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(Read by J. E. Gate)
Pottery of the Koral Dynasty (584-1392 A. D.)
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SOE COMMON KOREAN FOODS.

J. D. VanBuskirk, M. D.

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A. I. Ludlow, Esq. M. D.

The Koreans are mainly vegetarian in their diet. Rice is
the staple food. It is often substituted for it in the
cooking of soups and stews. Potatoes and others are important
vegetables are eaten in some form at every meal. Fruits do not form an important part of the
diet. Meat is not much eaten by the poorer classes, but those
who can afford it eat a fair amount. Fish is eaten in greater
quantities, especially when salted or dried. All eat some eggs
and a little poultry. Milk, butter and cheese are rarely used.

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country. The table given below is from the report for the
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Table I. Korean Food Products.

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<tr>
<td>Beans and Peas</td>
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<tr>
<td>Fish (value)</td>
<td>20,000,000 yen</td>
</tr>
<tr>
<td>Cattle</td>
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importance in the dietary, but the amounts are difficult to as-
certain as they are raised in small patches by nearly every-
body.

* Art. No. 56, Research Dept. Government Unico Medical College.
SOME COMMON KOREAN FOODS.*

J. D. VANBUSKIRK, M. D.

The Koreans are mainly vegetarian in their diet. Rice is the great staple, millet and barley being frequently substituted for it in whole or in part, especially in North Korea; peas and beans are often mixed with the rice, and are otherwise important articles of food. Vegetables are eaten in some form at every meal. Fruits do not form an important part of the diet. Meat is not much eaten by the poorer classes, but those who can afford it eat a fair amount. Fish is eaten in greater quantities, especially when salted or dried. All eat some eggs and a little poultry. Milk, butter and cheese are rarely used.

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* Art. No. 25, Research Dept. Severance Union Medical College.
The export and import of foodstuffs is not very great in comparison with the totals and the number of animals fed is not large. So these figures should give us a good idea of the amount of food eaten. The population was 17,058, 102 of which 83% was agricultural. Taking rice alone, it would allow each person in Korea about 400 grams (8/9 lb.) of rice a day, equal to about 1,400 Calories. If half the millet, barley, peas and beans is eaten by the people this would give them each about 800 Calories more a day. Making allowance for children, this would give to each adult about 1 1/2 lbs. or 2,500 Calories a day from these articles alone. This seems rather high. Some farmers and laborers exceed this amount, but most of my reports show less than this, averaging about 2,000 Calories—my reports do not include many laborers or farmers.

We have secured reports from four dormitories for girls and women and reports from individuals covering periods of a month each. We have altogether over 100 of these reports. Balances, etc. were furnished to each individual and they reported all foods eaten at each meal. This paper is based largely on these reports, they were used to make the list of commonly eaten foods. The author has tried to find out what each food is, and something of how it is prepared, as well as calculating its food value. It is rather surprising that the lists show so small a number of foods commonly eaten. Practically all the individual reports showed only 12 to 15 different foods during the month; and if we group soups and "pap" (밥)—rice, millet, and rice mixtures containing peas or beans—the list list would be less than ten in many cases. The following list includes practically all that were reported, there being only a comparatively small number included in the term Miscellaneous—and the amounts of these in each case were very small:

Rice and rice mixtures, Kimchi (Korean Sauerkraut and pickled turnip), Vegetable Soups, Meat Soups, Omelets, Bean Curd (두부), Bean Sauce, Beans and Peas, "Greens," Vermicelli, Korean Bread (떡), Pancakes, Fresh fish, Salt and Dry fish, Beef (and a little pork), Eggs, Fruits.
KOREAN METHODS OF PREPARING FOODS.

CEREALS:

Rice (팥) is cooked in a kettle with only enough water to cover it, over a quick fire of straw or brush. It is allowed to stand covered for a time after boiling, so the process is mainly one of steaming. It absorbs only about twice its weight of water, so that cooked rice is considered equal to about \( \frac{1}{4} \) its weight of dry rice. Millet is often mixed with rice and cooked as above.

Barley (포리-팥 보리팥) is cooked in the same way but the Koreans say it takes so much more fuel for cooking that, though the price is lower, it is no cheaper than pure rice.

Millet (초-팥 조팥) is cooked in the same way. The whole grain is used so it contains more "fat-soluble vitamine" than the rice. This may in part account for the larger size of the Northern Koreans who eat more millet than the people of Southern Korea.

Rice Mixed with Peas or Beans (파-팥 or 콩-팥 팥팥,콩팥) is often used. This takes longer cooking and in the ordinary Korean home the peas and beans are not well cooked. This mixture is not so easily digested as pure rice, but it is quite a satisfactory food if well cooked. Soy beans are sometimes used in this mixture though none of the samples analyzed contained them.

Gruels (주곡 or 미-푼 죽,미음) are often made of rice and barley. Mi-umn is thinner and is a common food for the sick and is also used for infants.

