil state of things was discernible even in recent times. All industries perished, and commerce in its true sense did not exist in Chosen. The only branch of human activity remaining in the country was agriculture. But even agriculture itself was of a very primitive sort, as compared with that of civilized countries. Moreover, forests were despoiled of trees to obtain building material and fuel, and no care was taken to replant. In consequence trees became more and more scarce year after year, until it was difficult to obtain sufficient material for the construction of even small
houses, and the people were obliged to go to dry grass for fuel. As the result of the deforestation of Korean mountains, floods were frequently experienced and extensive arable lands laid waste. The forest lands of Chosen occupied more than 70 per cent. of the whole area of the country and were more than double in percentage as compared with the countries in Europe and America, where forest land is about 30 per cent. on the average of the entire area. How extensive has been the work of deforestation in Chosen will be inferred from the fact that despite such richness in forest lands, 83 per cent of them were denuded and are devoid of trees.

It was such a country and such a people that the Japanese Empire undertook to relieve by reforming administration and developing natural resources. For five years Japan did her best to bring the task she had undertaken to a successful issue. All admit that she achieved some success in her efforts and the country assumed more or less a new aspect. Japan has now made the country an integral part of her dominion and has set upon herself the work not of improvement but rather rejuvenescence of the territory. It will not be difficult to imagine the stupendousness of her responsibility as well as the immensity of her work.

It will sound strange to most people to hear in these days references made as to the security of life and property. But in point of fact, in Chosen this was one of the most urgent necessities which demanded immediate attention. This is the reason why on assuming the protectorate of the former Korean Empire, Japan stationed troops at important places and distributed police and gendarmerie forces throughout the peninsula, just as at home. By doing this, Japan has succeeded in weeding out all lawless elements of the Korean populace as well as in giving peaceful and law-abiding people security of life and property.

With regard to administrative reform, Japan found it inexpedient to adopt all at once a civilized regime of government without modification. But where general principles were
concerned she was obliged to effect radical reform, such as, for instance, the judicial system by which district magistrates, ignorant of legal principles, were allowed to pronounce judgment in an arbitrary way, swayed either by personal feeling or under the influence of bribery. It was the necessity of doing away with this evil practice that induced Japan to separate the executive from the judiciary soon after the inauguration of the protectorate; and by instituting a modern judicial system, deprive executive officials of their judicial power. This reform would be no new thing for most countries in these days of advanced political ideals, but in Chosen it was one of the most important tasks accomplished for administrative reform. On the other hand, in order to remove the evil practice of the arbitrary imposition of taxes by provincial governors, district magistrates and other officials, it was decreed that none of them could take even a single sen from the people unless in compliance with the law. In this way, the old standing evil of official squeezing was eradicated. This measure was really one most urgently needed in Chosen, and people began to realize its inestimable benefit.

The security of life and property assured by the presence of troops and police as well as by the separation of the judiciary from the executive, and the sense that private property would not be taken away by the officials in an arbitrary and lawless way, have caused the Korean people to engage in their work more diligently than ever and to save their income as much as possible. They appear to be awakening, so to speak, from a horrible nightmare of long endurance and to take new interest in life with hope for the future. The day dawn of industrial development is breaking in Chosen, and the time is in sight when the Korean people will devote themselves earnestly to the work of improving their conditions. This is really a matter for sincere congratulation for the sake of humanity.

In developing the industry of an infantile nation, it is advisable to begin the work by undertaking the improvement of its agricultural industry, and this has been diligently carried
on since Japan assumed the protectorate of the former Korean Empire. This may be a task easy to accomplish in other countries. In Chosen, however, the improvement of agriculture must be accompanied by afforestation as a preventive against floods as well for facilitating irrigation. But afforestation is not a work which can be accomplished within a short time. Moreover, in order that it may be successfully carried out, it is not enough for a government to undertake it of itself, but the general public must be trained to appreciate its benefits and importance. The Governor General issued for that purpose an instruction to fix the anniversary of Emperor Jimmu, April 3, as Arbor-day for Chosen. On that day, all students of schools are to plant young trees. The district magistrates were also enjoined to induce members of public organizations as well as individuals to cooperate in the plantation. Seedling nurseries will be established for the cultivation of young trees; but for the time being young trees or seedlings are to be distributed by the Provincial administration.

Fortunately there are reasons for entertaining the hope that Korea is quite rich in natural resources. Her climate is temperate, her soil fertile in many places and her seas rich in marine products, while her mountains contain considerable quantities of valuable minerals. In order to exploit these natural resources, means of transportation and communication must first be opened. This is the reason which induced the Governor General to map out, with the inauguration of the new regime, plans for constructing highways and railways as well as for improving harbours in Chosen. It is an axiom established by facts in Oriental and Occidental histories that organs of traffic and communication not only contribute greatly to industrial development but also exercise a powerful influence upon the progress of civilization.

The wonderful new machinery, the command of new powers of steam and electricity, have produced a new era in Japan, bringing about a remarkable change not only in political and material conditions but also in the moral and intellectual spheres. In a territory like Chosen, of great distances, of great
natural difficulties, high mountain chains, wide spreading forests and waste lands, and therefore of great obstacles to personal travel and the transportation of commodities; an industrial development of the same kind would be followed by the same results. Now, in Chosen, farmers living in distant places are obliged to resort either to pack horses or human carriers for sending their surplus products to distant markets. This entails much time and expense, and the proceeds raised often do not cover the expense so incurred. Under these circumstances farmers cannot be blamed for their reluctance to raise abundant crops by adopting imposed agricultural methods. Such a state of things however is not confined to agricultural products alone. The same or rather more difficulty would be experienced in the trade of not a few manufactured articles as well as of heavy minerals such as coal, copper, iron and graphite. This accounts for the inactivity of not only agriculture but also of industry and commerce, except in places along the existing railways and the sea coast.

All this has been keenly appreciated by the Governor General and has induced His Excellency to undertake, with the inauguration of the new regime, the improvement of the existing I'usan and New Wiju Railway, the Seoul-Chemulpo line, and the constructing the Pyongyang-Chinnampo Railway. His Excellency has further projected the speedy construction of the Seoul-Wonsan and Taiden and Mokpo lines, shortening the period allotted for their construction from ten years to five. It is not railways alone that His Excellency pays attention to, but the improvement of harbours, repairs and construction of high-roads, and other factors contributing to industrial development of the territory and at the same time affording work to the idle people as a side benefit, all claim due share of his attention. The fact that the Governor General introduced to the present session of the Imperial Diet a bill for raising a public loan amounting to fifty-six million yen to be applied to public enterprises in Chosen, and that the Legislature passed it without a dissenting voice, goes a long way to show how sincere and
earnest is the desire of both the Government and people of Japan to develop and civilize Chosen.

On the other hand, a study of the present state of things makes one hopeful of the future of the territory. It was but natural that immediately following the annexation there existed some misgivings among certain quarters of the people. It would not have been a cause of surprise if in consequence of such a momentous change, some disturbances should have been incited by men swayed by conservative ideas or personal interests, for history abounds in similar examples. But in point of fact, this great change was effected in the midst of profound peace without seeing any restlessness. This was of course primarily due to the wisdom and virtue of H. M. the Emperor of Japan as well as to the intelligent course of action taken by the former sovereign of Korea. It is, however, recognized alike at home and abroad that it was also owing to no small extent to the wise and considerate measures taken by the Governor General in carrying out the great task entrusted to him by his Imperial Master. At the time of the annexation, the Governor General issued a Proclamation, announcing to the people at large the outlines of the policy he was going to adopt in Chosen. A section of the people appeared at that time to have taken the Proclamation as nothing more then a mere device for reconciling them to the new government. But within less than half a year since the annexation, all that has been promised in the Proclamation,—the cordial treatment of the former Imperial House of Korea, special favours to aged yangban and literati, rewards to filial children and virtuous wives, general amnesty, reduction and exemption of taxes, grant of seventeen million yen as industrial, educational and relief funds, establishment of charity hospitals, spread of education and so forth—all has been carried out strictly even to the letter. In view of this, even those who doubted the sincerity of the Proclamation before, now appreciate the high aim of the new regime, while the peaceful and law-abiding people in general rejoice as if they had seen a new light. All are now at ease in mind and engaged in their work dili-
gently, presenting a most peaceful condition such as has never been seen before in this peninsula. This may be inferred from the increase so far realized in the taxes paid as well as in the volume of the export and import trade.

In Chosen from early times, the amount of taxes collected was a good basis of judging whether the country was in peace or not. When the country was disturbed and bandits roamed freely plundering peaceful people right and left, and those able to work lost their employment, taxes were not paid in full. On the contrary, in peaceful times, farmers could reap the fruits of their labour and other classes of people could also pursue their business in peace, so that they had sufficient means to pay their dues without delay.

Now the amount of taxes paid within four months from October last to January exceeded that of the corresponding period of the preceding year, by nearly one million yen; while the amount of export and import during the same period also showed an increase of more than 50 per cent as compared with that of the same period of the preceding year. This may be taken as ample proof of the peaceful condition prevailing in Chosen after annexation.

The difficulty encountered however in the administration of Chosen is such as no Occidental power has experienced in giving rule to its colonies. In the case of Great Britain in India, America in the Philippines, France in Madagascar or Tunis, or Germany in her African colonies, each power deals with a people entirely different in race, as well as in religious belief and greatly inferior in civilization, as compared with the people at home. In consequence they have found scarcely any serious obstacles to the adoption therein of a simple and uniform system. But the case of Japan in Chosen is quite different. The Koreans are not very different from the people at home in race and civilization and the Government has decided to treat them on the same footing as the original subjects of the Emperor. For this reason, no distinction in principle is to be observed in the treatment of the two peoples. On the other hand in view of
certain differences existing in the manners and customs of both peoples, it would be inexpedient to transplant to Chosen en bloc the legislative and administrative institution in vogue in Japan proper. For, despite the undoubted superiority of such institutions, they would not exactly meet the actual requirements of the people, on the contrary they might produce in some cases unexpected and undesirable effects.

Under the circumstances, it need scarcely be said that serious consideration must be given to the harmonization of the principle of equal treatment of both peoples to the circumstances necessitating special exceptions to such principle. Especially is there this peculiarity that in contrast to the practical non-existence of white men mixing up with natives in their colonies, there are in Chosen many Japanese living in the interior and engaging in business among Koreans. It is both unjust and impossible to apply different laws to the Koreans and to those Japanese living amidst such Koreans. Nevertheless with regard to the capability to bear national burdens, such as taxes, military services, etc., there exist circumstances which do not allow the authorities to extend indiscriminate treatment to Koreans and Japanese. In short the Government General of Chosen has the task before them of advancing the intellectual and moral character of the new subjects of the Empire, by reformsing all their antiquated and evil customs and manners, in order to assimilate them completely to the original people of the Empire. It goes without saying that this task is as great as it is onerous. The success or failure of the Government General of Chosen in its work will not only mark a new epoch in the history of Japan, but will also exercise no small influence over the colonial history of the world at large.
THE KOREAN ALPHABET.

BY

Rev. J. S. Gale, D.D.

The importance of an alphabet or some form of writing may be measured by the difference between a civilized and a barbarian people. Europe is in possession of the past through the blessing of an alphabet. This alphabet comes down to her by way of Greece, to Russia direct, to the other nations through Rome. Greece in turn received it from Phenicia. From Herodotus and others we gather that present day alphabets were not invented by the users, but were borrowed from a far distant past. So misty and uncertain is this first origin, and so universal and important the use of the alphabet itself, that a common saying among the Greeks used to be: "It is the creation of the gods."

The search for the origin of Europe's alphabet has been a subject of profound archaeological investigation but thus far it has eluded all seekers. In 1850 Professor de Rougé expressed, in a paper read before the French Academie of Belles Lettres, the opinion that the alphabet had come to us through Rome, Greece, Phenicia, originating in the hieratic characters of Egypt. But the discovery of the Tel el Amarna tablets in 1887 set the tide of inquiry towards Babylon. More recently still the question is: Did we receive it from the Hittites?

The origin is hidden in mystery, and scholars have yet to unearth evidence that will prove to us where the very familiar signs, A. B. and C. did come from. Older they seem than the pyramids and wider travelled in their use and influence than any other of the benificent gifts of Asia.

I mention this to bring to your attention the importance of so wonderful an invention. Without it, and its help, we should
have been left like the tribes of central Africa, or the natives of the north American continent.

To invent an alphabet that meets the literary needs of a people and that appropriates in its sphere of influence a whole race is an achievement worthy of note, and we think of recognition by this Society. Evans, a missionary in the Canadian North West, in the early fifties of last century prepared for his Red-Indian parish, that extended all the way from the forty ninth parallel of latitude to the Arctic Circle, a system of writing, which has become universally adopted and used. Lord Dufferin, the Governor-General, in commenting on this achievement said, "Many a man who has done less, has been honored with a resting place and a tablet in Westminster Abbey." However, if an alphabet can be shown to be not only a serviceable vehicle for literary use, but a delightfully simple product of a most complicated system of philosophy, the interest cannot but be heightened.

Alphabets are of value according to the ease by which they can be learned, the exactness by which they can record the sounds of the language, and the rapidity with which they can be written. The Chinese character is a wonderfully interesting medium of literary expression but it is cumbersome, and indefinite, and complicated beyond expression. It can never serve as a ready and forceful form of written language in a rapidly moving age. It must call in other aids.

A comparison of the number of letters in some of the alphabets in use to-day will give Korea's place in this respect. The English and German alphabets have 26 letters, the French 25, the Russian 36, the Greek 24, the Tibetan 35, the Arabic 28 and the Korean 25. In simplicity, the Korean has perhaps no equal, easy to learn and comprehensive in its power of expression.
CHART I.

General Chart of Material used in this Article.
The questions naturally arise:

1. When was the Alphabet formed?
2. What prompted its creation?
3. Who made it?
4. What records have we concerning it?
5. What are the laws that govern the letters, as to:
   
   a. Their number, b. Their order, c. Their sound, d. Their shape, e. Their names.

I.—When was it formed?

The date of the alphabet is a matter on which all native authorities agree, namely 1446 A.D., a great and expectant era in the history of the world. Mr. Scott makes it 1447 or the year 丁卯, one year too late. The authorities agree likewise in saying that it was begun in the year 癸亥 1443, and published in the year 丙寅 1446. The Ming were at the height of their power. It was the dawn of modern Europe. Columbus had just been born. Six years later a little child was baptized by name Leonardo di Vinci. Twenty-seven years later Copernicus opened his wondering eyes on this planet. Twenty-nine years later there visited the earth no less than Michael Angelo. Thirty-seven years latter came two distinguished guests, one of the Old Church, and one of the New, Raphael and Luther. About this time too, Gutenberg is reported to have issued his first book from the press of Johannes Fust. Number one it is of all the printed volumes of Europe. A wonderful time indeed, fruitful of great men as the megalithic age was fruitful of menhir, dolmens and cromlechs. 1446, one of the years of the Tiger, is then the date of the alphabet.

II.—What prompted its formation?

As I read through the records referred to, you will be left in no doubt as to the answer. The king was evidently solicitous for the welfare of his people. He wished that the illiterate
among his subjects might have some of the joy and satisfaction that comes with literature. He himself was a great scholar and needed no simplification of the Classics, but the people, they were a distress to him, they were ignorant, and he desired that they might be enlightened. He wished also to put on record their songs and to aid and assist in music.

His thought was not one to win him popularity with his ministers. King Se-jong completed his work three years before it was promulgated. But so great was the opposition of high officers of state and the literati against any such apparent humiliating of the noble office of the character, that they banded themselves together, in great consternation, to oppose it. Sŏ Kŏ-jŏng, who wrote the Tong-Guk T'ong-Kam (東國通鑑), a famous history of Korea, says, "His Majesty the King, when he wrote the Enmun, found himself opposed by the great mass of the literati who determined, by all the forces at their disposal to prevent it. But the King, not granting this demand, commanded Choi Hang and his company, and they wrote the Hun-min Cheung-Eum (訓民正音), and the Tong-guk Cheung-Un (東國正韻), (which is simply a copy of the Hong-Mu Cheung-Un (洪武正韻) (see Chart. II.) with the Enmun added). Cheung In-ji also throws light on this when he says, "In the winter of 1443 the King wrote out the 28 letters. They were formed in this year but not promulgated till 1446. In these three years Sŏng Sam-mun and his company went thirteen times in all to Laotung to see Whang-Chan and to inquire about Rhyme (韻). His Majesty had the persistence and patience of a Sage, and a clear decision in his own soul, and so made an independent written language. There are no words with which to praise his exalted virtue." In the Yel-Yŏ Keui-Sul (燕梨記述) Vol. 3, page 21, I read that the literati wrote out a petition and begged the King not to launch this alphabet out into the world, as manifold evils would undoubtedly follow its promulgation. Mr. Scott, in speaking of the reason for the formation of the Alphabet says, "The King of Korea, eager to mark the individuality and independence that he claimed for his state was desirous of
### CHART II.

**Hong-mu's Alphabet of Initials (1369-1398 A.D.).**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>全 清 五</td>
<td>全 清 五</td>
<td>不 不</td>
<td>全 清 五</td>
<td>全 清 五</td>
<td>全 清 五</td>
<td>七 行 音</td>
</tr>
<tr>
<td>不 不</td>
<td>不 不</td>
<td>全 清 五</td>
<td>全 清 五</td>
<td>全 清 五</td>
<td>全 清 五</td>
<td>七 行 音</td>
</tr>
<tr>
<td>異 端</td>
<td>異 端</td>
<td>視</td>
<td>視</td>
<td>視</td>
<td>視</td>
<td>視</td>
</tr>
<tr>
<td>明 微</td>
<td>明 微</td>
<td>端</td>
<td>端</td>
<td>端</td>
<td>端</td>
<td>端</td>
</tr>
<tr>
<td>邪 韻</td>
<td>邪 韻</td>
<td>精</td>
<td>精</td>
<td>精</td>
<td>精</td>
<td>精</td>
</tr>
<tr>
<td>心 神</td>
<td>心 神</td>
<td>清</td>
<td>清</td>
<td>清</td>
<td>清</td>
<td>清</td>
</tr>
<tr>
<td>审 察</td>
<td>审 察</td>
<td>喉</td>
<td>喉</td>
<td>喉</td>
<td>喉</td>
<td>喉</td>
</tr>
<tr>
<td>嘲</td>
<td>嘲</td>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
</tr>
<tr>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
<td>土</td>
</tr>
<tr>
<td>半 半</td>
<td>半 半</td>
<td>半 半</td>
<td>半 半</td>
<td>半 半</td>
<td>半 半</td>
<td>半 半</td>
</tr>
</tbody>
</table>

- **Mixed Sounds:** Mixed sounds are combinations of consonants and vowels that are pronounced as a single sound.
- **Clear Sounds:** Clear sounds are sounds that are pronounced as separate consonants and vowels.
- **Partially Mixed Sounds:** Partially mixed sounds are sounds that have both mixed and clear elements.
- **Partially Clear Sounds:** Partially clear sounds are sounds that have both mixed and clear elements.
- **The Five or Seven Vocal Divisions:** These are divisions of sounds based on their vocal qualities.
- **The Five or Seven Natural Elements:** These are divisions of sounds based on their natural qualities.
- **The Five or Seven Notes of Music:** These are divisions of sounds based on their musical qualities.

**Notes:**
- The chart illustrates the Korean alphabet, focusing on initial sounds and their associations with different vocal, natural, and musical elements.
A Sample of Early Eumun Writing, (Taken from *The Flying Dragons in Heaven*).
abandoning Chinese as the official script of his government.”

We would question this. There seems no evidence that the literati thought him in any way desirous of elevating the state as such, or they would hardly have opposed him so. Nor is there any word of his trying to break with Chinese. The Enmun was rather to serve as a means of opening up to the common classes the treasure house of the Classics.

“When the people cannot now master one script why attempt to make two?” was the question. “So degraded and contemptible a substitute too!” The king was wise, however, and fixed in his purpose. He knew too, how to bide his time. “I shall prove its capacity to be equal to that of the character itself” said he. He then commanded Cheung In-ji to write a poem in this new script, a poem that would exalt his royal ancestors in high and noble measure, so that the Enmun could ride out on the wave of its popularity. It was so done and the book was called “The Flying Dragons in Heaven.” Such a book could not but be popular. At once it was placed in the national archives and the People’s Alphabet went on its way rejoicing. “The Flying Dragons in Heaven,” (龍飛御天歌), is one of the books published this year by the Society of Ancient Korean Literature. (See Chart III).

III.—Who made it?

There were five distinguished persons associated with the formation of the alphabet namely: King Se-jong 世宗大王, Cheung In-ji 鄭麟趾, Sŏng Sam-mun 成三間, Shin Suk-ju 申叔舟, and Choi Hang 崔恒.

(1) Se-jong was forty-seven years of age when the work was finished. He had been from his earliest school days a diligent student of the Classics, had read and re-read his books a hundred times, till, once, when he fell ill, his father took them all away from him except one volume. This he read through a
thousands times we are told, till he became a giant in the literary world of his day. His father before him was a great scholar, and his son after him.

He invented the water-clock, and sun-dial, and music flourished in his reign. They called him Yo-Sun of the East Peninsula, and Yo-Sun have always been names to conjure with.

(2) The second name we associate with the Alphabet is that of Cheung In-ji, who was chairman of the committee chosen to prepare it. He is said to have played as a little boy within the precincts of the Confucian Temple (成均館) located inside of the Little East-Gate of Seoul. He was born in 1396, a year before the King, and so was forty-eight years of age when the Alphabet was formed. He wrote many books one being a history of Koryo. The king appreciated him so highly that he commanded him to marry into the royal family. This he did, becoming first Minister of State, and the strong administrator of the law.

(3) Shin Suk-ju was, like Cheung, a child of ancient Silla, his family seat being Ko-Ryong (高麗), Kyong-sang (慶尙) Province. He was sent early in life to Japan as a special envoy. He went also as secretary in the train of the ambassador to the Mings. He and Song Sam-mun met Whang Chan (黃瓊) and consulted with him concerning Rhyme and Music. He too became Prime Minister and saw six kings come and go. His master likened him to the greatest and most illustrious of China’s sages.

(4) Choi Hang was a gifted scholar and a native of Seoul. He was associated with Cheung in the History of Koryo as well as in the creation of the Alphabet. But the state that moved on so gloriously on the high wave of scholarship fell into an awful tragedy, for the young king, like the English Princes of the Tower, was strangled by his uncle Se-jo. Choi, as did Shin and Cheung, cast in his lot with the usurper and comes down through the ages with a spot upon his fair name.

(5) Song Sam-mun. Of all the characters Song is most picturesque. His family name means Completeness and his given
name was Sam-mun or Three Calls. It is said that when he was born some spirit voice came three times as a wireless message to him through the sky, and so he was always known as Sam-mun, Three Calls.

In outward appearance he is said to have had a rakish look, while in heart he was true as the gods.

So often was he called upon by the Crown Prince at all hours, and late at night, to help him in his studies, that he frequently watched the hours through without sleep or change of dress. He was gifted in plaisanterie and a master at story-telling.

He was caught in the whirlwind of the tragedy in the palace, and when his tender pupil Tan-jong, was foully murdered, Sŏng refused to pay allegiance to the murderer king. As a result he was called upon to die. He did not write as Tennyson, "Sunset and evening-star and one clear call for me," but he wrote something like it, "I go forth into the Yellow Shades; to-night at what inn I shall lodge no man knoweth."

When under torture he showed no fear, but said to those about him "Be faithful to your king, I go to meet mine in the regions beyond."

These are the five men to whom goes the honor of the creation of this simple and beautiful alphabet. They were all masters in the science of Confucian interpretation, and representatives of an extreme school of Chinese philosophy, as any one can find who runs through their writings.

IV.—WHAT RECORDS HAVE WE CONCERNING THE ALPHABET?

I shall mention nine, that I have seen and have had direct access to. Doubtless others would be of little importance as these nine give all the variety of explanations that are to be found. Among these we find passages quoted and requoted, referred to and cross referred to.

The first in order of importance is the Mun-Hŏn Pi-Go (文獻備考) the greatest of Korean literary compilations, an encyclopædia that I was given access to by the kindness of
H. E. the Governor-General. It was begun by King Yong-jong (英宗) in 1770. Volume XXII, Section 108, is given up entirely to the People’s Alphabet. I shall quote later on, the preface by the chief of the committee that prepared it, Cheuang In-ji (鄭麟趾). This book also gives the views concerning the Alphabet held in 1770, three hundred years and more after its creation. Hong Yang-ho, the greatest scholar of that time, adds a full and interesting statement. This I take as the most important evidence possible bearing on the creation of the Alphabet, since we have the word of the composers themselves, and then the witness of an acknowledge great authority at the time of the compilation of the Encyclopaedia. The heading runs, “Mun-Hön Pi-Go Volume XXII, Section 108, Music (樂考).”

I would call your attention, before I read, to the heading of this section that deals with the Alphabet. It is marked Music. We naturally ask what has music to do with the Alphabet? The answer is, The Alphabet in sound is based on the 5 Chinese Notes of Music, Kung, Sang, Kak, Chi, U, 宮商角徵羽, hence this heading. It is significant as it sets a definite origin for the sound, which is one of the points in question.

But now I shall give a translation of the section (See Chart IV) “King Se-Jong of Chosen, in the 28th year of his reign made the People’s Alphabet. Said he, ‘Each country has its own script by which to record its speech but we have none’ and so he made the 28 letters calling it the Common Script, (諺文).

“He opened an office in the palace and selected Cheuang In-ji (鄭麟趾), Shin Suk-ju (申叔舟), Söng Sam-mun (成三問), and Choi Hang (崔恒), to undertake the work. They used the ancient “seal,” (篆字), character as a model for the forms, and divided the letters into Initials, Medials and Finals. Though these letters are few in number and easily formed, their possible use is unlimited, so that all sounds and literary expressions can be recorded by them without exception.

“At this time a noted scholar of the Hallim, Whang Chan (黃瓚), a man of the Mings, was in exile in Laotung. By
command of the King this Committee visited him and inquired concerning Music and Rhyme. They visited him in all thirteen times."

This is the introductory statement and we come now to the preface written by Cheung In-ji, Minister of Ceremonies (禮曹判書).

"There are various sounds that pertain to earth and naturally there are various forms of script to indicate them. The ancients constructed their forms of writing to suit the sounds to be recorded, and made them a means of conveying all varieties of thought. It became thus the medium for recording the Doctrine of the Three Parties (三才), Heaven, Earth and Man, so that matters of statement might remain fixed for future generations.

"But as customs in the four quarters of the earth differ from one another, so the characteristic sounds differ likewise. Various outside nations, other than China, have sounds of speech but no letters by which to record them, and so they have made use of the character. But it has been like trying to fit a wrong wedge into a chiselled hole. How could one expect to find such an expedient satisfactory? The important matter is to find some convenience suitable to each place, and not to try to force each into the method of the other.

"Our Korean ceremonial forms, music, literature and art are very closely allied to those of China, but our speech and dialects are altogether different. Students of the character are at a loss to get at the exact thought and oftentimes the justice of the peace is at his wits’ end as to how to record definitely the judgment arrived at.

"Because of this, in ancient days Sölchong (聰) invented the Itu (讀), which the officials use till the present day. It is a recording of sound by means of the character, a contrivance both tasteless and cumbersome, arranged in a way that is aching in good form. As for ordinary speech, the Itu is wholly unsuitable to express one sound out of a thousand. Because of this in the winter of 1443 His Majesty began work
CHART IV.
The Preface to the People’s Alphabet
by Cheung In-ji.
on the 28 letters and in accordance with the use to be made of them called them the Hun-Min Cheung-Eum (訓民正音), the People's Alphabet. In their form and shape they were modelled after the ancient "seal" character of China, in sound after the 7 Primary Notes (七調) of Music. The principle of the 3 Primary Forces (三極) of nature was adhered to, as well as that of the two Primary Essences (二氣) and all were included in the 28 letters.

"Their possibility of interchange is unlimited, simple and yet efficient, neat of form and yet comprehensive enough for any combination. A person of intelligence can learn them in a morning, and the stupidest person in a few days. By means of these, the character can be mastered, and the thought understood in cases at law. In rhyme, too the difference can be expressed between 'clear' and 'mixed' sounds, and songs can be written to suit the notes of music. There is no limit to their variety of use, the sound of the wind, the call of birds, cackling of fowls and barking of dogs, all can be expressed.

"His Majesty commanded us to explain it most definitely to the people, so that, even without a teacher, the reader might understand it.

"The first origin and mystery of their construction did not lie with us, but with our monarch, who, being a Sage, raised up of God, made laws and regulations that showed him superior to a hundred kings. So too, in the making of the Alphabet, he took little pattern from things seen, but rather evolved it from his own inner consciousness. It was not done by the law of men but by an infinite grasp on eternal principles."

In the Journal of the Royal Asiatic Society for 1895, page 510, there will be found a part of this preface translated by Mr. Aston. Mr. Aston did not see the original work but found it quoted in the Kuk-cho Po-gam (國朝典鑑) and made his translation from that. He translated the i-keui (二氣) by the phrase "two breathings," while Mayers in his Chinese Readers' Manual (page 293) explains it as "The Two Primary Essences, the Yang
and the *Yin* (陽陰).” According to Korean interpretation
Mayers is right.

Mr. Aston also says “The statement that the Enmun was
framed after the model of the ancient “seal” characters of the
Chinese is quite unintelligible.” We shall see as to this later.

The paragraph closes with “Our Eastern Kingdom, though
old, has waited till to-day to see a wisdom that would investigate
all things and accomplish the impossible.”

This is Cheung’s preface. The King then wrote (see
Chart V) “Our speech in sound differs from that of China, and
so we cannot communicate it by means of the character. Men
unlearned cannot write down their thoughts.

“Because of this I was moved with compassion for the
people, and made the 28 letters of the Alphabet so that all men
could easily learn them and have something simple for every
day use.

“ㅏ is a palatal the initial sound of *Kun* also the initial
sound of *Kwa*.

<table>
<thead>
<tr>
<th>Character</th>
<th>Description</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ㅏ</td>
<td>palatal</td>
<td><em>Op</em></td>
</tr>
<tr>
<td>ㅓ</td>
<td>lingual</td>
<td><em>Tu</em>, also of <em>Tan</em></td>
</tr>
<tr>
<td>ㅗ</td>
<td></td>
<td><em>T'au</em></td>
</tr>
<tr>
<td>ㅜ</td>
<td></td>
<td><em>Na</em></td>
</tr>
<tr>
<td>ㅕ</td>
<td>labial</td>
<td><em>Fyöl</em>, also of <em>Po</em></td>
</tr>
<tr>
<td>ㅑ</td>
<td></td>
<td><em>P'yo</em></td>
</tr>
<tr>
<td>ㅘ</td>
<td></td>
<td><em>Mi</em></td>
</tr>
<tr>
<td>ㅝ</td>
<td>dental</td>
<td><em>Chak</em>, also of <em>Cha</em></td>
</tr>
<tr>
<td>ㅞ</td>
<td></td>
<td><em>Ch'un</em></td>
</tr>
<tr>
<td>ㅟ</td>
<td></td>
<td><em>Sul</em>, also of <em>Sa</em></td>
</tr>
<tr>
<td>ㅢ</td>
<td>guttural</td>
<td><em>Eub</em></td>
</tr>
<tr>
<td>ㅣ</td>
<td></td>
<td><em>Hö</em>, also of <em>Ho</em></td>
</tr>
<tr>
<td>ㅥ</td>
<td></td>
<td><em>Yok</em></td>
</tr>
<tr>
<td>ㅦ</td>
<td>half lingual</td>
<td><em>Ryo</em></td>
</tr>
<tr>
<td>ㅮ</td>
<td>dental</td>
<td><em>Yang</em></td>
</tr>
<tr>
<td>ㅰ</td>
<td></td>
<td><em>Cheuk</em></td>
</tr>
</tbody>
</table>

is the medial seen in *Tan*.
**CHART V.**

King Se-jong’s Alphabet as found in the Mun-hôn Pi-go.

<table>
<thead>
<tr>
<th>한</th>
<th>이</th>
<th>민</th>
<th>광</th>
<th>고</th>
<th>전</th>
<th>구</th>
<th>大</th>
<th>宗</th>
<th>世</th>
</tr>
</thead>
</table>

* The four letters ᵁ, ᵁ, ᵃ, and ᵄ are silent when used as initials, ᵁ which now takes the place of all four is equal to ʰng when used as a final.
<table>
<thead>
<tr>
<th>yō yu yá yo ō u a o i eu a</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ᵠ ᵣ ᵢ ᵡ ᵩ ᵨ ᵧ ᵦ ᵥ ᵤ ᵣ ᵢ</td>
<td></td>
</tr>
</tbody>
</table>

* The four letters ᵠ, ᵢ, ᵡ and ᵥ are silent when used as initials, ᵠ which now takes the place of all four is equal to ᵡ when used as a final.
is the medial seen in Chim.

" " " " " " Hong.

" " " " " " Tam.

" " " " " " Kun.

" " " " " " Öp.

" " " " " " Yok.

" " " " " " Yang.

" " " " " " Syul.

" " " " " " Pyöł."

"I have examined the Alphabet of king Se-Jong," says an authority, here inserted, "and he has fulfilled all the requirements of Labial, Dental, Guttural, Lingual and Palatal sounds, completing the circle of the Five Notes of Music, Kung, Sang, Kak, Chi and U, with all the distinctions expressed between Clear and Mixed and High and Low sounds."

King Suk-jong, who reigned from 1675 to 1721, wrote a later appendix to the People’s Alphabet saying “My honored anecestor King Se-jong, being a sage, gifted of Heaven, great even as Yo (堯) and Sun (舜), a master of ceremony, music and literature, was disturbed by the fact that the language of his kingdom differed from that of China, and that the unlettered people among his subjects had no way of recording their thoughts. In intervals of leisure from Government affairs, he formed 28 letters, explaining them clearly so that posterity might understand, easy to learn and convenient for daily use. He prepared their form, differentiated their tones, made them simple in shape but all-sufficient for every use. To learn them is not a question of knowledge, and as for their use it is not a question of much or little. Characters that could not be explained formerly can now be recorded in the Enmun. The depth of all mystery is exemplified in the Alphabet and all things are fathomed by it. This was indeed the work of a great Sage, not a thing decided upon but evolved according to eternal principles, great and wonderful, ha! ha!!”

Sŏng Hyŏn (成 僕) a contemporary of Cheung In-ji says
the Enmun was made according to the division of the Five Notes of Music: Palatals, Linguals, Labials, Dentals, and Gutturals (牙 舌 唇 齒 喉).

Yi Su-Kwang who lived (李晰光) in 1585 A.D. or a hundred and fifty years later says "Our vulgar script was modelled in form entirely after the Sanscrit. King Se-jong set up an office in the palace and the letters were formed from His Majesty’s inner consciousness. After its formation there was no language that it could not record and no one but a Sage could have made it."

In the year 1753 there graduated a famous scholar Hong Yang-ho (洪良浩) who has left many literary records. Among these we find the following: "In the wide range of heaven and earth all manner of sounds congregate, but man's voice alone has been tamed for speech. There are sounds that belong to heaven above as the thunder, and sounds that belong to the earth beneath as the wind. Unless these can be set in order according to the Five Musical Notes they can not be used in singing. The sound of the human voice has but five variations namely, palatals, linguals, labials, dentals and gutturals, and within these limits all possible sounds can be expressed. But what we call sound has no appearance, and so we make use of letters to express it, and letters have appearance. In the Index of the Six Classics, sounds are arranged so as to agree with the sharps and flats of music. But characters from China cannot be used to record sounds of foreign countries. They are impossible to use in the matter of recording speech, much less for the recording of music.

"By the good blessing of God upon us, His Majesty King Se-jong through wisdom given him from above, invented the 28 letters and wrote the People's Alphabet. He made it to agree with the number of the Constellations in the heaven. In shape they are like gems and bangles, round and cornered, written with dots and strokes like the 'lesser seal character' (小 篆) and 'later official script' (分 隸)."

"A noted writer of 1650 A.D. Choi Sŏk-jŏng (崔锡鼎)
wrote a book explaining their sounds dividing them into Initials, Medials and Finals. As to their tones, he divided them into Even, Upper, Departing, Entering etc. This writer’s explanation of the alphabet is as marvellous as Choi-si’s notes on Confucious. If we examine his picture of the tones, their branches, divisions, and final changes, it would seem to be second only to the creation of the letters themselves. The reason that they did not write out a fuller explanation of them when they were first invented, was the fact that it was a matter too weighty to be understood easily, and one not acceptable for the scholar class in general. And now I dare to take my part in this explanation showing the sound to conform to the five voice divisions, palatals, linguals, labials, dentals, and gutturals, and that in shape they follow the law that governs the classics, being built from square, circular, angular and straight lines. Thus I, daring to add my note to His Majesty’s work, would prove that the law that governs tones and sounds (聲音) is born of God and not of man.”

Hong Yang-Ho adds this note concerning the seventeen consonants (see Chart VI) and thus closes the record of Section 108, Vol. XXII, of the Mun-Hön Pi-Go.

" \( \) is the initial sound of Kun a palatal, in form, a picture of the open jaw.

\( \ominus \) is the initial sound of \( K’\text{wai} \) an asperated \( k’ \).

\( \circ \) is the initial sound of \( \dot{O}p \), a half guttural and half palatal, in form, a picture of the throat and palate.

\( \square \) is the initial sound of \( Na \), a lingual, in form a picture of the tongue.

\( \equiv \) is the initial sound of \( Tu \), a lingual, in form a picture of the tongue in motion.

\( \equiv \) is the initial sound of \( Tan \), an asperated lingual.

\( \uparrow \) is the initial sound of \( Py\text{öl} \), a labial and a picture of the half open mouth.

\( \downarrow \) is the initial sound of \( Pyo \), a labial, in form a picture of the wide open mouth.
CHART VI.

Hong Yang-ho's Order of Letters.
□ is the initial sound of Mi, a labial, a picture of the mouth.

△ is the initial sound of Sul, a dental, in form, a picture of the teeth.

▽ is the initial sound of Cheuk, a half dental and half lingual and a picture of the gums and teeth.

◁ is the initial sound of Chin, a half guttural and a half dental.

○ is the initial sound of Yok, a light guttural, a picture of the throat.

▁ is the initial sound of Eup, a half dental and half guttural, a picture of the gums and throat.

▆ is the initial sound of Ho, a deep guttural.

(semi-circle) is the initial sound of Ryo, a half lingual a picture of the rolling tongue.

△ is the initial sound of Yang, a half dental a picture of the partially opened teeth."

(These are fanciful similarities, more or less related to the Vocal Distinguisher (牙舌唇歴咳) in each case).