Steamed Bread (달취 섭) is made by taking hulled glutinous rice tied up in a bag and soaking it in water for some time, then it is steamed over boiling water. Or rice flour may be made into a dough and steamed, this is easier but not so good. It takes from \( \frac{1}{2} \) to 1 hour steaming and is generally allowed to stand over the hot water for another half hour or so. Then it is taken out onto a flat stone or heavy slab of wood and kneaded and beaten with a heavy mallet after which it is shaped into cakes—dumplings—and
eaten. It is quite tough and very apt to cause indigestion, especially if not quite fresh. It is not ordinarily eaten at regular meals but is quite prominent at feasts. It is frequently added to soups like dumplings.

**Dumplings** (와upiter Hàn 정) are made of wheat flour. The dough is rolled out thin, spread with chopped meat and the edges folded over; they are cooked in a soup and are also eaten at feasts.

**Vermicelli** (흑서 후추) is generally made from buckwheat though a poorer quality is made from wheat flour. The dough is forced through holes in the bottom of a press and the strings thus formed allowed to fall into boiling water. After cooking they are scooped out of the water and are generally served in a soup, either meat or vegetable.

**BEAN AND PEA FOODS.**

**Bean Curd** (투부 투부) is the equivalent of the Japanese “tofu.” It is made by grinding soy beans after they have been soaked and cooked, a large amount of water being used in grinding them; the liquid is then strained through a cloth and to it is added ‘concentrated mother liquid’ from seawater to precipitate (curdle) the proteins; the liquid part is decanted off and the curd pressed into cakes, very tender and soft, this is the ‘투부’; the bean residue is also sometimes eaten, it is called ‘피치’ 피치. The bean curd is not generally eaten without further preparation; it is commonly added to soups and stews and often made into omelets with eggs; another palatable food is made by cooking the bean curd for a short time in bean sauce (장 중) and serving this with sesame oil, pepper and onions, it is called ‘투부-초림.’ Bean curd may be eaten without further cooking served in sauce.

**Pea Curd** (묵묵 묙) is similar to beancurd in composition but quite different in preparation. Peas are soaked in water till the hulls can be easily removed. They are then ground in a mill, with water to keep all very wet. The sus-
pension is strained through a coarse sieve, the liquid let stand to allow the fine particles to settle, the supernatant liquid decanted off and thrown away, the sediment is collected and boiled for a time which coagulates the protein, it is then cooled and forms a jelly-like mass which is cut up and served with bean sauce, red pepper and sesame seed. The pea residue is also eaten and is called ‘pi-chi’ like the bean residue.

**Bean Sauce** (kan-chang 간장) is somewhat like the Japanese ‘sho-yu’ but is more salt and not sweetened. Soy beans are thoroughly boiled, mashed, made into cakes and partially dried. These cakes (mei-ju 매주) are stored for months and allowed to mold and slowly ferment: when ripe they are broken up and soaked in salt water for a long time, then strained, the solid part being dried and used as a condiment (toin-chang 토인장). The liquid is boiled and the coagulated protein scum frequently removed, when sufficiently concentrated the liquid sauce is cooled and stored. This is the indispensible condiment for Koreans.

Another bean sauce (ko-cho-chang 고초장) is made by taking about equal parts of the fermented bean cakes, rice, and salt, with a large amount of red pepper, the mixture being soaked in a small amount of water till ripe. This too is very important as a condiment.

**‘Kong-cha-ban’** (공자반) is made by boiling beans in the bean sauce, they do not swell but are hard, brittle, and very salt. Sugar and sesame oil may be added when serving them.

**Sprouted beans** (kong-na-mul 공나물) are very common. The beans are soaked in water and allowed to sprout. When the sprouts are quite long both beans and sprouts are boiled and served—sauce is generally added.

**Pea-pancakes** (nok-tu-chun pyun 녹두전편) are made by soaking peas in water for to 12 to 24 hours to soften and remove the hulls, they are then ground up while wet, salt is added to the pasty mass or batter, thin slices of vegetables are often put in and it is then fried like pancakes. Flour may be added to the pea batter.
SOUPS AND STEWS. (Kook 飯 or Chi-jim 지짐)

A variety of vegetables are boiled and flavored to suit with bean sauce and red pepper; a small piece of meat or fish is commonly added for flavor. Turnips, carrots, cabbage and onions are the common vegetables used, bean curd is often added to the soup. The amount of meat in these soups is quite small, though meat soups using fish, beef, pork, or poultry are also common. Vegetables are used in the meat soups too.

Chi-jim (지짐) corresponds more to a stew, more food and less water.

VEGETABLES.

Kim-chi (김치) is somewhat similar to sauer-kraut. Cabbage is washed, cut up, put into jars with salt and allowed to ferment. Red-pepper is always added in large amounts, and often ginger, shrimp and fish for flavor. Bean sauce is sometimes added when served. Kim-chi or one of its substitutes is the essential relish at all Korean meals. Turnips are often sliced down the same way as cabbage, this is called 'kak-tuk-i' (각뚝이).

‘Chang-et-chi’ (장에치) is made by soaking turnips, onions, cucumbers, cabbage, etc. in bean sauce until ripe, it is a kimchi substitute.

Tong-chimi (통침이) is made by soaking turnips in water till they begin to ferment, adding red pepper and onions; when ripe the turnips are taken out and sliced and served in the water in which they were fermented.