2nd. The second authority I mention is the Kuk-cho, Pogam begun by King Se-jong and carried on down to the reign of Ik-jong, 1835 A.D.

It tells us in Vol. III, page 31, that the alphabet was composed of 28 letters, (This is translated by Mr. Aston and published in the Journal of the Royal Asiatic Society 1895) their shape being modelled after the “seal” characters of China, that they were divided into three groups, of Initials, Medials and Finals; that they agree in sound with the Seven Primary Notes of Music, the Three Powers of Nature and the two Original Elements. Rhyme, too, was expressed, and also Clear and Mixed Sounds.

3rd. The third authority that I mention is the Hai-dong Yok-sa, (海東歷史) a history of Korea written about 1770. It is one of the books republished last year by the Society of Ancient Korean Literature. In Vol. II, page 35, we read, "King Se-jong prepared the People’s Alphabet of 28 letters and modelled their form after the “seal” characters of China."
4th. The fourth authority is the Tai-dong Ya-seung (大東野乘), a collection of Korean writings published last year by the Society of Ancient Korean Literature. In Vol. X, page 385, I find a statement written by one Yi Chōng-hyōng (李廷馨), who lived about 1600. The record reads that King Se-jong formed the Enmun of 28 letters and that they were divided according to the Five Notes of Music: Palatals, Linguals, Labials, Dentals and Gutturals, expressing both the Clear and Mixed sounds. There is no mention as to what constituted the basis of form.

5th and 6th. The fifth and sixth authorities are the Kuk-cho Pyŏn-ryŏn (國朝編年) and the Yŏn-ryŏ Keui-sul (燃藜記述). They give exactly the same record, word for word. They say, "The king had a special office set up in the palace enclosure where Shin Suk-ju, Sŏng Sam-mun and others engaged in the work of preparing the letters. It was called the Hun-min Cheung-eun, The People's Alphabet, and was composed of 28 letters in all, eight were used as initials or finals, eight as initials, and eleven as medials. The forms of the letters were modelled after the ancient "seal" characters of China and the Buddhist Sanscrit, (梵書). He divided these letters according to the divisions of the Five Notes of Music. He also made a distinction between heavy and light sounds. He marked some as Clear, some as less Clear, some Mixed, some less Mixed etc. (清漕全次).

"Even the women could learn to read it, so easy was it made."

I may state here that the original division of the letters as made by King Se-jong, and as still seen in books printed at that time, included 17 letters to be used both as initials and finals, and 11 medials.

The record however of these two authorities state that there were 8 used as initials and finals, 8 used as initials only, and 11 as medials, making in all 27, showing that by the time this record was made, one letter was lost altogether, and that a sharp division had come about between certain initials and certain finals. This
alone would show that the statement made in these two books was written at a considerable period after the formation of the alphabet and therefore is not as valuable in the way of witness as is the Introduction by King Se-jong and Cheung In-ji.

7th. The seventh authority is a book called "The Sound of the Rhymes" (三韻聲彙), written by Hong Ke-heui (洪啓禧) who graduated in 1737 A.D. He says the initials were divided under the different heads of the 5 Notes, 5 Elements and 7 Sounds, Clear and Mixed, less Clear and less Mixed.

8th. The eighth authority "An explanation of the Four Tones" (四聲通解) was written by Choi Se-jin 崔世珍 who, he informs us, took Shin Suk-ju as his authority. He too divides the letters according to the 5 Notes, 5 Elements, 7 Sounds, Clear and Mixed etc.

9th. The ninth authority is that of a society that was formed in 1907, composed of such scholars as Chu Si-kyōng 周時經, Chi Sŏk-yŏng 池錫永 and others who have undertaken to investigate the historical records pertaining to the Enmun and to note the changes that have come about in its forms and use. It is called the Society for the Investigation of the National Script (國文研究會). One of their findings is as follows:

"In the days of Chung-suk of Koryŏ (1314-1331) a princess of the Mongols, his queen, used the original Turkish form of writing, but there is no definite explanation of it in the literary records so that it never became known to, or of any service to the people of Korea.

"Shin Kyōng-jun (申景濤) in his book, Charts Explanatory of the People's Alphabet, (訓民正音圖解) says the original writing used by the Mongol queen of Chung-suk of Koryŏ was not understood by us. This was evidently the native script of the Mongols. The queen's people were Mongols and belonged to the Woigol (畏吾兒) tribe, as one finds recorded in the Kang-yok-go (疆域考) of China.

"She desired to pass on her form of writing to the people generally, but did not succeed, and so we have no record of the sounds or shapes of the letters."
"Thus have we traditions of forms of writing different from the Chinese and prior to the Enmun, but there are no definite literary records concerning them.

"Again Shin Kyöng-jun who wrote Charts Explanatory of the People's Alphabet says, 'In the East Kingdom, in ancient days, there seem to have been methods of writing the vernacular, but we do not know definitely the number of the letters employed nor do we know anything of their shape. They evidently pertained to some small separate sections of the country.' As to what is meant by "ancient days" we do not know. We conclude however that these alphabets were never formed completely and were never given out to the people.

"The Buddhist Classic Chin-ön, (真言集), in its preface, states that in ancient times Ryo-eui of India (西域高僧了義) prepared an alphabet of 36 letters which the dictionary and lexicon makers of China took as their model, and explained by means of the Pan-jöl, marking the 4 Tones and the Clear and Mixed forms explicitly. In the time of Hong-mu of the Mings they reconstructed the Rhyme tables and made, instead, 31 letters. Then again our government took these letters as a model and made the Enmun, translating the various Classics by it, marking a difference between high and low sounds and between the Four Tones by means of dots. The perfect and imperfect of the Clear and Mixed were marked in the Enmun letters themselves by single and double forms."

I would like to note here some of the outstanding points on which the authorities agree.

1st, The 28 letters.

2nd, The 3 divisions; initial, medial and final.

3rd, The 5 notes of the gamut.

4th, The 7 notes of music.

5th, The 5 vocal divisions.

6th, Mixed and clear sounds, less mixed (we might say aspirate and non aspirate) and less clear.

7th, The 3 forces of nature.

8th, The 5 Elements.
CHART VII.

The Absolute.
(The Source of the Yang and the Yin).

1

2

3

4

The Four Secondary Figures.
9th, The 2 Original Essences.
10th, The "seal" Characters of China.
11th, Single and double strokes. Also a reference to Sanscrit.

**CHART XVI.**

Illustrating the formation of the Vowels.

**CHART XV.**

Illustrating the formation of the Consonants.

Let us now examine the Enmun Alphabet, compare it with the Sanscrit and Chinese equivalents (the first Cha-mo of 36 letters and the later Hong-mu of 31, see Chart. IX) and see what indications there are that throw light upon its origin. Let us explain first, two of the charts accompanying this paper. Chart. VII is a picture of the Ultimate Principle of Being. (Mayers). This is the circle so familiar to all acquainted with the East. Giles calls it "The Absolute of Confucian Cosmogony."

A saying of the East is that the Absolute begat the Two Primary Forms (the Yang and the Yin), and the Two Primary Forms begat the Four Secondary Figures, (Four pairs of divided and undivided lines) and that the Secondary Figures (See Chart. VII.) begat the Eight Diagrams. (See Chart. VIII.) This circle then, represents the first origin of all things. I suppose that an alphabet begotten within the realm of Chinese Philosophy would have to demonstrate its pedigree back to the Absolute if it hoped to win a place or name. Connect it with the Absolute and its genuine character would be established. Included in the compass of this circle, if we speak of principles, are the Positive and the Negative, the White and the Black; if we speak of sex, the
CHART VIII.

Eldest Daughter.

Second Daughter.
South.

Mother.

Eldest Son.
East.

Third Son.

North.
Second Son.

Third Daughter.

West.

Father.

The Eight Diagrams.
White is the male and the Black the female; if of place, the 
White represents Heaven and the Black the Earth or Hell.

Born of these two, the Yang and the Yin as they are called 
in China, are the Eight Diagrams (see Chart. VIII.) which 
constitute the basis of the great classic the Canon of Changes 
(周易) "which contains" says Giles "a fanciful system of Philo-
sophy deduced from the combinations of the Eight Diagrams."

The Diagrams are arranged in accordance with the Dual 
Principle, with the Negatives on the upper and west sides, and 
the Positives on the east and lower sides. They each have a 
name and a settled place which cannot be changed. They are 
likened to a family of father and mother and six children. 
Kön (乾) is the father, Kon (坤) the mother, Chin (震) the 
eldest son, Son (巽) the eldest daughter, Kam (坎) the second 
son, Yi (離) the second daughter, Kan (艮) the youngest son 
and T'ai (兎) the youngest daughter. In true Chinese form the 
father and three sons are on one side, and the mother and three 
daughters on the other.

Let us now turn to Chart. IX that has on it the three Alphab- 
etics, one, the oldest of the three, the Sanscrit, composed of 35 
consonants with an extra nasal and an aspirate, and 14 vowels, 
two rows of them, the upper row being the vowels when used 
as initials, and the lower the same vowels when used as medials.

The Second is the Chinese Alphabet of initials, 36 in 
number, marked with a circle over each one (see page 43) to in-
dicate the character of the sound expressed as Mixed or Clear, less 
Mixed and less Clear, or we might say aspirated and non aspirated. 
Some are all clear having the white circle ○; some partially clear, 
with the dot in the centre •; some are mixed, being altogether 
black ○; and some partially mixed, marked with a blackened half 
moon ☽. These four circles are equal to the Four Secondry 
Figures (see Chart. VII). This Chinese Alphabet was modelled 
after the Sanscrit and published about 543 A.D. (Parker). I 
have taken the alphabet from the Preface to the Kang-heui Di-
tionary. It comes from an entirely independent source and any 
discovered relation to the Korean Alphabet is a surprise and
CHART IX.

The Sanscrit Alphabet.

The Sanscrit Alphabet from which the Chinese Alphabet of 36 letters was Modelled.

The Ancient Chinese Alphabet (36 letters) of Consonants (A.D. 543).

The Korean Equivalents.

The order of Consonants in the King's List.
The Hong-mu Alphabet (31 letters) of Consonants (A. D. 1375).

The Chinese Alphabet (36 letters) with marks for Clear and Mixed Sounds.

CHART X.

<table>
<thead>
<tr>
<th>Gutturals</th>
<th>Dentals</th>
<th>Labials</th>
<th>Linguals</th>
<th>Palatals</th>
</tr>
</thead>
<tbody>
<tr>
<td>咽</td>
<td>喉</td>
<td>齲</td>
<td>齶</td>
<td>舌</td>
</tr>
</tbody>
</table>

4 Vol. 4
The King’s Alphabet has in all 28 letters, 17 Consonants and 11 Vowels. In common use to-day there are only 25, three having been discarded \(\sigma, \varnothing, \triangle\). Their sounds approximating so closely to that of \(\sigma\), the latter has been substituted and now is used for the other three as well as in its own place.

(Mr. Aston, Journal R. A. S. 1895 page 510, gives \(\hat{\imath}, \star\) and \(\mid\) as the three missing letters. This is a mistake, Mr. Scott gives them correctly (Corean Manual Page II).
needless to say a satisfaction as it helps to throw light on a thus far, unsolved question.

There are in the Korean Alphabet 28 letters including Initials, Medials and Finals, or, we had better say, consonants and vowels, seventeen of the one, and eleven of the other.

Let us endeavour to see if indications would point to any seeming relationship between the Korean and either of the other two.

To begin with, let me state once more that in the Introduction to the Buddhist work Chin-ohn we are told that the Enmun was modelled after the Alphabet of Hong-mu which has but 31 letters. This Alphabet of Hong-mu, (see Charts II & IX), is the same as the Ancient Alphabet of China with the 9th, 10th, 11th, 12th, and 18th, letters dropped.

I.—The Number of the Letters.

We shall take up first the number of the letters, 28 in all. This is the number given by King Se-jong in the record of the Mun-hohn Pi-go (See Charts V. and X.) seventeen of these being consonants. We shall leave the vowels for the present and examine the consonants only. There are, as we said, 17 of them. Let us run over the Sanscrit consonants, eliminating the double letters, and see if we can find any relation as to number. The effort is quite a hopeless one. By whatever law we may approach the list there is no direct relationship as to number and they remain 35 and 17, impossible to reduce to direct relationship or harmony.

Turn now to the Chinese Alphabet of 36 letters. It would seem as though that were equally hopeless, for 36 is not a multiple of 17, nor is there any numerical common divisor. Still we shall examine the list and count from 되 (見) ‘one, two, three.’ This 3rd letter however is a double in Korean, two K’s (ㄲ), so we discard it and count the 4th Chinese letter (疑) number three of the Korean ë. The 5th Chinese letter becomes number four, the 6th number five, till we arrive at the 8th letter which will be number six. At this point we meet a repetition of the 흩 (ㅏ) a lighter sound of the 4th letter. So with the three following, all are
light forms of the four just passed. As they are one and the same set of letters we can drop them all from our reckoning and mark the 13th Chinese (晝) letter number seven ᅀ. Then we pass on to the eight and dropping the 15th Chinese as a double in Korean we call the 16th, nine. Dropping the next four as secondary forms of the four ᅀ, ᅁ, ᅂ, ᅃ just passed, the 21st letter of the Chinese becomes the tenth of the Korean, the 22nd, the eleventh, the 23rd, is a double so the 24th (心) is the Korean twelfth ᅄ. The 25th, is also a double form and the 26th to the 30th are all secondary readings of 헬 (Eye), so they can be dropped bringing us to the 31st Chinese letter 影 which is number thirteen of the Korean (อง); the 32nd is fourteen; the 33rd, being a double form is dropped, the 34th becomes fifteen, the 35th, sixteen, and the 36th, seventeen. There are therefore in this list of 36 sounds what are equivalent to just 17 separate letters in Korean, and these agree exactly with the number of consonants in the King's Alphabet, or rather, the number of consonants in the Enmnu agrees exactly with the single letter sounds in the Chinese Cha-Mo (字 母). With 17 Korean letters all these sounds can be expressed. This is surely significant and points no little to the Chinese Alphabet's having been the model in the first instance.

II.—The Order of the Letters.

Where did King Se-jong get his order of the letters? It is not the order in common use to-day. We say ㄱ Ka, ㄴ Na, ㄷ Ta, ㄹ Ra, ㅁ Ma, ㅂ Pa, ㅅ Sa, ㅇ A. It is not the exact order as given by Hong Yang-ho (1770) as seen in the Mun-hôn Pi-go. (see Chart VI).

Whence came this order as we find it in the Mun-hôn Pi-go? (see Charts V and X). Before taking up the individual letters, let us see how King Se-jong has grouped them? They are in groups of three, each marked specially. We shall call the first group Palatals (牙), as the distinguishing mark is the character for back teeth. The Second group is Linguals being marked by the character for tongue (舌); the third
The Circle of Consonants (by Shin Kyŏng-jun).
group Labials, marked by the character for lips (唇), the fourth Dentals, being marked by the character for front teeth (齒), and the fifth Gutturals, being marked by the character for throat (喉). Of the last two letters one is a half Lingual and one a half Dental. I turn now to the list that I find in the preface of the Kang-heui Dictionary, look up the grouping of the Chinese Consonants, and find there a similar division into five groups with two half tone letters at the end. The groups are precisely the same in order: Palatals, Linguals, Labials, Dentals and Gutturals. Also there are four each in all of the groups but the Dentals. There are five.

This too finds an exact counterpart in the Korean, for while but one double form is possible in the groups of Palatals, Linguals, Labials, and Gutturals we have two in the Dentals, making five possible in that group whereas there are but four in each of the others. This would show that the grouping is just the same in the Korean as in the Chinese list. More convincing still is it if we follow the individual letters and read them one after the other dropping the double forms. We have them ꜱ K, ꜷ K', Ꜭ; ꜚ T, ꜞ T', ꜟ N; ꜠ P, ꜡ P', Ꜣ M; ꜣ Ch, Ꜥ Ch', ꜥ S; Ꜧ H, ꜧ H, Ꜩ; ꜩ L, Ꜫ, agreeing exactly with the Chinese.

The question arises as to why L ꜩ should appear so far down on the King's list when L ꜩ to-day is the fourth letter in the ordinary alphabetic list? It is No. 16 in one case and No. 4 in the other. How can it be accounted for? Very easily. The King places it next to the last because the Chinese L was the next letter to the last. Its general use as No. 4 is also to be understood from the fact that it is a half Lingual and so is grouped with T and N the other Linguals. This order of the letters is a very important factor in solving the origin of the Alphabet and it points straight to the Chinese Alphabet as the model of its construction.

L appears far down in the Sanscrit list, but we have Dentals following it and H. Besides there is a difference in the grouping and five letters instead of four appear in each group of the Sanscrit.
China while using Sanscrit as her model has made changes and adjustments and these the Korean has followed to the very letter.

III.—The Sound of the Letters.

All authorities agree in saying that the letters, in sound, were made to agree with the five or Seven Notes of Chinese Music Kung, Sang, Kak, Chi, U. In consideration of these statements let us examine Charts XIV (The Powers and Functions of Nature arranged according to Chinese Philosophy) and XI (Shin Kyöng-chun’s Wheel of Initials). The note Kung (宮) being associated with Earth, according to Chart XIV, takes its place in the Centre, having beside it, its Vocal Distinguisher, Throat (喉) (Guttural). As Earth is the Chief of all the other natural elements: Water, Wood, Fire, Metal, (金木水火), so Kung is the chief note of all the five, as the throat is the chief seat of all organs of utterance. Its associate color is yellow (Chart XIV). This is where Imperial yellow comes from; where the name “Middle Kingdom” (中國) for China comes from. According to Chinese Philosophy the writer was obliged to place Kung in the centre. Let us see if these letters can find each his place according as the other Notes of Music circle about Kung.

To the East is Kak (角) with four letters under it; to the South Chi (徵) with four under it, and four secondary ones distinguished by longer vertical strokes—not used ordinarily in Korea, but used to express, for the Korean, Chinese sounds of the character. Under Sang (商) to the West we have five letters, because of the two double forms, as mentioned before. This group too, has secondary forms, expressed by one leg of the letters being longer than the other. U (羽) is to the North with four letters. Its secondary readings are distinguished by having the circle written under each letter. If you turn to Cheung In-ji’s book, The Flying Dragons in Heaven, as re-published this year you will see many of these secondary forms used there.

If we count all the letters in this Wheel with the double
and secondary forms, and the two half tone letters \( \varepsilon \) and \( \Delta \), we have just 36 as has the Chinese Alphabet. The marks here of the circle, over each letter, agree too with the list in the Kang-heui Dictionary. According to this chart \( \mathfrak{C} \) — \( \mathfrak{N} \), \( \mathfrak{S} \), \( \square \) \( \mathfrak{M} \), are made the Divisional Letters. As to how this comes about we shall see under the next heading The Forms of the Letters. We are told too, by the author, that the one stroke and the two, have had to do with the development of the letters under each divisional head. This we shall deal with also later.

One cannot but be surprised to see how the letters can march into their places, and make so perfect and symmetrical a whole answering to the exacting requirements of Chinese philosophy. Sound, and shape, and compass points, have all to be accounted for. The Centre Kung is said to possess the four midway sections: NE, SE, NW, SW, and according to this, Kung's developed letters \( \mathfrak{O} \), \( \mathfrak{O} \), \( \mathfrak{O} \), \( \mathfrak{O} \), appear in these regions. The author attempts to show, too, that the letters agree with the Natural Elements: Metal, Wood, Water, etc., in each case, also with the Vocal Indicator. But this we may pass by, granting that the readiness with which they find their places, would seem to prove their relation to Chinese philosophy from the first inception. By no possible means could the Sanscrit alphabet be fitted symmetrically into any such frame-work.

IV.—The Shape of the Letters.

Let me give, first of all, some of the conclusions of Western scholars as regards the form and shape of the letters.

Mr. Hulbert (The Passing of Korea, Page 92) says "The consonants are all simplifications of the Thibetan consonants, which are of course Sanscrit in character, and the vowels are all taken from the simplest strokes of the ancient "seal" character of China." The Preface to Giles, Chinese-English Dictionary written by E. H. Parker says "It seems quite certain that the Korean letters are Sanscrit letters modified in form so as to suit the Chinese brush."
Mr. Scott in his *Korean Manual* page xiv says "While drawing on the Hong-mu phonetics, Koreans went direct to the Sanscrit for the form of their letters."

Mr. Aston (Journal of the Royal Asiatic Society 1895, Page 510) says "A comparison with the Devanagari disclose several points of resemblance which cannot be accidental."

All of these authorities lean toward Sanscrit, and yet the Hong-mu Alphabet is the only definite land-mark that they are able to cite, and the Hong-mu was taken not from the Sanscrit but from the original Chinese Alphabet that had been invented a thousand years previously.

What then is the Key to the form of the consonants? We have various statements. All authorities agree as to their having been modelled after the "seal" character of China. Later authorities speak of the Sanscrit as well. Anyone who will take the trouble to consult the Kang-heui Dictionary will find seventeen or more forms just like the Enmun (see Chart XII). To a surprising degree the forms are one and the same. It takes a very long stretch of the imagination to see any similarity between the Sanscrit letters, (if we except the two medial vowels a—and ã T), and the Enmun. The list given by Parker in the Preface to Giles’ Dictionary would confirm this statement rather than show any similarity. However much sinologues and language experts may see of a law of evolution at work between one and the other, the Korean, I know, sees none and knew of no such law when these were made. Still the truth of the statement holds that in general form they are like Sanscrit rather than like the character.

The law however on which the consonants were formed is not evident in this statement. We must look elsewhere for it. In the preface of the Buddhist Classic *Chin-ön* referred to by Mr. Scott, and already quoted here, this statement occurs 清濁全次以謐字單複邊辨 “The perfect and the imperfect of the Clear and Mixed sounds are marked in the Enmun letters by single and double forms.” The perfect of the Clear and the perfect of the Mixed would be expressed as  evolved from
CHAPTER XII.

The Ancient “Seal” Character.

—is the first Radical of the character and the same as the Enmun enu.

—is the “seal” character for 上 the same as the Korean o, written as a “grass” character ☵️.

—is the “seal” character for 下 the same as the Korean u, written as a “grass” character ☵️.

—is the character for book-case the same as the Korean yu.

—is the Second Radical of the character, and the same as the Korean i.

—is the ancient “seal” form for 主 and the same as the Korean a.

—is the “grass” character for 下.

—is the “seal” character for 乙 enl, the same as the Korean l.

—is the “seal” character for 隱 eun the same as the Korean n.

—is the same in form as 入 and is equal to s or t in Korean.

—is the letter cha of China and equal to ch in Korean.

—is the “seal” character for 從 the same as the Korean ss.

—is the “seal” character for 口 the same as the Korean p.

—is the “seal” character 上 with a stroke over it the same as the Korean t.

—is the “seal” character for 卜 the same as the Korean a.

—is the character for 口 the same as the Korean m.

—is the “seal” character for 圓 meaning round, spherical, etc.
and ㏊, ㄶ and ㅅ while the imperfect of the Clear and Mixed sounds are differentiated by ㅏ and ㅓ, as we see in ㅏ and ㅓ, in ㅐ and ㅔ, in ㅗ and ㅛ, in ㅚ and ㅝ. Among the writings of Shin Kyŏng-jun, in his book called *Charts Explanatory of the People's Alphabet*, he gives the law that governs their formation (see 五音 变成) as the circle 〇, and the one ㅏ and two lines ㅓ. The opening paragraph under Radical ㅏ of Kang-heui gives a note on these, saying that one line ㅓ refers to Heaven and two lines ㅓ refers to Earth, the Divine Unit (天一) so called, and the Terrestrial Pair (地 二). The circle and the one and two lines have a special part in Chinese Philosophy, the circle standing in the "seal" character for 圓. It also represents the Absolute including the Yang and the Yin, the one line representing the Yang and the two lines the Yin. It would seem most natural then that the circle and these two lines should play a part if possible in any letter making at a time like that of King Se-jong. (see Chart XV, page 39, for parts of consonants). We find there the circle and just below it the method of letter development, first one line over the circle ㅗ, and then two lines over the circle ㅛ. These two are Nos. 13 and 14 of King Se-jongs Alphabet, and will serve as an illustration of how one order of consonants is made. We have first, however, to develop four companion letters to the circle. The circle representing King requires four other Department Heads we might call them, to represent Sang, Kak, Chi and U. The development of these according to Shin Kyŏng-jun takes us into the realm of Chinese Philosophy and the Book of Changes, a very difficult field in which to get one's bearings. However as he develops them we shall try to follow. He quotes a sentence from the Yi-King the Book of Changes, this: "When an object strikes the earth a sprout shoots forth" (物 觸 地 而 生 葉 芒 角), and we have the circle with the sprout ㅗ. Next as the sprout shoots forth the original seed circle divides, and we have the two halves, the lower ㅗ and the upper ㅗ. If they be fitted together again we have them placed thus ㅗ. By a simple change he then develops N ㅗ from the lower half (ㅗ from ㅗ) and S ㅗ from the upper
half, (△ from □) and M □ from the two parts fitted together (□ from □). He explains at some length why □ M, made in this way, conforms to the requirements of Chinese Philosophy. □ M belongs to the winter season (see Chart XIV) where the two ends of the year meet; to the compass point North also, which character (北) has two distinct halves in its composition as compared with the characters for East, West or South. He gives other reasons also that do not appeal to Westerners but that are magnified and made much of in the East. These then are the department heads namely the circle 0, the "sprout" (IOException), the N □, the S □, the M □.

Two of the developed letters require the whole circle: the "sprout" and the M; and two, the half only, N and S. This style of division has the flavor also of Confucian methods. Let us examine these and see how far they yield to the one and two strokes in the development of the other individual letters:

○ ○ ○○, ○ 〇 〇, 一 へ へ, 一 へ へ, 一 へ へ, 一 へ へ, 一 へ へ, 一 へ へ, 一 へ へ, 一 へ へ.
— — h, — — k, k', n t t', s ch ch', m p p'.

Out of ten seven yield at once. The first exception is the k, where the circle is dropped off. The dropping off seems reasonable. If we continue the figure of the seed it would be so. But otherwise, it is reasonable also for it would be a combination letter and out of proportion with its associates in simplicity of shape and size. The p  يول is another exception, it being made up of two half lines at the corners instead of a whole line written above. If you turn to Kang-heui and find the Radical □, you will see that  يول is the old form for the same character, which might explain its exceptional use here. The p'  يول is formed by adding two half lines to the other corners and then upsetting the letter. The law of the one and two lines, however, is so remarkably evident in the make up of these letters, in spite of the exceptions, that with the other evidence pointing to China it provides a very interesting and important addition. The L ㄹ, is modelled after the "seal" character ent ㄹ as found in the
Kang-heui Dictionary Vol. I leaf 3. $\Delta$ is made up of the line written below the $S$ $\wedge$ instead of above.

These letters, in their shapes, show as little resemblance to the Chinese consonants as they do to the Sanscrit. Certainly by no stretch of the imagination could they be said to resemble either the one or the other.

Any statement that they do, made by sinologues like Scott, Hulbert, Aston and others who have had much experience in matters Oriental, would seem to be due to the fact that they have not closely studied Korean in the light of such Chinese contributions to the subject as the preface to Kang-heui's Dictionary, Sam-un Sŏng-eui, etc.

**The Vowels.**

In dealing with the shapes of the letters we shall take up the vowels at this point and examine them as arranged on Shin Kyŏng-jun's Philosophic Wheel. From the circle which is in the centre is developed the dot. This is placed at the North to agree with the middle line of the Kam (坎) Diagram 乙乙 as seen in Chart VIII, page 40. The dot is the ancient "seal" character for $\hat{e}$ king (see Kang-heui, 3rd Radical). From the dot come the two dots which, according to the law of the Yang and Yin, is placed at the South. These two dots agree likewise with the middle or broken line of the Yi (離) Diagram 乙乙 found at the South (see Chart VIII). The dot again develops into a horizontal line which is placed in its natural order to the East, and the two dots into a vertical line which is seen at the West. In the Kang-heui Dictionary page 1 the character 下 has for "seal" form, ⊕; this again has for "grass" or running hand $\cdot\cdot\cdot$. These three dots show that one dot equals the horizontal, and two dots the vertical line. The reverse is true in the case of 上, $\perp$, $\cdot$. The dot and the horizontal are used as equivalents in characters like 行; 行; 行; 行. In the further development of the vowels we make use of the two lines, the horizontal and the vertical only. We shall so develop them and they will follow the natural order: above, below, left,
The Vowels as Illustrated by the Philosophic Circle.
right; each single having its negative or double form placed opposite. The order too will be left-handwards on the circle. We write the horizontal and place a vertical above it 0 ⊥. Its place is outside at the starting point North, it being a new order, or second division. This will have its double to the South yo ⊥. We write the horizontal and place the vertical below u ⊤, and it finds its place next in order to the East. Its double follows to the West, ju ⊤. Next, we write a horizontal and put a vertical to the left, the left always preceding the right in the East. This letter, being a one-sided a ┘ in its shape, stands midway between the points of the compass, to the left hand of the letter ↓, as that is the only other letter with which it combines. We cannot combine a ┘ with u ⊤, but only with o ⊥ thus ⊥, so its place is fixed by the conditions of the circle. Opposite to it is its double form ya ┘. In like manner the horizontal with the vertical to the right becomes o ┐, which is placed to the left of u ⊤, with which also it combines wö ⊠. Its double yō ┐, finds its place on the opposite side. In this way we have the twelve points occupied. If we count them, beginning with the inside of the circle and passing to the outside, they would run as follows 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. The double dot however . . , has never been used as a letter and it does not appear in King Se-jong’s list. Omitting the double dot we have eleven vowels as the list requires, and, what is most remarkable, exactly in the same order as King Se-jongs Alphabet (See. Charts V and X). The vowels could hardly be forced into a Chinese Philosophical Circle of this sort; unless they had been constructed in reference to it in the first instance. This points strongly to a Chinese origin.

Besides this, the three factors that contribute to their make up ─ ┐ , are Radicals Nos. 1, 2 and 3 of every Chinese dictionary. Out of the first two Radicals, the horizontal and vertical lines, come the vowels of the Korean. There is no possible resemblance between the Korean vowels and the Sanscrit initial vowel forms. The Sanscrit medials have two
### CHART XIV.

**The Powers and Functions of Nature arranged according to Chinese Philosophy.**

<table>
<thead>
<tr>
<th>The Four Diagram Symbols</th>
<th>The Four Secondary Figures</th>
<th>The Four Stellar Influences</th>
<th>The Five Notes of Music</th>
<th>The Five Viscera</th>
<th>The Five Colors</th>
<th>The Five Planets</th>
<th>The Five Compass Points</th>
<th>The Four Seasons</th>
<th>The Five Flavors</th>
<th>The Five Natural Elements</th>
<th>The Five Vocal Divisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>然</td>
<td>阴</td>
<td>玄</td>
<td>武</td>
<td>羽</td>
<td>肾</td>
<td>黑</td>
<td>水</td>
<td>星</td>
<td>北</td>
<td>冬</td>
<td>鹹</td>
</tr>
<tr>
<td>Kam</td>
<td>Eum</td>
<td>Sable</td>
<td>Warrior</td>
<td>U</td>
<td>Kidneys</td>
<td>Black</td>
<td>Mercury</td>
<td>North</td>
<td>Winter</td>
<td>Salty</td>
<td>Water</td>
</tr>
<tr>
<td>离</td>
<td>陽</td>
<td>朱</td>
<td>雀</td>
<td>徵</td>
<td>心</td>
<td>赤</td>
<td>火</td>
<td>星</td>
<td>南</td>
<td>夏</td>
<td>苦</td>
</tr>
<tr>
<td>Yi</td>
<td>Yang</td>
<td>Vermilion</td>
<td>Bird</td>
<td>Chi</td>
<td>Heart</td>
<td>Red</td>
<td>Mars</td>
<td>South</td>
<td>Summer</td>
<td>Bitter</td>
<td>Fire</td>
</tr>
<tr>
<td>燧</td>
<td>少</td>
<td>鳳</td>
<td>青</td>
<td>角</td>
<td>肝</td>
<td>青</td>
<td>木</td>
<td>星</td>
<td>東</td>
<td>春</td>
<td>酸</td>
</tr>
<tr>
<td>Chin</td>
<td>Lesser Yang</td>
<td>Blue</td>
<td>Dragon</td>
<td>Kak</td>
<td>Liver</td>
<td>Blue</td>
<td>Jupiter</td>
<td>East</td>
<td>Spring</td>
<td>Sour</td>
<td>Wood</td>
</tr>
<tr>
<td>兑</td>
<td>少</td>
<td>陰</td>
<td>白</td>
<td>商</td>
<td>肺</td>
<td>白</td>
<td>金</td>
<td>星</td>
<td>西</td>
<td>秋</td>
<td>辛</td>
</tr>
<tr>
<td>Tai</td>
<td>Lesser Eum</td>
<td>White</td>
<td>Tiger</td>
<td>Sang</td>
<td>Lungs</td>
<td>White</td>
<td>Venus</td>
<td>West</td>
<td>Autumn</td>
<td>Acrid</td>
<td>Metal</td>
</tr>
<tr>
<td>宮</td>
<td>牌</td>
<td>黃</td>
<td>土</td>
<td>星</td>
<td>中</td>
<td>甘</td>
<td>土</td>
<td>喉</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kung</td>
<td>Stomach</td>
<td>Yellow</td>
<td>Saturn</td>
<td>Middle</td>
<td>Sweet</td>
<td>Earth</td>
<td>Gutturals</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
letters only that are formed in the same way a — and ㅏ T. Among the "seal" characters of China, however, I find eight forms —, ㅏ, T, ㅏ, ㅓ, ㅏ, T, ㅏ, that agree exactly with the shapes of the Vowels (see Kang-heui Dictionary).

Another matter of interest concerning the Vowels is the order in which we repeat them to-day ㅏ, ㅓ, ㅏ, ㅓ, ㅏ, T, ㅏ, ㅏ. They are run off in pairs beginning at the outer rim of the circle and with the last put first ㅏ, next ㅓ, next ㅏ, and finally ㅓ. This is significant only as it agrees again with the order as we see it displayed on Shin Kyŏng-jun's Philosophic Circle.

Another fulfilled condition of Chinese Philosophy evident in the Circle is the fact that the "doubles" or Negative forms are all found at the top and on the West Side, ㅓ ㅏ T, ㅏ ㅓ in the region corresponding to the negative diagrams or places of the mother and daughters as seen in Chart VIII.

We close this section by saying that it looks reasonable to conclude that the Consonants were formed of the circle and the one stroke ㅏ and the two ㅓ, and the Vowels of the two strokes, the horizontal and the vertical.

IV.—THE NAMES OF THE LETTERS.

Only eight of the Korean consonants have special names. While originally any of the Initials might be used as Finals (Sc *F. D. 121) (*F. D. 160) (*F. D. 178) †No Köl-tai 21) only eight are so used now, or we might say seven as ㅏ takes the place of ㅓ, where ㅓ would naturally be used as a final. These eight alone have names. They are as follows: Ki-cuk, ni-cum, chi-gent, li-cul, mi-cum, pi-cup, si-cut, i-cung. In each case the first syllable expresses the letter's sound when used as an initial, and the second syllable its sound when used as a final. Its sound as an initial and its sound as a final coupled together constitute the name. Where is there anything that corresponds to this method of

---

* 龍飛御天歌
† 老乞大
name making? At once we are reminded of the Pan-jöl (反 切) as given in the preface to Kang-heui's Dictionary, where two characters are used to express a given sound, the sound of the first character contributing to the initial portion and the sound of the second to the final. In expressing the sound il for example, two characters are written Ik and Sil. We take the initial sound of Ik which is I and the final sound of Sil which is L and putting them together get Il. This is called the law of the Pan-jöl and we are reminded of this in the names ki-cuk, etc.

Evidently these names were suggested not by the law of Sanscrit or Mongolian name-making but by the same Chinese principles that are evident in other parts of the work.

VII.—The Writing of the Enmun.

In the writing of Sanscrit, the strokes and their order differ markedly from that of Chinese. The eight strokes of Chinese, all present in the character for eternal 永, are adhered to in the writing of the Enmun, the circle alone differing. Sanscrit reads from left to right, and not from right to left, the alignment stroke, too, is a horizontal not a vertical as in the Enmun. The method of writing the Enmun letters points altogether to China.

The method of use of the vowels is markedly different from that of Sanscrit where certain vowels are placed before the consonant after which they are sounded, certain ones over the consonant, and again certain ones underneath. Korean vowels regularly follow the consonant after which they are sounded.

In conclusion it would seem fair to say that:

I Since the number of letters, 28, agrees, the consonants with the Chinese alphabet of Initials as found in Kang-huei, and the vowels with the law of the Yang and Yin about the circle;

II and since the order of the consonants agrees exactly with the order in Chinese and not with the Sanscrit.
III and since the sounds of the letters agree with the seven notes of the Chinese gamut, even to the five full notes and the two semitones;

IV and since they conform to the peculiar law of Mixed and Clear so exactly;

V and since the shape of the consonants can be explained by the law of the circle and the one and two strokes, and the vowels by the first three Radicals of the character;

VI and since the peculiar names of the eight letters that have names agree with the Chinese Pan-jŏl;

VII and since the order of strokes and manner of writing agree likewise with the Chinese, we conclude that the Alphabet came direct from China and that the laws and principles explained in the preface to the Kang-heui Dictionary are the key to its formation.
TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

Vol. IV Part II.

Supplied gratis to all Members of the Society.
Price to Non-Members, Yen 2.50.

ON SALE AT
Seoul, Korea: Hon Librarian.
Yokohama, Shanghai, Hongkong, Singapore: Kelly & Walsh, Ltd.
London: Kegan Paul, Trench, Trubner & Co., Ltd.
Paris: Ernest Leroux.
Leipsic: Otto Harrassowitz.
New York: Geo. Stechert.

1913.
CONTENTS.

Japanese-Korean Relations after the Japanese Invasion of Korea in the 16th Century,

J. Yamagata, Editor, Seoul Press

The Village Guilds of Old Korea, . . . P. L. Gillett.

Coinage of Old Korea, . . . M. Ichihara, Ph. D.
Mr. Chairman, ladies and gentlemen:—

Some time ago Dr. Gale kindly suggested to me that I should read a paper before a meeting of this learned society. I was very much flattered, but well knowing that I am but slightly qualified to undertake the task suggested I hesitated to reply in the affirmative and gave him a rather vague reply. My hesitation was all the greater because I knew too well what a bad speaker of English I was. Moreover, I knew that the lecturers who preceded me were all gentlemen possessing profound knowledge of the subjects they dealt with. Mr. Komatsu, Prof. Starr of Chicago University, Dr. Gale and Mr. Gillett—these were the gentlemen who spoke before me and the lectures they gave were all of absorbing interest. After these learned gentlemen, I was sure I should make myself a laughing stock. For these reasons, I hesitated to accept the suggestion thus made to me by Dr. Gale, though an extremely flattering one. On second thought, however, I decided to agree to it, for this reason, that I possess one great advantage which is denied to all the learned lecturers who preceded me. By the advantage I mean, paradoxical though it may sound, the very fact that I am a bad speaker of English. Now as you may have already noticed I speak English in an extremely outlandish way and without endeavouring to be amusing, I can amuse you by simply talking in my quaint Japanized English. All my learned predecessors had to say something interesting in order to delight you.
Your humble servant, however, has only to speak in English and it is enough to make you smile.

I remember having spoken before a great assembly of students in Tokyo some four years ago. The speakers on the occasion were, besides myself, the late Rev. Dr. Lloyd, of the Imperial University, Mr. Iwaya, who is the best writer in Japan for young people, and Captain Sakurai, hero of Port Arthur and the famous author of "Human Bullets." I may say I am a better speaker in Japanese and I believe I made a pretty good speech. Mr. Iwaya and Captain Sakurai are eloquent speakers and were, as usual, eminently successful. But the laurels of the day were won by Dr. Lloyd, and he was accorded the loudest applause by the audience. It was not because his speech was specially good, but it was because he spoke in Japanese and that in very quaint Japanese. The late Dr. Lloyd was a great scholar of Japanese literature, but I must say he spoke very funny Japanese. Every sentence he uttered was greeted with immense delight by his hearers and for half an hour, during which he spoke, he received round after round of thunderous applause. I do not venture to hope to score such success as was won by him that day, but I do hope that the quaint English in which I speak will prevent you from sleeping for half an hour.

With this rather long introduction, I now propose to read my little paper, which, I assure you, is not such a long one as my introduction may suggest. The paper I am going to read deals with the intercourse between Japan and Korea immediately after the Japanese invasion of Korea in the 16th century and during the Tokugawa or feudal government of Japan. As you are no doubt well aware, the Japanese invasion of Korea in the 16th century was a dismal failure. Toyotomi Hideyoshi, often called the Napoleon of Japan, undertook it with no higher motive than satisfying his boundless ambition. The expedition was at first quite successful. It was on May 24, in the year 1592, that the advance guard, of the Japanese army under the command of Konishi landed at Fusan. By the way, it is interesting to note that Konishi was a Christian. He and the nineteen thousand
men under him were almost entirely Christians. Within less than twenty days after landing at Pusan, Konishi, and Kato, Commander of the Second Contingent of the Japanese Army, occupied Seoul, and the Korean King fled to Pyongyang. The Japanese generals did not stop long in Seoul. Kato marched into the province of North Hamkyong and went as far north as Hoilyong on the Manchurian border, while Konishi pursued the King to Pyongyang, which town he occupied on July 16, that is only fifty-four days after he had set foot in Korea. In the meantime the whole of South Korea was overrun by other Japanese generals and everything looked rosy for them. But the Japanese success stopped there. Konishi could not march northward beyond Pyongyang and was ultimately driven back to Seoul by a vast army sent from China to help the Koreans. The Japanese were also greatly harassed by guerrilla warfare waged by Koreans. They were especially placed in difficulty by the great Korean admiral Yi Sun-sin, who wrested from them the command of the sea and frequently cut off the supply of men and provisions from home. On land, however, they mostly got the better of the Koreans and Chinese. And thus the war dragged on for seven long years until the end of October of the year 1598, with the exception of a short interval when unsuccessful peace negotiations were carried on. In September of that year Hideyoshi died, and the Japanese invaders weary of the war withdrew without accomplishing anything, except the ruin of nearly the whole of Korea, from which the poor country has never recovered. It is true that the Chinese who came to help Koreans against the Japanese contributed not a little to the devastation of the country; but of course the main part of the blame must be borne by the Japanese. Before that disastrous Japanese invasion, Korea was the equal, if not the superior, of Japan in wealth, in culture and in civilization. That war was a death blow to poor Korea and the country has since been growing weaker and weaker. To-day we are endeavouring to revive Korea. It is a case strongly illustrative of the Japanese proverb which says: "The sin of a father is atoned by his
children.” We are to-day doing our best to atone for the sin committed by our ancestors in Korea three centuries ago. In this connection, in the name of Japan I must thank you, ladies and gentlemen, for the great and valuable help you give us in our work to restore life to Korea.

Having been so cruelly dealt with by Japan, as described above, it is but natural that after the war Korea did not regard Japan as her good friend and was in no mood to resume friendly relations with her. In fact it was Japan who first made overtures to become friends again. Tokugawa Ieyasu, who became the virtual ruler of Japan after the death of Hideyoshi, was bent on restoring peace to the country which was in a perturbed state in consequence of the passing away of the Japanese Napoleon. In order that his attention to domestic affairs might not be distracted by foreign complications, he wished to restore friendly relations with Korea and instructed the Daimyo or feudal lord of Tsushima to put forth efforts for that purpose. This order was a very welcome one to the Daimyo of Tsushima, for that island lying midway between Fusan and Shimonoseki had been suffering a great deal on account of the suspension of its tradal relations with Korea. Being a mountainous country and not having enough land to produce rice crops to support its people, Tsushima had been accustomed to send trading vessels to Fusan, fifty in number annually, and to import Korean rice in exchange for various commodities. The Japanese invasion of Korea interrupted this tradal relation to the great inconvenience of the people of Tsushima. For this reason, the order from Ieyasu to try to restore friendly relations between Japan and Korea was received by the Daimyo of Tsushima with great joy. In the year 1599, that is only two years after the Japanese troops withdrew from Korea, the Daimyo of Tsushima sent a messenger to Korea with the purpose of sounding the feeling of the Korean Court towards Japan. This messenger and two others, who were sent one after another with the same purpose, were all made captives by the Chinese troops then still stationed in Chosen and sent to Peking. A
fourth messenger, sent in the year 1601, succeeded in reaching Seoul and returning home with a reply from the Korean Court. In that reply Korea demanded of Japan the return of Korean prisoners if Japan really wanted peace. The Daimyo of Tsushima, therefore, collected some Korean prisoners and sent them back to Korea and otherwise endeavoured to win the good will of the Korean Court. On the part of Korea, she also wished to conclude peace with Japan, if for no other reason than that of getting rid of the Chinese braves stationed in the country, who constantly acted outrageously and caused great suffering to the Korean people. In the year 1603 Korea sent to Tsushima an envoy in order to see if Japan was really in earnest in wishing peace and in the following year again sent two messengers for the same purpose. The Daimyo of Tsushima accompanied these Korean messengers to Kyoto, where in the spring of the following year they were received in audience by Tokugawa Ieyasu, the first Shogun. On this occasion, Ieyasu consented to the request made by the Korean messengers to return the Korean captives. In consequence, more than 3,000 Korean captives were allowed to return to their country during the same year.

This substantial proof of the desire for peace on the part of Japan was sufficient to convince Korea of its reality and the latter now showed herself ready to respond to Japan’s friendly overtures. In the year 1606 the Korean Court sent a note to the Daimyo of Tsushima, in which two demands were expressed. The first of these demands was that Ieyasu should first send a formal letter to the Korean Court asking for peace and the second was that some Japanese soldiers who had opened some Royal tombs during the Japanese occupation of Seoul should be arrested and surrendered to the Korean Court. Upon the receipt of these two demands, the Daimyo of Tsushima found himself in a dilemma. It would be easy enough to send to Korea some criminals pretending that they were the men wanted by her, but how could he induce Ieyasu to send a letter to the Korean Court first? It amounted to Japan sueing for peace—a great blow to Japan’s pride, which Ieyasu would
never consent to receive. The mere mention of such a demand having been preferred by Korea would drive the Shogun Iyeyasu into a violent fit of anger and all efforts put forth by him for restoring peace between Japan and Korea would come to no purpose. The poor Daimyo of Tsushima was at his wits' end, when Yanagawa, his prime minister, came to his rescue, by devising a tricky solution to the difficult problem. It is not known whether or not the Daimyo of Tsushima connived at his prime minister's act, but it is known that this crafty and unscrupulous Yanagawa fabricated a state letter in the name of Iyeyasu, the virtual ruler of Japan. He sent this forged letter to Korea along with some criminals whom he pretended to be the men who had desecrated the Royal tombs and who were wanted by the Korean Court. Now the funny thing was that these criminals were all young men little more than twenty-five years of age, so that at the time of the desecration of the Royal tombs some fourteen years before they were still children and could scarcely have committed the heinous crime with which they were charged. The Korean Court easily detected the trick but failed to see that the alleged state letter of Iyeyasu was a forgery and accepted it in good faith. As for the criminals referred to, Korea no less eager than Japan for peace, was glad to overlook the minor point and received and executed them as the real offenders.

The two demands preferred by Korea having thus been satisfied, the Korean Court concluded that it was in duty bound to respond to Japan's courtesy. Accordingly early in the year 1608 it despatched a mission to Japan. It consisted of an Ambassador, a Vice-Ambassador and a Councillor, with a suite of about 270 men, and carried with it a state letter and some presents to the Shogun from the King of Korea. This letter of the Korean King was naturally worded in the form of a reply to the letter of Iyeyasu, which, as before said, was a fabrication by Yanagawa, Prime Minister of the Daimyo of Tsushima. Hence if the Korean King's letter were presented to the Shogun in the
original form, the little trick played by Yanagawa would at once be discovered. Under the circumstance, the crafty Yanagawa did not hesitate to alter the wording of the letter in a way convenient to himself and likely to be pleasing to the Shogun. Not only that, he also added many costly articles to the presents from the Korean King and said that all came from His Majesty.

Having thus completed preparations for the presentation of the Korean mission, the Daimyo of Tsushima accompanied the Koreans to Yedo, that is the present Tokyo, the seat of the Government of the Tokugawa Shogunate. They left the island of Tsushima on the 21st day of the 3rd moon of the year 1608 and arrived at Yedo after spending about sixty days on the way. Ieyasu had retired from the office of the Shogun two years before and his son Hidetada had succeeded him. The three superior Korean representatives were received in audience by the Shogun Hidetada, when they presented him with the king’s autograph letter and some presents, including 300 kin of ginseng, 20 tiger skins and other Korean products. The reception of the Koreans by the Shogun was very cordial. They were entertained at dinner and presented with 600 pieces of silver and 15 swords. They were also entrusted with a reply by the Shogun Hidetada to the Korean King. The Korean mission, on its way home, stopped at Sunpu, which is the present city of Shidzuoka, at the foot of Mt. Fuji, where Ieyasu had retired. Here the Korean messengers were received in audience by the ex-Shogun and besides being dined and wine were given some presents. One good result of this Korean mission was that several hundred Korean prisoners, who still remained in Japan, were allowed to return home and many Japanese retained in Korea were allowed to come back.

In this way friendly relations between Japan and Korea were at length restored. In recognition of the service rendered in this connection, the Daimyo of Tsushima was rewarded with an increase in his revenue and promotion in Court rank. Besides this, the Daimyo of Tsushima had the satisfaction of being
allowed by Korea to send 20 trading vessels every year to the port of Fusan to sell Japanese products to Koreans and buy Korean rice. All this was the good result of the little trick played by Yanagawa, his ingenious and unscrupulous prime minister. I may add that Yanagawa again tampered with state letters exchanged between Japan and Korea in the year 1624. Some years later, this and former crimes were discovered, with the result that Yanagawa and some subordinate officials, who were concerned in the business, were tried and found guilty. Yanagawa was stripped of his position and exiled, while some of his subordinate officials were beheaded.

As I have already said, peace was formally restored between Japan and Korea in the year 1608, the latter having sent a mission to the former. It was quite natural, however, that the relations between the two countries were not all that could be desired. Korea still harboured suspicion against Japan and for some time continued to respond rather indifferently to courtesies shown by Japan. In the year 1615 a great civil war in Japan resulted in the downfall of the House founded by Toyotomi Hideyoshi, who undertook the invasion of Korea. This event was utilized by the Tokugawa, who was now supreme ruler of Japan in reality as well as in name, to win the goodwill of the Korean Court. A special messenger was despatched to Korea with a message that the enemy of the Korean Court was destroyed by the Tokugawa, and Korea should congratulate the House for this. The Korean Court was pleased and in the year 1617 sent another mission to Japan. From this time down to the year 1763 Korea sent ambassadors to Japan on the occasion of the appointment of a new Shogun. Altogether such missions arrived in Japan eleven times. On the part of Japan, she also sent envoys on the occasion of the death of a Korean King and the accession to the throne of a new King. These Japanese envoys were usually sent from the Island of Tsushima and men appointed as envoys were chief retainers of the Daimyo of Tsushima.

Let me now give you a brief account of the Korean mis-
sions in Japan. The mission was invariably composed of three superior dignitaries, that is Ambassador, Vice-Ambassador and Councillor, beside a very large suite, which exceeded 300 and sometimes totalled nearly 500. The mission came to Japan via Fusan and Tsushima. From Tsushima to Yedo the Koreans were accompanied by the Daimyo of the island. They took the sea-route as far as Osaka through the Inland Sea. Landing at Osaka, the party proceeded to Kyoto and thence passing through the province of Omi, which is my native place, and the neighbouring province of Mino, went to Nagoya and then travelled along the Tokaido highway until it arrived at Yedo. After an audience with the Shogun, the Korean party visited Nikko and then went home by the same route they took in coming. The journey took seven or eight months to complete. From the time the Koreans set foot on the Island of Tsushima, they were treated as guests. All the Daimyo or feudal lords along the route on which they travelled appointed special commissioners to welcome and entertain them. On their arrival at Yedo, they were very cordially received, some big and fine temples being assigned as their hotels, and the entertainment given them in the castle of the Shogun was of the most cordial nature. The fact was that the visit of the Korean mission came to be regarded as the chief event attendant upon the appointment of the new Shogun and was made very much of. The expenses incurred by the feudal lords and the Shogun in connection with the visit of the Korean mission were great. For this reason, about the end of the XVIII century, when the finances of the Tokugawa Government were in a crippled state, the Government could not afford to receive the ceremonial visit of the Korean mission at Yedo and made arrangements to receive it in the Island of Tsushima. From this time the visit of the Korean mission to Yedo was discontinued.

On the occasion of the audience with the Shogun at Yedo, the Korean Ambassador presented him with the King's autograph letter, besides a large number of presents. The wording of the letter was almost identical every time and expressed
cordial congratulations on the appointment of the Shogun. On the part of the Shogun, he also gave in trust to the Ambassador a reply to the King, acknowledging and returning his courtesy. The Shogun also sent many presents to the Korean King by the same Ambassador. He also gave the Ambassador and all the members of his suite valuable presents. I have brought here with me some pictures showing the procession of the Korean Ambassador on the occasion of his formal call on the Shogun. These pictures are reproductions from an old painting in the possession of Viscount Akimoto of Tokyo, whose ancestors probably took part in the reception of the Korean mission. I hope those pictures will give you some idea of the gorgeous procession.

I am now about to conclude my little paper. In doing so, let me tell you a little story. I was born in the province of Omi, near Kyoto, through which the Korean mission passed in going to and returning from Yedo. My native place is a little feudal town called Minakuchi, a post station on the Tokaido highway. Travellers going to Yedo from Osaka and Kyoto along the Tokaido highway usually passed through my native town. Oddly enough, however, the Korean mission did not pass my native town, but swinging to the left from the town of Kusatsu, some ten miles away from my native place, they followed a highway known as Chosenjin Kaido or highway for Koreans. The reason that the Korean mission did not honour my native town with a visit was probably that the feudal lord of the place was too poor to entertain them. At any rate while passing through the province of Omi and the neighbouring province of Mino, the Korean mission did not travel on the regular Tokaido highway, but followed the Chosen-jin Kaido or highway for Koreans. This highway is a fine road with rows of pine-trees growing along both sides. I remember having travelled on foot along this road in my boyhood with my father. I was tired and foot sore and the road seemed to be unreasonably long and winding. I asked my father why the road was so winding and the reply given me was: "Don’t you see,
my boy, that this is a road specially made for Koreans to travel along? It is made long and winding in order to impress them with the extensiveness of our country.” I don’t know whether the road was really made with such a purpose, but, I tell you, I thought on the occasion that if it was, it was really a very foolish policy.

Ladies and gentlemen, I beg to thank you all heartily for the patient attention with which you have followed my paper.
THE VILLAGE GILDS* OF OLD KOREA.†

There are many economic, social and mutual benefit societies in Korea. It is fair to say that the Korean people have a genius for organization. In a list of societies whose constitutions and records are in hand the following varieties are noted; family and clan societies, neighborhood and brotherhood gilds, societies for providing aid at weddings, funerals, in sickness and in controversies. Others have for their object the conduct of periodic feasts or picnics. There are many lottery organizations whose functions are limited to the membership, craft gilds, merchant’s companies and monopolistic gilds, labor organizations, village and district governmental societies, co-operative farmer’s gilds, organizations of villagers to guard the forests, to establish and conduct community schools and to help poor boys prepare for the government examinations.

This paper is limited, primarily, to the organizations to be found in the average Korean village and further to that type of village society which attempts to enforce membership on all in the community and exercises authority over the community. Another paper should be written dealing with the purely “Voluntary Societies in the Villages of Old Korea.”

The data in hand consists of the constitutions, rules and records of twelve village gilds which attempt to govern the respective villages from which they were secured. Some

---

* The spelling gild rather than the more common one of guild is adopted by nearly all writers upon this theme: e.g. H. Spenser, C. Gross Ph.D., Prof. W. J. Ashley, Prof. F. W. Williams, Mr. Troumlin Smith Dr. L. Brentano and others.

† This Paper consists of extracts from a more exhaustive study of the data in hand than the requirements of the Society allow.
additional light has been thrown upon them and their practises by the records of a score or more of voluntary village societies and by conversations with informed villagers.

As samples of such records two are here quoted in full:

**REGULATIONS OF THE TAI TONG KEI**

(*LARGE VILLAGE GILD*) **IN KWANG CHOO.**

(Kwang Choo is a place of fifty houses about 20 miles from Seoul.)

The foundation of a gild is harmony of mind on the part of the people. How, it may be asked, can they remain in harmonious mind without obeying the doctrine of faithfulness? Because of this consideration faithfulness may be called a constant accompaniment of harmony. Whenever people aid each other at marriages, funerals or sacrifices they show love and helpfulness and this certainly is the foundation for the establishment of a gild and making the doctrine of faithfulness to prevail.

It is a common custom of villages to furnish mutual protection against fire and flood.

In this village there was a gild in bye-gone days but one or two of the members did not attend to their duties properly and so it was discontinued long ago. But some of those, who regretted that the gild was abolished, have agreed with some others to collect money for the establishment of the gild and they plan to prepare some exact regulations for the gild. It is expected that all the members will love and help one another according to the dictates of these regulations. As the object of this gild is to secure love for parents, respect for elder brothers, loyalty to the king and confidence among friends it is earnestly hoped that the members will bear this in mind and never depart from the original purpose for which the gild was established. Will it not be a thing to cause admiration if all the members perpetually carry out these articles and never fail to give diligent heed to their duties in the gild?
ARTICLES.

The object of this gild is to forward the doctrines of love for parents, respect for elder brothers, loyalty to the king and confidence between friends.

All members must trust and love one another and live in harmony.

New members must obey the regulations and keep them always.

Each new member must pay a gild fee of 50 nyang.

Gild funds, collected from members, shall be put out at monthly account.

It has been decided to choose only three so im (officers). When there is work to be done in the gild the low members must do it.

If any one join the gild for marriage and funeral benefits he must pay a fee of 100 nyang.

Any one entering the gild for funeral benefits only shall pay 50 nyang on account of funeral benefits.

A so im who attends diligently to his duties in the gild shall not be dismissed or changed.

Should a member have a marriage or a funeral in his house within one year after the organization of this gild no gild money shall be given him but subscriptions shall be made for him by the members.

When an announcement of a funeral or a marriage comes to the gild after the expiration of the first year it must be reported first to the three so im and then a benefit of 90 nyang shall be remitted.

Any problem of any kind that comes up in the gild shall be decided after it has been reported to the three so im.

If any member absents himself without cause from an assembly of the gild when some matter is being discussed he shall have a low punishment imposed upon him.

On all meeting days of the gild the three so im must come first to the gild and record the members coming early or late.
If a member is late on three meeting days he must pay a fine of five nyang.

When funds are put at interest the borrower must provide the names of three non-members as guarantors.

It has been decided to purchase a wedding outfit with gild money that it may be used when there is a marriage in the village.

It has been decided that mourning outfits shall be bought at the time when funerals are held.

When a member living in another place has a death in his household the gild shall grant him 10 nyang instead of the mourning outfit.

When a member does a wrong thing in the gild be shall be examined and punished.

The so im must not privately forgive wrong doers among the members when they are supposed to be punishing them.

When one of the parents of a member dies all the members must go and condole with him in his mourning and each member must present him with some part of a mourners outfit.

When an extra tax is collected from the members by the magistrate it shall be paid by the funds of the gild.

Disobedience to a rule of the gild will bring a high punishment upon the member.

When a member begins to talk before the three so im at a meeting of the gild for consultation regarding something that has happened in the gild a middle punishment shall be imposed upon him.

No members shall be allowed to sit in the places reserved for the three so im and certain other elders.

If business prevents a member from attending a meeting on gild day he should send a petition to the gild before the day of meeting and ask the so im for leave of absence. In such a case no punishment shall be dealt out to him.

If a person creates a disturbance when a meeting is in progress a low punishment shall be imposed.

When there is some work to be done at the gild and a low
member is sent to do it his food expenses shall be paid from
gild funds.

If trouble arises in the village from fire, floods or thieves
all the members of the gild must assemble and render aid to the
village.

When the gild members all assemble to help the village in
time of trouble any one who is absent shall be expelled from the
village after he has been severely punished.

**Amounts of Fines.**

<table>
<thead>
<tr>
<th>Type</th>
<th>Fine</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td></td>
<td>25 nyang.</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td>12 &quot;</td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td>7 &quot;</td>
</tr>
</tbody>
</table>

**Officers.**

1. Chon Ui.
2. Kong Oan.

**Regulations Used in the Ye Choong Kei.**

**Report of the Consultation of the Ye Choong Kei in.**

We live together in this neighborhood enjoying ourselves in
a peaceful and prosperous manner, each following his own
profession or calling. For us the most important thing is kind-
ness and harmony for we cannot live without them for even a
single day. We believe that kindness and harmony are the pro-
duct of love and righteousness.

When we are conducting some undertaking, such as a mar-
riage or a funeral or indeed any other affair, and whether it be
hurried or deliberate some of us fail to proceed in the proper
way. There are two reasons for this; some because they have
no power or money and some because they ignore the cer-
emonial methods.

In our village are many different persons; old and young,
superior and inferior, wise and stupid, strong and weak. These
meet together at various times in interviews and discussions. In most meetings where there are important matters relating to the village to be discussed the persons who have power suppress the humble, the rich mock the poor and the young jeer at the aged. Because of such things the problems cannot be settled.

In consideration of the above matters and in order to preserve kindness and harmony we have consulted regarding the interests of the old and young and established this society which is called the Ye Choong Kei.

The objects of the gild are as follows:—

Any person who has to meet the expenses of a funeral or a marriage will be aided by subscriptions and collections of money and rice from each of the village houses.

Further matters relating to the repairing of the road an sacrifice to the spirit of the mountain will be arrange for in the same manner.

Besides these things, any person who commits an offence against the moral law will be made an example for the rest by the punishment of severe blows with a whip, by requiring a monetary fine or by being expelled from the village.

Also we have organized a society for preserving pine and other trees that are growing in the forest so that we may have them for future use. We have decided that anyone who cuts them shall be punished.

We sincerely hope that all of us will make up our minds to observe these regulations and not commit a single offence. Thus love, righteousness and politeness will become the sources of all virtues and our descendents will follow us into the regions of truth and goodness.

Date.......... 

Place.......... 

Ye Choong Kei.
BYE LAWS FOR FUNERAL RITES.

An intimation of a funeral that is to occur must be sent to the gild house stating whether the deceased is father or mother of the member.

No intimation shall be received except in the case of the death of the member himself or his father or mother.

Anyone who makes a mistake in writing the intimation shall be fined 10 nyang.

If anyone gives false intimation he shall be expelled from the gild after being punished with thirty blows.

Members of the gild shall make subscriptions after the matter has been investigated.

The headman of the village shall be the collector of subscriptions.

Each house shall give one toi of rice and ten nyang in money.

One of the members shall be chosen to go to the house where the funeral is to occur to condole with the mourners.

Ten persons from the membership shall be chosen to protect the funeral bier.

Each of the protectors shall be given five nyang for food.

Anyone of the protectors who fails to come on the appointed day of the funeral shall be given twenty blows.

The headman of the village shall be the leader of the protectors.

The Ho Sang Cha Chi shall be given ten nyang for food.

Any of the members who refuse to make a subscription when the collection is taken shall be punished with thirty blows of a whip and fined 50 nyang.

Five persons shall be chosen to welcome the funeral when it returns.

Each of the five welcomers shall be given five nyang for food.

Any of the welcomers who fail to come on the day appointed shall be given ten blows with a whip.
Information shall be delivered to each member when a notice of death arrives.
Anyone who delays in delivering the information shall be fined 10 nyang.
The information concerning the death shall be sent to the headman of the village first.
If the headman delays in delivering the information he shall be given thirty blows.
If the headman spends what has been collected he shall be given thirty blows.
Any of the protectors of the bier who do not attend to their duties shall be given thirty blows.
Any of the welcomers who do not attend to their duties shall be given twenty blows.
If the headman spends what had been collected he must pay it back in full after he has been punished.

BYE LAWS RELATING TO WEDDINGS.

An intimation of an intended wedding must be sent to the gild stating therein whether it be the member's son or daughter.
Intimations shall be accepted only in the instances of son, daughter, grandson or grand daughter or of the member himself.
An intimation should be sent ten days before the date of the wedding.
Any person who makes a mistake in writing an intimation shall be fined ten nyang.
If anyone makes a false intimation he shall be expelled from the gild after being punished with fifty blows.
The members of the gild shall makes subscriptions after an investigation has been completed.
Each house shall subscribe one toi of rice and five nyang of money.
The head man of the village shall be the collector of the subscriptions.
Intimations of weddings should be first sent to the headman.
If the headman delays in circulating the notice he shall be punished with thirty blows.

After the intimation has been sent to the gild a notice shall be forwarded to each member.

Any one who delays delivering the notice shall be fined ten nyang.

If the headman spends what has been collected he shall be fined 50 nyang and given thirty blows.

On the wedding day one of the members shall be sent to the house to congratulate the owner.

On the wedding day six strong men shall be sent to the house to attend to business.

Each attendant shall be given 2 1/2 nyang for food.

Any one of the attendants who does not come on that day shall be given 10 blows and fined ten nyang.

Any one of the attendants who does not attend to his duty shall be given ten blows.

Any one who does not pay his subscription or who delays paying it shall be fined 50 nyang and given 30 blows.

Any one who spends what has been collected shall pay back the amount besides being punished.

**BYE LAWS OF SACRIFICE TO THE MOUNTAIN.**

The date of sacrifice shall be appointed after harvest during the tenth month.

The object of offering sacrifice is to implore peace for the village and a plentiful year.

A lucky day shall be chosen for the sacrifice.

The date shall be postponed if any unfortunate incident occurs in the village such as a death or other impure matter. Another date shall be chosen when it is postponed.

The sacrifice shall take place one month after the date is settled.

No guest shall be allowed to stay in the village after the date is settled. If he stay one night after settling the date he
shall be forbidden to leave until the day of sacrifice. Any guest shall be free to leave after the sacrifice has been offered.

Any one who sends a guest away before the day of sacrifice shall be fined 50 nyang and given 30 blows.

The preparation for the sacrifice shall be made by the villagers in turn annually.

The house where the preparation is made ought to be pure and neat.

It is forbidden to take money, grain, hemp or silk in or out of the house of preparation.

If there is any disrespect or carelessness in the house the date of sacrifice shall be postponed. When the date is postponed the expenses of the next preparation shall be paid by the house of the former preparation.

Each person in the village must come up to the mountain to pray on the day of sacrifice.

The things prepared for sacrifice are as follows:—

1 ox
5 kinds of fruit
50 herrings
1 plate meat broth
3 bottles of clear wine
3 jars of thick wine
1 sacrificial table
1 awning
3 plates of glutinous rice cake
1 plate of cabbage pickle
5 fine mats
10 coarse mats
1 incense stove and one incense box
3 pairs of large wax candles
2 pairs of candle sticks
10 torches

The expenses of preparation shall be met by collecting money from every house or by funds remaining in the treasury of the gild.

Any one making a disturbance or behaving disrespectfully shall be given thirty blows and fined 100 nyang.

After sacrifice the food shall be eaten by those offering it. The remaining food shall be divided equally and sent to every house.

The headman of the village shall collect the money for the expenses of sacrifice.
Any one who delays in giving the collection shall be given 10 blows.

If the headman spends what has been collected he shall be given 50 blows and fined 200 nyang, besides paying back what he spends.

BYE LAWS RELATING TO MISCELLANEOUS MATTERS.

One person from every house must come to work at the time of repairing the road. The expenses shall be met by funds remaining in the treasury of the gild. 2 nyang shall be given to each person for food.

Any one who is absent at the time of repairing shall be given 10 blows.

The notice of repairing shall be delivered by the headman of the village. If the headman delays in delivering the notice he shall be fined 50 nyang.

In the season of ploughing and hoeing the fields the work shall be shared by all. Harvesting shall also be shared by all.

The expenses of this work shall be met by the owner of the fields.

BYE LAWS RELATING TO THE PRESERVATION OF PINE TREES.

We plan to keep pine-trees growing in the forest in order that they may be used hereafter. Any one who cuts down a large pine tree shall be brought to the Magistrate and punished. If he cuts down from one to ten young trees he shall be given 50 blows and fined 200 nyang. If he cuts down large branches of pine trees he shall be given 30 blows. For cutting small branches he shall be given 15 blows. Any one who cuts down a large tree, not of the pine variety, shall be given 30 blows and fined 100 nyang.

If any one makes an arrangement with the wood cutter he shall be punished equally with the cutter.
Any one who shakes the leaves from the pine trees and collects them shall be fined 50 nyang.

When there are pine grubs coming out in the forest the villagers must destroy them before they become abundant. One person from every house must take part in the work of destroying the grubs for three day periods in turn. Any one who is absent at the time of destroying the grubs shall be fined 20 nyang. Any one who comes at that time must bring his food with him.

BYE LAWS RELATING TO THE RECEIPT AND USE OF MONEY RECEIVED FROM FINES.

Fine money shall be received in monthly installments during ten months. Interest on fine money shall be charged at the rate of twenty percent increase on the amount borrowed.

Any one who wishes to borrow on monthly installments must provide three guarantors.

Any one who does not pay the installments for more than one month shall be charged more interest. If he does not pay for three months the guarantors shall pay the debt.

The date of receiving installments will be the 15th of every month.

The expenses of matters that arise relating to the village will be defrayed from the monthly receipts.

BYE LAWS RELATING TO PUNISHMENTS AND REPRIMANDS.

Any young man who does not respect the elders shall be given 20 blows.

Any one who insults and fights with others after drinking much wine shall be given 30 blows.

Any one who oppresses weak persons and beats them shall be given 10 blows.

Any one who does not come on the date the gild is opened shall be fined 10 nyang.
Any one who gets drunk and beats others on the date of the gild meeting shall be fined 50 nyang.
Any one who does not obey his parents shall be expelled from the village after receiving 50 blows.
Any one who disagrees with his brothers and quarrels with them shall be fined 100 nyang and given 50 blows.
Any one who does not respect his friends and quarrels with them shall be fined 30 nyang and given 30 blows.
Any one who insults and mocks this organization shall be fined 50 nyang.
Any one who harms the village by wrong doing shall be expelled from the village.
Any one who commits a great offence against the moral law shall be expelled from the village and brought to the magistrate for punishment.

List of those who may claim help in the case of a marriage or a funeral

Mr. Yi, his father               Mr. Nam, his granddaughter
Mr. Kim, his mother             Mr. Mah, himself
Mr. Chee, his son               Mr. Moon, his father
Mr. Chi, his daughter           Mr. Pak, his mother
Mr. Kang, himself               Mr. An, his son
Mr. Tai, his grandson           Mr. Chyeng, his daughter

List of those to whom subscriptions will be given.

Mr. Yi’s house                  Mr. Chyeng No Mi
Mr. Cho Pok Nam                 Mr. Han’s house
Mr. Kang’s house               Mr. Yi Kap Dol

There is a notable lack of uniformity among Korean villages in the matter of government gilds. Many villages do not have such gilds. Most villages, however do have a village assembly which chooses and is presided over by its headman. And when a village gild is established this assembly is ordinarily swallowed up by the gild; then the gild constitution becomes the code of laws for the village and the gild president may become the village headman. In at least one instance how-
ever, there seems to have been a dignified man nominally holding the post of Chon In (village headman) and also a Yung Ui or Gild president who was the acting headman of the village. Various villages have worked out this matter of the relationship of the village assembly to the village gild in various ways. We presume that the gild is the more developed and complicated type of popular village government. The primary idea of the Korean kei or gild is the use of money for mutual benefit purposes and when adopted by the village community as a whole it adds these mutual benefit features to the purely governmental activities of the ordinary village assembly.

Although the village government gild is probably lacking in a majority of Korean villages the village customs which a study of these gild records reveals, are universal and the village head-man is an always present feature.

The writer has talked with a number of villagers who admitted that the functions of the gild as revealed by a study of the records in hand were fully undertaken by the members of their respective communities and they have pointed out his home or introduced me to the village headman and the place of meeting but said there was no such gild in the village.

The village headmen go under various titles. Some of these are honorific and need not be discussed. The highest ranking headman is a Myen-chang or Myen-chung. He is the headman of a myen or as we should say in English a county. While the Myen-chang was originally elected as spokesman by the leading villagers from all the villages in the Myen, assembled in his presence by order of a government magistrate, this office has not always been at the disposal of the popular assembly in the past and the report of the Government General for 1911 says that the myen-chang is to become a regularly appointed government official.*

Another kind of headman is called a Ye Chang or head of a ye. The ye being a district or township. There is also the Tong Chang. The head of a tong or village. The term which

* Third Annual Report (English) of the Government of Chosen.
the writer has most frequently met in these records is Chong Ui. He is ordinarily the head of a tong. When a headman is called Yung Ui or Yung Choa it is probable that he is president of one of these village gilds and in that capacity is acting as village headman.

These variously named headmen are indistinguishable to the ordinary observer and are all chosen by the leading men of the community over which they preside.

For instance Mul-Ami is a considerable village on the river not far from Seoul. It was in close contact with the central government offices and therefore the record showing the independent action of the village assembly is doubly interesting. The following quotations show how their headmen were secured:

"Decision of the Conference held in the Year—Kap Cha, 1865.

The following decisions were made at our conference and recorded as follows:

It is very important that we should select two officers, one to be the common headman (Choong-In) and the other to be a special headman (Pyel-Im). It is the business of both of these men to see that the affairs of the village and the government are properly carried out.

It is a very difficult thing for us to secure a headman because when one is appointed he does not want to take the position but insists on resigning whether or no. There are so many taxes to be collected and the money is spent so easily. Because of these considerations we consulted over the matter and decided that the appointment of our headman will be reported to the magistrate after one is selected. Then he will be forced to attend to his duty."

Signed Chon-Ui.

Choong-In.

The expression, "Choose" or "Select" is used eight times in these records in connection with securing gild officers.

The selection of gild officers is made by the villagers assembled in their gild. Four instances can be cited.
Moreover the village gilds undertake to control and correct their own officers in a very different spirit than is shown by Koreans in the submissive attitude generally assumed toward Government officials.

Provision is made for the punishment by the gild of an officer who fails to attend to his duties. Six different places may be cited:

It a gild official is guilty of a great wrong he is turned over to the Government. In gild number fifty three the so-im who missused gild funds was promised severe treatment. He was to receive thirty blows with a whip for using funds he collected for a wedding or a funeral and fifty blows for appropriating funds collected for a sacrifice. There were also fines imposed for these transgressions.

The village gild outside the South Gate of Seoul ordained that any officer who failed to come to a meeting of the Tai-Pang when there was business to be considered should be expelled from the society.

The question as to who constituted the membership of the gild which thus chose and controlled its officers becomes a relatively important one.

Among the twelve sets of records in hand there are a number of instances in which a portion only of the village community have held consultations and taken the initial steps in organizing or reorganizing a village gild.

In the Kwang Choo regulations the following sentences appear in the introduction:

In this village there was a gild in bye-gone days but one or two of the members did not attend to their duties properly and so it was discontinued long ago. But some of those who regretted that the gild was abolished have agreed with some others to collect money for the establishment of the gild."

Document number twenty six* opens with the statement. "The object of this circular is to afford the information that

---

* When Gild constitutions are referred to by number the latter indicates its position in a file of gild records collected by the writer.
certain persons in the town have nothing to rely on and have therefore decided to establish a gild in order that they may help each other in trouble."

In number thirty five appears the clause.

"Certain gentlemen who reside in this town have decided to establish a town gild."

One page of the gild book of the Kak Sin Society has the names of thirty two of the leading men of the place written as the reorganizers of their gild.

The first thought that comes after reading these quotations is that these four gilds at least were limited to a part of the resident villagers but in the Kwang Choo regulations there are, among other broad stipulations, some regarding the fighting of fire, flood and thieves on behalf of the entire village. Number twenty six requires every house in the village to be registered on its roll and in number thirty-five it appears that the "Certain gentlemen" mentioned are organizing the gild on behalf of the poverty-stricken villagers at large. At Kak Sin the terms for gild and village and those for members and villagers are used without discrimination and at certain times each household is required to make subscriptions upon orders coming from the gild. In these four places gild membership or at least the jurisdiction of the gild was not limited to a portion of the local villagers. A further consideration of the material at hand bears out the conclusion that the village government gild was generally co extensive with the population or at least included the heads of all households.

At An Sung "some well-known citizens" established the gild but the regulations provide for, "All the people of all the villages" taking part and further state that, "If any of the people refuse in any particular to obey the regulations their wrong doing shall be reported to the magistrate's office after they have been severely punished." One of the sections reads, "The names of the inhabitants of every village must be recorded on the roll."