Greens are quite common foods, many kinds of leaves are used thus.

Potatoes are used in place of rice in some mountain districts, but are not ordinarily of much importance in the diet of Koreans.

Sweet potatoes are coming into use, boiled and baked.
Chestnuts and Nuts are eaten as such, chestnuts commonly roasted.

Dates are often added to other foods, e.g. mixed with dough and made into bread.

ANIMAL FOODS.

Eggs are eaten raw and boiled, generally hard boiled. But omelets (chi-kai 교란) are more common. Vegetable slices, minced meat or small pieces of bean curd are mixed with the eggs which are then cooked in a small dish over the rice. Red pepper is sprinkled over the top when served.

Beef is often served in soups and stews but there are common methods besides these. ‘Chang-cho-rim’ (장조림) is made by boiling beef in water for a time, then boiling it in bean sauce; or the bean sauce may be added to the water at first. Sesame oil is generally sprinkled over the meat when served.

‘Naw-bui-an-i’ (너비안이) is small pieces of beef broiled over a charcoal fire and sprinkled with sugar, red-pepper, and sesame seeds when served.

‘Koi-ki-san-sook’ (고기선수) is made by taking small pieces of meat piercing each slice with a spit, alternating pieces of meat with onions or other vegetables, then when the spit is full, it is broiled over a charcoal fire; sprinkle with salt, red-pepper and sesame seeds, and serve with bean sauce.

Fish are cooked in several ways, one of the most common is to boil it in water to which bean sauce has been added, and serve it sprinkled with red-pepper and sesame seeds, this is called ‘cho-rim’ (조림).

‘Am-chi’ (암치) is salt-fish soaked in water and then torn to pieces and broiled over a charcoal fire, sesame oil is added when serving.

‘Mut-chim’ (물침) is dried fish soaked in water, then shredded, it is then soaked in bean sauce, sesame oil and pepper are added, it is then allowed to stand for a short time.

Fish-roe (nan-chut, 날젓) are soaked in salt water, or
preserved in brine, then boiled in clear water, and served with red-pepper.

A few words in conclusion as to the adequacy of the Korean diet:-

Except where poverty is the cause, the diet furnishes enough food, the average of the diets reported in my studies is about 2,400 Calories for one person for one day, not engaged in hard labor. This should be enough for the energy demands of a person of the average Korean stature. The amount of protein is about 90 grams (3 ounces), not quite equal to the older standards but ample according the later accepted standards, so far as amount is concerned, but the bulk of the rice (or other cereal) is so great that only about 75% of the protein is digested and absorbed, so that there is only a small margin of safety, if any at all. The average Korean eats at least three bowls (large ones) of rice a day, this equivalents to about 525 grams (1 1/6 pounds) of dry rice; five bowls a day are not unusual. The common rule in calculating the amount of rice needed by Koreans is to allow 10 'toi' (_cnt), Seoul measure, equal to about 50 pounds, of rice for each person for one month, and many will eat more than this allowance. Our reports show only about 15 grams (one-half ounce) of 'fats' a day; this is very low in comparison with western standards. There is a possible deficiency in Calcium (lime) salts, and clearly a deficiency in 'fat-soluble vitamine'—mainly due to lack of dairy products in the diet.

In a word, the Korean diet seems to furnish enough food for the energy requirements, but needs some correction as to quality, especially to reduce the bulk and to increase the dairy products which are the best source of 'fat-soluble vitamine' and a good source of Calcium.
NATIONAL EXAMINATION IN KOREA.

By H. B. HULBERT, F.R.G.S.

(Read by J. S. GALE).

The now obsolete custom of holding government examinations like those in China has played such an important part in the history of this people that it deserves to be carefully studied. The results recorded will form an essential chapter in the evolution of Korean civilization. The following pages consist mainly of a series of historical notices, chronologically arranged. They form the background of the system. The mere enumeration of these notices will show how strongly the system affected the whole nation and gave both direction and impulse to its intellectual life.

The sources from which the information herein given was obtained are: first, that monumental work, the Moon-hun Pi-go (文献備考); second, the Yi-jo Haing-jung-boo (説曹行政部); third, the Sung-kyung Il-gei (成均日記); fourth, the Hong-moon-ji (弘文志); fifth, the Hyang-kyo Rok (郷校錄) and sixth, the Ye-moon-ji (藝文志).

These, together with personal observation and conversation with Korean officials and others thoroughly conversant with the subject, form the basis of the following inadequate sketch of this important phase of Korean life.

The custom of holding literary examinations for the purpose of selecting candidates for official position did not originate in China until the days of the Tang Dynasty (618-906 A.D.). Before that time the distinctive word Kwa-gu (科舉) was not used. But from very early times, as far back as the Choo Dynasty (1122-255 B.C.), there existed a custom called Sun-gu (選舉) which means "Select and elevate." The second character of the word will be seen to be the same as that of the general term Kwa-gu by which all such examinations are now known. It meant simply the choosing out from among the people, of those that were judged best fitted for the positions to
be filled. The choice depended upon no literary examination, nor, in fact, upon any examination at all, but was made from a general or specific knowledge of the individual and his personal qualities. The custom called Sun-gu is said to have been brought to Korea by Keui-ja (箕子) in 1122 B.C. He refused allegiance to the Choo Dynasty and came to Korea upon the eve of its establishment, so that, if the statement is correct that Sun-gu began in the Choo Dynasty, Keui-ja could scarcely have brought it to Korea. Scholars explain this on the theory that while the custom must have existed in some form before that time, it is not mentioned in historical works as having so existed. In speaking of this, the Moon-hun Pi-go does not say that the name existed then but only the custom; under what name does not appear. It says that in those times different terms were used, one being Pin-heung (賓興) or "Prosperous guest." This referred to the entrance of a young man upon the stage of public life, hence the term "guest." A second term was Pyuk-so (辟召) or "Summoned," referring to the calling to high position of men who had already attained to an enviable reputation. A third term was Kong-ku (貢罇), or "Tribute elevation." This referred to the selection of men from the provinces, even as revenue or tribute was sent up to the capital and offered to the central government. These three terms are known to have existed then, but whether the term Sun-gu was used or not is conjectural. In China, as in all countries, there must have existed some form of selection and it is wholly natural to suppose that the terms in vogue in China were transplanted to the new field. But this, like all the traditions of the Keui-ja Dynasty, never gets beyond the point of probability, while at the other extreme it may be no better than fiction.

At some point in the Tang Dynasty the study of literature had made such advance, and political society had become so diversified or differentiated, that the term Kwa-je (科制) came into use, meaning "Curriculum rule." The character kwa (科) referred to the different branches of learning and the
different lines of investigation and practice. They included poetry, philosophy, history, etiquette, ethics, archery, etc. etc., and, as the custom arose of choosing men for office in proportion to their proficiency in one or more of these branches, the term *Kwa-gu* (科學) or “Curriculum elevation” naturally was evolved. When this development took place, the national examination as formerly existent in China, and as existent in Korea up to the year 1894 A.D., was practically in full operation.

The exact date when the system was introduced into Korea may be a matter of question, but it must have been approximately in the year 789 A.D., the 5th year of King Wun-sung (元聖) of Silla (新羅). The reader is well aware that the 6th, 7th, and 8th centuries of our era saw a marvellous influx of Chinese ideas into the peninsula, comparable in magnitude with the influx of continental ideas into England immediately following the Norman Conquest. The great scholar Sul-ch’ong (薛聰) had already passed off the stage, leaving as a result of his work, the study of Chinese in a flourishing condition. And now in 789 this rapid progress resulted in the establishment of the system of examinations.

There had long existed, in Silla, the custom of choosing out from among the people those who were pre-eminent for skill and bravery. We read that as far back as King Il-sung (日聖王) 149 A.D. the government sent out and made a list of all the best men in the kingdom from which to select public officers. But, as we have seen, it was reserved for King Wunsung to establish a permanent system.

He ordered that the securing of the first literary degree should rest upon the mastery of the books called (1) the *Ch‘un-ch‘oo* (春秋), a historical work by Confucius; (2) the *Choa-si-jun* (左氏傳), the Works of Choa, a commentary on the preceding work; (3) the *Ye-geui* (禮記), Book of Ceremonies; (4) the *Non-u* (論語), Dialogues of Confucius; (5) the *Hyo-keung* (孝經), a eulogy, or song of an ethical character; (6) the *Moon-sun* (文選), Poetical Selections. Those
who mastered these could claim a place in the first rank. Middle rank depended upon a knowledge of the Kok-ye (曲禮), etiquette; (2) the Non-u (論語) and (3) the Hyo-kyung (孝經). Rank of a lower order required only the Kok-ye and the Hyo-kyung. But above these there was special grade to be attained only by adding an intimate knowledge of the biographies and the literary works of by-gone scholars. This high point was not reached by examination but was honorary.

As for the kingdom of Paik-je (百濟) to the west of Silla it is probable that its method of selecting officials was that which had come down from the kingdom of Mahan, on whose ruins Paik-je was built; and Mahan in turn is said to have taken its custom in this respect from Keui-joon (箋準) who fled from Pyengyang at the end of the Keui-ja Dynasty.

The kingdom of Kokuryu (高句麗) can scarcely be said to be a lineal descendant of the Keui-ja Dynasty though it was the same soil. The short but turbulent rule of Wi-man (衛滿) had intervened, during and after which the country was probably largely overrun by the more than half savage tribes of Nang-nang (樂浪), Ye-mak (鴉鉄), Eun-noo (邑婁), Mal-gal (扶餘), Ok-chu (沃沮), Chol-bon (卒本), either one or more; so, when Chu-mong (朱蒙) out of this heterogeneous mass carved the kingdom of Kokuryu some two and a half centuries after the fall of the Keui-ja Dynasty, it was a people much lower in the scale of civilization than that which we are led to suppose occupied the same territory in the days of the Keui-ja rule.