One of the uppermost reasons that a gild was desired in
some village outside the South Gate of Seoul, whose name we do not know, was that the young did not show proper respect to their elders and the gild was considered a suitable weapon for bringing the body of young men in the village to becoming manners. "We in the Orient," wrote the organizers, "formerly followed the laws of ceremony and were advanced but these features have been driven away and lately there is no difference between the old men and the young men. How can we help but be very sad?" This gild also identifies itself with the entire village by announcing that if any one transgresses this law (of respect for elders) the village people will assemble and punish the transgressor with thirty blows of a whip on the back. The gild further legislates certain actions for all the residents.

When gild number fifty-three assembled there was sometimes difficulty to decide questions because of the mixed character of the assembly. There were, "Old and young," "Superior and inferior," "Wise and stupid," "Strong and weak," "Those who had power and the humble," "The rich and the poor." A reading of this document makes it quite plain that the entire neighbourhood belonged.

Interesting information as to the number and kinds of meetings held by these gilds; the names of officers and their duties; the methods of punishment and the offences dealt with; the means of securing and handling finances and the interrelation of branches might be compiled but the limits of this paper require its restriction to the functions of these societies.

The village gild is frequently the agent for carrying on the complete system of village government.

The introductory circular to number twenty-six contains the words, "It," the gild, "will also provide regulations governing everything that is done in the village."

Paragraph eleven from the regulations of the Ye-Choong-Kei at An Sung suggests that the gild took all things that occurred within the village under its jurisdiction. This paragraph reads.

"The three officers assume their duties monthly in turn
and make a monthly record and report of matters that occur in
the town and in the gild. They shall report all to the Five
Kang Soo, who shall decide all questions of lighter import.
When a question is of too great importance for the five Kang
Soo to decide they shall refer the matter to the Tong Chang.
Should the matter be of too great weight for the Tong Chang
he shall report it to the Chip Kang. Thus all the people in the
village will be subject to the authority of the Chon Uii and be
governed by his orders."

The village gild pays two kinds of taxes to the central
Government. We note that four of the twelve organizations,
whose records we are considering, collect assessments from
individual residents or secure them from some other source and
pay taxes to the government or government officials on behalf
of the community as a whole.

The constitution of the Kak Sin gild says that when high
or low Government officials come to the place each house
must subscribe two mal of unshelled rice and three chun in
money. It also states that such officials shall be given their
morning and evening meals with the cost of tobacco and wine.

In Mul-Ami the gild paid out funds to Government officials
on a long list of pretexts, some were for the personal needs of
the officials and some were for purely governmental purposes.
We copy a few of the more striking ones;

"To purchase husks and sediment of grain for feeding the
cattle offered every month to the magistrate."

"The cost of meals for the writer (ajun) in the magistrates
office during five months of every year."

"The customary offering to the servants of the census
bureau."

"For expenses when the magistrate’s writer comes with
drivers and coolies to examine the people. (Five tone for the
drivers, five tone for the coolies and the balance for the writer.)"

"In lieu of a uniform for the writer in the magistrates office."

"Expenses for drink for the servants of the office of the
royal funeral bearers at the time of roll call."
"Customary offering to the magistrate once in four years to feed his yellow dog."

"Customary offering for feeding the magistrate's pigs, etc., etc."

It is no surprise to find in the introduction to these regulations from Mul-Ami the statements, "The village is poverty stricken..........We are unable to support ourselves because of the taxes."

In addition to the above type of taxes paid by the gild we observe that the gild was an agent for collecting and remitting private taxes. The K'wang Choo regulations contain the statement:

"When an extra tax is collected from the members by the magistrate it shall be paid by the funds of the gild."

The An Sung regulations read,

"All inhabitants in all villages are accustomed to delay the payment of their land and house taxes to the Government office, therefore it has been decided that new regulations shall be made saying that the chief district justice (the Chon Ui)...............shall take charge of collecting the taxes in all the villages ..............also that house and land taxes shall be collected up to the first of the twelfth month of each year. However as some of the people find it very difficult to finish paying the taxes before that time the so-im of the town shall take charge of the balance of the taxes. It is earnestly hoped that all the people in all the villages will be careful not to cause the magistrate to make trouble and will for this reason pay up their taxes before the people of other districts do so." Not only did the gild collect and remit the taxes in this latter village but it even advanced the tax of certain villagers who were in hard circumstances.

In Yong In the tax list was kept along with other gild records by gild officials. This gild also has an officer known as the tax collector.

Among a number of local public works undertaken by these societies is the keeping of the local roads in repair.
These roads are seldom more than good sized cow paths running upon the dykes or on the ridges between fields in such places as the whim of local circumstances has chosen to locate the bounderies of possessions. The central Government has at times done some thing to build roads for royal progresses. These however, were too frequently between the palace and the site of a royal ancestral tomb and only incidentally of commercial and practical benefit. Local magistrates occasionally did something in bridge building and sent orders to villages to repair the roads in their locality but in general all activity in this particular line was left to the autonomy of individual villages. The keeping of these local highways or the local section of a through highway in repair was generally considered the concern of the village assembly or gild but in only one of the sets of records before us is this function mentioned. It reads as follows:

"One person from every house must come to work at the time of repairing the road. The expenses shall be met by funds remaining in the treasury of the gild. Two nyang shall be given to each person for food.

"Any one who is absent at the time of repairing shall be given ten blows.

"The notice of repairing shall be delivered by the headman of the village. If the headman delays in delivering the notice he shall be fined fifty nyang."

The maintenance of the live timber near the villages was often undertaken by separate voluntarily organized tree protecting gilds. The writer has the written regulations of three such in hand and while it is probable that this function may have often come under the province of the village gild, as in the case of road repairing, only one speaks of it in its regulations. It has already been quoted in the sample given.

Four of these twelve sets of records speak of helping at fires as a function of the gild, making the following stipulations:

"All gild members must assemble and render aid when fire
breaks out.” In Kwang Choo a member was liable to expulsion from the village if he did not do so.

Gild number fifty four provided a grant from gild funds for a member whose house had burned down, and in the records of gild number twenty six it reads. “The materials that shall be given from each house when a calamity of fire has occurred to one of the members shall be:

One wooden pillar.
Certain additional specified pieces of timber.
A certain number of bundles of straw.
A certain number of bundles of straw string.
A given amount of money for building expenses.
A certain number of measures of rice.

“ It has been decided that each of the members must come with a workman and help rebuild the house of a man who has met calamity from fire.”

Three of the documents speak of aid when danger or disaster from floods arise. In Kwang Choo and in the gild outside the South Gate of Seoul all members were required to assemble and help the village at such a time.

These gilds ordinarily organize the villagers for united resistance to marauding bands of robbers for there has been a great deal of organized robbery in Korea. Especially in Winter and in years of scarcity bands of robbers are numerous.

All gild members must assemble, when robbers come, and aid in driving them away.

The conditions under which the alliance, number forty, was organized is an illustration of this condition in a pronounced form. The community seems to have been divided between the robber group and the village group and neither was without blame in its actions.

It is customary in villages for the gild to concern itself with all cases of a criminal character and settle minor ones without taking them to a Government official. But when the transgression is of sufficient flagrancy for the officers of the gild or
the assembled body of villagers to conclude it should be punished more severely than they are ready to undertake the criminal is handed over to a Government magistrate. The general wish of the gild is to facilitate the magistrate in his duty of keeping order and to undertake only such services as are otherwise left undone.

In the administration of justice and keeping the public peace the gild resorts to the following methods of enforcing its will;

It assembles the entire community to act on cases of lawlessness among its membership. It imposes monetary fines, whippings and expulsion from the village.

A system of policing and self government by means of dividing the community into five or ten house groups was at one time copied from China and universally employed in Korea. There are still instances of its use in the practises of these village societies and in other gilds. In an ancient Chinese classic, the Chou Li, which describes conditions under the Chou dynasty some centuries before Christ, this scheme is outlined.* It provides for the division of households into groups of five with one of the householders appointed as leader and responsible to the village headman for the acts of the members of the five households under his jurisdiction. Mention is made of this system of administration on the stone drums in the gateway of the temple of Confucious in Peking. These drums are said to be the most ancient monuments in China.† In Japan this system has been embodied in the local governments and was generally enforced during and after the reform of 645 A.D.‡ On the continent of Europe and in Old England also are to be found evidences of

---


† Guide Book to Peking containing translation of the writing on the stone drums of the Confucian Temple.

the same method of keeping the peace in local communities.§ It is interesting in the light of these facts to read the following from the regulations of document number seventeen;

"It has been decided to form an organization uniting houses into groups of five for mutual protection. This is according to the instructions of the mayor (Pu-Yung) and the imperial order.

"When a person living in a group of five houses commits a wrong he shall be severely punished. If the wrong doer does not take his punishment the tong-soo, leader, of the five houses in which he lives shall be punished in his stead.

"If rowdies cause trouble without having just cause for doing so all the people in the group shall help to drive them away from the town and report the matter to the government office.

"It has been decided to forbid drinking and gambling and if any one commits a sin he shall be reported to the government office and the tong-soo of the house where he lives shall be punished, etc."

The officers whose names are attached to this document are all of them dependent on popular choice for their posts. A number of well informed Koreans have told the writer that this system was at one time quite generally enforced in Korea by order of the Central Government. In the village of An Sung a number of hamlets were scattered around a larger central nucleus, in all containing one hundred houses with about five hundred people. In order to properly control the outlying districts a plan similar to this system was adopted. It reads as follows;

"It has been decided to select a number of the members and place some in every village as private inspectors of the people. Each of these officers shall have oversight of ten houses and if any of them fail to report the wrong doing of those under their inspection the responsibility shall be thrown

-----

upon the *Cha-Chi* of the gilds. Wherefore it is hoped that all the inspectors will attend faithfully to their duties.

"It has been decided to send gild members to the surrounding villages in this district and there establish village gilds. Yu Yer Pak shall be sent to the northern part of the district to take charge of the villages in that direction.

"It has been decided to send a *Cha Chi* to Yun Chon village where there are twelve houses and examine the residents to see if they pass their time quietly without creating distributions. If so they shall receive a special reward but if not all the people from all the villages must assemble and consult as to how the people in those houses should be punished."

It will be noted that in both of the latterly quoted places the policing of the towns was a main object in view.

The functions thus far described are such as are ordinarily considered within the sphere of a municipal or village government. There are some of a mutual benefit character which are also accomplished by these societies.

For example the rendering of aid at funerals. The Confucian emphasis on the ceremonial in funerals demands the expenditure of so much time and money that it is practically impossible for any but the wealthy Korean to conduct one of these ceremonies in a commendable manner. This fact has given prominence to those organizations which undertake to command the attendance of a body of mourners and promise a grant of funds in aid at such times. Funeral and marriage benefit societies are numerous in Korea and while only six of the twelve whose records we have, speak of affording aid at funerals it is probable that in every small village represented on the list the members of the gild have constantly given aid to each other at these times of "Gladness and annoyance" as they are called. In the larger villages such as *Mul-Ami* the village government assembly was probably supplemented by a number of voluntary *yun ban* or funeral societies in the accomplishment of this function. These societies would be organized by members of the same trade or artizan's organization or commercial
gild. Sometimes a group of neighbors form one and most frequently brotherhood or friendly societies of men of kindred mind undertake to aid each other in this way. The author has a number of the records of each of these types of village organizations. Various Christian churches in Seoul are said to have recently established them among their respective groups of members. In the small country villages the entire community organized into its village gild seems to have undertaken the task of thus co-operating in these times of financial stress.

A grant of money or rice is given to the member at whose house a funeral is to be held. This grant is sometimes made from funds that have been gradually accumulated from fees and regular dues as an endowment or it may be made by taking up a subscription, at the time of the funeral, from each gild member. Taking and giving funeral benefits is in some instances optional with a gild member, depending on the nature of his membership. Aid in the matter of articles of mourning outfit is sometimes granted.

The gild requires that its members shall go to the home where death has come and condole with the household.

Men are provided to aid at the funeral.

Men to go forth and ceremonially meet those returning from a burial are provided.

Proper forms of announcements must be followed.

The gild provides a funeral director.

The gild may pay the expenses of the men it sends to aid at a funeral.

The same kind of financial burdens that come with funerals are attendants upon wedding ceremonies, although not quite so heavy, and the presence and aid of many friends is also a desideratum. Three of the twelve societies under consideration definitely speak of rendering aid at weddings.

Grants of money or rice are made from the gild treasury, or subscriptions of rice and money from each fellow member are promised. Some gilds loan a regular wedding outfit which it keeps
on hand for the use of members on such occasions. A gild representative is ordinarily sent to ceremonially offer congratulations on the wedding day. Strong men, probably palanquin bearers, were promised as aids on the wedding days in one society. Proper forms of announcement must be followed and in gild number fifty-three, at least, the wedding benefits are restricted to the marriage of the son, daughter, grandson and graddaughter of a member or to the member himself.

Travelers in the interior of Korea have noted that the farmers work in considerable groups at the busy times of the year. Such groups may be voluntary organizations known as farmers gilds having written constitutions such as the twelve we are considering, or as in the case of number fifty three this work may be done under the direction of a village government organization. The constitution of this society reads.

"In the season of plowing and hoeing the fields the work shall be shared by all. Harvesting shall also be shared by all. The expenses of this work shall be met by the owners of the fields."

In gild number forty the document reads.

"It has been decided to render assistance in times of trouble and when public or private controversies arise."

Also in gild constitution number twenty-six the first paragraph reads.

"Certain persons in the town have nothing to rely on and have therefore decided to establish a gild in order that they may help each other in trouble."

The expression "In trouble" in this latter clause may not mean as much as in the first quotation but the frequency of the practise of utilizing organized groups of people to stand by each other in the securing of justice, collection of debts or in resisting collectors of debts, sometimes in securing protection from the oppressions of officials of the Government and in many similar coercive acts, more or less commendable in their intent, lead the student to interpret these clauses as showing that the village gild is sometimes used as a weapon in individual community quarrels.
The records of some of the commercial and craft gilds as well as of friendly societies describe in detail the methods pursued by the membership at such times.

In discussing the religious features, that seem to be rather prominent in village gilds, there are two lines of consideration suggested, one is the use which the gild makes of the sanctions of the Confucian cult and the other is the worship of the tutelary spirit of the village.

Five of the twelve documents speak of conducting community sacrifices to "The mountain," to "The guardian spirit of the mountain" or, to "The spirit of the mountain." Number thirty-five speaks of collecting its outstanding loans and holding a feast in the Autumn at the same time that the other four have their general sacrifices and feast. Three speak of holding their sacrifices in the Fall. Two specifying the tenth month. The third of holding theirs in the Spring and Autumn.

Part of the expenses of the sacrifice were met from gild funds and part from subscriptions of members in the village of Yong In. A sorceress was employed. Three hundred nyang from the gild treasury was given and each member of the village had to subscribe three measures of rice.

In Kak Sin the expenses were met by enforced subscriptions from each household and in gild fifty three appears the ruling.

"The Expenses of preparations shall be met by collecting money from every house or by funds remaining in the treasury of the gild."

Villagers were required not only to take a part in the subscriptions but in the sacrificial service as well. One specifying a punishment of ten blows on the back for absence. After the sacrificial ceremony was over the food was eaten on the spot by the villagers or taken to their homes. Gild number fifty-three has the fullest description of the system of village sacrifices Its regulations may be noted in the second of the two sample constitutions given in this paper.

The gild acts as an aid to the Central Government by pro-
viding the local administration in villages which the national Government failed to give.

The inability of the old central Government of Korea to establish and maintain a system that secured the proper administration of affairs in local communities, especially when they were at some distance from provincial capitals or magistracies, constituted one reason for the existence of the system of village self government societies. The perusal of the documents in hand shows that four at least of these societies originated or were re-organized under conditions of pronounced lawlessness. Moreover a purpose of securing peace and harmony is prominent in the records of nearly all the rest of the villages herein represented. The constitution of the gild at Yong In starts out by saying,

"The cause for these regulations is that towns in various districts lack fixed regulations and the people therein have found it very difficult to decide cases arising among themselves, wherefore the citizens in every town ought to assemble and consult about establishing an organization called a town gild and furthermore they should help each other so as to prevent those evil practices which are happening in every place."

The constitution of the An Sung gild begins.

"The purpose of this article is to say that the people of the town have no regulations handed down from generation to generation and spend their time in wine drinking and making disturbances in various places. The five or six hundred people living in the one hundred houses of the villages are in trouble and the town is on the verge of being broken up. Because of these things some of the well known citizens have decided to establish a town gild in various parts that those making disturbances may be tranquilized."

At Kak Sin the introduction reads:

"In its purpose of government the monthly gild has gradually failed and this is a cause for regret. The village of Kak Sin has degenerated more and more. Wherefore the government
officials have made frequent visits and much trouble has resulted to the village. Various persons have denounced innocent residents to the officials and both the officials and the false accusers have taken their money. The villagers have not been respected. ............Wherefore this Constitution has been written and hereafter the people will meet with bad fortune or good fortune according to their acts."

Frequent notice has been taken of gild number forty where the people in various villages were bothered by bands of thieves. The introduction reads.

"By the regulations of this alliance it has been ordered that some virtuous and elegant men shall be chosen from the people of each of the villages as Myen-Chang and Myen-Chung and Ye-Chang and Ye-Chung. After they are chosen these elders must assemble all the people in the towns and consult about organizing an alliance against thieves."

This latter gild record evidently comes from a place far distant from an official center. Each of the other three quoted is also from a more or less isolated village or group of villages but the one at Kak Sin is within reach of some official post. By comparing these with the gild at Mul-Ami, which is a large village in the suburbs of Seoul, the difference in their problems will be noted. Mul-Ami and Kak-Sin are burdened by the demands of officialdom and are organized to act in concert in fulfilling the demands of and resisting officials. Mul-Ami pays twenty-four different kinds of taxes to officials and Kak-Sin is so unmercifully "squeezed" that no one will serve as headman. The other villages reap none of the advantages of such police regulations as are maintained near official posts and are therefore struggling to organize protection for themselves.

There is nothing essentially unpatriotic or of a rebellious nature in any of these records. Some of the communities are greatly oppressed by officialdom but the ideal of loyalty to the Government is always evident. Number forty alone furnishes suspicions of high handed proceeding not in keeping with the commendable spirit prevailing elsewhere. But however true
this may be in general, the village gild often resisted individual Government officials. Note the following paragraph from the An Sung gild.

"When some of the people from the village have a verbal request to make of an official......... All the people from every village must gather and reach a decision after consulting about the matter."

"In Kak Sin a pitiful plight was reached and partly because of official oppression. The organizers of the local gild were of the opinion that it was because of lack of unity on the part of the villagers that this had come about. They said that happy conditions would be, "the result of the people in the village uniting their minds and helping one another........ Then the village," they wrote, "will be without trouble and the business of farming and handling merchandise will proceed peacefully, etc." The opening sentences describe the sad conditions into which they had fallen.

"The village of Kak Sin has degenerated more and more. Wherefore the Government officials have made frequent visits and much trouble has resulted to the village. Various persons have denounced innocent residents to the officials and both officials and the false accusers have taken their money........ The village headman refuses to serve for he who assumes the office of headman will see his house and family meet misfortune and will have no place to complain about his difficulties." That is to say he cannot get help from the Government for it is the Government officials who oppress him. After describing the effort to reorganize the regulations go on.

"When the Government officials come to the village we make no promise to provide them with anything but morning and evening meals and with the cost of tobacco or wine and if any official makes trouble by seizing a person's money the latter should come immediately and report to the gild. To officials who move about the place when not on official business none of the above mentioned things will be given."

It required some temerity to put in writing such a decision,
and affix their names to it but the thirty two leading men of the village, who composed the meeting for the reorganization of the gild, adopted the device called "signing in a bowl," that is, they wrote their names in a perfect circle. Thus there was no head of the list who could be called to account by a Government official.

The general government recognized and utilized the village gild system. In general the magistrates in all parts of Korea seem to have accepted en toto the system of the village gild and recognized its chosen headman as the responsible representative. The officials probably did not admit of any curtailment of their authority to depose or refuse to have dealings with any individuals who might be chosen to these posts by their respective communities, yet as a matter of fact, the village choice was in general accepted by the government officials. The books containing the constitutions of these societies were sometimes stamped with the government stamps in the general government offices at Seoul.
COINAGE OF OLD KOREA.

By M. ICHIHARA, Ph.D.

To find and destroy the venerable old coins of Korea and replace them with new ones, which, whatever merits they may have in other respects, are destitute of those time-honoured oriental charms and of historic interest belonging to the old, has been my duty for many years. To perpetuate their memory, therefore, in some way or other, and so atone for my rather cruel treatment of them in the past is the task which I gladly undertake. To treat them, however, in a way such as an antiquary would is a work for which I am rather ill qualified. I have not much taste for it, nor does my time allow of it. What I am about to undertake is to give a rapid survey of the history of Korean coinage and to pause here and there at appropriate moments to describe the coins themselves.

The coinage history of Korea is such as one may well doubt its being worth studying at all. It is for the most part the history of cash or yopehon, higher coin having been but very rarely in circulation, recklessly issued, abruptly prohibited, re-issued and reprohibited, a repetition of the same thing over many centuries. The introduction of nickel coins in recent years, and the interference of the Japanese Government in the monetary affairs of the country, in still more recent years, gave, indeed, much variety to the monotonous record, but these have already been treated in the “Report on Currency Adjustment in Korea” prepared by the Bank of Chosen, and various reports published by the Government. I shall, therefore, no more than touch upon these recent changes. Necessarily my narration will be confined to that monotonous period in which issue and prohibition followed each other in almost endless succession, and I am afraid, with all desire to avoid tediousness, my paper will be far from interesting reading. For conveni-
ence sake, I have divided the whole period into three, that is, The Period prior to the Koryu Dynasty 高麗朝 (Before A.D. 936), The Koryu Period 高麗 (A.D. 936-1391) and The Ri 李 Period (A.D. 1392-1910).

PERIOD PRIOR TO KORYU 高麗 DYNASTY.

(Before A.D. 936).

Of the coins of this period little is known and that little is hardly supported by authentic records. The Moon Heun Pi Ko 文獻備考 says (Vol. 32, Chap. 159): “The land of Ko Koo Ryu 高勾麗 produces copper but knows not how to cast coins. The coins given by the Middle Kingdom were kept in the Treasury and often taken out and admired from hand to hand.” The book further states that it was not until after the Ts'ung-ning era 崇寧 (A.D. 1102-1106) that the country learned to cast coins. Evidently there was no minting of coin during the period. There were indeed some Chinese coins, for China, with which Korea had intercourse from time immemorial, had coins of her own as early as the Chow 周 Dynasty (B.C. 1122), but then they were not used in Korea as a circulating medium, but looked upon as we look upon a rare old coin, something to be “often taken out and admired.” On the other hand, there seems to have been times in which blank pieces of iron were used as money in certain parts. The Sam Kook Sa 三國史 (See 海東釋史 Vol. 1, pp. 524-535) records: “Jin Han Kook 辰韓國 (a state which occupied a part of the present Kyung Sang Do 慶尙道 about the beginning of the second century) produces iron, and in towns iron is used as we use coins in the Middle Kingdom.” Again it is recorded in the Chun Shi 泉志: In the state of Shin-ra 新羅 coins have no inscription. But it is certain that, if such blank pieces of iron were used as money, it was very limited both in place and period, and that the mediums which were most in use throughout the period and throughout the country were rice and
hemp. In the *Song-sa* 宋史 we read: “In Ko-ryu 高麗 people are engaged in trade; in the middle of the day fairs are held and they trade with rice and cloth.” It says again: “Manners and customs of the country resemble those of the Middle Kingdom, but fairs are held at noon in which they do not use money but trade with rice and cloth. Again in the *Kri-rim-ju sa* 雞林粗事 we read: “In Ko-ryu, they keep fairs morning and evening, and women carry with them willow baskets and small measures. They fix the price of things by means of rice and millet.” These and similar statements abounding in Korean and Chinese books all point to the conclusion that rice and cloth were not only the principal mediums of exchange, but also the standard of value of commodities from earliest times, and we shall see later that this state of affairs continued even after the introduction of coinage into the country and was a constant obstacle to the diffusion of coinage. Nor is there any question that barter was most extensively carried on in these early times. Some opine that barter was the chief means of trading, and rice and hemp simply served to fix the respective values of the commodities to be thus exchanged.

There is evidence that some early native numismatists attributed the coinage of the Chosen Tong Po 朝鮮通寶, specimens of which now exist, to the age of Ki Si Chosen 畚氏朝鮮 which is about one thousand years before the Christian era. The absurdity of this assertion is self-evident and has already been exposed by later numismatists. It was evidently minted at the beginning of the Ri 李 Dynasty when the country was again called Chosen after the lapse of some one thousand years.

In summing up, we may say that Korea had no coin of her own during this period and what was in the country was not her own, nor used as money. It may seem strange that Korea whose civilization was so much ahead of that of Japan should have been left so much behind the latter country in the matter of coinage alone, for Japan had a coin of her own as early as A.D. 708, but all evidence points to the fact and there is hardly any room to doubt it.
Remarks:—The Moon Heun Pi Ko 文獻備考 is a treatise on laws and institutions enacted under successive Korean kings and compiled by the Court Chroniclers. It is a very valuable work, perhaps one of the most valuable of all good things that Korean kings have left us, and undoubtedly the most trustworthy of all Korean books of its kind. It is chiefly from this book that information was obtained for this paper.

THE KO RYU 高麗 PERIOD.
(A. D. 936–1391.)

The Moon Heun Pi Ko 文獻備考 (Chapter 159) says: “In the 15th year of King Sung Chong 成宗 of Ko-ryu Dynasty (A.D. 996) iron coins were first used and high officials were ordered to put them into circulation on a good day.” Though no word of minting appears in the statement, that they were minted and not introduced from China is shown by the fact that in the royal instructions issued by the next king, Mok Chong 穆宗, are found the words “coins minted in the preceding reign.” But if they were minted, they must have been minted by a method different from that followed in later periods, for the art of casting coins termed Ko Choo 高鑄 was, according to the Moon Heun Pi Ko, first introduced into the country some one hundred years later. No further record is found of this first coin of Korea nor is there to be found any specimen of it. Evidently it was very similar to those coined in later periods as is indicated by the term kwan sak 貫索 (string put through) or pang woen 方圓 (square and round) appearing in the instructions issued by the next king. The coin was soon out of circulation.

In 1101, in the 6th year of King Sook Chong 肅宗, a silver coin by the name of Lim Biung 銀瓶 was manufactured, and in the year following the oldest Korean coin of which specimens now exist was minted according to the method then introduced from China. The coin then minted was the Hai-Dong-Tong-Po 海東通寶.
Of the *Jun Bìung*, nothing is known except that it was of silver, that it weighed one *kin*, was shaped after the form of the country and was commonly called *wal koo* 潴口. *Jun 銀* means silver, *bìung 瓶* jar or vase, *wal koo* 潴口 large mouth. According to the idea conveyed by the name, therefore, it must have been something like a jar having a large mouth. Its description as being shaped after the form of the country suggests to us nothing of its form, as we have no idea as to what they conceived to be the form of the country.

The Hai Dong Tong Po 海東通寶 is of copper, circular in form with a square hole in the centre. Four characters Hai-Dong-Tong-Po 海東通寶 are inscribed on the face around the square hole and the reverse side is left blank. According to the style of the character inscribed the coin may be classified into four kinds; one in square style 楷書, another in semi-square style 行書, a third in seal style 篆書, a fourth in hapgun style 八分. A further subdivision may be made according to the size of the characters and certain slight peculiarities in their style making altogether 7 different kinds.

PHOTOGRAVURE 1.

HAIDONG TONGPO.

Square Style. Seal Style.

With Large Characters. With Small Characters. With Short Capped With Long Capped
Semi-Square Style. Hapgun Style. Reverse Side

Common to all.

With Large Characters. With Small Characters.
There was another coin which, though history is silent concerning its minting, in all probability was minted simultaneously with the other, bearing the same characters but one, i.e. Hai Dong Chung Po 海東重寶, the character chung 重 replacing the character tong 通. Only one kind of this has been found, one in square style.

PHOTOGRAVURE 2.

HAIDONG CHUNGPO.

Square Style.

Obverse.  Reverse.

There were thus two different coins belonging to the Hai Dong coin, as the coins having the characters Hai Dong 海東 and minted about A.D. 1102, are termed by numismatists, Hai Dong Tong Po 海東通寶 and Hai Dong Chung Po 海東重寶.

Now Hai Dong 海東 means “east of the sea” and is the name used by learned Koreans to designate their country irrespective of reigning dynasties as are also Dong Kook 東國 (eastern country) Dai Dong 大東 (great east) and, rather poetically, Kei Rim 雞林 (cock forest). It was evidently so called because it lies to the east of China across the sea.

Some remarks on the name of Korea would, I believe, not be altogether out of place at this point. The name Korea by which the country is known to the world is not really the name of the country but of a dynasty and was applied to the country only while the dynasty was in power. The name Chosen by which we call the country was indeed the name of the country under certain dynasties but not always. The names mentioned above, though very rarely used by us, were applied at all
times and to any part of the country, and it was these that were mostly used in the state documents to designate the country. It was sometimes called Dong To 東土 (eastern land). China was thought to be the middle of the world—Middle Country 中國, hence these names.

There is another group of coins in which the term Dong Kook is used to designate the country and which is thought to have been minted about the same time as the Hai Dong coins. The four characters Dong Kook Tong Po 東國通寶 or Dong Kook Chung Po 東國重寶 are inscribed on the face of the coins while the reverse side is left blank. The following are specimens of the Dong Kook Tong Po:

PHOTOGRAVURE 3.

DONGKOOK TONGPO.

Square Style. Seal Style.

With Large Characters. With Small Characters.

With Long Capped 寶 With Short Capped 寶

Semi-Square Style. Reverse side Common to all.

The specimens of the Dong Kook Chung Po are as follows:—
There are thus three kinds of the Dong Kook Tong Po when classified according to the style of inscription or five kinds when slighter differences are taken into consideration and two kinds of the Dong Kook Chung Po according to the order in which the characters are read or three kinds when the size of the characters are taken into account.

There is still another group in which the term Sam Han is used to designate the country. Of this group there are also Tong Po 通寶 and Chung Po 重寶, the former of which may be classified into three kinds according to the style of the characters or four kinds when minor differences are taken into account, while the latter has only one kind, that is, one in square style.
The term Sam Han 三韓 means "Three Han" and was another name for Korea derived from the three states, the name of which all end in Han, i.e. Ma Han, 馬韓, Jin Han 辰韓, Biun Han 辨韓, into which the country was once divided. The coins were minted under the Ko-ryu Dynasty but the exact date of minting is not known."

The remarks of the Chuan Chi 钱志 (history of coins) on these coins may not be without interest being the comment of Chinese on them many centuries ago. They speak of them in very high terms. "Excellent workmanship" 製作頗精 is the comment on the Hai Dong coins while they speak of the Dong Kook coins as having "Form dignified and characters clear and even" 翰郭渾重字書明担. There is indeed some primitive rudeness in them; but in the matter of taste, their superiority over later coins seems to be quite evident,—a sad proof of Korea's degradation in art and taste.

It is to be regretted that no positive proof as to the date of minting of the last two groups of the Korean coins, i.e. Dong Kook 東國 and Sam Han 三韓 coins, has been found. In all probability, they were minted about the same time as the Hai Dong coin, the date of coinage of which is given in history as about 1100 A.D. because not only have we no authentic record of new minting of coin at any later period under the Ko Ryu Dynasty, but proofs are not wanting to show us that toward the

* For the study of these coins, I am greatly indebted to Mr. C. Miyake who has allowed me free use of his valuable collection.
close of that dynasty the very existence of these coins in the earlier part of the period was questioned and as we shall see later, an adviser to the Court, in his memorial presented to the Throne, had to refer to Chinese books to prove their existence.

The Lun Biang 銀瓶 seems to have been used throughout the period, though very limited in circulation, and was often recoined and grew smaller and smaller, for we have an edict prohibiting its use at the beginning of the next period. But the issue of the copper coins was an utter failure, for ten years had hardly passed before the people began to complain of them and Yei Chong 睿宗, the next king, was obliged to issue a decree which, in substance, may be translated as follows:—

“Money was the means by which ancient kings and emperors used to enrich their country and accommodate their people, so it was not to serve his own interest that our Father adapted it to this country. A new law is always followed by public slanders, showing the wisdom of the saying of the ancients that the people should not be consulted at the beginning. Our subjects, in their opposition to money, refer to the testament left by our great ancestor, the founder of the dynasty. It is true that he has forbidden us to imitate foreign customs but what he has forbidden is their luxurious customs. As to the laws and institutions, where shall we seek for a model, if not in the Middle Kingdom.” (M. H.P.K. Chap. 159 P. 3).

The pathetic tone of the decree fully testifies to the distressed situation to which the monetary condition of the country had then been brought. By these words the king commanded the people to use money but the people did not obey. Thus the attempt ended in utter failure and no new coins seem to have been minted during the period. Rice and cloth remained as ever the medium of exchange and standard of value and no doubt barter was the chief means by which people traded with each other.

With the system of fairs pretty well organized from the earliest times barter seems to have been by far a more preferable means than an imperfect circulating medium. With the people
of all trades coming from every part of the country or of the town into an appointed place it was not very difficult for each one to find an equivalent for his products or wares in the articles he needed, their respective value being determined by means of rice and cloth. There was, however, one place, it would seem, in which money was used more conveniently than in any other place and where it was preferred to other forms of exchange medium. Such place was a restaurant. Perhaps this was because all visitors to the fair from distant places had to lunch there and it was not likely that all had something to offer acceptable to the proprietor in payment of their bill. Whatever reason may be given for this, it was the fact that, whenever there was a new issue of coin, it was always with restaurants that they were first placed, and the order was given to proprietors to use the coin even when other people were not so compelled. It is often recorded that the Government went so far as to establish restaurants just for the purpose of teaching the people the use of money. All these means, so often repeated at later times, were tried at this time but were of no avail.

Then came the first foreign interference in monetary matters of the country recorded in history. It is interesting to note that the monetary interference successively attempted by Japan and Russia in recent years was nothing but a copy of the policy pursued by China under the Yuan dynasty some six hundred years before. The Moon Henn Pi Ko says (Chap. 159, P. 5) : "In the 13th year of King Chung Ryul (A.D. 1287) Yuan 元 sent an envoy and decreed that the Chi won po cho 玄元寶乾 and Jun tong po cho 中統寶乾 should be used and that one kwan 元 of the former should be exchangeable for 5 kwan of the latter." These were Chinese paper money. This was the period in which the power of China took the most aggressive form. It was but seven years before that she made an unsuccessful attempt on Japan when the greatest fleet that has ever visited the coast of Japan was defeated and annihilated. Having so formidable a power to dictate to her, Korea could only submit and obey. Some Chinese coins also
must have made their way into the country about this time, for in 1385, it was found necessary by a decree to fix the relative value between Chinese money and Korean cloth by which one kwan of the former was made exchangeable for five pil of the latter. This statement shows at the same time that Korea had then no money of her own to compare with the Chinese, but that cloth formed the principal standard of value. The existence of Chinese coins in no small quantity in these times, is further proved by the fact that they are so often found in old Korean graves dating from those days.

Towards the close of the Ko Ryu Dynasty, all sorts of metallic money had practically disappeared from circulation, and the need of a convenient circulating medium was felt so keenly that one of the advisers had to propose, in a memorial, the issue of a paper money, following Chinese precedents, to relieve the situation and most probably also to replenish the empty treasury of the then declining dynasty. The memorial, though of little value as such, is at once interesting and instructive as it reflects the existing monetary condition and refers to the old coins of the realm of which so much has already been said.

After lavish references to the past Golden Ages of China of Yu, Tang, and Chow, as is usual in this kind of writing it goes on to say: "Our East (Korea) has also had money and such as the Sam Han Chung Po, Dong Kook Chung Po, Dong Kook Tong Po, Hai Dong Chung Po and Hai Dong Tong Po are mentioned in the book of the Middle Kingdom and so can be referred to. Later on we had also En Biung and all these were used with cloth. But both copper coins and En Biung have long since disappeared and we have nothing but cloth left to us. But now the cloth is becoming coarser and coarser, and is not fit to use: when being transported oxen sweat under it: when it is stored rats gnaw it. Commerce is handicapped and the price of rice goes up by leaps and bounds. Should there be a flood or a drought lasting a year or two or a war costing millions of money where shall we find funds? The
country produces neither copper nor silver; so it is impossible to revive silver or copper coins.” Then he comes to the point and proposes that a paper money should be issued (M. H. P. K. Chap. 159, P. 7).

From this memorial, we may gather the following important information: first, that, by the close of the Ko Ryu Period, not only had all the above mentioned Korean coins disappeared from circulation but even the fact of their existence had long been forgotten,—a circumstance strongly supporting our assertion that they were minted very early in the period; secondly, that, there was then no money whatever in use, either metallic or paper and cloth formed the sole and only medium of exchange; thirdly that, with all her mineral wealth, she was thought by her statesmen to be destitute of, not to say gold, but even silver or copper.

In 1392, the Ko Ryu Dynasty came to an end and that of Ri 李 rose into power.

---

THE RI 李 PERIOD.

(A.D. 1392—1910).

The issuance of paper money which had been suggested toward the close of the preceding dynasty was put into practice under the new regime. The Moon Henn Pi Ko 文獻備考 says: “In the first year of Dai Chong 太宗 (A.D. 1392) the king ordered the premier Ha Riong 河侖 to print a paper money and have it circulated among the people.”

In 1464, the 9th year of King Sei Jo 世祖, a very singular kind of coin was minted. It is no doubt one of the most eccentric coins which human ingenuity has ever conceived. It was so designed that in time of peace it was to be used as money and in time of war as an arrow-head and hence was called Jun Pi 箭幣 i.e. arrow coin. The royal instructions on this occasion appear in the Moon Henn Pi Ko which may be translated: “Different moneys were used in different reigns but each one
suits its time. The arrow coin, though never used by the ancients, will surely prove useful to a warlike country and we see no reason why it should not be used."

Unfortunately the coin failed to answer either as money or as an arrow-head. The fact that it has never been mentioned since will be sufficient proof of the failure of this novel attempt.

So far no specimen of this interesting coin has been found and one might doubt the fact of its minting, were it not for the description given in the Moon Heun Pi Ko, the most trustworthy of all Korean books. The description is as follows: "An arrow coin resembles in form a willow leaf, the blade or head having a length of 1 sun 8 bu and the stem or tang a length of 1 sun 7 bu. On the two sides of the tang near the end are inscribed four characters pal-pang-tang-wha 八方通貨. One piece of arrow coin was made exchangeable for 4 pieces of paper money."

The drawing given below is that of an arrow-head called in Japan "willow leaf" and it is most likely that the coin had a similar form with the above mentioned four characters inscribed somewhere along A.