It is believed that during the early days of Kokuryu intimate relations subsisted between that kingdom and China and afforded her a better opportunity to develop a higher system than any other Korean kingdom, but it is beyond doubt that later, say about the fifth century of our era, Silla had developed a civilization far in advance of anything else in the peninsula. It is safe to say that it was in Silla that the national examination first found a foothold, following upon the great influx of Chinese ideas in the days of the Tang Dynasty. At this same
time the term *Kwa-gu* was introduced. This differed from the old-time *Sun-gu* in that it was a genuine examination in the various branches of knowledge supposed to be needed in preparing a man for responsible duties.

It was only about one century from the time Silla adopted this custom until she fell a prey to her own luxury. She seems to have fed so voraciously upon the benefits of the borrowed civilization that she died of surfeit. The last century was one of pitiful decadence. Something more was needed than literary polish to hold that state together and we shall have to look to the more virile Koryu which followed to see any advance upon the original idea as introduced from China.

We find that in the year 957 A.D., only forty years after the founding of Koryu, a Chinese scholar named Sang-keu (雙翼), of the rank of Hallim (翰林), came to Koryu. He was held in the highest respect by the people and interested himself in matters of government. It was he who introduced the important innovation called "*Pong-mi*" (封彌) which means "Fold-Wrapping." It consisted in folding the examination paper in such a way that the examiners could not discover the name of the writer until the merits of the paper had been passed upon. This, at least, was its intention. The purpose of it was to prevent fraudulent recommendation based upon favoritism. It prevented an examiner from affording felonious aid to a friend. That salutary law remained in force from 957 to 1894, almost a thousand years, though, as we shall see, there were many schemes whereby to circumvent its equitable purpose. This man also introduced the term *Chin-sa* (進士) which corresponds to a Bachelor's degree.

We have mentioned three grades of examination that came down from the days of Silla but others have been added; namely, examinations in medicine, in necromancy, in geography and in instrumental music. In fact, examinations became a fad so that almost every line of research had to have such a public test.

It should be remembered that it was not during the earliest days of Koryu that Buddhistic influence caused such a wide
spread and fundamental deterioration in scholarship and morals. Those first days were the golden days of Koryu, but already the worm was eating at the heart of the rose and it was not long before the intrinsic evils of the Chinese system began to manifest themselves. At first any subject of the realm had the right to try the examination and the one who succeeded received the prize of official position; but gradually and inevitably the pride of letters ate its way into the Korean heart, as it had already eaten into the Chinese, and that most hopeless barrier between the classes began to be built. It takes leisure and competence to acquire the Chinese character and, as education spread, society gradually separated into the Yoo-sik (有識) and the Moo-sik (無識). The system of examinations fostered the evil, for it made the test of a man's fitness for office not his genuine character, his sterling qualities of judgment and good sense, but his mere ability to juggle with a few thousand Chinese characters. It laid the foundation of a wall between the upper and the lower classes which has worked incalculable harm, for the basis of discrimination was not a moral or even an ethical one, nor, in the highest sense, an educational one, for the study of Chinese, while an acquisition can hardly be called an education, a leading out or development of the higher qualities of the mind. Its subject matter is no more calculated to develop the power of insight into human nature and the handling of great questions of state than the study of belles lettres is calculated to do so in Europe or America.

It was in 987 A.D. that the subjects of poetry, hexameter aphorisms, questions of the times and eulogies were dropped from the list of requirements. In 993 the three grades of kap (甲) eul (乙) and pyung (丙) were established. These correspond to our a, b, and c grades. They continued clear down to the year 1894.

In 977 A.D. the custom was inaugurated of holding an examination of all men of Chin-sa rank, by the king in person. This was called the Ch' in-si (親試) or "Personal Examination." It made a man eligible to office.
In 982 it was decreed that unsuccessful candidates at any examination could have another opportunity to try, a sort of “consolation race.” It was called Pok-si (複試) or the “Trying-again examination.”

In 996 it was enacted that even successful candidates must hand in monthly themes or poems or other literary productions.

In 1025 the law was made that three out of every thousand young students in the country should be sent to the capital each year to try the examination for the degree of Chinsa. This rule obtained for a long time, but eventually fell into desuetude and any young man could try his hand at it. This, of course, meant a gradual decline in the system and a diminution in the honour of the degree.

It was customary for the country students to pass local examinations in their schools. These were held at special times; for this reason they were called Paik-il-jang (白日場) or “Special day field.” From this the candidate went up to examination at the provincial capital. Here were much severer tests called Hoi-si (會試) or “Gathering examinations.” It was out of the number of successful competitors in these Hoi-si contests that men were chosen to go up to the Capital to try for Chinsa rank.

In 1037 A.D. it was decreed that all candidates for this degree must have passed all the “Special Day” tests for three successive years in the country.

In 1032 King Tok-chong instituted the Kook-ja Kam (國子監) or “Tutelage of the kingdom’s child.” It was a bureau for the direction of the education of princes. At their examinations other special candidates were admitted. This examination was called Kam-si (監試) or “Tutelage examination.” Other names for it were Sung-kyoon-si (成均試) and Nam-sung-si (南成試).

In 1055 it was decreed that no alien could try the examinations. He must first be naturalized and adopt a Korean patronymic.
We are told by another authority, the custom called Pong-mi was begun in 1064. We have already alluded to it as having originated in 957. There seems to be a disagreement in date here, and we simply state the fact without being able to settle the point. This law related to the doubling of the paper so that the writer's name should not appear.

In 1075 it was enjoined that even the Crown Prince must attain the Chinsa degree.

In 1077 the rule was made that if a man from a district that had not boasted a successful candidate for fifty years should gain the distinction, he should receive a gift of seventeen kyuul of rice land. If the district had not had such an honour for a hundred years, the gift was to be twenty kyuul together with a slave man and wife.

In 1084 it was decided that the great government examinations of whatever grade should be held in the capital once in three years. These were the Man-in-kwa (萬人科) or "Ten thousand man examination."

In 1097 the mother of the great Kim Poo-sik, author of the monumental work Sam-gook Sa (三國史) received forty bags of rice in pursuance of a law that if a woman had three or more sons of Chinsa rank she should receive an annuity of ten bags for each son. She had four who attained to the degree.

In 1102 there was a celebrated decision given by King Suk-chong. A government detective had informed him that a certain man who had passed the examination was the son of a blind Buddhist monk and therefore ineligible. The king replied, "You know that in the days of Confucius they used only red bullocks with perfect horns for sacrifice. Did it make any difference whether the bullock's sire was black or white or red? No more shall it make any difference in this case. Though this man be the son of the Old Fox himself he shall have his chance," That same year a Chinese came to Koryu and received from the king the degree of Pyul-too Kwa (別頭科) or "Distinguished head degree." Since then it has been conferred upon a few other men.
In 1122 King Ye-jong called in all the courtiers and subjected them to a special examination called Moon-jong Si (文重試) or "Courtiers second examination." Success in this meant that in case of banishment he would be recalled sooner and in case of crime he would be more leniently dealt with than the law required. It constituted in practice a sort of "indulgence" or forgiveness before the act.

In 1147 an examination called the Seung-po-si (升賦試) or "Rise wide examination" was established. This was a necessary preliminary to the Kam-si or "Prince's examination" already described.

No more enactments are recorded until 1317, almost two centuries after the last one. The Kam-si was then discontinued and the Sak-si (朔試) or "First day examination" was instituted. It was so called because it was held on the first day of the month at the Confucian College, but three years later the name was changed to Ku-jai-si (舉材試) or "Examination for the introduction of useful men."

In 1366 an examination in astronomy was begun. It was called Choong-hyun-si (重賢試) "Examination for the Calling of Honest Men." Its purpose was for the securing of competent men to take charge of the calendar and to correct its mistakes. It was believed, so the records say, that owing to a difference in climate between China and Korea the calendar for China needed rectifying before it would serve the uses of Korea.

In 1375 the famous scholar Yi Saik (李穑) was director of the bureau of examinations and had charge of all the provincial as well as metropolitan examinations. He inaugurated three new ones, namely, the Hyang-si (鄉試) the Hoi-si (會試) and the Chun-si (殿試). The first took the place of the old time Hoi-si; the second was the old time Hoi-si moved up to the capital, and the third was the examination of graduates held before the king himself.

In 1376 the first emperor of the Ming Dynasty in China sent an envoy to Koryu and suggested a new scheme of
national examinations. He enjoined upon the Koreans the careful study of the Kyung-su (經書) and the particular care of the body. It did not affect the existing Hyang-si and Hoi-si, but it enjoined upon the successful candidate the duty of going to Nanking and taking the examinations there. The same instructions were sent to Annam and to Chum-sung (占城), western China. Each of the two examinations called Hyang-si and Hoi-si consisted in a series of three tests, all of which the candidate must pass. In the first of these the subjects handled were (1) the O-kyung (五經) or Five Books of the Sages in an essay of 500 characters or more; and also the Sa-su (四書), or the Four Books of the Sages, which required an essay of 300 characters of an expository nature; (2) the Ye-ak (禮樂), Rites and Music", on which a 300 word essay was required; and (3) the Si-moo-ch’aeik (時務策), "Questions of the Times," which called for a 1000 character essay.

Besides these there were examinations in penmanship, arithmetic, and vocal music.

In 1377 a law was promulgated forbidding any man under twenty-five years of age to take an examination. The inference is obvious; the examinations were overcrowded with mere boys, who, from what we know of the state of things in Koryu at that time, were doubtless discriminated in favor of by over-appreciative relatives or friends on the boards of examiners.

In 1380 it was ordered that no young man should take the preliminary examinations in any but his own county town and at the same time the age limit was reduced from twenty-five to twenty.

In 1389 there were three kinds of graduates: the To-gong (土貢), who comprised the young graduates of the Capital; the Hyang-kong (郷貢), since they had passed the Hyang-si (郷試); and the Ping-gong (賓貢), which included all aliens who had passed examinations in Korea as well as Koreans who passed them in China.