"Willow Leaf" arrow-head

(A)

(Copied from the Shakwai Jii)

One may well doubt if man could ever have been so eccentric as to conceive such a design for money. None the less it is a fact and our common sense, I think, has largely contributed to the failure to find specimens of it. Collectors of coin may have picked them up by chance but thrown them away never dreaming that they were once coins. Lovers of old coins are advised, therefore, whenever they chance to come across an old arrow-head, not to throw it away but to examine its tang and see if it bears the characters pal-pang-tang-wha 八方通貨 which, by the way, mean "Currency in eight directions," i.e.
currency everywhere. History tells us no more of this coin. Its fate is evident, however. No one would like such a prickly coin which could not be pocketed with any safety nor be handled but with great caution. It must have gone out of circulation as fast as it was issued.

Paper money was also losing its credit and the whole credit system was entirely upset by the invasion of the Japanese Army in 1592.

In 1603, the thirty-ninth year of King Sun Jo 宣祖, that is, five years after the evacuation of the country by the Japanese army, the king desired to have money minted and so held council with high officials to discuss the matter. Fourteen of the officials summoned were in favor of it saying:—“Our country uses but rice and cloth, so agriculture wanes and the country is impoverished. It is advisable that money should be used and both Government and people be enriched.” Seventeen were of the opinion that it might well be tried. But one man was against it on the ground that the country produced neither copper nor iron and so it was impracticable. He seems to have been the only practical man of the thirty two officials summoned and of course, the king had to agree with him and abandon his coinage plan. Such was the poverty into which the country was then reduced.

In 1625, the 3rd year of King In Jo 仁祖, a new coin was minted. It is recorded that this time stores were established in the Capital in which wines and food were sold for money; the people imitated this, and knew for the first time the advantages of money. The Chosen Tong Po 朝鮮通寶, specimens of which now exist, is in all probability, the coin minted at this time.

The name Chosen 朝鮮 is of very remote origin being once used some one thousand years before the Christian era. On the assumption of the sovereign power by the Ri 李 Dynasty, the name was again used to designate the country. As to the origin of the name Chosen, opinions vary among scholars, but the one which seems to us most reasonable is that
it was so named because the country is situated to the east of China where the sun is seen freshly in the morning. *Cho* means morning and *sen* fresh.

**PHOTOGRAVURE 6.**

**CHOSSEN TONGPO.**

Square Style.

There is only one kind of this coin in my collection, made of copper and with the characters on it in square style. There may be more but attempts to find others have failed. The Chinese List of Coins also gives only one kind, that which is here represented.

Eight years later, in 1633, a Government Office by the name of Sang Piung Chung 常平廳 was ordered to mint a coin on which were inscribed the four characters *Sang Piung Tong Po* 常平通寶. This event in itself is of no great consequence, being only another failure to add to the already long list of failures. But the fact that the coin bore the four characters Sang-piung-tong-po gives much significance to this otherwise unimportant event, for, though many changes were afterwards made in the coinage of the realm, these four characters remained unchanged on each and every coin minted up to the very last day on which Korea ceased forever to mint the so-called cash or *yopchon*. Evidently it was so inscribed as the coin was first minted by the Sang Piung Chung, which was a kind of famine relief office. *Sang* 常 means "always" *piung 平 "even"; the two put together meaning "always even" making a fit name for a famine relief office by which the surplus of a good year is kept to make up the deficit of a bad one.
In 1651, the second year of King Hio Chong 孝宗, a decree was issued ordering the people to use coin and at the same time prohibiting them from the use of cloth as money. Up to this time, money when it was in existence was used side by side with cloth, and though there were times in which the use of money was prohibited, that of cloth had never been prohibited. Now it was forbidden for the first time and this, drastic as it seems, was a very important step toward the diffusion of metallic coin. Deprived of the last means upon which the Korean people had always had a tendency to fall back whenever money failed to satisfy them, they had now to accept money willy nilly and realizing its benefits soon became accustomed to its use. Up to this time, there had always been a party opposed to the use of coin that took every opportunity to suppress its use and replace it with rice and cloth. Now this party was fast disappearing and though they once more succeeded, five years later, in causing the rescission of the order to use coin, the people by that time had become so accustomed to its use that they began to coin for themselves, and hardly ten years had passed when the coinage question was again taken up seriously.

In 1678, the 4th year of King Suk Chong 肅宗, it was decided that coins should be minted and orders to that effect were given not only to the Sang Piung Chung 常平廳 but to various other government offices such as the Hocho 戶曹 (Revenue Office), Jin Hiool Chung 賑恤廳 (Charity Office), Sa Bok Shi 司僕寺 (Bureau of Royal Mews), Urh Yung Chung 御營廳 (a military office) and Hoon Rion Do Kam 訓練都監 (a military division) and to some provincial military stations such as those in Piung An 平安 and Chon La 全羅 Provinces.

This constitutes a turning point in the coinage history of Korea. The economic position of money was at last established and rice and cloth were deprived forever of their monetary function. It took, as it were, a firm root in the soil of this country, and if it did not contribute much to the well-being of the people, it, at least, began to be regarded as indispensable to
the economic life of the nation. This new issue of coin was followed by many others. Indeed the two hundred years that followed was the period in which money thrived most in Korea. Coin after coin was issued under different pretexts, at different times and in different places. There were so many, indeed, that it is impossible to describe them separately in this limited space. I shall, therefore, pass them over and proceed at once to describe the coin itself, all the issues of which, though not without certain minor differences, may be brought under one generic term "Sang Piung Tong Po" from the principal characters they all bear in common.

All the cash minted then and afterwards invariably bear, as I have just said, the characters 常平通寶 (Sang Piung Tong Po) on the face but different numerals, character and marks on the reverse side indicating the offices by which they were made, number of issue and number of furnace. The office by which a coin was minted is indicated by the first character (sometimes second) of the name of the office being inscribed at the top of the coin. Thus the coin minted by the Ho cho 戶曹 has the character Ho 戶 inscribed on it, that minted by the Jin Hiool Chung 賑恤廳 the character Jin 賑, while that coined by the Urh Yung Chung 御營廳 has the character Yung 營, the second character instead of the first Urh 御.

PHOTOCRAVURE 7.

1
2

Obverse
Common to all.

Reverse.
The numerals or characters inscribed at the bottom of the coins indicate, according to the information given by Korean scholars, though not substantiated by authentic records, the serial number of a group of furnaces called Il ro kan 一爐間. The characters such as 天 (Chun) or 土 (To) are used as numerals according to the order in which they stand in the Chun ja moon 千字文 or the Oh hang 五行. The Chun ja moon is a Chinese classical writing consisting of one thousand different characters which begins thus: 天 (Chun) 地 (Chi) 玄 (Hyun) 黃 (Hwang) 宇 (Oo) 宙 (Joo) 洪 (Hong). In using these characters as numerals, chun 天 stands for one, being the first character and chi 地 for two, being the second and hyun 玄 for 3, being the third and so on. The Oh hang 五行 means the five elements of nature in Chinese philosophy, that is, Mok 木 (wood) Hwa 火 (fire) To 土 (earth) Kum 金 (metal) Su 水 (water) and these are used as numerals in the same way as those of the Chun ja moon. Thus of the coins represented in Picture 7 No. 1 shows the obverse side of the Sang Piung Tong Po with the characters common to all the coins minted in 1678 and afterwards. No. 2 shows the coin minted by the Hocho 户曹 and in the first group of furnaces, while No. 3 shows that minted by the Jin Hiool Chung 賊恤廳 and in the second group of furnaces and No. 4 shows that coined by the Urh Yung Chung 御營廳 and in the third group of furnaces. On the reverse side of the coin and on either or both sides of the square hole in the centre there are sometimes other numerals or various differ-
ent marks of each individual furnace in which the coin was made such as point (●) circle (○) double circle (⊕) curve (▷) or the character il (●) or yee (═) (See the last coin in Photo. 7 and the first coin in Photo. 8) except in the five cash piece or one hundred cash piece in which the characters Tang Oh 當五 or Tang Pak 當百 are inscribed instead (see Photo. 9).

There are 3137 different specimens of the Sang Piung Tong Po in the collection made by the Bank of Chosen. This number will be greatly reduced, however, when minor differences are disregarded and only principal ones taken into consideration, for instance to 36 when the principal character indicating the minting office only is regarded and to 63 when size is taken into consideration. We are in the habit of naming a cash after the character indicating the place or office of minting, for instance, we call one bearing the character Yung 當 indicating that it was minted by the Urh Yung Chung 御營廳 by the name of Yung Ji Chun, i.e. Yung 當 coin, and as I have just said, there are 36 different specimens according to this classification. It is also to be noted that there are some coins which, though having different principal characters, are nevertheless issued by the same office. They are such as the Sun 宣 and Hei 惠 coins. Both of them were issued by the Sun hei chung 宣惠廳 but have different characters, one having the first character, the other the second.

The next thing to be considered is their size. Some coins have three sizes, large, middle and small, some two sizes, large

**PHOTOGRAVURE 8.**

**THREE SIZES OF YUNG COIN.**

Small. | Middle. | Large.
and small, and some only one. For instance, the Yung 順 coin has three sizes, the Keum 禁 coin, only two, large and small, and the Hiang 向 coin only one, large.

In most cases, they all circulated at the same value, smaller ones being minted later to increase mintage profits. Below is a list of Sang Piung coins arranged according to the principal characters with the names of the offices by which they were minted and sizes into which they are classified.

<table>
<thead>
<tr>
<th>KIND OF COIN</th>
<th>OFFICE COINED BY</th>
<th>SIZE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 順</td>
<td>Urh Yung Chung 御營廳</td>
<td>Large, Middle, Small</td>
</tr>
<tr>
<td>2 開</td>
<td>Kai Sung Kwan Ri Yung 開城管理營</td>
<td>Large and Small</td>
</tr>
<tr>
<td>3 禦</td>
<td>Keum Wi Yung 禦營</td>
<td>Large and Small</td>
</tr>
<tr>
<td>4 訓</td>
<td>Hoon Riun Do Kam 訓練都監</td>
<td>Large, Middle, Small</td>
</tr>
<tr>
<td>5 戶</td>
<td>Ho Cho 戶曹</td>
<td>Large and Small</td>
</tr>
<tr>
<td>6 備</td>
<td>Kyung Sang Kam Yung 慶尚監營</td>
<td></td>
</tr>
<tr>
<td>7 向</td>
<td>Ryang Hiang Chung 粕餌廳</td>
<td>Large</td>
</tr>
<tr>
<td>8 宜</td>
<td>Sun Hei Chung 宜惠廳</td>
<td>Large and Small</td>
</tr>
<tr>
<td>9 擔</td>
<td>Chong Yiung Chung 總戎廳</td>
<td></td>
</tr>
<tr>
<td>10 続</td>
<td>Tong Wi Yung 続監營</td>
<td>Large, Middle, Small</td>
</tr>
<tr>
<td>11 平</td>
<td>Pyeng Yang Kam Yung 平壤監營</td>
<td>Large and Small</td>
</tr>
<tr>
<td>12 折</td>
<td>Kiung Ki Kam Yung 京畿監營</td>
<td></td>
</tr>
<tr>
<td>13 全</td>
<td>Chunra Do Kam Yung 全羅道監營</td>
<td></td>
</tr>
<tr>
<td>14 京</td>
<td>Probably an office in Seoul 京城</td>
<td></td>
</tr>
<tr>
<td>15 咸</td>
<td>Ham Kyung Kam Yung 咸鏡監營</td>
<td></td>
</tr>
<tr>
<td>16 沁</td>
<td>Kang Wha Do Sim Yung 江華島泌營</td>
<td>Small</td>
</tr>
<tr>
<td>17 均</td>
<td>Kiun Yuk Chung 均役廳</td>
<td></td>
</tr>
<tr>
<td>18 武</td>
<td>Moo Bi Sa 武備司</td>
<td>Large and Small</td>
</tr>
<tr>
<td>19 惠</td>
<td>Sun Hei Chung 宜惠廳</td>
<td>Small</td>
</tr>
<tr>
<td>20 崗</td>
<td>Chang Duk Koong 昌德宮</td>
<td></td>
</tr>
<tr>
<td>21 海</td>
<td>Hoang Hai Kam Yung 黃海道監營</td>
<td>Large and Small</td>
</tr>
<tr>
<td>22 同</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>23 原</td>
<td>Unknown</td>
<td>Large</td>
</tr>
<tr>
<td>24 守</td>
<td>Soo Wi Chung 守禦廳</td>
<td></td>
</tr>
<tr>
<td>25 貨</td>
<td>Jin Hiool Chung 貨恤廳</td>
<td>Large and Small</td>
</tr>
<tr>
<td>26 水</td>
<td>Unknown</td>
<td>Large</td>
</tr>
</tbody>
</table>
I have so far described the ordinary yopchon or cash which, in spite of all their differences in inscription and size, circulated at the same value. There are two larger coins called Tang Oh Chun 當五錢 (five cash piece) and Tang Pak Chun 當百錢 (one hundred cash piece).

PHOTOGRAVURE 9.

TANG OH CHUN.

[Images of coins]

TANG PAK CHUN.

[Images of coins]
Tang Oh 當五 and Tang Pak 當百 mean respectively "worth five" and "worth one hundred" signifying that they are worth so many times the ordinary cash. Of the Tang Oh Chun 當五錢, the Bank of Chosen has been able to collect the following specimens:

<table>
<thead>
<tr>
<th>KIND OF COIN</th>
<th>WHERE MINTED</th>
</tr>
</thead>
<tbody>
<tr>
<td>戶</td>
<td>Hocho 戶曹</td>
</tr>
<tr>
<td>統</td>
<td>Tong Wi Yung 統衛營</td>
</tr>
<tr>
<td>平</td>
<td>Pieng Yang Kam Yung 平壤監營</td>
</tr>
<tr>
<td>京</td>
<td>Seoul (?) 京城</td>
</tr>
<tr>
<td>春</td>
<td>Choon Chun 春川</td>
</tr>
<tr>
<td>沁</td>
<td>Kang Wha Do Sim Yung 江華島沁營</td>
</tr>
<tr>
<td>均</td>
<td>Kiun Yuk Chung 均役廳</td>
</tr>
<tr>
<td>典</td>
<td>Jun Whan Kook 典園局</td>
</tr>
<tr>
<td>昌</td>
<td>Chang Duk Koong 昌德宮</td>
</tr>
<tr>
<td>川</td>
<td>Choon Chun 春川</td>
</tr>
</tbody>
</table>

Of the Tang Pak Chun only one kind was minted, that is, the IHo 戶 coin minted by the Ho Cho 戶曹.

The Tang Pak Chun 當百錢 was minted in 1866, when Tai Won Kun was regent, to obtain thereby funds for the building of Kiung Pok Palace 景福宮 and was issued at a value one hundred times that of an ordinary coin, while its size, though considerably larger than the ordinary one, by no means warranted such a value as represented. The people, of course, refused to take it at its face value and in a short time the Government had to stop minting it.

The Tang Oh Chun 當五錢, the face value of which was fixed at five times the ordinary coin, was minted in 1883 for the first time but, its size being nearly the same as that of the larger ones among ordinary coins, circulated except in Seoul and its vicinity at no greater value than that of an ordinary coin, and was the first to be exported when the price of copper abroad rose according to the law of Gresham.

A year previous to the minting of the Tang Oh Chun 當五錢, silver coins were minted. They were of three
denominations, i.e. Dai Dong Sam Chun 大東三錢, Dai Dong Yee Chun 大東二錢 and Dai Dong Il Chun 大東一錢.

PHOTOGRAVURE 10.

DAIDONG SAM CHUN.

Obverse. Reverse.

DAIDONG YEE CHUN. DAIDONG IL CHUN.


On the face of these coins appear the characters Dai Dong 大東 (Great East) which is another name for Korea as I have explained before and on the reverse side the character Ho 戶 inscribed in a circle of blue enamel located in the centre of the coin, indicating that it was coined by the Revenue Office, the Ho Cho 戶曹. They have no hole in the centre and are slightly nilled around the edge. On the whole, they are a very clumsy imitation of Western coins, being of very poor workmanship and lacking uniformity. They have never been put into circulation.

A glance at the list of the Sang Piung coins given before will be sufficient to convince one of the disorganized state of the coinage of this country during the period. There was no
central mint, and the privilege of coinage was granted to many
different civil and military offices in the Capital as well as in the
provinces. It seems that whenever an office found itself in pecu-
niary embarrassment, it applied to the Government for the
privilege of coinage to relieve thereby its pressing need.
Naturally they cared only for mintage profits and nothing else,
—no wonder that the coin was debased year by year until the
original weight of 2 chun 5 fun was finally reduced to about
half the weight, i.e. to 1 chun 2 fun and no further reduction in
weight being possible lest the people should refuse to receive it,
they tried to circulate certain coins at a face value many times
that of an ordinary coin, while their real value was not increased
in the same proportion. The outcome was the minting of the
Tang Oh Chun and Tang Pak Chun which resulted in failure
as I have just mentioned.

In 1883, Korea had for the first time a Government Mint
which was named Jun Whan Kook 典園局. The Mint was
first engaged in minting Tang Oh Chun 當五銖. Later an
adviser was invited from Japan in order to effect a reform in the
country's monetary system on a more modern method and new
machinery was installed in the Mint for that purpose. In 1891,
coins of the modern type were struck for the first time. They
are shown in the picture below.

PHOTOGRAVURE II.

Silver One Whan Piece.

Obverse  Reverse
COINAGE OF OLD KOREA.

Copper Ten Mun Piece. Copper Five Mun Piece.


These coins had hardly been put into circulation in any large quantity when the China-Japan War broke out and prevented the Korean Government from pursuing its intended monetary reform.

In August 1894, new coinage regulations were promulgated at the instigation and under the guidance of the Japanese Government. The following were the coins according to the new regulations:

1 fun, brass, equal in value to 1 old coin.
5 fun, copper, " " " " 5 old coins.
2 chun 5 fun, nickel, equal in value to 25 old coins.
1 Yang, silver, equal in value to 100 old coins.
5 Yang, " " " " " 500 " " "

PHOTOGRAVURE 12.

Silver 5 Yang Piece.

Obverse. Reverse.
These were splendid regulations on a silver basis and a real reform should have been effected in the monetary system of the country if they had been adhered to. But the long corruption pervading every department of the Government was not to be removed by a single set of regulations. The mintage profit was the only thing that they cared for, and as the nickel coin afforded the largest profit, it was coined to an enormous amount, while the 5 yang silver, which was the standard money, was minted only to the insignificant amount of Yen 19,923. Soon the country was flooded with nickel, and though in one
half of the country the old coin was able to hold its own against it, its force was irresistible in the other half, and in a short time it became all powerful in that part of the country. Thus in the course of time, Korea was divided into two different countries from the monetary viewpoint.

In 1897, came Russia’s interference with the internal affairs of Korea. This was just at the time the struggle for supremacy in this country between Russia and Japan was fast approaching its crisis, and at this moment Russia had the upper hand. Her influence was fast increasing while that of Japan was waning, and this state of affairs was soon reflected in the coinage of the realm. On the advice of M. Alexieff, financial adviser to Korea sent from Russia, the circulation of the Japanese currency which had by this time become an indispensable trade medium of the country was abruptly prohibited and new coinage regulations were published.

These regulations consisted of 11 articles and were to place the coinage system of the country on a gold basis. The following coins were to be issued under the regulations:

<table>
<thead>
<tr>
<th>Metal</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold</td>
<td>20 Whan</td>
</tr>
<tr>
<td>Silver</td>
<td>½ Whan</td>
</tr>
<tr>
<td>Nickel</td>
<td>5 chun</td>
</tr>
<tr>
<td>Copper</td>
<td>1 chun</td>
</tr>
</tbody>
</table>

These regulations were compiled after the Japanese coinage regulations and were the best one could conceive for this country. Some coins were minted according to the regulations and they bore Russian eagles on their face. But Russia was not in power long enough in this country to see them circulate. The coins were melted down but their excellent regulations survived. Indeed, every letter of the regulations, with but some insignificant additions, such as the addition of copper ½ chun piece, was carried into practice by her antagonist. The following are coins minted under Japanese guidance according to the regulations enacted under Russian influence.
COINAGE OF OLD KOREA.

PHOTOGRAVURE 13.

Gold 20 Whan Piece.

Obverse.  Reverse.

Gold 10 Whan Piece.

Obverse.  Reverse.

Gold 5 Whan Piece.

Obverse.  Reverse.

Silver ½ Whan Piece.

Obverse.  Reverse.

Silver 20 Chun Piece.

Obverse.  Reverse.

Silver 10 Chun Piece.

Obverse.  Reverse.
With the restoration of peace between Japan and Russia, the country was made a protectorate of Japan. Both nickel and cash were withdrawn and replaced by the new coins. But I shall go no farther, for Old Korea ends there and New Chosen begins its career with new vigor and strength as a part of the Empire of Japan.
MINUTES OF IMPORTANT MEETINGS.

Seoul, Korea, Jan. 23, 1911.

A general meeting of the Korea Branch of the Royal Asiatic Society was called to meet at Dr. W. B. Scranton’s Sanitarium on the above date at 4 p.m.

The following members were present: Arthur Hyde Lay, J. S. Badcock, J. S. Gale, F. M. Brockman, P. L. Gillett, D. A. Bunker, R. Brinkmeier, W. B. Scranton and Miss Albertson.

After drawing attention to the fact that the society had existed with occasional business meetings since 1902, but with no papers on Korean themes read before it, the following officers were elected:

President—Arthur Hyde Lay.
Vice-President—J. S. Badcock.
Corresponding Secretary—J. S. Gale.
Recording Secretary—W. B. Scranton.
Treasurer—B. L. Gillett.
Librarian—F. M. Brockman.

The following three gentlemen were elected as “Members at large” of the council.

D. A. Bunker, R. Brinkmeier, J. R. Frampton.

The minutes of the last general meeting May 8, 1907, were read and approved.

The report of the outgoing Treasurer W. B. Scranton showed that finances stood as follows:

Jan. 12, 1911. Deposit Recpt. No. 16/15 ... ... Y 631.16
" " No. 16/14 ... ... 315.52
Current Bank Acct. ... ... 180.21

Total ... 1,126.89

A list of the publications now being sent to this Branch was read.

A list of the membership, as nearly as could be ascertained, was read, showing between forty and fifty members.

The meeting then adjourned.

W. B. SCRANTON,
Recording Secretary.
MINUTES OF THE COUNCIL.

British Consulate General,
Seoul, Korea, Feb. 8, 1911.

The following gentlemen were present. The Chairman
A. H. Lay Esq., and Messrs. Badcock, Bunker, Brinkmeier,
Brockman, Gale and Gillett.

A letter was received from the recording Secretary, Dr.
W. B. Scranton, saying that he expected to be out of the city
for a year and found it necessary to tender his resignation.

Mr. P. L. Gillett was elected to fill the un-expired term of
Dr. Scranton. Adding this duty to that of Treasurer.

The minutes of the last meeting were read and approved.

The Chairman reported that Mr. Komatsu was preparing a
paper to be read before the Society the subject of which was to
be “The Old People and the New Government.” He also
stated that Mr. I. Yamagata was preparing a paper on a his-
torical subject.

The motion was made and carried asking the Chairman
and Corresponding Secretary to arrange for the sequence and
dates of papers to be presented to the Society.

The invitation of G. H. Scidmore Esq., to hold the next
public meeting in the rooms of the U.S. Consulate General was
accepted with thanks. The hour of meeting was left for the
Chairman to decide.

A suggestion was made that Mr. Scidmore be asked to
become a member of this council.

The following persons were elected to membership:—
Miss M. Albertson, Prof. K. Asakwa New Haven, Conn.,
Prof. F. W. Williams, New Haven, Conn., J. T. Griffin, Yoko-
hama, A. W. Taylor, Chik San Mines.

On motion it was decided to hold the next council meeting
March 8th in the rooms of the British Consulate.

The meeting adjourned.

PHILIP L. GILLET,
Recording Secretary.
MINUTES OF A GENERAL MEETING

American Consulate General, Seoul,
March 4th, 1911.

By invitation of G. H. Scidmore Esq. the meeting convened in the rooms of the U.S. Consulate at 3 P.M. on the above date.

The following members were present: Messrs. Badcock, Bolljohn, Bunker, Brinkmeier, Gale, Gillett, Lay, Miller, and Taylor. Many guests were also present including members of the local diplomatic corps and ladies.

The President A. Hyde Lay occupied the chair.

The minutes of the last meeting were read and approved.

After introduction by the Chairman, M. Komatsu Esquire read his paper on “The Old People and the New Government.”

The Chairman announced a hearty vote of thanks to the speakers of the afternoon.

Remarks were made by Messrs. Bunker, Gale, Yamagata and Gillett.

A vote of thanks was announced to the Hostess and Host of the occasion.

Meeting adjourned.

PHILIP L. GILLETT,
Recording Secretary.

MINUTES OF THE COUNCIL.

British Consulate General,
Wednesday Mar. 8, 1911.

The following gentlemen were present: The President A. H. Lay Esquire and Messrs. Badcock, Brickmeier, Gale and Gillett. G. H. Scidmore Esq. and Prof. D. A. Bunker came in during the meeting.

The minutes of the last meeting dated Feb. 8, 1911, were read and approved.

The Corresponding Secretary reported that he had written Mr. A. W. Taylor regarding a paper an Mineralogy but the response had been that the paper would not be ready until next Fall.
Dr. Gale was asked to prepare and read a paper in April. His silence was interpreted to signify consent.

Mr. Gillett consented to give a paper in May 1911.

The President reported that Mr. Collyer would try and give a paper sometime in the Fall of 1911.

Dr. O. R. Avison was reported to have been preparing a paper on Korean medicine and medical practice.

The names of G. H. Scidmore, Esquire and Mr. G. T. Paton were proposed for membership. Invitations to hold the next meeting at the U.S. Consulate and at the British Consulate were received.

On motion the meeting adjourned to meet on the 2nd, Wednesday in April.

Respectfully submitted.

P. L. GILLETT,
Recording Secretary.

---

MINUTES OF THE APRIL MEETING OF THE COUNCIL.

British Consulate General,
Seoul, April 12, 1911.

The following gentlemen responded to roll call. The President A, Hyde Lay and Messrs. Badcock, Brinkmeier, Brockman, and Gillett.

The Minutes of the last meeting were read and approved.

The Recording Secretary was directed to ask Mr. M. Komatsu for a copy of his paper on “The Old People and the New Government.”

Messrs. G. H. Scidmore and G. T. Paton were elected to Membership.

Dr. J. S. Gale has responded that he will give a paper on “The Korean Alphabet” in May 1911.

On motion the meeting adjourned.

P. L. GILLETT,
Secretary.
MINUTES OF THE MAY MEETING OF
THE COUNCIL.

May 10, 1911. Rooms of British Consulate
General, Seoul, Korea.

The meeting was called to order at 4 p.m. by the Chairman.
The roll call showed the following members present Messrs.
Badcock, Brinkmeier, Gale, Gillett and Lay.

The minutes of the April meeting were read and approved.
Dr. Gale reported progress on his paper on "The Korea
Alphabet."

After a general discussion of the future work of the Society
the meeting adjourned.

P. L. GILLET,
Recording Secretary.

MINUTES OF A MEETING OF THE COUNCIL.

Seoul Union, Oct. 24, 1911.

There were present the Vice President Rev. J. S. Badcock
who occupied the Chair and Messrs. Brinkmeier, Gale and
Gillett.

The minutes of the last meeting were read and approved.
The resignation of Mr. A. Hyde Lay as President was
accepted with regret and it was understood he would still serve
as a member of the Council, Dr. J. S. Gale was unanimously
elected President.

Dr. Gale consented to give a paper on "The Korean
Alphabet" at a meeting of the Society Tuesday November 7th,
if proper arrangement could be made.

The Secretary was asked to make arrangements with Mr.
Scidmore or the Seoul Union for the next meeting of the
Society.

The President was asked to see Prof. Starr about giving a
lecture to the Society on some place of anthropology and also
to urge the British Consul General Mr. Bonar to prepare and read a paper on his early trip to Korea.
On motion the meeting adjourned.
Respectfully submitted,

P. L. Gillett,
Secretary.

GENERAL MEETING OF THE KOREA BRANCH OF THE R.A.S.

Parlors of the U.S. Consulate General,
Seoul, Korea, Nov. 17, 1911.

The President James S. Gale D.D. occupied the chair. In addition to some fifty guests the following members were present, Messrs. Avison, Albertson, Badcock, Bolljohn, Brinkmeier, Gale, Gillett, Hirst, Miller, Scidmore, and Wambold.

After announcements regarding the resignation of A. Hyde Lay Esq. and the election of Dr. James S. Gale to the office of President the latter made some introductory remarks regarding the origin and history of the society. He then introduced Professor David Starr of Chicago University who delivered an address without notes on “Dolmens and Their Kin.” During his remarks the speaker recommended that this society institute an investigation of the location and ideas of the Korean people regarding the Dolmens of which there are many on the Peninsula. He thought that a map showing the sites of such monuments should be prepared.

Remarks and questions were proffered by some of the members and on motion a hearty vote of appreciation was extended to Prof. Starr for his interesting lecture.

A vote of thanks was extended to Mother Scidmore and Mr. Scidmore for their Hospitality.

The meeting adjourned to enjoy tea, social conversation and the inspection of pictures of Dolmens taken by Prof. Starr in Korea.

Philip L. Gillett,
Recording Secretary.
MINUTES OF GENERAL MEETING.

Dec. 12, 1911. Rooms of the U.S. Consulate General, Seoul, Korea.

The vice-President, Rev. J. S. Badcock occupied the Chair and called the meeting to order.

The following members were present Messrs. Gale, Scidmore, Brinkmeier, Badcock, Min Yung Chan, Gillett, Cram, Cable, Wambold, Trollope, Underwood, Cutler, Frey, Gerdine.

There were also some sixty guests present.

The minutes of the last meeting were read and approved.

The Chairman introduced the President J. S. Gale D.D. as the speaker of the day. Dr. Gale read a portion of his paper on "The Korean Alphabet" and explained some charts which he had made to show the origin of the Korean Alphabet.

At the conclusion Bishop Trollope and others expressed the appreciation of the audience for the notable contribution which the speaker had made to knowledge of this product of Korean literary skill.

By invitation of Consul General Scidmore the audience remained to partake of tea and discuss the subject of the day.

Respectfully submitted,

P. L. Gillett,
Recd. Sec'y.

MINUTES OF A MEETING OF THE COUNCIL.

Seoul, Korea, Dec. 12, 1911.

There were present the President J. S. Gale and Messrs. Badcock, Brinkmeier, Gillett and Counsel General Scidmore.

The minutes of the last meeting were read and approved.

The proposition of L. H. Snyder for membership was brought up and he was elected.

The name of G. A. Gregg and S. Rhee Ph.D. were received as proposed members and laid on the table to be acted upon at the next meeting.
The recording Secretary was ordered to print letter heads. The expenditure of something under Yen 1.50 for postage stamps was authorized.

The recording secretary was directed to purchase a book case for the use of the society.

It was reported that R. G. Mills M.D. and Mr. A. W. Taylor were preparing papers to present to the Society in the Spring of 1912.

A. Hyde Lay Esq. expects to have a paper ready on "Korean Marriage Customs" some time in February.

Mr. P. L. Gillett has prepared a paper on "Korean Village Government Societies" which was suggested for the January meeting. Consul General Scidmore offered the use of his home for this occasion. The offer was gratefully accepted.

It was suggested that Dr. Ichihara be asked to prepare a paper on "Old Korean Coins" and Mr. Sharp on "Korean Stamps."

Respectfully submitted,

P. L. Gillett.

---

MEETING OF THE COUNCIL.

Office of the U.S. Consulate General, Seoul, Korea.

Jan. 17th, 1912.

There were present Messrs. Badcock, Brickmeier, Gale, Gillett and Scidmore.

The President Dr. Gale occupied the chair.

The minutes of the last meeting were read and approved.

A motion was made and carried directing the secretary to correspond with various Asiatic Societies with the idea of securing their publications by exchange if possible and where that is not feasible at the lowest possible rates.

The Secretary was directed to ask the Japan Branch for the privilege of reprinting certain of their publications relating to Korea.
ROyal Asiatic Society.

On motion it was decided to begin the upbuilding of a library for the uses of the Society. It was decided that this library should aim primarily at the acquisition of books and literature on Korea and secondarily on Japan and China.

On motion it was decided to begin the collection of dues from members Jan. 1st, 1912.

In discussing the possibilities of future contributions to the Society the names of the following were suggested;
Bishop Mutel, Mr. Gubbins, Rev. J. S. Badcock, Rev. C. T. Collyer, Consul General Scidmore.
Mr. Scidmore agreed to have a paper for January 1913.

Respectfully submitted,
P. L. Gillett,
Secretary.

____________________

MINUTES OF A GENERAL MEETING.

Rooms U.S. Consulate General,
January 23, 1912.

The President J. S. Gale D.D. occupied the chair. The Members Present were; Gale, Scidmore, Gillett, Cable, Brinkmeier, Beck, Frey, Badcock, Rhee, Hirst, Albertson, and Gregg.

The minutes of the last meeting were read and approved.

The Chairman announced the speaker of the day Mr. P. L. Gillett,—who gave a lecture on "The Village Gilds of Old Korea." After a number of remarks by members of the society a vote of appreciation was extended to the hosts, Consul General Scidmore and his mother.

The meeting adjourned to partake of refreshments offered by the host and hostess.
P. L. Gillett,
Secretary.
CONTENTS.

Marriage Customs of Korea, . . . Arthur Hyde Lay.
Selection and Divorce, . . . . J. S. Gale.
The Celestial Planisphere of King Yi Tai-Jo,

W. Carl Rufus.
MARRIAGE CUSTOMS OF KOREA.

By ARTHUR HYDE LAY.

Dr. Gale has invited me to furnish the Society with a paper before I go home and as you were so good as to honour me by making me President last year, I feel that I ought to do something in response to his request. I have accordingly looked up and revised a few notes which I put together some years ago on Marriage Customs in Corea, and though only dealing with the question in a very rough way, they may perhaps be of some interest.

Many curious marriage customs are to be found in Corea. According to the station in life of the parties and the locality, differences of course exist, but the ceremonials observed are all founded upon the same general plan adopted from China. In Volume VI of the China Review there is an interesting article on Chinese Marriages which illustrates this fact.

It was generally held in ancient times that a boy should marry from fifteen upwards. This is stated in the Si Hang Kalye H'wi Chan (時行簡禮彙纂). In the Sa-rye Pyöl-lam (四禮優優) written by the great scholar Yi Chai early in the 18th Century the age is put as 15 to 20. But nevertheless owing, no doubt, to the longing for male offspring to take their part in ancestral worship the practice of marrying very young came into vogue. Often a son had not long made his appearance in the world before the parents began to cast their eyes around in search of his future wife, and indeed, there were instances where unborn babes were pledged in matrimony. Among the wealthy marriage took place as a rule when the children were ten or eleven years old, and an Aged Father with a young son liked to see him settled in this way as early as might be. With ordinary people, however, it was usual to
allow the children to attain the age of fifteen or sixteen before they entered upon the married state, though their partners were probably selected a long time before.

The system of early marriages was productive of much misery. Apart from the young people themselves who were the principal sufferers, the burden of support fell at times upon the eldest brother, the father being dead. A Corean who was thus called upon not only to maintain his younger brother, but further to provide him with a wife with additional attendant expenses, once complained to me bitterly of the hardship involved.

A change for the better was, however, effected when the legal age which persons must attain prior to marriage was fixed by an Imperial Order, issued on August 14, 1907 at full seventeen years and full fifteen years in the case of a man and of a woman respectively, just as in Japan under Article 765 of the Civil Code. The Order ran that it was a famous law of the three ancient dynasties (Ha, Eun, Ju) that men had their wives when they were thirty years old, and women their husbands when twenty years old. Early marriage being an evil which nowadays had resulted in national weakness, an instruction had been given in recent years forbidding them, but owing to the mistake of the Authorities this had not been put into force. At the time of restoration it was an urgent matter that customs be improved, and so the age was fixed as indicated. The prohibition referred to is contained in resolution No. 7 of the Deliberative Assembly of July 30, 1894.

As to the present system of registration for Corean marriages, they must be reported, in accordance with a Census Registration Law promulgated by the late Corean Government in 1909, by the head of the family to the local Village Headman Myun Jang, (面長) within ten days. The latter then forwards the report for record to the Police Station where the census registers are kept and the business of registration is conducted. Now that Corea is part of Japan the tendency is growing to conform to Japanese ideas in the matter of marriage ceremonials.
Missionary influence having made itself largely felt in this as in other directions throughout Corea, many marriages are conducted in accordance with the rites of the various Christian Bodies.

As a general rule marriage does not take place between families of the same surname possessing the same ancestral homes-pon (本). One hears, however, of persons of the same name such as Kim (金), Yi (李), &c. intermarrying, the reason being that their pon differ. On the other hand, there are cases where those of different surnames are not permitted to marry each other, because they are said to trace their origin to a common source.

Young people are not consulted as to their inclinations: in fact they have seldom even seen one another before becoming husband and wife. The parents exercise supreme authority in the matter. Hence much affinity or romantic affection cannot be looked for. The writer was, however, once given to understand by a Corean of the Yangban class, that second marriages were as a rule love matches, at least on the man's side. His opportunity to please himself in selection had come, but as objections were entertained among parents to allowing their girls to become the wives of widowers, the choice often required to be made from a lower stratum of society. Against a widow a much more marked prejudice used to exist with the result that she was made to feel the extreme impropriety of her forsaking the memory of her late husband by being regarded as occupying the position merely of a secondary wife. Prior to the reign of King Sung Jong who ascended the throne in 1469 widows had been allowed to remarry, but His Majesty gave orders that the practice should be discontinued. On July 30, 1894 it was resolved by the Deliberative Assembly that widows might remarry (resolution No. 8).

Let us suppose that a youth had reached the age at which his parents considered it advisable that he should be wedded. Having first of all ascertained by private enquiry that a certain maiden was likely to prove suitable as regards appearance and
the other requirements of eligibility they resorted to the indirect negotiation so favoured in the Far East. That important and useful personage, the gobetween who may be of either sex, CHUNGMAI (仲媒), called also MAIPA (媒婆), in the case of a woman, was deputed to undertake the delicate task of broaching the subject to the young lady's parents. Were it intended to take the proposal into serious consideration, the latter for their part despatched their own delegate to the house of the would-be father-in-law to ascertain the qualifications of the young man. The preliminary investigations having been concluded to mutual satisfaction, formal negotiations were proceeded with at once in a business like manner. For the sake of illustration, we shall describe what is likely to occur. The details which we give are taken from a case we know of which occurred about 5 or 6 years ago, and of course the interval between each stage in the proceedings may vary according to circumstances.

Let us say that in the 5th. month—at that time the Coreans still adhered to the old Chinese calendar—the work of the intermediary is concluded. On the 13th day of the 6th month the first important step is taken by the parents of the future bridegroom. This consists in sending the SAJU (四柱)—a document wherein are inscribed the four sets of two characters each, specifying the year, month, day and hour of birth of the son—to the Father of the chosen one. Now the Saju represents a marriage note handed over for the purpose of ratifying the agreement. In reply, twelve days later, comes a letter bearing the words Yon-gil (捐吉) on the envelope, which is known as the TAIK IL (擇日) (choosing the day), naming the date of the marriage. Then both families commence earnest preparation for the approaching event. On the last day of the month the fiance makes himself ready for his new honours by going through the ceremony of doing up his hair, KWAL LE (冠禮), the hair being arranged by some one specially selected as being a lucky person. In the days before hair cutting came into fashion, an unmarried youth in Corea was distinguished by
bare head and hair tied in a plait falling down his back, and to do up the hair and put on a hat, to get married, and to become a man were three things interdependent. With the putting up of the top knot a new name KWAMMYUNG (冠名) is bestowed on the lad. At the same time he puts on the POKGON (幅巾) or silk gauze cap worn by boys at weddings and the CHORIP (草笠) or straw hat, in use by newly wedded youths. Sometimes indeed a man put up his hair without being married but this was done unostentatiously and was considered in the highest degree improper.

The prospective bridegroom having thus observed all the formalities necessary to entering upon man's estate, the marriage deed or contract is drawn up by his father for presentation to the other contracting party. The document approximately runs thus:—

"With double reverences I, So and So, descendant of such "an One, present my respectful wishes on this . . . day of the "year . . . for Your Honour's manifold happiness, and hereby "humbly agree, with your gracious favour and permission to "your daughter's becoming the wife of my son . . . who is of "age and a bachelor. It is the custom of our ancestors and "wedding presents are bestowed. With respectful wishes I "offer this document and beg that you will note its contents." On the envelope is inscribed the name of the Father of the bride elect.

This instrument together with the Saju (四柱) and the Taik-il (擇日) constituted the record of the marriage; for in Corea there was formerly no system of public registration of weddings, a fact which in my early days in Corea a Corean official of a reforming turn of mind stigmatized to me as regrettable, expressing the hope that, in view of the grave inconvenience entailed, some proper method of recording such events might before long be introduced. The available documents therefore were doubly precious and as such carefully preserved. It was commonly said that they should be kept till the daughter had brought forth at least one son, though the
advent of three sons was said to be necessary before they could be disregarded, the idea being that male children consolidated the position of the wife by arousing the regard of the husband on the one hand and on the other by anchoring the woman to the spot where her sons lived. Before such an auspicious event the man might desire to dismiss her arbitrarily or she might be inclined to run away through lack of any retaining influence. Should, however, the wife leave of her own accord or be sent away for any reason, the contract was given back.

As to the gifts to which reference is made, they are called NAPCHAI (納采) or NAPPEI (納幣), presents of silk. Custom regulates their quantity and quality in accordance with position. In the instance we are considering they consist of two pieces of Chinese silk, one of a blue colour wrapped up in red paper, the other red and folded in blue paper and two skeins of silk thread, one blue, the other red, to correspond with the stuff. A girl who marries a bachelor wears the red garment outside and the blue underneath, but where her consort is a widower the order of the garments is reversed. Along with the marriage deed enveloped in a cloth, these offerings are placed within a black lacquer box enclosed in two coverings of red cloth. In some cases, however, two boxes are used to contain the gifts, one black, the other red. Thus the parcel is conveyed to its destined recipients during the evening of the 12th day of the 7th month, the eve of the wedding day which has itself been selected as propitious by the aid of an expert in the art of choosing lucky days. In the country the gifts are usually sent on the wedding day, not the previous evening. In order to conform to precedent the ceremonial of presentation calls for the services of a box carrier for whom the orthodox dress is a red overcoat with hat of the same colour and black shoes. In some parts of the interior the coat is blue-black with hat to match. He is accompanied by four lantern-carriers in black coats, and six or seven torch-bearers. The procession is met by torchmen from the other house and escorted to its goal where the casket is deposited upon a table placed in readiness.
Thither as early next morning as 7.30 the bridegroom elect sets out to take part in the appointed ceremony. In full court cap, dress and shoes he is seated upon a white horse, gorgeously caparisoned—we are citing as an example the case of a bachelor, for though he has the alternative of making the journey in a chair carried by four men, a widower should never go on horse back. In front, walk two servants carrying paper umbrellas, and the rider is attended by a groom in black coat and hat. The train is further composed of one of his relatives acting as bestman on a steed of some description, it matters not what, two pairs of lantern-carriers—the rich sometimes have ten pairs or so—a goose carrier clad in red, the same individual who has already taken the presents, bearing the live bird, the emblem of conjugal fidelity, wrapped in a red cloth—or a wooden figure in the form of a goose may be employed—six female servants clothed in upper garments of green and lower garments of blue and a YUMO (乳母) or nurse in a two-man chair. It must here be mentioned that most of the costumes and other things required in connection with a marriage are only borrowed for the occasion. In Seoul and other large cities there are establishments which make it their exclusive business to keep such articles for hire. In some country places the outfit is village property and as such is at the disposal of the residents free of charge. Neighbouring villagers wishing to share its use are compelled to pay.

One of the bride's male relations, say some ten years older than the bridegroom, welcomes him coming thus with proper pomp and circumstance. The latter bows once in silence and the other merely bends his body slightly in return. Bows are exchanged when the relative positions of the two men are approximately equal. Arrived at the house the party enters the courtyard which is shaded from the sun's rays. Care must be taken by the future husband and those with him on first admittance to avoid violating the Chu-dang (周堂) or prohibition against being found by evil spirits in such part of the premises as they may happen to be frequenting. Similarly with the wife
when she makes her debut in her new home. Inside the fence or wall a small table is prepared for the reception of the goose. The bridegroom then goes through the prescribed ceremony. The bird is handed to him by its bearer, and having assumed a position at a convenient distance, he holds it in his arms, takes three steps forward and deposits it upon the table, then stepping backward in like manner, with the assistance of the man in charge of the goose, performs two obeisances in its direction in token of his desire that the faithfulness of which it is the embodiment may rest upon his union. The next scene takes place within the house. The bridal table, TOK-JA-SANG (톡자상), before which the pair plight their troth, has been spread with specially prepared meats consisting of a male chicken, cooked, with a red date in its mouth and a dish of red dates before it, a female chicken, cooked, having in its mouth a white chestnut with the skin peeled off, and in front of it a dish of raw chestnuts, and also a plate of moon-shaped cakes, twenty-one in number. At two corners of the table are wooden candlesticks with lighted candles of wax and at the other corners are TONGJA (童子) or wooden images representing children. Behind the table is a high screen to conceal the bride till she comes forth to commence her acquaintance with a strange person of the opposite sex. The man having taken up his station, she appears in bridal array, wearing a wedding cap, CHYOKDORI (旗頭里) and clad in a WON-SAM (圓衫), a kind of cloak which is also used as a shroud at her burial, having a dragon headed hair pin in her hair, and she stands at the other side of the table. Then they pay their respects to each other in the customary fashion. The woman first of all performs four obeisances, assisted therein by a maid servant at each side. Having already made two reverences before the goose, the man, also helped in the performance, contents himself with bowing twice. A widower marrying for the third time is only supposed to make three obeisances in all, and for the fourth time only two. The lady wears a long garment to conceal her feet as a mark of honour to the bridegroom, who in courtesy has long sleeves covering the hands.
Her eyes are understood to be fastened up, but this custom, like many others, is often more honoured in the breach than in the observance, and she may simply keep her eyes shut. It is contrary to etiquette for her to utter a word on her wedding day. The bowing finished, the ceremony of drinking wine, three cups of which are presented to each, remains to be performed. Here again, however, the wine is not of necessity actually consumed. The cups are exchanged through female servants, waiting one on each side of the table, and instructed by some of the bride's relatives. Those passing from the bride to her husband make their way along the right side of the table, those from him to her along the left side. The reason given is because in Corea the left side is honoured by men and the right by women. Sometimes the husband drinks a little of the wine but the wife abstains, though all the same each must touch the cup with the lips. After this is over, the newly married couple may sit down together for the first time. The whole function described having lasted for about an hour, the bridegroom is conducted into a specially prepared room where he is regaled with a feast along with the best man, who retires immediately the repast is concluded, and the servants are likewise entertained in the proper place. At noon comes the "going away," the wife departing behind her lord and master, like a dutiful Oriental spouse, carried by eight bearers in a chair the roof of which is decorated with tiger skins. She is followed by two umbrella-carriers and four lantern-bearers in the black coats, called HEUK-EUI (黒衣), used by chair men and official servants, twelve maids with garments, green above and blue below (in olden times the lower garments were red, and even now small girls have them of red), the YUMO (乳母) or nurse, in a two-man chair, and a room attendant PANG-JIK-I (房直) following. The Jinrikisha is often employed as a modern innovation in the procession. Returned home the bridegroom does reverence to his parents. Presents of money are bestowed upon all the attendants. At one o'clock in the afternoon, so that no time may be lost, the union is, as it were, consecrated through a visit paid by
the pair to the temple containing the ancestral tablets of the bridegroom's house, where are spread offerings of wine, fruit and dried fish. Each of them reverently inclines the head two times. When the family does not possess any such tablets, the same rites are gone through in the house before screens on which are pasted papers, CHI-BANG (紙榜), inscribed with the titles and degree of relationship of the four preceding deceased ancestors, both male and female. Now the bride is in a position to make the acquaintance of her father and mother-in-law, though some authorities hold that the introduction should take place prior to the visit to the temple. On this occasion she presents to the former a dish of dates, and to the latter a cooked pheasant, and to both three cups of wine, making an obeisance in each case. The other members of the family to which she has been admitted are next made known to her. Immediately afterwards the time comes to do especial honour to the bride and she goes through a ceremony which is called KWAL LE (冠禮), as in the case of the man. Her hair already dressed for the wedding is undone and then braided into two coils and fastened in a knob by her mother-in-law. She is adorned with an artificial head dress, a dragon-headed gilt hair pin, a wedding cap, and also receives seven upper garments of Chinese silk, a red Chinese silk under garment, as well as jewellery, hair pins, finger rings and clothing of various kinds. Thus fitted out, she is entertained at a banquet.

Later in the afternoon the couple return to the house of the bride, where they spend three nights. The morning following the wedding the son-in-law is introduced to his relatives by marriage and his parents-in-law make him a present of a suit of clothes, a hat with horse hair head-band and shoes.

On the third day is the final home coming when all the bride's belongings are carried with her to the new home where the parents are awaiting the obeisances usual at this time. Three days afterwards the husband is once more taken to his wife's old domicile, either on a horse or in a chair, supplied by her people. This is known as the second going, CHAI-HANG (再行).
In out of the way places, this may be done in the wedding month, or postponed till the third month. In the same month the wife is sent on a similar visit, provided with presents of wine, cake and vermicelli. Should some obstacle come in the way and prevent her from going, custom demands that the visit be postponed till the third month of wedded life. In the country where the two homes are separated by long distances, she returns to see her parents in the year of her marriage, but should she be unable to do so, the visit must on the same principle be postponed till the next year but one after the event.

What we have described is a full ceremonial such as is observed among the better classes, but variations and abridgments occur to suit individual pockets and positions. For example, amongst the lowest classes the marriage is sometimes celebrated at the house of the bridegroom. Let us glance, by way of illustration, at a Corean wedding in humble life which was contracted within the last six years in Seoul. The whole ceremony lasted about two hours. Close on eleven o'clock in the morning the guests began to assemble at the bridegroom's house and soon afterwards the happy man himself appeared on the scene mounted on a led pony, white in colour, with high saddle, decorated as to its mane with coins and ribbons and between the ears, with red pompoms. Two men walked in front, one carrying a large oil paper umbrella, the other the goose, while two attendants, also with similar umbrellas, followed in the rear. By and by a messenger came hastening to say that the bride was near at hand, and she arrived in a closely covered Corean chair, smartly curtained and hung with tiger skins. Behind attendants bore her paraphernalia. By her chair walked two women who upon reaching the house lifted her out and almost carried her into the small room. After making her obeisances she was supported till she reached her allotted place on the wooden floor. Her eyes were firmly sealed, her face thickly coated with white flour, her eyebrows fashioned into a narrow line to make them conspicuous, the hair over her forehead brought into the straight conventional shape by the pulling
out of superfluous hairs, the cheeks and lips painted red. Brightly coloured silk formed her dress. After the wedding the female guests crowded round and submitted her to a minute inspection and the poor girl had to remain thus till sunset motionless. In this case the bride was sixteen, her husband about twenty and to follow their fortunes a little further, they now live with his mother of whom he is the eldest son, the daughter-in-law taking the chief part in the care of seven young brothers and sisters-in-law, leaving the older dame free to attend to a small shop. One heard with no little surprise that they were subsequently reported to be a happy family.

Altogether the position occupied by a married woman is nominally a low one, as can be gathered from the terms by which she is referred to. She has no name of her own, but is known by the name and title of her husband with the word "house" placed after them, as Mr. So and So’s house. It is unusual for persons other than relatives to make enquiries regarding a man’s womenfolk, but when his wife is alluded to by him he speaks of her as “that person,” as Ko Siki, which is an word without meaning, or he uses some other disparaging expression.

Marriages in the old way, it can readily be imagined, are a cause of much useless expense which bears heavily upon the poor who can not really meet the outlay and have to borrow money to keep up the appearances supposed to be called for on such occasions. Thus matrimony is begun in debt from which it is not easy to secure freedom in after life.

It may be worth while noticing what the Coreans themselves have to say about their national observances on the occasion of a marriage, and therefore from the columns of the "Cheguk Shinmun" (帝國新聞), a Corean newspaper formerly published in Seoul, I took in 1906 the following particulars of customs observed in various parts of the country.

In Kyöng Geui (京畿), Ch’ung Ch’öng (忠清), Kang Wün (江原) and Kyöng Sang (慶尙) Provinces marriage customs are practically identical, differing only in details, but in the North
and West and everywhere by the seashore they are of a special character. In the two first-named divisions of the country the initial step is taken by the parents of the bride in posse who transmit a CHU DAN (柱單), or letter asking for the SAJU (四柱) to the house where the young man lives. Formal consent to the marriage is regarded as having been obtained when the latter document is forthcoming in response, and the rupture of an engagement is a grave matter involving the return of the SAJU (四柱). When all the arrangements for the union are completed and the day fixed is about to arrive, a marriage note HON SO CHI (婚書紙), with a trifling gift of two undergarments, is sent to the bride’s house in a lacquered box. On the auspicious occasion a goose is presented and the wedding table, HON PAI SANG (婚配床), is placed between the bride and bridegroom and the ceremony takes place, consisting in the exchange of obeisances, four rendered by the woman and two by the man in return.

In the northern and western districts negotiations are originated by the despatch of a middle-woman, MAIPA (媒婆), to the girl’s house. Should her parents be agreeable, they await the receipt of a formal application before granting their sanction. When the wedding day comes, a contract note may or may not be given, but there is no bestowal of garments or box, nor are there any bowings. In these places a goose is employed at the ceremony only by persons of rank and wealth who do not exceed two or three in a district. In ordinary cases the bridegroom, wearing a student’s overcoat, DO-PO (道袍), or occasionally official clothes, KWAN-BOK (官服), proceeds on horse back to the house of the bride where he is received in a room made ready, and regaled with special food placed upon a large table called the KUN-SANG ( 큰상). At this moment DAN-CHA (單子), notes written in common language and couched in a jovial and personal strain, asking for food, are brought to him from the scholars of the neighbourhood. On these he inscribes short sentences in reply but if his ignorance be so great that he requires to enlist the services of his best
man, HU-PAI (後陪), for the purpose, he is made a laughing stock of. At sunset the bridegroom is introduced into the bridal chamber. After three days the CHOK-CHANG-PUB (足掌法) or practice of beating the soles of the feet, is observed so severely that the bridegroom is pained almost beyond endurance. At Wi-ju (義州) when the KUM-SANG ( 큰상 ) is placed before the bridegroom, young scholars subject him to much teasing and buy the table from him.

In the provinces of Kyŏng Geui (京畿) and Ch'ung Ch'ong (忠清) it is customary among gentle-folk to make the family of the bride, if they have any means at all, responsible for almost the entire providing, while the bridegroom's people are content with supplying two undergarments of female attire. The former must furnish two pairs of blankets and even the common utensils, combscases and brass dinner vessels for the young couple, and also the bridegroom's clothes—indeed so far does their duty in these matters extend that they must keep the bridegroom in raiment for years afterwards. Not unnaturally under the circumstances many daughters are said to be the ruin of a house.

In parts of the Pyung-An (平安) and Whang-Hai (黄海) Provinces there are in force ceremonial regulations which apply to high and low, rich and poor, alike. It is laid down that when the subject of marriage is broached, the market value of the girl shall be referred to as if the transaction concerned the buying and selling of cattle. She is worth at least two or three hundred Yang (兩) and sometimes more than a thousand, and the contract money is paid over before the marriage is fixed. Of late the sum demanded is reported to have varied according to her age, each year of which, from the time she is first marriageable till she reaches what is considered to be the prime of her maidenhood, advances her price by one hundred Yang (兩). Therefore supposing that she would fetch eight hundred Yang (兩) at eight, at ten she is worth a thousand. Scarcely is there a woman in these parts who is not a wife before she is fifteen. In the majority of cases she is married at seven or eight because of the preponderance of poor people. Notwith-
standing that her parents thus make a profit by her, they prepare no clothes for the bridegroom. The practice of selling daughters is observed even by the rich, but there are some such who do not dispose of them in this way, though they do not exceed ten in a district. Social position is at a discount, and all that people care for is to get a good offer for the hand of their daughter. Even a servant if he have the sum needful can easily procure a wife, while a gentleman's son in poverty is at his wits' end. Here the love of money would therefore appear to be the root of all matrimony. Those who have many daughters are counted among the wealthy in contradistinction to their fellow-country men in Kyŏng Geui (京畿) and the southern regions. In recent years many inhabitants of the North-west having emigrated to the provinces of Ham Kyeng (咸鏡) and Kang Wŭn (江原), the custom of receiving money for the bride has been carried with them. In spite of their monetary value, daughters are cared for very badly and when they go away as married women they are treated worse than servants and have to take their food outside. If they are unfortunate in their parents-in-law, they lead lives of misery, eating the burned remains of the rice and doing all kinds of farming work, except ploughing, in addition to sewing, weaving and cooking. In the course of time their lot is ameliorated by the transfer of the larger share of the burden to the shoulders of their own daughters-in-law. The most miserable women in the world may accordingly be said to be those of the Western part of Corea.

Amongst the lowest class in Seoul there is a custom of sending to the bride some days before the wedding pieces of silk and cotton, green stuff for the cloak, money, hair-pins, finger-rings, &c., as PONGCHI (寶匣), in a lacquar box, but if the offering be a meagre description, it is sometimes slightly rejected.
SELECTION AND DIVORCE.

By J. S. Gale.

In the selection of a wife the Five Elements Metal, Wood, Water, Tree, Earth play a leading part and also the 60 year names of the Cycle the Five Elements have their mutual relationships as expressed the Korea, Japan and China:—

木 Wood brings forth Fire 火
火 Fire ,, ,, Earth 土
土 Earth ,, ,, Metal 金
金 Metal ,, ,, Water 水
水 Water ,, ,, Wood 木

and thus you have the circle completed where Wood and Fire are harmonious, Fire and Earth, Earth and Metal etc.

In the other hand mutual animosities exist wherein they cannot agree

木 Wood overcomes Earth 土
土 Earth ,, Water 水
水 Water ,, Fire 火
火 Fire ,, Metal 金
金 Metal ,, Wood 木

Thus are they interlocked no special Element supreme among them, and yet each opposed to and superior to some other. These all enter vitally into the fortunes of the East bearing directly on the question of marriage, as well as on that of house selection, grave selection etc. As Mr. Lay mentions the Sa-ju is a commanding document that comes into action even before the selection is made and while the first preliminaries are undertaken. This Sa-ju is the official clan record of date of birth as to Year, Month, Day and Hour. It is a matter of first importance in Old Korea that the exact hour of birth be known as well as day month and year, so the sundial, the water clock,
and the cock-crow of the morning all contribute to the exact recording of that on which so much in the future hangs trembling.

Let us illustrate how matters are influenced by the Sa-ju (四柱) by supposing that the young man now seeking marriage is twenty, that he was born in the year 1892, in the 6th Moon on the 20th day and at the 5th hour. This provides the necessary four points from which to find ones bearings.

The first question then is to locate the year 1892 and find its relation to the Five Elements. There are books and helps for this that have been used for thousand of years in the East. Let us apply to one that Korea uses that is called Chon-keui Tai-yo (天機大要) in it I find that the year 1892 which is called Im-jin (壬辰) has attached to it as its Element mark Chang-ryo-Su (長流木) “Far-flowing Water.” Our next task is to find the Cycle name for the 6th Moon and then its relation to the Five Elements. The same book will tell that the Cycle name is Chong-mi (丁未), and we find by looking up the table that Chong-mi has for the Natural Element designation Chon-ha Su (天河水) “Water of the Heavenly River.” or “Divine-river Water.”

Now we take the question of the day and looking up the calendar we find that the 20th is Mu-sin (戊申), and that Mu-sin has for its Element worked out Tai-yok T’o (大驿土) “Great Post-station Earth.” We find further that the 1st hour of all days beginning with the syllable Mu is Im-ja, therefore the 5th hour will be Pyong-jin (丙辰), and this again is worked out in the Table of Elements as Sa-jung T’o (沙中土) “Sand-surrounded Earth.” To sum up then the Year, Month, Day, Hour would be Im-jin, Chong-mi, Mu-sin, Pyong-jin or Eight Characters (八字). The Koreans are constantly talking of their Eight Characters being unlucky this all its. These often worked out according to the Table of Elements would read “Long-flowing Water,” (長流水) “Divine-river Water,” (天河水) “Great Post-station Earth,” (大驿土) and “Sand-surrounded Earth” (沙中土).

Now before we go any further in the way of examining the Sa-ju of the bride prospective, we must look well at this first
one to see if it is not unpropitious in itself. It looks very doubtful for here is Earth and Water, each time and we know that Earth overcomes Water and that they are naturally opposed. This is the general law, but in this particular case they may be mated without disaster. Long-flowing Water or Heavenly stream Water may exist beside Post-station Earth or Sand surrounded Earth without damage but had it been No-bang T'o (路旁土) Road-side Earth, one of the forms, it would have indicated that the person was unlucky, doomed in fact, and impossible to marry with. This would naturally end the matter without ever coming to an examination of the young woman's Sa-ju (四柱).

If you will notice the twelve Oriental Hours Cha (子), Chook (丑), In (寅), Myo (卯), Chin (辰), Sa (巳), Oh (午) Mi (未), Sin (申), Yu (酉), Sul (戌), Ha (亥) yes will find enter by combination into each one of these Cycle names, and each hour has a corresponding animal deity

子  For Cha we have the Rat 鼠
丑 ,,  Chook ,, ,, Ox 牛
寅 ,,  In ,, ,, Tiger 虎
卯 ,,  Myo ,, ,, Hare 兔
辰 ,,  Chin (jin) ,, ,, Dragon 龙
巳 ,,  Sa ,, ,, Snake 蛇
午 ,,  Oh ,, ,, Horse 马
未 ,,  Mi ,, ,, Sheep 羊
申 ,,  Sin ,, ,, Monkey 猴
酉 ,,  Yu ,, ,, Cock 鸡
戌 ,,  Sul ,, ,, Dog 犬
亥 ,,  Hai ,, ,, Pig 猪

Some of these creatures are naturally opposed to each other and some live in harmony. In casting the horoscope for the bride and groom these Twelve Animals of the Horary Circle are very carefully watched. The Rat and the Sheep are enemies, for the Rat dreads the Sheep's horns. The Ox hates the Horse because he does not help him plough. The tiger despises the Cock because his bill is so short. The Rabbit
complains against the Monkey because he does not seek peace and pursue it. The Dragon has a grudge against the Pig because his face is black, and the Snake dreads the bark of the Dog. It may seem like a joke, but the old world of the East did not at all view it so, when the wise and learned gave their best attention to finding out how the future of the young married couple would stand as regards these animals.

In the four cycle names of the young man's Sa-ju 四柱 Im-jin, (壬辰) Chong-mi, (丁未) Mu-sin, (戊申) and Pyong-jin, (丙辰), the three hours Chin (辰) 辰, Mi (未) 未 and Sin (申) 申 occur. The corresponding animals are Dragon Sheep and Monkey. These are not inimical to each other and so the process may go on.

As conditions are thus far fairly favorable we now take up the case of the young woman's Sa-ju, and we will suppose that her year is 1894, the 12th moon, 15th day, and 7th hour.

By a similar process we find that the four corresponding cycle names are Kap-o (甲午) Ch'ong-ch'uk (丁丑) Chong-sa (丁巳) and Pyong-o (丙午). These again would yield from the Tables of the Five Elements as worked out.

Sand-surrounded Metal, (沙中金) Brook-lower Water, (澗下水) Sand-surrounded Earth, (沙中土) and Heavenly-river Water (天河水).

Arranged so as to give a comparative view they would run thus:—

**YOUNG MAN.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Far-flowing Water</th>
<th>長流水</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month</td>
<td>Divine-river Water</td>
<td>天河水</td>
</tr>
<tr>
<td>Day</td>
<td>Great Post-station Earth</td>
<td>大驛土</td>
</tr>
<tr>
<td>Hour</td>
<td>Sand-surrounded Earth</td>
<td>沙中土</td>
</tr>
</tbody>
</table>

**YOUNG WOMAN.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Sand-surrounded Metal</th>
<th>沙中金</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month</td>
<td>Brook-lower Water</td>
<td>澗下水</td>
</tr>
<tr>
<td>Day</td>
<td>Sand-surrounded Earth</td>
<td>沙中土</td>
</tr>
<tr>
<td>Hour</td>
<td>Divine-rivers Water</td>
<td>天河水</td>
</tr>
</tbody>
</table>
After a comparative examination of these two in the light of the Tables as worked out in the Ch’on-keui Tai-yo (天機大要) I find that while there are some minor antipathies that might be overlooked, the two formula that pertain to the Month and Hour of the young woman are diametrically opposed to the Day from of the young man, that is Brook-lower Water (潤下水) and Divine-river Water (天河水), would prove the ruin of Great-Post-station Earth (大驛土) and if the seekers are sincere and orthodox the proceedings will cease from this point.

This will illustrate the tedious process by which marriage elective affinities are arrived at.

DIVORCE.

The question of divorce has troubled the world through all its history from the days of Moses down to the present British Commission that now has the matter in hand for consideration. The great teacher of the East, Confucius, wrote out a statement which has been the law for China, Japan and Korea for two thousand years.

This is found in the Lesser Learning Vol. II in the section deal with “Husband and Wife.” Confucius says:—

“The womans’ duty is to prostrate herself submissively before her husband, in such a way as to have no will at all of her own, but to demonstrate the perfect form of obedience. In three ways she must show it: First, when she is young, in obeying her Father; Second, when she is married, in obeying her husband; and Third, when she is a widow, in obeying her Son. There is no place for independent action on the part of any woman. Let not her influence or her voice be seen or heard outside the gates. Her work is to prepare necessaries, entertainment and refreshment for her husband and his friends.

“Her special place is within the inner court where she is to spend her days. Even though her parents die she must never exceed 100 li in the journey that she would make to take part in the funeral ceremonies. She must make no independent de-
cision and in all her actions there must be no step taken alone, but only after counsel and direction is she to move, and only after definite proof is she to speak. In the day-time let her not step out into the court for pleasure, and at night only with a light may she cross the thresh-hold. These are things right and proper for women.

"There are five things that will disqualify a woman for marriage,

First, if she is the daughter of a rebel or out law.
Second, if she belongs to a family that has broken nature's laws.
Third, if her ancestry is one branded with marks of imprisonment.
Fourth, if her family has been diseased for generations.
Fifth, if she is a fatherless child and untaught.

"There are seven reasons for which a woman may be put away by her husband:—

First, if she is rebellious toward her parents-in-law.
Second, if she has no children.
Third, if she is unfaithful to her husband.
Fourth, if she is jealous-minded.
Fifth, if she has an incurable disease.
Sixth, if she is given to hurtful talk and tale-bearing.
Seventh, if she is a thief.

"There are however three conditions that modify these, and in view of anyone of them the woman cannot be put away although she has fallen under one or more of the reasons for divorce.

The three condition are:

First, if she has no father or brothers living to whom she can be sent.
Second, if she has worn mourning for three years for her parents-in-law.
Third, if the husband has risen from poverty to riches while she was his wife.
THE CELESTIAL PLANISPHERE OF
KING YI TAI-JO.

By W. CARL RUFUS.

INTRODUCTION.

The presumption of the writer in attempting this paper, when he has spent less than five years in Korea, may be partially justified by the kindness of the encouragement and assistance given by our president, Dr. Gale.

Korean astronomy and astrology have received little attention by students of this country, altho material abounds on every side. Voluminous astronomical works, prepared by royal order, have been published and cherished by the Emperors of Korea. The Mun-hun-pi-go 文獻備考, the great Korean Encyclopedia, gives first place to these subjects, in deference to King Chung-jong 正宗, the originator of the monumental work, who believed in the fatherhood of heaven and motherhood of earth. Dynastic histories chronicle solar and lunar eclipses; the Sam-kuk-sa 三國史 records these important events at the beginning of the history of each reign. The ancient kingdom of Silla 新羅 possessed an observatory, the ruins of which may be seen near its capital Kyung-ju 延州. In the government museum, Chang duk Palace, Seoul, are displayed specimens of old astronomical apparatus, including an armillary sphere, a clepsydra, an old iron clock frame, a marble gnomic plane, an oblique sun dial, a moon dial or month measure, a brass astrolabe and stellar planisphere of the northern hemisphere, a nameless pear-shaped instrument in a small case, and a marble celestial planisphere or astronomical chart, which is the subject of this paper.

A brief introduction suggesting the influence of astronomical and related physical ideas upon Korean thought and life offers a good avenue of approach to our subject.
Korea seems to have contributed little to cosmogony, but accepts a physical universe peopled with spirits and an earth possessing vegetation and animal life. The genesis of human life was due to a celestial spirit, who wished to establish an earthly kingdom, and a bear that desired to become a human being. The animal first became a woman, upon whom the spirit breathed. This union produced the Tan-gun, by tradition the first king of Korea. (Hulbert, History of Korea, P. 1.)

The stars in their stately courses have contributed to the making of Korean history. We read that Keui-ja 廻子, the reputed founder of Korean civilization, 1122 B.C., “guided, or at least influenced, by the reigning constellation, sailed up the Tai-tong river.” (Korean Repositor Vol. 2, P. 83.) established his capital at Pyeng Yang and gave his nine laws to the land. Now we are also confronted with a myth which would identify Viscount Keui with the asterism Keui, 廻, seventh of the 28 zodiacal constellations of the ancients! (A Comparative Table of the Ancient Lunar Asterisms, by T. W. Kingsmill, proceedings of China Branch of Royal Asiatic Society, Vol. 26, P. 59.) Add the history and the myth, subtract the astrolatry of the oriental, multiply by the lapse of years and divide by the demands of science, and the unknown quantity proves the effect of astrology upon the Korean mind. Physical phenomena have changed the course of events. Ancient Silla was once saved by a meteor that fell in the camp of the enemy, because it foretold destruction (Korea Review, Vol. 1, P. 135). Pyeng Yang was prevented from becoming the modern capital by an unpropitious hailstorm. (Korea Review, Vol. 2, P. 179). During the seventeenth century the army was ordered out upon the appearance of two comets presaging war. (Griffis, The Hermit Nation, P. 173). Eclipses, earthquakes, fighting clouds, showers of various articles, thunder in winter, two suns in a day, black spots in the sun, and a white bow in the sun, have also contributed to Korean, history. In warfare the celestial army has rendered service; also the miraculous Moon Fortress, the ruins
of which are near Taiku. Swords and armor were emblazoned with constellations and astronomical inscriptions.

In religion, the thermometer of a people's life, the physical universe has exerted a powerful influence. Temples are erected for the worship of heaven, the earth and the seven stars; spirit houses are dedicated to the color gods of the five divisions of the sky, to the constellations and the stars, e.g., the Old Man Shrine, in honor of the No-in 老人 star. (The Spirit Worship of the Koreans, Jones, Korea Branch of Royal Asiatic Society, Vol. 2, P. 37). There are also forms of moon worship; men pray to the Pleiades, bow to Venus, and the Emperor as late as 1900 sacrificed for rain. The kitchen god may be a vestige of former sun-worship; in 1235 the King, in refuge on Kangwha island, turned sun-worshiper to obtain peace for the land. The Buddhist counts his 33 heavens and the 28 constellations on the beads of his rosary. Religious feasts and festivals and national holidays commemorate astronomical events. Around these occasions cluster the most characteristic customs of the race, many of which cling to the present day, partly thru the influence of the Yuk-kwā-chāk 六掛丹, an Unmoon book, sown by the thousand thruout the land, indicating the guiding star of every year of life from 10 to 64, and the precautionary measures necessary to ward off evil and to secure success on various undertakings. The almanac for this year in daily use, by employing various astrological cycles indicates numerous combinatious propitious or unpropitious for marriages, funerals, journeys, business ventures and other affairs of life.

As the earth supposedly was patterned after the heavens, geography up to recent times registered the vagaries of ancient star-gazers. Earth was pictured as a four-square plane booked at the corners for support in the all-sustaining heavens. Maps of the nations were unknown; their approximate positions, determined by the orientation of the geomancer's cycle, were marked by squares on a grotesque chart. The divisions of the compass have astrological designations Language and literature also bear the same impress. The 28 constel-
lations had a part in the origin of the Korean alphabet originally of 28 letters. Proverbs and the folklore of the country are enriched by astronomical allusions. What is more poetic than this conception,—"The stars are made of the purity of everything?" Or this,—"A shooting star is a bridegroom hurrying to his bride?" This may be difficult of appreciation,—"A silk-worm's eye-brow moon,"—said of a moon a few days old. What do you think of this,—"Scattering flowers of heaven,"—to designate the ravages of the small-pox fiend? The coinage of this country is said to have included the star money, Sung-jun, 星錢 of Silla, which is omitted by some numismatists, so we make the following quotation. (Korea Review, Vol. 2, P. 339-340) "Another Silla coin was the Sung-jun 星錢 or "Star Money." This the writer has seen. It is a round cash with a round hole and the impress of two stars; on the reverse is the legend (應天通寶) "Heaven sanctioned eastern treasure.": "We have before us also a large coin called (七星錢) meaning 'seven star money.' It is made in imitation of a Silla coin. It bears a picture of the Great Bear constellation on the edge and a cloud in the center, the latter being the national emblem of Silla, as the plum blossom is of this dynasty. On the reverse is the inscription (如星之長而表世之助) a free translation of which would be 'as faithful as the stars.'" Lockhart, "Coins of the Far East," presents many coins used as amulets bearing the impress of stars and astronomical inscriptions. The Korean pharmacopoeia includes a pill formed by splitting the seed of an apricot, writing sun on one part and moon on the other, and sticking them together with honey. (Korea Review, Vol. 3, P. 65.) Divination by stars has been widely practiced, probably the knowledge of the stars was chiefly cultivated and a royal board of astronomers maintained for the purpose. Much of Korean prophecy is stigmatized as ex post facto so we omit examples of astromancy.

These illustrations could be multiplied many fold, suggesting the influence of the physical universe upon Korean thought. We have noted especially the deep impress of the starry heavens.
upon the most ordinary affairs of life. Even the prosaic pig is said to bear seven spots on its hind legs resembling the seven stars, but for reasons patent to anyone aquainted with this dejected animal, cast out from heaven by the Celestial Dragon, the writer has not ventured to verify the asseveration.

THE STONE MODELS.

In the government museum, Chang-duk Palace, Seoul, may be seen two stone models of our subject, bearing the date, Hong-mu 洪武 28th year, 12th month (December, 1395). The older stone, a huge slab of slate, shows marks of transportation and water erosion, rendering the inscription partly illegible; both sides are engraved, but symmetry and proportion are lacking. Special interest, however, centers in this monument, which presents our subject in its oldest Korean garb. The newer stone is an excellent piece of white marble, well preserved; the dimensions are $6' 11" \times 3' 3" \times 1' 0"$ and approximate weight 3975 pounds. A studied symmetry pervades the plan; the mensuration is quite accurate, the proportion good and the workmanship excellent.

We learn from the Mun-hun-pi-go, Book 3, P. 29-30, that the old stone made in 1395 was originally kept at the Kyung-bok Palace. In 1434 (Syun-duk Kap-in 宣德甲寅) near the Kang-yung-chun 康寧殿 was constructed the Heum-kyung-kak 欽敬閣 in which the planisphere was placed. This building was destroyed by fire, was rebuilt on the site of the ruins, and was again destroyed in 1592 at the time of the Japanese invasion. The Heum-kyung-kak was next built inside the Syu-rin-mun 瑞麟門, Chang-duk Palace, in 1614 (Man-yuk Kap-in 萬曆甲寅), but was torn down by King Hyo-jong 孝宗 in 1656 when he built the Man-su-chun 萬壽殿. The old stone, however, had been left at the Kyung-bok Palace. King Suk-jong 肅宗, (1674-1720), revived the interest in Astronomy. In the 13th year of his reign he ordered Yi Min-chul 李敏哲 to repair the turning-sphere of the preceding dynasty. Finding that the planisphere
of Yi Tai-jo was old and indistinct, he ordered a new stone engraved, (the marble model now exhibition), and built a new house to shelter it. Still the old model was neglected. King Yung-jong 英宗 (1724-1776) heard that the old protograph was in Kyung-bok Palace and ordered the Minister of Finance to transport it to the Bureau of Astronomy in the 46th year of his reign. He put the old stone with the new model in the small house which he christened the Heum-kyung-kak, recorded the history of the planisphere on a wooden tablet, which we have not yet been able to find, and revised the Chông-sung-ki, which revision is preserved in the chapter on meridian stars in Book 2 of the Mun-hun-pi-go. The last Heum-kyung-kak, which stood north-east of the old stone mount for celestial observations in the present museum grounds, has recently been removed, and the stones transferred to their present location.