In connection with Koreans going to China to try the
tests, we learn from the *Moon-hun Pi-go* that the first Korean to do this was Kim Un-kyung (金雲郞); who successfully competed in China (at the capital, Loh-yang) in 821 A.D. Others secured the coveted honour at intervals for a period of 550 years, or until near the end of the Koryu Dynasty. During that time fifty-four men are said to have taken degrees in China. Of these the celebrated Ch'oi Ch'i-wun (崔致遠) was the second. He secured his in 874. Of the whole number, twenty-three were Silla men, nearly half the entire number obtaining it between the years 821 and 918. Silla averaged a graduate every four years, while the Koryu averaged only one in fifteen years. There are two ways to account for this discrepancy. The powerful Tang Dynasty in China encouraged this interchange and the enthusiasm of the Koreans amounted to almost a passion. After the Tang Dynasty fell in 906 there was less incentive from the Chinese side. The tremendous change which came with the fall of Silla diverted men from this form of enterprise, and the speedy rise and prominence of Buddhism in Koryu exerted a deterrent influence. After the first two or three reigns Buddhism obtained such a firm hold upon the people and the government that oftentimes it overshadowed everything else. There was a constant strife between Confucianism and Buddhism for political supremacy. There were long periods when the study of the Confucian Classics languished, because the Buddhist infatuation of the Government authorities gave no encouragement to study. We find that Buddhism emulated the example of Confucianism by establishing examinations of its own. It is not easy to discover the nature or subject of these examinations, but that they existed is clearly stated by reliable historians. This, in part at least, explains the failure of Koryu scholars to equal the record made by those of Silla, even though they lived at a later and presumably more enlightened age.

We now come to the beginning of the present dynasty which took place in 1392. Its fundamental idea was the freeing of the land from the thraldom of a corrupt Buddhism.
In the year of King T'ai-jo's accession the laws concerning examinations were overhauled. Many new schools were established in the country districts, but the general system of examinations that had existed before was in the main continued. Many needed reforms, however, were brought about.

In 1394 a new examination was established which conferred upon the successful candidate the title of Saing-wun (生員). This is very common even to the present day.

In 1401 another examination called Ching-kwang (增廣) was instituted. It was a special examination to celebrate the birth of a prince, or to communicate some noteworthy event.

In the 1407 the Moon-sin Choong-si (文臣重試) was inaugurated. It was held only once in ten years, and was a revival of a former examination, though the ten years was an innovation.

In 1408 the custom of holding military examinations was revived. At these the subject matter was military literature.

In 1414 King T'ai-jong went in state to the Confucian School, and there before the Myung-yoon Tang (明倫堂) held an examination for men of Chin-sa rank. He called it the Al-sung-Kwa (誦靈科) "Examination at the Shrine." Only ten men could pass it at one time. It was repeated at intervals all through the centuries and was called one of the most notable of such events.

In 1438 a new law was made in regard to diplomas. Before that time a red diploma had been given to every graduate of whatever rank but now only those who attained the full Kwa-gu or Tai-Kwa (大科) could receive a red diploma. All others were white.

In 1457 another pyul-gwa (別科), or special examination, was founded. It was held only in those years, the name of which contained the character pyung (丙). This, of course, meant once in ten years, as reference to the Sixty Year Cycle will show. For this reason it was sometimes called the Pyung pyul-st. This too, was a very high examination.

In 1477 the Cheuk-il Pang-pang (即日放榜) or "Same day
announcement examination” was begun. This was a low-grade test but was very popular because, as its name implies, the names of the successful men were announced on the very day the test was given. How the examiners could make a fair estimate of the relative powers of the contestants in so short a time is a matter on which the historian is discreetly silent.

In 1515 a new examination was begun. The test consisted in reciting passages of the Classics from memory. This survived until recent years.

In the Confucian College of Seoul, called the Sung-kyoon Kwan (成均館), there were but twelve men. To become an inmate of that college was a very great honour. Three men were taken from the four great political parties called Nor-on (老論), So-ron (少論), Nam-in (南人) and Peuk-in (此人). In the year 1533 a special examination for entrance into this school was inaugurated. It was called the To-keui Yoo-saing (到期儒生), which means almost literally “The scholars who have arrived” to use a modern slang expression.

In 1572 the beautiful examination grounds in the rear of the Kyung-bok Palace were set aside for the National Examinations, but it was only twenty years later that the palace was burned upon the approach of the Japanese army of invasion. This put an end to their use until the palace was rebuilt in 1866 by the Tai-wun-koon, who was acting as regent until the late ruler should reach his majority.

In 1623 a special commission was sent to the island of Quelpart to hold an examination because it was so difficult for the scholars there to attend the examinations at Seoul. This proved a precedent which was followed for many years.

In 1624 the Ching-si (廷試) or “Government examination” was established. The subject was invariably the denunciation of traitors.

In 1643, because of the sufferings of the people at the hands of Manchu invaders, the king sent and gathered a large number of scholars from that section, brought them up to Seoul and gave them a special examination. Since that time special
examinations have from time to time been held in both the northern provinces of Pyung-an and Ham-kyung. The first to be held in the latter province was in 1636.

After the burning of the Kyung-bok Palace in 1592 until its rebuilding in 1866, the regular Kwa-gu grounds were behind the “Old Palace” or Chang-tuk (昌德) at a place called the Ch’oon-tang Tai (春塘臺).