The only foreign mention of the planisphere that we have found is in the Bibliographie Coréenne by Courant. (Vol. 3, P. 28-29.) He honors this production with a half-page descriptive article and the insertion of an excellent print 9′′, by 16′′.

Concerning the stone models he says: “The engraving of the present chart was made by order of the King in 1395 (Hong-mu 28) according to a rubbing of a more ancient stone, that was previously kept in Pyeng Yang, but had been lost; different corrections were made from the ancient chart.” “The planisphere of 1395, having become worn little by little, a new model was engraved on stone in the 18th century with no modification whatever.”

In the study of the contents an old rubbing of the chart now in our possession has been used, altho frequent reference to the original has been made.

OUTLINE OF SUBJECT MATTER.

The title is, A Chart of the Regular Divisions of the Celestial Bodies (天象列次分野之圖)

Its contents are:—
1.—The central astral chart,
2.—A table of the twelve zodiacal divisions,
3.—A circular chart of the constellations culminating at
dark and dawn for the 24 solar periods,
4.—A short treatise on the sun,
5.—The moon,
6.—The heavens,
7.—A table of the 28 zodiacal constellations or lunar
mansions,
8.—A history of the chart.

TRANSLATION.

THE SUN.

The sun is the essence of the great positive element and the
head of all the positive creation. It travels 24 degrees on both
sides of the equator (red road). When the sun is distant it is
cold, when near it is hot, and when midway it is mild. The
positive element operates thus; the sun proceeds north, the days
are long and nights short, and because the positive prevails it
becomes warm and then hot. The negative works in this way:
the sun retires to the south, the days are short and nights long,
and because the negative prevails it becomes cool and then cold.
If the sun travels south or north the degrees change; when it
proceeds and remains at a long distance it is cold all the time,
when it returns and remains at a short distance it is warm all the
time. So it directs the beneficent power of life and growth.

Being the symbol of sovereignty, when it traverses the
countries possessing knowledge, the days are bright and glorious.
Then the king flourishes in prosperity and the people dwell
in peace.

The stars are the glory of the positive essence. The posi-
tive element produced the sun, the sun divided and formed the
stars; so the character sung 星 (star) corresponds with il 日
(sun) with sāng 生 (beget) underneath. In the Suk-myung
it is said that the stars scattered and spreading out dotted
the heavens.

The Moon.

The moon is the essence of the great negative element and
the head of the whole negative creation. So it is the sun's mate,
the symbol of the queen; and comparing with virtue it has the
meaning of punishment. It also typifies all the feudal kings and
ministers of the court.

When it travels east of the ecliptic (yellow road) it is called
the azure road; south of the ecliptic, the red road; west, the
white road; north, the black road. The four roads both on the
inside and outside of the ecliptic together with the ecliptic make
the nine roads.

Ecliptic and Equator.—The road in which the sun dwells
is called the ecliptic; and the one midway between the north
and south poles, where the degrees are equal, is called the
equator. The ecliptic is half outside and half inside of the
equator. In the east they intersect a little preceding the fifth
degree of Horn, (Kak 角) and in the west a little beyond the
fourteenth degree of Astride, (Kyu 奎).

Discussion of the Heavens.

In the Ch'in Chi 晉志 the scholars of old say that the form
of heaven and earth resembles an egg; the heavens on the
outside enclosing the earth, like a shell with the yolk inside.
The surrounding part revolves without end. Because the form
was utterly chaotic it is called chaos-theory heaven, (Hon-
chun 渾天).

During the Ch'in 晉 dynasty, Kal Hong 葛洪 said that the
circumference of the heavens is 365 1/4 degrees; half covers
the earth overhead and half surrounds the earth underneath, so half
of the 28 constellations are visible and half invisible as the
heavens revolve like a wheel.

Also it is said that at the time of the Song 宋 dynasty Ha
Sung-Chun 何承天 examined the chaos-theory globe and
investigated the theories of the heavens, thereupon he perceived
that the heaven is truly round and half of it is water, also that the middle of the earth is high, the outside is lower, and water surrounds the lower part.

Also at the time of the Yang 梁 dynasty Cho Whon 祖頼 said that the shape of the chaos-theory heaven inside is round like a ball. In general in the discussions among astronomers there were six theories.

1. The so-called chaos-theory heaven, which Chang Hyung 張衡 recorded.

2. Canopy heaven (Kai-chun 盖天) whose laws Chu Bi 周髀 expounded.

3. Night revealing (Syun Ya 宣伐) whose laws were without a teacher.

4. Stationary heaven (An-chun 安天) advocated by Oo Hi 虬喜.


6. Lofty heaven (Kung-chun 穹天) advanced by Oo Yong 虬聡.

The canopy heaven and all the subsequent theories seem unreasonable, surpassing credulity; at least the ancient scholars did not esteem them of much value.

**History of the Chart.**

The lost model stone of the above astronomical chart was kept in Pyeng Yang, but on account of the disturbance of war it was sunk in the river; many years having passed since it was lost, existing rubbings of the original were also out of stock.

However, when His Majesty began to reign, a man having one of the originals tendered it to him. His Majesty prized it very highly and ordered the court astronomers to engrave it anew on a stone model. The astronomers replied that the chart was very old and the degrees of the stars were already antiquated; so it was necessary to revise it by determining the present midpoints of the four seasons and the culminations at dark and dawn and to engrave an entire new chart designed for the future.
His Majesty responded, “Let it be be so!”

They spent the time until the sixth moon of Eul Hai乙亥 (1395) preparing the new Chung-sung ki中星記 when part 1 was written out. On the old chart at the beginning of Spring (Ip-chun立春) Pleiades (Myo昴) culminated at dark (Hon昏) but now Stomach (Wi胃) does. Consequently the 24 solar divisions were changed in succession to correspond with the meridian stars of the old chart. The stone was carved and just now completed.

Thereupon His Majesty commanded me, his obedient servant, Keun近, to make a record to come after the other part. His humble servant, Keun, calling to mind that from ancient times the emperors have not neglected the worship of heaven, and the directors and have made it their first duty to arrange the calendar, the celestial signs and sacrificial seasons, as Emperor Yo堯 commanded Hi義 and Ha和 to set in order the four seasons, and Emperor Sun舜 had the turning sphere and transverse tube and put in order the seven directors, faithfully worshiped heaven and diligently served his people, so I respectfully think that these duties are not to be neglected.

His wise, beneficent, martial, Imperial Majesty ascended the throne upon the abdication of his predecessor and through the whole country brought peace and prosperity, comparable to the virtuous achievement of the Emperors Yo and Sun. He gave great official attention to astronomy, revising the mid-seasons and stars, even the directors of Yo and Sun. In this way, I believe, by observing the heavenly bodies and making astronomical instruments he sought to find out the mind of Yo and Sun and to emulate their most worthy example.

His Majesty exemplified this pattern to the hearts of all; upward by observing the heavens and seasons, downward by diligently serving the people. So thru his spiritual achievements and prosperous zeal, he also, together with the two emperors, stands highly exalted. Moreover he had this chart engraved on pure marble to be an eternal treasure for his descendents for ten-thousand generations.
All ye who read, believe!
The following is abridged.
Kwon Keun 權近 received royal ordinance to make the record; Ryu Pang-talk 柳方澤 to supervise the computations and Sul Kyung-su 傑慶壽 to write the characters.

The astronomers who helped were, Kwon Chung-wha 權仲和 Choi Yung 崔融. No Eul-chun 劉乙俊, Yun In-yong 尹仁龍, Chi Sin-won 池臣源, Kim Toi 金堆, Chun Yun-kuwon 田潤權, Kim Cha-yu 金自綬 and Kim Hoo 金候.

Hong Mu 28th year, twelfth month. (Dec. 1395).

**TABLE I.—MERIDIAN STARS AT DARK AND DAWN FOR THE 24 SOLAR PERIODS.**

<table>
<thead>
<tr>
<th>No</th>
<th>Solar Period</th>
<th>Culminating at Dark</th>
<th>Culminating at Dawn</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>冬至 Winter solstice</td>
<td>Dec. 22</td>
<td>室 House 6:17</td>
</tr>
<tr>
<td>2</td>
<td>小寒 Slight cold</td>
<td>Jan. 6</td>
<td>壁 Wall 6:20</td>
</tr>
<tr>
<td>3</td>
<td>大寒 Severe cold</td>
<td>Jan. 21</td>
<td>奒 Astride 6:28</td>
</tr>
<tr>
<td>4</td>
<td>立春 Spring opens</td>
<td>Feb. 5</td>
<td>胃 Stomach 6:40</td>
</tr>
<tr>
<td>5</td>
<td>雨水 Rainy weather</td>
<td>Feb. 19</td>
<td>�.MiddleLeft 6:56</td>
</tr>
<tr>
<td>6</td>
<td>虫詠 Insects awake</td>
<td>Mar. 5</td>
<td>参 Mix 7:14</td>
</tr>
<tr>
<td>7</td>
<td>春分 Vernal equinox</td>
<td>Mar. 20</td>
<td>井 Well 7:35</td>
</tr>
<tr>
<td>8</td>
<td>清明 Clear and Bright</td>
<td>April 5</td>
<td>井 Well 7:58</td>
</tr>
<tr>
<td>9</td>
<td>暑雨 Crop rains</td>
<td>April 20</td>
<td>星 Star 8:22</td>
</tr>
<tr>
<td>10</td>
<td>立夏 Summer begins</td>
<td>May 5</td>
<td>张 Draw a bow 8:47</td>
</tr>
<tr>
<td>11</td>
<td>小满 Grain fills</td>
<td>May 20</td>
<td>翼 Wing 9:10</td>
</tr>
<tr>
<td>12</td>
<td>这种 Bearded grain</td>
<td>June 6</td>
<td>轸 Crossbar 9:27</td>
</tr>
<tr>
<td>13</td>
<td>夏至 Summer solstice</td>
<td>June 21</td>
<td>亢 Neck 9:34</td>
</tr>
<tr>
<td>14</td>
<td>小暑 Slight heat</td>
<td>July 7</td>
<td>氐 Bottom 9:27</td>
</tr>
<tr>
<td>15</td>
<td>大暑 Great heat</td>
<td>July 23</td>
<td>房 Room 9:10</td>
</tr>
<tr>
<td>16</td>
<td>立秋 Autumn begins</td>
<td>Aug. 7</td>
<td>尾 Tail 8:47</td>
</tr>
<tr>
<td>17</td>
<td>处暑 End of heat</td>
<td>Aug. 23</td>
<td>尾 Tail 8:22</td>
</tr>
<tr>
<td>18</td>
<td>白露 White dew</td>
<td>Sept. 8</td>
<td>井 Sieve 7:58</td>
</tr>
<tr>
<td>19</td>
<td>秋分 Autumn equinox</td>
<td>Sept. 23</td>
<td>斗 Measure 7:35</td>
</tr>
<tr>
<td>20</td>
<td>寒露 Cold dew</td>
<td>Oct. 8</td>
<td>斗 Measure 7:14</td>
</tr>
<tr>
<td>21</td>
<td>霜降 Frost descends</td>
<td>Oct. 23</td>
<td>斗 Measure 6:56</td>
</tr>
<tr>
<td>22</td>
<td>立冬 Winter begins</td>
<td>Nov. 7</td>
<td>奒 Girl 6:40</td>
</tr>
<tr>
<td>23</td>
<td>小雪 Slight snow</td>
<td>Nov. 22</td>
<td>真 Emptiness 6:28</td>
</tr>
<tr>
<td>24</td>
<td>大雪 Heavy snow</td>
<td>Dec. 7</td>
<td>危 Danger 6:20</td>
</tr>
</tbody>
</table>
**TABLE II.—TWELVE ZODIACAL DIVISIONS.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Limits</th>
<th>Extent</th>
<th>Name of Division</th>
<th>Corresponding State</th>
<th>Province</th>
<th>Branches</th>
<th>Direction</th>
<th>Animal</th>
<th>Zodiacal Sign on Astral chart</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Crossbar 12 to Bottom 4° ...</td>
<td>31°</td>
<td>Chung</td>
<td>York</td>
<td>Yun</td>
<td>早春</td>
<td>E.S.E.</td>
<td>Dragon</td>
<td>Celestial Balance (Libra)</td>
</tr>
<tr>
<td>2</td>
<td>Bottom 5° to Tail 9° ......</td>
<td>30°</td>
<td>Song</td>
<td>津州 Yea</td>
<td>兮卯</td>
<td>E.</td>
<td>Rabbit</td>
<td>天蝎宫</td>
<td>Celestial Scorpion (Scorpio)</td>
</tr>
<tr>
<td>3</td>
<td>Tail 10° to Measure 11° ...</td>
<td>31°</td>
<td>Yun</td>
<td>津州 U</td>
<td>晚卯</td>
<td>E.N.E.</td>
<td>虎</td>
<td>人马宫</td>
<td>Man and Horse (Sagittarius)</td>
</tr>
<tr>
<td>4</td>
<td>Measure 12° to Girl 7° ...</td>
<td>30°</td>
<td>Oh Wol</td>
<td>杭州 Yang</td>
<td>步辛</td>
<td>N.N.W.</td>
<td>Ox</td>
<td>宝瓶宫</td>
<td>麥加 (Capricornus)</td>
</tr>
<tr>
<td>5</td>
<td>Girl 8° to Danger 15° ...</td>
<td>30°</td>
<td>Che</td>
<td>信州 Chung</td>
<td>子癸</td>
<td>N.</td>
<td>Rat</td>
<td>白羊宫</td>
<td>Precious Water Bottle (Aquarius)</td>
</tr>
<tr>
<td>6</td>
<td>Danger 16 to Astride 4° ...</td>
<td>31°</td>
<td>Wi</td>
<td>信州 Pyung</td>
<td>晚癸</td>
<td>W.N.W.</td>
<td>Pig</td>
<td>雙魚宮</td>
<td>Two Fish (Pices)</td>
</tr>
<tr>
<td>7</td>
<td>Astride 5 to Stomach 6 ...</td>
<td>30°</td>
<td>Ro</td>
<td>徐州 Sū</td>
<td>戊癸</td>
<td>W.</td>
<td>Fowl</td>
<td>縱火宮</td>
<td>White Sheep (Aries)</td>
</tr>
<tr>
<td>8</td>
<td>Stomach 7 to End 11 ...</td>
<td>30°</td>
<td>Cho</td>
<td>安州 Ki</td>
<td>酉癸</td>
<td>W.S.W.</td>
<td>Monkey</td>
<td>陰陽宮</td>
<td>Golden Ox (Taurus)</td>
</tr>
<tr>
<td>9</td>
<td>End 12 to Well 15......</td>
<td>31°</td>
<td>Chin</td>
<td>益州 Ik</td>
<td>申癸</td>
<td>S.S.W.</td>
<td>Sheep</td>
<td>巨蟹宮</td>
<td>The two Primordial Essences (Gemini)</td>
</tr>
<tr>
<td>10</td>
<td>Well 16 to Willow 8 ......</td>
<td>30°</td>
<td>Chin</td>
<td>益州 Ong</td>
<td>未癸</td>
<td>S.</td>
<td>Horse</td>
<td>御子宮</td>
<td>Great Crab (Cancer)</td>
</tr>
<tr>
<td>11</td>
<td>Willow 9 to Draw a bow 16</td>
<td>30°</td>
<td>Choo</td>
<td>三河 Sam Ha</td>
<td>午癸</td>
<td>S.S.E.</td>
<td>Snake</td>
<td>娄女宮</td>
<td>Lion (Leo)</td>
</tr>
<tr>
<td>12</td>
<td>Draw a bow 17 to Crossbar 11</td>
<td>31°</td>
<td>Cho</td>
<td>荊州 Hyung</td>
<td>甲癸</td>
<td>S.S.E.</td>
<td>Snake</td>
<td>娄女宮</td>
<td>Two Women (Virgo)</td>
</tr>
<tr>
<td>Number</td>
<td>Sign.</td>
<td>Number of Stars</td>
<td>Extent in Degrees</td>
<td>Right Ascension</td>
<td>English Designation</td>
<td>Corresponding Element</td>
<td>Corresponding Animal</td>
<td>Approximate Constellation or Prominent Star</td>
<td>Influence</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>----------------</td>
<td>-------------------</td>
<td>----------------</td>
<td>-------------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>1</td>
<td>角宿</td>
<td>2</td>
<td>12</td>
<td>91</td>
<td>188</td>
<td>Horn,</td>
<td>Wood</td>
<td>Hornless Dragon, Virgo,</td>
<td>Propitious</td>
</tr>
<tr>
<td>2</td>
<td>亢宿</td>
<td>4</td>
<td>9</td>
<td>89</td>
<td>200</td>
<td>Neck,</td>
<td>Metal</td>
<td>Dragon, Libra, Scorpio,</td>
<td>Drought</td>
</tr>
<tr>
<td>3</td>
<td>氐宿</td>
<td>4</td>
<td>15</td>
<td>97</td>
<td>209</td>
<td>Bottom,</td>
<td>Earth</td>
<td>Badger, Libra, Scorpio,</td>
<td>Bankruptcy, suicide, divorce disasters</td>
</tr>
<tr>
<td>4</td>
<td>房宿</td>
<td>4</td>
<td>5</td>
<td>108</td>
<td>224</td>
<td>Room,</td>
<td>Sun</td>
<td>Hare, Scorpio,</td>
<td>Lucky</td>
</tr>
<tr>
<td>5</td>
<td>心宿</td>
<td>3</td>
<td>5</td>
<td>108</td>
<td>229</td>
<td>Heart,</td>
<td>Moon</td>
<td>Fox, Antares,</td>
<td>Lawsuits, imprisonment</td>
</tr>
<tr>
<td>6</td>
<td>尾宿</td>
<td>9</td>
<td>18</td>
<td>120</td>
<td>234</td>
<td>Tail,</td>
<td>Fire</td>
<td>Tiger, Scorpio,</td>
<td>Riches, honor</td>
</tr>
<tr>
<td>7</td>
<td>羲開和</td>
<td>4</td>
<td>11</td>
<td>118</td>
<td>252</td>
<td>Sieve,</td>
<td>Water</td>
<td>Leopard, Sagittarius,</td>
<td>Lucky, prosperous</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>斜角</td>
<td>6</td>
<td>261</td>
<td>116</td>
<td>263</td>
<td>Measure,</td>
<td>Wood</td>
<td>Gryphon, Sagittarius,</td>
<td>Propitious</td>
</tr>
<tr>
<td>9</td>
<td>半角</td>
<td>6</td>
<td>8</td>
<td>106</td>
<td>289</td>
<td>Ox,</td>
<td>Metal</td>
<td>Ox,</td>
<td>Unpropitious</td>
</tr>
<tr>
<td>10</td>
<td>潞女水</td>
<td>4</td>
<td>12</td>
<td>106</td>
<td>297</td>
<td>Trysting Maiden,</td>
<td>Earth</td>
<td>Bat, Aquarius,</td>
<td>Sisters unchaste, brothers brutal diseases</td>
</tr>
<tr>
<td>11</td>
<td>羟角</td>
<td>2</td>
<td>10</td>
<td>104</td>
<td>309</td>
<td>Emptiness,</td>
<td>Sun</td>
<td>Rat,</td>
<td>Scarcity</td>
</tr>
<tr>
<td>12</td>
<td>朱角</td>
<td>3</td>
<td>17</td>
<td>99</td>
<td>319</td>
<td>Danger,</td>
<td>Moon</td>
<td>Swallow,</td>
<td>Evil</td>
</tr>
<tr>
<td>13</td>
<td>燕角</td>
<td>2</td>
<td>16</td>
<td>85</td>
<td>336</td>
<td>House,</td>
<td>Fire</td>
<td>Boar, Markab,</td>
<td>Fortunate</td>
</tr>
<tr>
<td>14</td>
<td>東角</td>
<td>2</td>
<td>9</td>
<td>85</td>
<td>352</td>
<td>Eastern Wall,</td>
<td>Water</td>
<td>Porcupine, Alpheratz,</td>
<td>Fortunate</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>Sign</td>
<td>Number of Stars</td>
<td>Extent in Degrees</td>
<td>Right Ascension</td>
<td>English Designation</td>
<td>Corresponding Element</td>
<td>Corresponding Animal</td>
<td>Approximate Constellation or Prominent Star</td>
<td>Influence</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>-----------------</td>
<td>-------------------</td>
<td>-----------------</td>
<td>---------------------</td>
<td>----------------------</td>
<td>---------------------</td>
<td>--------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>15</td>
<td>延吉</td>
<td>16</td>
<td>77</td>
<td>361°17'</td>
<td>Astride</td>
<td>Wood</td>
<td>Wolf</td>
<td>Mirach</td>
<td>Unlucky</td>
</tr>
<tr>
<td>16</td>
<td>鎖路</td>
<td>3</td>
<td>80</td>
<td>12</td>
<td>Mound</td>
<td>Metal</td>
<td>Dog</td>
<td>Aries</td>
<td>Propitious</td>
</tr>
<tr>
<td>17</td>
<td>鬱路</td>
<td>3</td>
<td>72</td>
<td>24</td>
<td>Stomach</td>
<td>Earth</td>
<td>Pheasant</td>
<td>&quot;</td>
<td>Propitious</td>
</tr>
<tr>
<td>18</td>
<td>阿路</td>
<td>7</td>
<td>74</td>
<td>38</td>
<td>Pleiades</td>
<td>Sun</td>
<td>Cock</td>
<td>Pleiades</td>
<td>Unlucky</td>
</tr>
<tr>
<td>19</td>
<td>烏路</td>
<td>8</td>
<td>78</td>
<td>49</td>
<td>End</td>
<td>Moon</td>
<td>Raven</td>
<td>Hyades</td>
<td>Fortunate</td>
</tr>
<tr>
<td>20</td>
<td>劉路</td>
<td>3</td>
<td>84</td>
<td>65</td>
<td>Bristle up</td>
<td>Fire</td>
<td>Monkey</td>
<td>Orion</td>
<td>Fortunate</td>
</tr>
<tr>
<td>21</td>
<td>参宿</td>
<td>10</td>
<td>94</td>
<td>67</td>
<td>Mix</td>
<td>Water</td>
<td>Ape</td>
<td>&quot;</td>
<td>Unpropitious</td>
</tr>
</tbody>
</table>

Southern Direction, Vermilion Sparrow, 64 stars, 112 degrees.

<table>
<thead>
<tr>
<th>Number</th>
<th>Sign</th>
<th>Number of Stars</th>
<th>Extent in Degrees</th>
<th>Right Ascension</th>
<th>English Designation</th>
<th>Corresponding Element</th>
<th>Corresponding Animal</th>
<th>Approximate Constellation or Prominent Star</th>
<th>Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>東井東延</td>
<td>8</td>
<td>69</td>
<td>76</td>
<td>Eastern Well</td>
<td>Wood</td>
<td>Tapir</td>
<td>Gemini</td>
<td>Luck</td>
</tr>
<tr>
<td>23</td>
<td>奧鬼귀</td>
<td>5</td>
<td>4</td>
<td>109</td>
<td>Imp</td>
<td>Metal</td>
<td>Sheep</td>
<td>Cancer</td>
<td>Terror</td>
</tr>
<tr>
<td>24</td>
<td>柳路</td>
<td>8</td>
<td>80</td>
<td>113</td>
<td>Willow</td>
<td>Earth</td>
<td>Muntjak</td>
<td>Hydra</td>
<td>Similiar to 23.</td>
</tr>
<tr>
<td>25</td>
<td>星宿</td>
<td>7</td>
<td>91</td>
<td>128</td>
<td>Star</td>
<td>Sun</td>
<td>Horse</td>
<td>Alphard</td>
<td>Similiar to 23.</td>
</tr>
<tr>
<td>26</td>
<td>強項</td>
<td>6</td>
<td>18</td>
<td>135</td>
<td>Draw a bow</td>
<td>Moon</td>
<td>Deer</td>
<td>Hydra</td>
<td>Peaceful</td>
</tr>
<tr>
<td>27</td>
<td>烏宿</td>
<td>22</td>
<td>18</td>
<td>153</td>
<td>Wing</td>
<td>Fire</td>
<td>Serpent</td>
<td>Crater</td>
<td>Misfortune</td>
</tr>
<tr>
<td>28</td>
<td>短宿</td>
<td>4</td>
<td>17</td>
<td>171</td>
<td>Cross bars</td>
<td>Water</td>
<td>Worm</td>
<td>Corvus</td>
<td>Prosperity</td>
</tr>
</tbody>
</table>
NOTES ON THE CONTENTS.

History.

The Mun-hun-pi-go, Book 2, P. 22, introduces the chapter on meridian stars (chung sung 中 星) as follows: "The fixed stars move to the east 51 seconds per year, so the meridian stars are not the same now as they were in former times. At the beginning of the reign of His Majesty, Yi Tai-jo, the founder of this dynasty, a man of Pyeng Yang presented him with an old astronomical chart. The astronomers informed His Majesty that the chart was very old, so the degrees of the stars were antiquated; and requested him to revise it and to determine anew the four midseasons and the meridian stars of dark and dawn. His Majesty assented, and in the sixth month of Eul Hai (1395) he completed the Chung-sung-ki 中 星 記 containing the meridian stars of dark and dawn for the 24 solar periods, revising them from the old chart. The astrography according to the old chart and the meridian stars according to the new compilation were engraved directly on a stone. Since the founding of this dynasty, 300 years ago, the fixed stars have again changed, therefore the following new list is compiled according to the Imperial Almanac." The Chung-sung-ki of Yi Tai-jo is given in Book 3, P. 30-32, and a part of the history of the chart is quoted exalting the memory of His Majesty.

This authority confirms the main facts recorded in the history of the chart, and contributes one important item, viz., the constellations of the central astral chart were not revised. No trace of the lost stone has been found. The Tai-tong Ya-seung 大 東 野 勝 Vol. 5, P. 219, quoting the Yang-chŏn-to-sul 楊 村 圖 說 says that the old stone was sunk in the river and lost at the time of the war when Ko-gu-ryu 高 勾 麗 fell, 672 A.D. Whereas the stars had advanced one division, from Pleiades to Stomach, the old star list was approximately 1000 years old at the time of Yi Tai-jo. (The determining lines of
constellations are 14 degrees apart, therefore we have $14/365$ of 25800 years.)

The contents of the chart transport us to the crepuscular period of Chinese history, when the legendary rulers considered their astronomical duties of supreme importance. Emperor Whang Ti 黃帝, 2697 B.C., and his assistants arranged the sexagenary cyclical period, constructed astronomical instruments said to include a celestial globe, and regulated the calendar. Emperors Yo and Sun are lauded for their astronomical labors. Yo (2356 B.C.) commanded his astronomers, "To calculate and delineate the movements and appearances of the sun, the moon, the stars, and the zodiacal spaces; and so to deliver respectfully the seasons to the people." (Legge's Chinese Classics, Vol. 3, P. 18.) Envoys were sent to the four points of the compass: east to welcome the rising sun and to determine the approach of spring; south to arrange the summer season; west to convoy the setting sun and to adjust the labors of autumn; and north to determine the winter. Yo is also credited with a knowledge of the solar year of 365 1/4 days; because he instructed his astronomers, since the year consists in round numbers of 366 days, to intercalate a month. Concerning Sun (2255 B.C.) the Shoo King says, "He examined the gem-adorned turning sphere, and the gem transverse tube, that he might regulate the seven Directors." (Legge's Classics, Vol. 3, P. 33.) Scholars do not agree on this passage and the chart simply passes on the difficulty. Dr. Legge concludes that it refers to a simple kind of armillary sphere with a hollow transverse tube for celestial observations. The astrological aim of Sun's work is clearly indicated. At that early date the Directors may have been the seven stars of the Big Dipper; but later they were understood to be the sun, the moon, Mercury, Mars, Jupiter, Venus and Saturn.

The compliment extended by Kwon Keun to his sovereign is the highest praise that could be bestowed,—favorable comparison with Yo and Sun, who embody the highest ideal of sovereign wisdom, grace and virtue. Judging from his official
designation his reward was great: Ka-chūng-tai-pu-yea-mun-
ch'un-ch'ū-kwan-hak-sa-to-pyūng-wi-sa-sa-po-mun-kak-hak-sa-

嘉靖大 Pública 文章 春秋 館 学士都評議使司使實文閣
學士兼禮曹典書成均大司成臣權近。 He was a man of Pōk-ju,福州 and became a disciple of Chūng Mong-ju 鄭夢
周 of Blood Bridge fame, and like his master was a loyal patriot.
He was a precocious student, passing the first literary examina-
tion with high honors at 18 years of age. In the Mun-hun rok
文獻錄 Vol. 2, his name is listed among the Hak-ja 學者 or
eminent scholars. His literary pseudonym is Yang Chon 揚村,
and post-humous title Mūn-chung 文忠. His tablet appears in
the Sūng-Kyūn-Kwan 成 均 館 inside the small East Gate.
During the reign of King Tai jong he was adviser of the cabinet,
at one time recommending that the officials' private guards be
abolished and made soldiers of the state (Kuk-cho-po-gam
國朝實鑑 Vol. 2, P. 2). Among his associates in compiling
the chart was Ryu Pang-tak 柳方澤, whose ancestry was of
Whang-hai Province and later moved to Sū-san 瑞山 in South
Choong-chung. He became a government official in the Bureau
of Astronomy. (Mun-hun-pi-go, Book 88, P. 41). Sul-Kyung-
su 傑慶壽 was originally from Kyung-ju and became an
official scribe and translator according to the Mun-hun-rok,
Vol. 1, Penmanship section.
THE AZURE DRAGON, EAST QUADRANT.
THE CENTRAL ASTRAL CHART.

The chart is projected on the plane of the celestial equator and contains all the constellations at any time visible in Korea. The left is east; top, north; right, west; and bottom, south. The north pole is the centre and three concentric circumferences mark the circle of perpetual apparition, approximately 38 degrees, the celestial equator, and the boundary of the circle of perpetual occultation about 55 degrees south declination. The ecliptic has an obliquity of approximately 21 degrees. The River of Heaven (Milky Way) is given due prominence. Radial lines corresponding to the 28 zodiacal constellations divide the map into as many parts excluding the inner circle. These divisions grouped by sevens form four unequal quadrants, the east, north, south and west, respectively protected by the Azure Dragon, Sable Warrior, Vermilion Sparrow and White Tiger. The four divisions are often called by the names of these stellar influences.

The inscription says: "In each of the four directions the seven constellations make a single shape. In the east they form a dragon, in the west a tiger, both having the head south and the tail north. In the south they form a bird, in the north a tortoise, both having the head west and the tail east."

This division into quadrants is entirely arbitrary and the assignment of the animals purely imaginary. The Azure Dragon, however, suggests a resemblance to that mythical animal rivalling the imagination of the Greeks and Romans, which may be seen from the accompanying illustration by Mrs. Rufus. A native artist experimented on the skeleton of the White Tiger; on first attempt the head and tail had exchanged places, on second trial the animal had feet upwards, the third result was fair.

The star configurations are very old. An astral chart of the Chow dynasty, about 600 B.C., a copy of which is in the Royal Library of Paris, contains 1460 stars, (Allen, Star Names
and their Meanings, P. 21). We find a total of 1463 stars under 306 designations on our chart, which shows practical correspondence with the standard astrography of the Chows. Comparing with other ancient authorities we find that the Catalogue of Hipparchus, 2nd. century B.C., contained 1080; Pliny, 1st. century A.D., whose scientific merit is questionable, reckoned 1600; Ptolemy, 2nd. century A.D., a very careful investigator records 1028. Young's "Manual of Astronomy," P. 478, says, "The total number which could be seen by the ancient astronomers well enough to be observable with their instruments is not quite eleven hundred." But here we find 1460 stars "correctly laid down," to use Allen's expression, 400 years before the time of Hipparchus. Many of the asterisms, especially the zodiacal constellations, are much older and their origin is probably Euphratean.

The celestial mythology is fascinating. Altho differing in quality from the Occidental it is not lacking in lively imagination as some seem to think. The heavens are peopled with gods and goddesses, "a celestial galaxy for terrestrial adoration." The celestial dragon guards the mansions of the gods lest they fall. In the central division are palaces and thrones, where dwell the Great Celestial Emperor (north star 天皇大帝), royal family, ministers, servants and feudal kings, also the royal stables and palace for women. Comets sweep the celestial courts, and shooting stars are the refuse thrown out of heaven. In Ursa Major dwells the god of literature. A myth also teaches the presence of the fates in this constellation presiding over the destiny of mankind. In the south-east are the pillars of heaven (天柱) and celestial portals (天門). During the mythological period Prince Kong (共工) in a rage broke the pillars of heaven by beating his head against a mountain. A violent flood followed, but was stayed by No Kwa (女媧) one of the mythical sovereigns who repaired the heavens. (2738 B.C.). Some men still live in fear of the heavens falling. In the northeast separated by the river of heaven are found the Herdsman (牽牛) and the Weaving Damsel (織女).
or Trysting maiden (須女 습녀). The story of these star lovers is current in Korea and Japan as well as in China. Their meeting was first witnessed by Chang Kun (P. 5 Mayers) (張禪) who sailed to find the sources of the Yellow River popularly believed to be the earthly continuation of the River of Heaven. Their marriage was celebrated by the celestial choir, when all the stars sang together, and by a display of celestial fireworks, to which the meteors owe their origin. They are now permitted to meet annually on the seventh of the seventh moon, when the magpies flock to the heavens and bridge the celestial river, after which the crown of their heads is bare. Rain on the preceding day indicates the washing of the chariots for the journey, on the following day the shedding of farewell tears.

Farther north are the celestial seats of 12 ancient feudal states; to the west of which the gods of Thunder bellow and Prince Lightning flashes forth. In the west rides "Astride" (Kyu 奪) the star of literature, pictured with a pencil in his hand. Near by are the gods of the clouds and the rain, distilling the essence of heaven for the thirsty earth. The brilliant south contains the wolf star (狼星), Sirius; also the no-in star (老人), Canopus, which the Koreans believed could be seen only from Quelpart and the sight of which insured a happy old age. Spanning the heavens like a triumphal arch is the beautiful Galaxy, which the poetic West styles the Milky Way, and the prosaic East calls the Silver River of Heaven.

The directions on the chart have come down from the time of Yo; when according to Chalmers, at midnight of the winter solstice Leo was in the meridian, south, Taurus in the west, Scorpio in the east, and Aquarius, tho invisible, was in the north. (Legge, Chinese Classics, Vol. 3, part 1. Proieig. P. 94) An attempt to fix the date of the indicated position of the equinoxes presents a peculiar difficulty. As two equal circles in a plane cannot bisect, we find that the vernal equinox corresponds with the first of Aries, but the autumnal equinox follows the beginning of Libra by more than 10 degrees. The
points of intersection, however, are given on the chart in the
definition of the ecliptic and the equator: "In the east a little
preceding the 5th degree of Horn and in the west a little
beyond the 14th of Astride." This corresponds with the
position of the autumnal equinox, but not with the vernal
equinox, so we take the position of the autumnal equinox as
determinative of the time. Using Spica's relative position to
the equinox on the chart and at the present time as a basis for
computation, we obtained the first century B.C. The distance
of Polaris from the north pole on the chart, about 11 \( \frac{3}{4} \) degrees,
practically corresponds with the preceding, as the distance at
the time of Hipparchus was about 12 degrees. The correspond-
ance between the vernal equinox and the first of Aries
also suggests the time of that great astronomer, whose work
was the basis of the Julian Calendar, and we have reason to
believe, the foundation also of the New Calendar of the Hans,
which took effect at the time of the Grand Beginning (太初)
Dec. 24, 105 B.C. The 365 \( \frac{3}{4} \) degree circle and the introduc-
tion of the 12 solar divisions also point to that period. These
reasons seem sufficient to justify the opinion that the equinoxes
as here represented and the adjustment of the constellations on
the planisphere were made by the Hans about the time of the
reorganization of the calendar.

The circle of perpetual occultation, 55 degrees south,
indicates a place farther south than Seoul, but would harmonize
with the capital of the Hans and Chows, Sing-An Fu 新安府.
On the other hand the circle of perpetual apparition, 38 degrees,
corresponds closely with the latitude of Seoul, and the Chinese
astrography includes several constellations in the Hang-sung 恒
星 which are outside the central division of the chart, so we
are inclined to believe that the revisers at the time of Yi Tai-jo
determined the present position of the inner circle.
THE SUN, THE MOON AND THE HEAVENS.

The chart outlines briefly the orthodox teaching concerning the sun, the moon and the starry heavens. The sun is the Astronomical Great Father and the moon is the Astronomical Great Mother; or to carry out the simile of the chart, they are the King and Queen of the Universe. In Confucian cosmology the sun is the concreted essence of the positive or masculine (yang 阳) principle in nature, and the moon of the negative or feminine (eum 隱) principle. These two Primary Essences were evolved from the Great Absolute (Tai-kuk 太極), the primum ovum of the physical universe and philosophical ultimate of the Confucianist. Back of the Tai-kuk is sometimes posited the Mu-kuk 無極, Absolute Nothingness. The positive category includes the sun, stars, thunder, lightning and the rainbow; the negative includes the moon, rain, dew, frost, snow, fog and mist. The wind and the clouds (some authors also include the stars and certain of the above phenomena) exist by virtue of both principles acting either in harmony or at enmity. (Compare A-hui-wul lam 兒戲原覽 and Sam-chai-to-hoi 三才圖會 on that subject.) The genesis of the sun and its imperial symbolism were embodied in a treatise, “The History of Great Light,” by Liu An 劉安 2nd century B.C. commonly known as Hoi-Nam ja 禮南子. This work was preserved by Liu Hiang 劉向 1st century B.C., to whom the essence of the First Great Cause is said to have appeared and expounded its teachings. It found a place in the Taoist canon and part is reprinted in the modern edition of the Sam-chai-to-hoi. The attributes of the positive element are heat and light, life-giving properties; of the negative are cold, darkness and dampness. Annual observation of the changes in the sun’s position and accompanying changes in the seasons and vegetation led to the common belief of the ancients that the sun possesses life giving power, agreeing with modern science, that upon it depends the possibility of life on the earth. “When it turns to the north all
things revive, when it turns to the south all things die,” Quite naturally to these beneficial physical properties moral virtues were added, so the King of Day is not an arbitrary cosmocrat, but the beneficent ruler of the universe, a symbol of kind and benevolent sovereignty upon the earth. For this reason the condition of the sun determines the prosperity of the state. The astrogeny of the chart suggests the “Solar Myth” of the Egyptians, especially Set cutting Osiris to pieces to form the stars. Another striking similarity is Osiris’ beneficent rule, traveling over the world spreading the blessing of civilization.

The daily motion of the sun incited much speculation. It was said to rise upon the branches of the Boo-sang 桑 tree and to descend on the Yak 弱 tree. (These trees are pictured on Buddhist maps of the earth. The Boo-sang is sometimes called Buddha’s Leaning Mulberry. Dr. Bretschneider of St. Petersburg identifies it with the Hibiscus Rosa Sinensis of the Mallow order common in China. Dr. Hepburn says that the tree is known to the Japanese as the Chinese Hibiscus. Korean Repository, Vol. 1, P. 288, 318.) The nearness of the sun is illustrated by the ancient belief that a country existed where a sizzling noise can be heard when it drops into the water beneath the horizon. This corresponds with a Hindoo myth, and reminds us of Vulcan’s boat to ferry the sun to the morning sky. Confucius was unable to settle a dispute between two parties, one holding that the sun is nearer at sunrise, because it appears larger, and the other maintaining that it is nearer at midday, because it sheds more heat. The book of Sul-moon 説文 (Yun-gam-yu-ham Vol. 2, P. 1) states that the sun’s diameter is 400 里, circumference 1200, distance from the earth 25000, and explains that it is round because it hangs in the heavens and turns freely in space. The length of the day depended upon the distance of the sun. In the Yuen 元 dynasty, just preceding the date of our chart, it was held to be due to a difference of the sun’s altitude. The symbol of the sun is a circle in which is a crow with three legs, probably derived from the writing of Hoi-nam-ja. Because the sun is the master of
the positive creation, the animals take off their horns in the
spring and summer.

As the negative element is the complement of the positive,
so its concreted essence, the moon, is the Queen of the Eum
Creation, and the symbol of the King’s consorts and court
assemblage. The original idea of complementary relationship
for perfect unity in the Tai-kuk, contained the idea of contrast
or oppositeness, not necessarily antagonism, e.g., light and
darkness, heat and cold, heaven and earth, water and land,
husband and wife. Unfortunately for the moon and for woman-
kind the contrast was carried into the moral realm, so the moon
stands for destructive or punitive qualities, and the idea of
woman is associated with all kinds of evil, accounting in a large
measure for her low social position.

The symbol of the moon is a circle in which is a hare
pounding rice in a mortar, probably due to a legend traceable
to an Indian source (Mayers). Other creatures of the moon
are the frog or toad, a cassia tree whose leaves give immortality,
and a genius recognized as the matrimonial match maker. Hoi-
nam-ja styles the moon the messenger of the gods, probably on
account of its swift motion. Its bounds from night to night
may also have suggested the leaping animals. Another author
in the Wang-chung-ron-hyung 王充論衡 says it “glides like
a duck thru the sky.” Its diameter is 1000 li, circum-
ference 3000 and distance below the heavens 7000. (Accredited
to the Syu-chung-chang-yuk 徐整長曆 by the Yun-gam-yu-
ham, Vol. 3, P. 1.)

Concerning the “Nine Paths of the Moon’s Orbit” Mayers
quotes Medhurst’s Shoo King as follows: “The nine-fold
course of the moon appears to refer to the inclination of the
lunar orbit and to the ascending and descending nodes, where
they cut the ecliptic.” He then adds: “The ecliptic is des-
cribed as the middle path of the sun, and each of the first four
paths of the moon is considered as a double line with reference
to its two successive passages of the ecliptic.” We shall try to
explain the explanation.
The geometrical figure of the Shoo King (Table 5) illustrating the nine roads may be constructed by describing eight equal circles using the vertices of a regular octagon as centers, and drawing the ninth circle thru the central series of the points of intersection. The table indicates the ordinary correspondence between color, direction, and solar period. Inside the ecliptic, the central circle, the negative influence prevails; outside, the positive. The Shoo King or Syu-chun Vol. 1, P. 8, says: “In the winter when it enters the negative influence and in the summer when it enters the positive influence, the moon passes thru the azure road. After the winter and summer solstices half of the azure road is bisected at the point of the vernal equinox, where it is located east of the ecliptic; also after the winter and summer begins, half of the azure road is bisected at the point of spring begins, where it is located southeast of the ecliptic. The opposite sides also are just the same.” Then follows a similar explanation of the white, red and black roads, and the summary: “The four series separating make eight divisions with regard to the positive and negative; all of these intersect the ecliptic and each other, so altogether the moon’s orbit has nine roads. It is said because the sun and moon travel these roads we have winter and summer.”

These eights paths in succession can not represent the course of the moon during one year, because the year contains over 13 nodical months; so the solar terms in the explanation must refer to points in the ecliptic rather than to seasons of the year. Then the direction of the moon from the ecliptic at the time of its greatest positive distance determines the color of the road; e.g., East or East South is the Azure road, in that path the moon will also be in the constellations of the Azure Dragon during the period of greatest positive influence. Each road becomes two according as it is positive or negative, making eight lunar paths; these with the ecliptic are the Nine Roads. The regression of the nodes, completing a revolution in about 19 years, varies the correspondence between the roads and the seasons during successive years.
TABLE V.
The Nine Roads of the Moon.

Ecliptic.
The two Azure roads of the east.
" Red " " south.
" White " " west.
" Black " " north.
Summer solstice.
Autumn begins.
Autumnal equinox.
Winter begins.
Winter solstice.
Spring begins.
Vernal equinox.
Summer begins.
The discussion of the heavens shows the faithfulness of the Koreans to the authority of antiquity. The oldest cosmogony is accepted as the truth, or else the cosmogony which they held to be true was accredited to the earliest days.

The distance from the earth to the heavens was reckoned with a show of great exactness, being 216,781 1/2 里. The size of the heavens from north to south is 233,057 里 25 paces; from east to west it is 21 paces smaller. (Yun-kam-yu-ham 淵鑑類函 Vol. 1. P. 1. quoting Kwang-ah 廣雅). The calculations, however, greatly differ. Another astronomer makes the distance of the heavens 81,394 里 30 paces 5 feet 3 inches and 6 tenths. (Legge's classics Vol. 3. Part 1. P. 91.) Another in the Chi-ye-chi 地 輯志 says the circumference of the heavens has 365 1/4 degrees and each degree contains 2,932 里 71 paces 2 feet 7 inches and four tenths. The circumference is 1,070,913 里 (The paces were left out in the computation) and the diameter is 356,971 里 (Just one-third the circumference). With this the Yu Kyung 類 經 agrees, adding the explanation, “The heavens move 80 里 during a breath. Man breathes 13,500 times during the day and night, therefore we know it is 1,080,000 里 around the heavens.” This kind of reasoning prevailed until the revival of astronomy under the influence of the Jesuits. The Mun-hun-pi-go recognizes that the size of the heavens is not obtainable.

The chart accepts the Hon-chun 渾天 explanation of the universe. The origin of this theory is lost in antiquity, but its teachings were elaborated and recorded by Chang Hyung 張衡 78-139 A.D., Grand Historiographer of the Hans, An Ti 安帝 and Shun Ti 順 帝, who constructed a Hon chun-eui 渾天儀, a sort of uranosphere (Mayers) or celestial globe (Giles), and produced several works on astronomy. This school of astronomers taught that the universe is like an egg, the surrounding heaven is large and the earth within is small. Water exists on the surface of the sky, in which the constellations float, while the heavens revolve like a wheel. They also held that the form was confused or chaotic. This suggests at once the Biblical passage.
“The earth was without form and void.” Williams, The Middle Kingdom, Vol. 2. P. 138, quotes as follows from a Chinese source: “Heaven was formless, an utter chaos; the whole mass was nothing but confusion.” Chang Hyung explains the formlessness by saying: “There is no end to heaven because it is round, so we can not see its shape.” The term Hon-chun is difficult to translate. Giles defines Hon as: “Confused; chaotic; disordered; turbid; muddy. Whole; complete; the entire mass.” Hon-chun-eui is given as celestial globe. The Hon-chun then stands for the confused or formless heaven as represented and explained by an armillary sphere, such as is pictured in the Shoo King 書經 Vol. 1, P. 8. The term also contains the precosmic ideas involved in Confucian cosmogony and suggests a theory of creation quite as well as a conception of the present order. Attempting to convey both ideas, the passage of the chart, “Ki hyung hon hon yun go wal hon chun ya,” 其形渾渾然故日渾天也 is translated, “Because the form was utterly chaotic, it is called chaos-theory heaven.” Concerning the Hon-eui渾儀 mentioned in the chart and examined by Ha Sung Chun, from the conclusions he reached (q.v.) we hesitate to apply the term “celestial globe” with its present significance. The turning-sphere of Sun and the much-improved “uranosphere” of Chang Hyung must have been rather “rude” if they faithfully represented the ideas of their authors. The present meaning of Hon-chun-eui is clearly celestial globe; but we have tried to avoid the modern significance by the translation of the text, chaos-theory globe. It was only a step, however, from the idea of the chaos-theory heaven to the modern idea of the celestial sphere of infinite dimensions, as far as the form is concerned. This step, nevertheless, necessitated the surrender of the idea of a limited heaven and consequently of a diurnal revolving heaven.

Kal Hong 葛共, or Chi Chun 雉川 as he is sometimes called, 4th century A.D., who also taught this theory, was a famous Taoist doctor. The chart says that he taught that the circumference of the heavenly body contains 365 1/4 degrees,
but earlier use was made of that division by writers of the Han
dynasty, at the time of the new calendar, adopted 59 years
before the Julian calendar was issued. A Chinese biographical
dictionary 東洋歴史大辞典 pictures Kal Hong as stupid,
stammering and dirty, very poor but very studious. He dis-
covered the medicine of immortality, and at the age of 81 went
to sleep in a sequestered spot. When his friends sought him
they found only his empty clothes; the great teacher was gone.
He was among the first to teach the difference between the
sidereal year and tropical year, first distinguished in China by
Oo Hi, whose work seems to be rejected by the author of this
section of our chart. Ha Sung Chun developed the same theory
of the heavens and estimated the length of the sidereal year at
365.255 days and the tropical year at 365.245 days.

The Canopy Heaven system of astronomy is accredited to
Chu Bi. The Chu-Bi San-kyung 周髀算經 also contains
some trigonometry and is thought to be a relic of the Chow
dynasty. The Yun-gam-yu-ham expresses some doubt as to
the origin of the theory, but classifies it among the three
"Heavens" of the ancients, the Chaos-theory, Night-revealing,
and Canopy Heaven. According to this system the starry
firmament was represented as a concave sphere (Wylie, Notes
on Chinese Literature, P. 106), or like a huge umbrella accord-
ing to Korean scholars. The celestial chart given to the Silla
emperor, Hyo Syo 孝昭 by the Buddhist monk, To Ching
道証, is said to have represented this system, (Mun-hun-pi-go,
Book 3, P. 2.) The Pleasant Parasol constellation, (Wha-gai
華盖) as pictured on the astral chart, is a good illustration.

Concerning the "Night Revealing," Syun-ya, system Wylie
says: "It has not been handed down, but native scholars
suppose that there is a close resemblance between it and the
system introduced by the Europeans." This agrees with the
chart that the system has been without a teacher to expound its
laws. The Yun-gam-yu-ham, however, calls it the law of Ha
Eun 夏殷. If this refers to those two dynasties it fixes the
time too early for European influence. The Koreans say this
system resembles the Canopy Heaven and is like the turning of a drooping curtain on all sides.

Preceding the three remaining theories, the Yun-gam-yu-ham mentions the Square Heaven (Pang-chun 方天) proposed by Wang Choong 王充 of the first century A.D., and designates these four theories as modern rather than ancient. The Stationary or Peaceful Heaven, Au-chun, advocated by Oo Hi 虧喜, first half of the fourth century, taught that the heavens are at rest. An illustrative apparatus is said to have represented the heavens as motionless, but had some kind of instrument that could be moved. The Dawn Heaven, Heun-chun, represented the heavens as a cylinder revolving about an axis. The Lofty Heaven, Kung-chun, recognized the absolute lofiness of the celestial vault. These modern systems are branded as nonsense by the Yun-gam-yu-ham, which adds, "There is no doubt concerning the Chaos-theory Heaven."

THE TABLES.

We have seen that the list of meridian stars (Table 1) is credited to the labors of Yi Tai-jo, constituting a part of the Shin-pup Chung-sung-ki 新法中星記. The compilation suggests a certain degree of ability on the part of the Korean Board of Astronomers. A glance at the table will show that the variation in the time of dark and dawn during the 24 solar periods was taken into consideration in its compilation, suggesting, however, the method of observational astronomy rather than the more accurate and more expeditious method of theoretical astronomy. The interval of time between the receipt of the old chart, shortly after the beginning of the reign, 7th month of 1392, and the completion of the new list in the summer of 1395 gives opportunity for sufficient observations.

The 24 solar "breaths" here used, together with the sexagenary cycle, the 28 lunar mansions, and the 12 divisions of the zodiac, employed by the Chinese probably came from the Chaldeans. (Williams, The Middle Kingdom, Vol. 2.)
P. 70). The Chinese however, credit the Kap-cha 甲子 to Ta Nao 大挠 at the time of Hwang Ti 黃帝 B.C. 2697.

The culminations deal with entire zodiacal constellations rather than with individual stars, also with solar periods and the variable expressions dark and dawn 昏曉 instead of a definite time, so computations based upon the data must be given a fair margin of probable error. Ease in computation has suggested a theoretical six o'clock average time for the observations to have taken place, and some use has been made of that hypothesis in discussing Chinese chronology. (Article, "Astronomy of the Ancient Chinese, " Chalmers; Legge's Chinese Classics, Vol. 3. Proleg. P. 92) However one-half hour difference in the time of observation makes over 500 years difference in dates determined by this method of attempting to fix or to verify a chronology. (1/2 hr = 7 1/2 degrees, so we have \( \frac{7.5}{360} \) of 25,800 years = 537 1/2, where 258000 years is the period of the precession of the equinoxes). The time of day of observations given in the table is taken from the list of Meridian Stars in the Mun-hun-pi-go, Book 2; altho this compilation was made 300 years later it illustrates the custom in vogue at the time of Yi-Tai-jo.

The Twelve Zodiacal Divisions (Table 2) are given due prominence on the chart; the table begins in the upper right hand corner, and the modern signs occupy the outer ring of the circular astral chart. Each division is given five designations, Name, State, Province, Branch, Sign. In addition to this the unequal solar divisions are defined by using the still more unequal lunar divisions, which are more fundamental in Chinese and Korean thought and have so remained to the present century.

The origin of the twelve "names" is obscure. Longevity Star (壽星) is one of the Three Auspicious Stars of the Numerical Catagories, also first of the Five Blessings 五福. Great Fire (Tai-wha 大火) has been identified with Antares and suggests an origin of the term as remote as the time when that ruddy star and Aldebaran marked the equinoctial points, 3000 B.C. (Kingsmill, "Ancient Lunar Asterisms," Royal Asiatic Society,
Vol. 26, P. 79.) The order of the feudal states does not seem indicative of direction and no sufficient reason for their assignment to the various divisions has been offered. Dr. Edkins suggested that Jupiter’s position in the constellations may have determined Chung’s assignment. The names of the provinces take us back to the time of the Nine Provinces of Yü 萬, 2278 B.C. with which eight provinces of the chart agree, Ryang 楊 only having dropped out. Yu 雅, Pyeng 井, and Ik 益 of the chart are among the 13 provinces of the Han dynasty, and probably were added at that time, when the Hans made greater use of the solar divisions in the reorganization of the calendar. Allowing for subsequent orientation, an attempted correspondence between the location of the provinces and the directions on the chart can be recognized. Much difficulty seems to have arisen in the introduction of the solar zodiac. Taking the 12 divisions in their usual order and making them correspond with the 12 branches and their associated direction reverses them, so they go backward thru the year. According to Appendix 5, D. in Giles Dictionary that order is accepted; but our chart has changed the cyclical correspondence between the branches and the signs so the year progresses harmoniously. (See Table 4).

The modern signs in the outer circle of the stellar chart were unquestionably inserted by the revisers. These terms were introduced into China from India in the Buddhist Classics about the 10th century; but met with little use before the beginning of the Ming dynasty, 1368 A.D., when they were adopted by the Board of Astronomers for about 30 years. (Doolittle, “Vocabulary and Hand book on the Chinese Language,” Vol. 2, P. 364.). The date of our chart comes within that period and shows the chose relationship between Chinese and Korean science. Later works including the Mun-hun-pi-go use the old terms, Su-sung, Tai-wha, etc. Allen in “Star Names and their Meanings” credits the Jesuits with the introduction of the modern signs in the 16th century; it is probable that they simply revived their use. The characters for Capricorn, Ma-kal, 磨羯宮 do not correspond with the modern Ma-kal 摩羯宮.
TABLE IV.

Outer circle Arabic numbers refer to solar zodiacal divisions, Table 2. Inner circle, Table 3. The Roman numerals refer to the Branches and corresponding directions, Table 2.
The sounds are the same but the meaning of the terms on the chart is not clear. Another point is worthy of note. Gemini is designated by the expression Fum-Yang which is sanctioned by modern Chinese usage. Japanese dictionaries have adopted Sang-nyu 雙女, which corresponds with Virgo on the chart. The modern designation for Virgo is Sil-nyu 實女. The terms given on the chart seem quite appropriate and give rise to no confusion between Gemini and Virgo.

The origin of the 28 Zodiacal Constellations (Table 3) is involved in Chinese, Chaldean and Indian mythology. Their use seems to have been quite general throughout the Orient in ancient times; the term mazzaroth of Job 33: 23 is now interpreted to mean zodiacal asterisms. Their introduction or use in China preceded the time of Yo and Sun according to Chinese annals, (Legge's Classics, The Canon of Yaou,) and they are still represented as they appeared at that time. The number corresponds roughly with the number of days of the sidereal month (between 27 and 28), so the constellations represent the daily or nightly "resting places" of the moon, 27 was sometimes used as the preferable number.

A discrepancy exists between the number of stars in the four quadrants given by the engraved headings and the total obtained from the table on the chart. Comparison with the star groups of the central astral chart shows that the headings agree with the old astrography, when the numbers were as follows: Horn 4, Danger 7, House 8, End 9, Well 9, and Crossbar 7, the others remaining the same. The polar distances as given in the table also differ from the astral chart. These two differences lead to the inference that the table represents a revised uranography and was introduced by the revisers of the chart. The longitude was not included. In Table 3 the right ascension has been determined from the astral chart, beginning with the Vernal Equinox which corresponds with the First of Aries and 4th degree of Astride, also using the radial lines as determinative of the position. In dealing with early approximations derived from observations made with ancient instruments, the terms
longitude and right ascension may be used interchangeably with little loss of accuracy. The "Influence" of the various constellations is condensed from Du Bose, "The Dragon, Image and Demon.

**CHRONOLOGICAL SUMMARY.**

The chart is not the work of a single period, but embodies the labors of 4000 years. We shall attempt to give a chronological view of the contents.

**Legendary period.**

Origin uncertain, probably preceding Yo and Sun.
The 28 lunar resting places,
The 24 solar "breaths,"
The 12 branches,
The 12 names, Su-sung, Tai-wha, etc.,

Yo and Soon, 2356 to 2205 B.C.
Four unequal quadrants,
Fixing the four cardinal points and directions on the ecliptic,
The turning-sphere, bearing on the chaos-theory heaven;

Yu, the Great, 2205 B.C.
The nine provinces;

Hia and Yin, to 1154 B.C.
The Syun-ya or night-revealing heaven;

Chow, to 225 B.C.
Kai-chun or canopy heaven,
The feudal states,
Development and charting of star-groups as they appear on chart.

Former Han, to 25 A.D.
Application of 12 provinces to zodiacal divisions,
Delimiting zodiacal divisions,
Adjustment of equinoxes, and rectification of constellations on the planisphere.
Later Han, to 220 A.D.

Development and recording of the Hon-chun or chaos-theory heaven. Up to the sixth century,—

Introduction of the so-called "modern" theories of the heavens, including distinction between the sidereal and tropical year.

After this time there seems to have been little development of Astronomy in the East until after the time of the chart, under Jesuit influence.

The revision of the chart at the time of Yi Tai-jo,—The circular chart of the constellations culminating at dark and dawn, was entirely revised, (Table I.)

On the outer ring of the central astral chart the modern signs of the zodiac were introduced, probably changing the order of the cycle; also the circle of perpetual apparition was fixed at approximately 38 degrees.

Concerning Table 3 a uranography later than the astral chart was followed; so the work was probably done by the revisers. The use of the term Trysting Maiden, Su-nyu 須女 in the table instead of Weaving Damsel, Ching-nyu 織女 which is on the astral chart, or the more common form, Girl, Nyu 女; when enumerating the 28 constellations, may also represent a change.

Of course the history engraved at the bottom is entirely Korean; and the time of day of dark and dawn taken from the Mun-hun-pi-go and copied in Table I.

Table II on the chart shows little evidence of revision.

The treatises on the sun, the moon and the heavens indicate nothing later than the sixth century; so they may have been copied from the lost chart, if it was as late as the beginning of the Tang dynasty, 618 A.D. The Tangs sent a chart to King Hyo Syo of Silla by the monk, To Ching, so it seems quite probable that the lost Pyeng Yang chart was sent by them to one of the kings of Ko-gu-ryu, when the capital was at Pyeng Yang.

Direct historical evidence concerning the lost chart is one of the points left for further search. Another lost relic is the historical tablet of King Yung-jong, which might be discovered by a better student of history.
天象列次分野之图

日则日人星散於天，月 مختلف於黄道。大阴之吉曜昌百精，月之精属於黄道之阴，月则行於赤道之内。日者于黄道有行乎？日之精温常寒退而用事。各二十四度南昼短生，夜长恩德而胜中故。阳凉用塞，物故。
臣等謹言，今有上書事，願蒙陛下明察。臣等所言，皆為國之大計，願陛下三思而後行。
### TABLE VI.

---

### STAR LIST.

---

#### CENTRAL DIVISION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>紫微七</td>
<td>7</td>
<td>天厨六</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>北極五</td>
<td>5</td>
<td>八穀八</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>四輔四</td>
<td>4</td>
<td>天棓五</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>天一太一</td>
<td>2</td>
<td>天床六</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>天德一</td>
<td>2</td>
<td>內厨二</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>尚書五</td>
<td>5</td>
<td>文昌七</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>柱下史一</td>
<td>1</td>
<td>三公三</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>女史一</td>
<td>1</td>
<td>天理四</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>女御宮四</td>
<td>4</td>
<td>北斗七</td>
<td>7</td>
</tr>
<tr>
<td>10</td>
<td>天柱五</td>
<td>5</td>
<td>輔星一</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>大理二</td>
<td>2</td>
<td>策一</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>勾陳六</td>
<td>6</td>
<td>扶桑七</td>
<td>7</td>
</tr>
<tr>
<td>13</td>
<td>天皇太帝一</td>
<td>1</td>
<td>紫微八</td>
<td>8</td>
</tr>
<tr>
<td>14</td>
<td>六甲六</td>
<td>6</td>
<td>天船九</td>
<td>9</td>
</tr>
<tr>
<td>15</td>
<td>五帝坐五</td>
<td>5</td>
<td>積水一</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>華蓋七</td>
<td>7</td>
<td>積水一</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>杠九</td>
<td>9</td>
<td>天倉三</td>
<td>3</td>
</tr>
<tr>
<td>18</td>
<td>傅舍九</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>內階六</td>
<td>6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total** ... ... 166

#### EASTERN DIVISION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>左角二</td>
<td>2</td>
<td>天田二</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>平道二</td>
<td>2</td>
<td>進賢一</td>
<td>1</td>
</tr>
<tr>
<td>No.</td>
<td>NAMES.</td>
<td>No.</td>
<td>NAMES.</td>
<td>No.</td>
</tr>
<tr>
<td>-----</td>
<td>-------------</td>
<td>-----</td>
<td>-------------</td>
<td>-----</td>
</tr>
<tr>
<td>5</td>
<td>周 鼎 三</td>
<td>3</td>
<td>35</td>
<td>陣 軍 三</td>
</tr>
<tr>
<td>6</td>
<td>天 門 二</td>
<td>2</td>
<td>36</td>
<td>玄 戈 一</td>
</tr>
<tr>
<td>7</td>
<td>平 二</td>
<td>2</td>
<td>37</td>
<td>西 咸 四</td>
</tr>
<tr>
<td>8</td>
<td>庫 樓 十</td>
<td>10</td>
<td>38</td>
<td>日 一</td>
</tr>
<tr>
<td>9</td>
<td>柱 三</td>
<td>3</td>
<td>39</td>
<td>房 四</td>
</tr>
<tr>
<td>10</td>
<td>柱 三</td>
<td>3</td>
<td>40</td>
<td>天市十一</td>
</tr>
<tr>
<td>11</td>
<td>柱 三</td>
<td>3</td>
<td>41</td>
<td>列 显 二</td>
</tr>
<tr>
<td>12</td>
<td>柱 三</td>
<td>3</td>
<td>42</td>
<td>従 官 二</td>
</tr>
<tr>
<td>13</td>
<td>柱 三</td>
<td>3</td>
<td>43</td>
<td>積 士 十二</td>
</tr>
<tr>
<td>14</td>
<td>衛 四</td>
<td>4</td>
<td>44</td>
<td>心 三</td>
</tr>
<tr>
<td>15</td>
<td>陽 門 二</td>
<td>2</td>
<td>45</td>
<td>罰 三</td>
</tr>
<tr>
<td>16</td>
<td>南 門 二</td>
<td>2</td>
<td>46</td>
<td>鍵 閣 一</td>
</tr>
<tr>
<td>17</td>
<td>郎 將 一</td>
<td>1</td>
<td>47</td>
<td>東 咸 四</td>
</tr>
<tr>
<td>18</td>
<td>亢 四</td>
<td>4</td>
<td>48</td>
<td>貫 索 九</td>
</tr>
<tr>
<td>19</td>
<td>大 角 一</td>
<td>1</td>
<td>49</td>
<td>尾 九</td>
</tr>
<tr>
<td>20</td>
<td>折 威 七</td>
<td>7</td>
<td>50</td>
<td>神 廟 一</td>
</tr>
<tr>
<td>21</td>
<td>攝 提 三</td>
<td>3</td>
<td>51</td>
<td>龜 五</td>
</tr>
<tr>
<td>22</td>
<td>頓 類 二</td>
<td>2</td>
<td>52</td>
<td>天 江 四</td>
</tr>
<tr>
<td>23</td>
<td>亢 池 六</td>
<td>6</td>
<td>53</td>
<td>進 說 一</td>
</tr>
<tr>
<td>24</td>
<td>三 公 三</td>
<td>3</td>
<td>54</td>
<td>魚 一</td>
</tr>
<tr>
<td>25</td>
<td>更 河 三</td>
<td>3</td>
<td>55</td>
<td>市 樓 六</td>
</tr>
<tr>
<td>26</td>
<td>帝 席 三</td>
<td>3</td>
<td>56</td>
<td>宗 正 二</td>
</tr>
<tr>
<td>27</td>
<td>氏 四</td>
<td>4</td>
<td>57</td>
<td>候 一</td>
</tr>
<tr>
<td>28</td>
<td>天 乳 一</td>
<td>1</td>
<td>58</td>
<td>帝 椎 一</td>
</tr>
<tr>
<td>29</td>
<td>招 搖 一</td>
<td>1</td>
<td>59</td>
<td>七 公 七</td>
</tr>
<tr>
<td>30</td>
<td>騎 官 二十七</td>
<td>27</td>
<td>60</td>
<td>宮 者 四</td>
</tr>
<tr>
<td>31</td>
<td>車 騎 三</td>
<td>3</td>
<td>61</td>
<td>斗 五</td>
</tr>
<tr>
<td>32</td>
<td>天 幅 二</td>
<td>2</td>
<td>62</td>
<td>解 四</td>
</tr>
<tr>
<td>33</td>
<td>騎 阵 將軍 一</td>
<td>1</td>
<td>63</td>
<td>車 荃 二</td>
</tr>
<tr>
<td>34</td>
<td>攝 提 三</td>
<td>3</td>
<td>64</td>
<td>篾 四</td>
</tr>
</tbody>
</table>
### STAR LIST.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>65</td>
<td>外枠三</td>
<td>3</td>
<td>71</td>
<td>布度二</td>
</tr>
<tr>
<td>66</td>
<td>樓一一</td>
<td>1</td>
<td>72</td>
<td>天紀九</td>
</tr>
<tr>
<td>67</td>
<td>天鑰八</td>
<td>8</td>
<td>73</td>
<td>女狀三</td>
</tr>
<tr>
<td>68</td>
<td>農丈人一</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>宗人四</td>
<td>4</td>
<td>Total</td>
<td>272</td>
</tr>
<tr>
<td>70</td>
<td>宗星二</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### NORTHERN DIVISION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>斗六</td>
<td>6</td>
<td>21</td>
<td>羅堰三</td>
</tr>
<tr>
<td>2</td>
<td>鼕十四</td>
<td>14</td>
<td>22</td>
<td>女四</td>
</tr>
<tr>
<td>3</td>
<td>建六</td>
<td>6</td>
<td>23</td>
<td>齊一</td>
</tr>
<tr>
<td>4</td>
<td>天弈九</td>
<td>9</td>
<td>24</td>
<td>趙二</td>
</tr>
<tr>
<td>5</td>
<td>天鶴二</td>
<td>2</td>
<td>25</td>
<td>鄭一</td>
</tr>
<tr>
<td>6</td>
<td>狗國四</td>
<td>4</td>
<td>26</td>
<td>越一</td>
</tr>
<tr>
<td>7</td>
<td>天淵十</td>
<td>10</td>
<td>27</td>
<td>周二</td>
</tr>
<tr>
<td>8</td>
<td>天市東垣十一</td>
<td>11</td>
<td>28</td>
<td>秦二</td>
</tr>
<tr>
<td>9</td>
<td>屠肆二</td>
<td>2</td>
<td>29</td>
<td>代二</td>
</tr>
<tr>
<td>10</td>
<td>宗大夫四</td>
<td>4</td>
<td>30</td>
<td>晋一</td>
</tr>
<tr>
<td>11</td>
<td>狗二</td>
<td>2</td>
<td>31</td>
<td>韓一</td>
</tr>
<tr>
<td>12</td>
<td>牛六</td>
<td>6</td>
<td>32</td>
<td>魏一</td>
</tr>
<tr>
<td>13</td>
<td>天田九</td>
<td>9</td>
<td>33</td>
<td>楚一</td>
</tr>
<tr>
<td>14</td>
<td>九坎九</td>
<td>9</td>
<td>34</td>
<td>燕一</td>
</tr>
<tr>
<td>15</td>
<td>河鼓三</td>
<td>3</td>
<td>35</td>
<td>雌珠五</td>
</tr>
<tr>
<td>16</td>
<td>右旗九</td>
<td>9</td>
<td>36</td>
<td>芴五</td>
</tr>
<tr>
<td>17</td>
<td>左旗九</td>
<td>9</td>
<td>37</td>
<td>敗fclose</td>
</tr>
<tr>
<td>18</td>
<td>織女三</td>
<td>3</td>
<td>38</td>
<td>天津九</td>
</tr>
<tr>
<td>19</td>
<td>漁隂四</td>
<td>4</td>
<td>39</td>
<td>奚仲四</td>
</tr>
<tr>
<td>20</td>
<td>肅道六</td>
<td>6</td>
<td>40</td>
<td>雌瑜三</td>
</tr>
</tbody>
</table>
### STAR LIST.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>天桴四</td>
<td>62</td>
<td>北落师门一</td>
<td>1</td>
</tr>
<tr>
<td>42</td>
<td>虚二</td>
<td>63</td>
<td>天纲一</td>
<td>1</td>
</tr>
<tr>
<td>43</td>
<td>司命二</td>
<td>64</td>
<td>土公二</td>
<td>2</td>
</tr>
<tr>
<td>44</td>
<td>司繆二</td>
<td>65</td>
<td>室二</td>
<td>2</td>
</tr>
<tr>
<td>45</td>
<td>司危二</td>
<td>66</td>
<td>雠宮六</td>
<td>6</td>
</tr>
<tr>
<td>46</td>
<td>司非二</td>
<td>67</td>
<td>雷電六</td>
<td>6</td>
</tr>
<tr>
<td>47</td>
<td>哭二</td>
<td>68</td>
<td>羽林四十五</td>
<td>45</td>
</tr>
<tr>
<td>48</td>
<td>泣二</td>
<td>69</td>
<td>八魁九</td>
<td>9</td>
</tr>
<tr>
<td>49</td>
<td>天壁城十三</td>
<td>70</td>
<td>騰蛇二十二</td>
<td>22</td>
</tr>
<tr>
<td>50</td>
<td>敗臼四</td>
<td>71</td>
<td>壁壁陳十二</td>
<td>12</td>
</tr>
<tr>
<td>51</td>
<td>盖屋二</td>
<td>72</td>
<td>造父五</td>
<td>5</td>
</tr>
<tr>
<td>52</td>
<td>危三</td>
<td>73</td>
<td>霹靂五</td>
<td>5</td>
</tr>
<tr>
<td>53</td>
<td>人五</td>
<td>74</td>
<td>雲雨四</td>
<td>4</td>
</tr>
<tr>
<td>54</td>
<td>內杵三</td>
<td>75</td>
<td>東壁二</td>
<td>2</td>
</tr>
<tr>
<td>55</td>
<td>曰四</td>
<td>76</td>
<td>天厩十</td>
<td>10</td>
</tr>
<tr>
<td>56</td>
<td>車府七</td>
<td>77</td>
<td>鉄鑱五</td>
<td>5</td>
</tr>
<tr>
<td>57</td>
<td>釣九</td>
<td>78</td>
<td>土公二</td>
<td>2</td>
</tr>
<tr>
<td>58</td>
<td>墳墓四</td>
<td>79</td>
<td>王良五</td>
<td>5</td>
</tr>
<tr>
<td>59</td>
<td>虚梁四</td>
<td></td>
<td>Total ... ...</td>
<td>415</td>
</tr>
<tr>
<td>60</td>
<td>天銭十</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>鉄錢三</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### WESTERN DIVISION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>奎十六</td>
<td>16</td>
<td>附路一</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>外屛七</td>
<td>7</td>
<td>右椝五</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>天樆七</td>
<td>7</td>
<td>天倉六</td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>司空一</td>
<td>1</td>
<td>天庚三</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>軍南門一</td>
<td>1</td>
<td>軍三</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>閣道六</td>
<td>6</td>
<td>左椝五</td>
<td>5</td>
</tr>
<tr>
<td>-----</td>
<td>-------------</td>
<td>-----</td>
<td>-------------</td>
<td>-----</td>
</tr>
<tr>
<td>13</td>
<td>天將軍十一</td>
<td>14</td>
<td>天國十三</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>積戶一</td>
<td>17</td>
<td>胃三</td>
<td>18</td>
</tr>
<tr>
<td>19</td>
<td>大陵八</td>
<td>20</td>
<td>天讖一</td>
<td>21</td>
</tr>
<tr>
<td>22</td>
<td>天苑十六</td>
<td>23</td>
<td>昂七</td>
<td>24</td>
</tr>
<tr>
<td>25</td>
<td>磐石四</td>
<td>26</td>
<td>天園十四</td>
<td>27</td>
</tr>
<tr>
<td>28</td>
<td>天街二</td>
<td>29</td>
<td>月一</td>
<td>30</td>
</tr>
<tr>
<td>31</td>
<td>天節八</td>
<td>32</td>
<td>天高四</td>
<td>33</td>
</tr>
<tr>
<td>34</td>
<td>柱三</td>
<td>35</td>
<td>柱三</td>
<td>36</td>
</tr>
<tr>
<td>37</td>
<td>天潢五</td>
<td>38</td>
<td>咸池三</td>
<td>39</td>
</tr>
<tr>
<td>40</td>
<td>參旗九</td>
<td>41</td>
<td>九旅九</td>
<td>42</td>
</tr>
<tr>
<td>43</td>
<td>九州殊九</td>
<td>44</td>
<td>諸王六</td>
<td>45</td>
</tr>
<tr>
<td>46</td>
<td>坐旗九</td>
<td>47</td>
<td>司怪四</td>
<td>48</td>
</tr>
<tr>
<td>49</td>
<td>參十</td>
<td>50</td>
<td>軍井四</td>
<td>51</td>
</tr>
<tr>
<td>52</td>
<td>水府四</td>
<td>Total</td>
<td>284</td>
<td></td>
</tr>
</tbody>
</table>

SOUTHERN DIVISION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>井八</td>
<td>2</td>
<td>北河三</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>天樽三</td>
<td>5</td>
<td>五諸候五</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>水位四</td>
<td>8</td>
<td>四濱四</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>野鶩一</td>
<td>11</td>
<td>丈人二</td>
<td>12</td>
</tr>
</tbody>
</table>

Total | 284
<table>
<thead>
<tr>
<th>No.</th>
<th>Names</th>
<th>No.</th>
<th>Names</th>
<th>No.</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>孫 二</td>
<td>2</td>
<td>器府二十九</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>闕丘二</td>
<td>2</td>
<td>明 堂 三</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>獨 一</td>
<td>1</td>
<td>大 微 五</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>弧矢九</td>
<td>9</td>
<td>屬 四</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>老人一</td>
<td>1</td>
<td>五 帝 五</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>天 狗 七</td>
<td>7</td>
<td>太 子 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>天 矢 一</td>
<td>1</td>
<td>幸 臣 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>鬼 五</td>
<td>5</td>
<td>從 官 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>煅 四</td>
<td>4</td>
<td>太 陽 守 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>外 厨 六</td>
<td>6</td>
<td>常 陳 七</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>天 社 六</td>
<td>6</td>
<td>相 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>柳 八</td>
<td>8</td>
<td>勢 四</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>酒旗三</td>
<td>3</td>
<td>軈 四</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>星 七</td>
<td>7</td>
<td>長 沙 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>軒轅十七</td>
<td>17</td>
<td>左 轅 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>內 平 四</td>
<td>4</td>
<td>右 轅 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>天 相 三</td>
<td>3</td>
<td>大 微 五</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>稚 五</td>
<td>5</td>
<td>諸 者 一</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>張 六</td>
<td>6</td>
<td>三 公 內 坐三</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>天 廟 十四</td>
<td>14</td>
<td>九 郷 三</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>長 垣 四</td>
<td>4</td>
<td>五 諸 侯 五</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>天 牢 六</td>
<td>6</td>
<td>郎 位 十五</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>三 台 六</td>
<td>6</td>
<td>青 丘 七</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>虎 貴 一</td>
<td>1</td>
<td>軍 門 二</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>少 微 四</td>
<td>4</td>
<td>土 司 空 四</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>靈 臺 三</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>太 廬 一</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>翼 二 十二</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>東 門 五</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total ... ... 326

A total of 1463 stars under 306 designations part of which are repeated

Index to volume 4 in volume 17