During the last two centuries there have been a few changes, but, before taking up the question of the system as it was at the time the change came in 1894, it will be necessary to go back and give as briefly as possible a description of the military examinations which have played no small part in the history of the country.

In Silla days the use of the bow was the most important part of military science, and frequent tournaments were held to prove the relative skill of the archers, but no specific mention is made of an examination as such.

It was not until almost two hundred years after the founding of Koryu, namely in 1109, that a military school was established. Instruction was given in the use of the bow, the crossbow, fire-arrows, the building, defending and storming of ramparts; intrenchments; horsemanship; the use of the sword; the manufacture and use of armour and of traps and gins of different kinds; the use of poison; the art of riding horses, changing from one horse to another while going at full speed, riding at full speed while standing on the saddle, riding upon a line drawn upon the earth, riding in a perfect circle; the manufacture and use of the clepsydra or water-clock (used in timing the archers), the manufacture and use of musical instruments; the use of flags for signals; the science of fire signals; the making and management of war boats; naval geography, or, to coin a word, thalattography; the placing of a “wall of ships” about an island, or, in other words, the blockade; the placing of obstructions in the water; the making of military bridges and sand-bag stepping stones; mountain observations and watch-towers. On all these topics there was literature to
be studied. The great military examination was called the Mu-gwa (武科).

In 1134 there began a suicidal contest between the civil and military elements in Koryu similar to that between the Confucian and Buddhistic cults. This feud caused repeated revolutions in which countless people lost their lives. In this year the civil element predominated and all military schools and examinations were suspended. From that time on, the civil element was uniformly in power though there were many violent attempts to effect a change. It was not till 1389 that the military element again obtained the upper hand under the leadership of Yi Sung-ke 李成桂 who three years later overthrew the dynasty and established the late one. In 1389 the military school was again opened and examinations resumed. From that time on there was a great military examination, coming, in each case, before the great triennial civil examination called the Tai-gwa.

In spite of the fact that the founder of this dynasty was a soldier and had caused the predominance of the military faction, from the very beginning of the dynasty the military was subordinated to the civil administration. When he came to the throne he seems to have recognized the important truth that the civil is the more important side, and that the military must be its servant and not its master in any well-governed state.

Successful candidates in military examinations received the ("Hong-pa") or red diploma. In the great military tests only three men could obtain the degree of the first class, seven men the degree of the second class, and twenty-three men the degree of the third class. Military history and the biographies of great generals were important subjects handled.

In 1457 a law was passed that no man could try the military tests who could not draw a bow of 130 lbs. tension.

In 1467 the king went to O-da Mountain, the source of the Han River and held a great military examination; the test consisted in mastering an unruly horse, and in drawing with ease a very stiff bow.
In 1469 the custom was begun of giving the unsuccessful candidate a flag, but two years later this was changed to an umbrella. It was at that time that the parade ground in the eastern part of Seoul called Hoon-yun Wun (訓練院) was made. It was both parade and examination ground. Military examinations were also held in the provincial centres. The ajuns were also examined and if one of them could shoot three wooden arrows in quick succession a distance of 240 paces he received special honour. Iron arrows of six ounces each, like large needles, were also shot 130 paces. Iron balls were thrown at a target while riding at a full speed. Another military test was the Chun-si (殿試) or "Palace examination" because it was held in the presence of the king.

In 1592, the year of the great Japanese invasion, a law was made that anyone who brought in a Japanese head would receive the Kwa-gu without further test. As a result many Koreans played the Falstaff trick and secured immortal fame by decapitating corpses. There were so many red diplomas flaunted in the breeze that the people, in derision, called it the "Red Rain."

In 1593 a special examination was given in the use of fire-arms which the Koreans had captured from the Japanese and were beginning to use.

In 1596 the great admiral, Yi Soon-sin (李舜臣) the inventor of the iron-clad, "Tortoise Boat" was ordered to hold a naval examination on Hansan Island where he had his naval station.

In 1602 naval examinations were held at Fusan, Ko-je Island and other places in memory of the great admiral. The graduates numbered 17000.

In 1620 the great Man-kwa (萬科) or "Ten Thousand Man Examination" was instituted, indicating the great enthusiasm in military matters which followed the Japanese invasion.

In 1636 "thousands and thousands" are said to have passed the military examination in Northern Korea.
In 1638 A.D. 5500 men passed an examination at Nam-han the fortress south-east of Seoul.

In 1651 there was such a great examination in the Palace that it overflowed and there was not room enough to hold the multitude. It must be remembered that the Manchu Invasion which occurred about this time occupied the whole attention of the people and the Government.

The last great military test took place in 1676 when in the north and south 19000 men were graduated.

In 1684 was instituted the "Palace Mounted Guards examination." Only men from Ham-kyung were eligible. This may have been due to the fact that the founder of the dynasty was brought up in that province and those people may have been considered exceptionally loyal to the reigning house. By this time the military examination had become so "popular" that upper class men would not attend. An attempt was made to check this movement by throwing open the military examinations to men of civil rank and they were urged to attend.

In 1712 was begun the Pyul-mu-sa To-si (別武使都試) or "Special Examination of Military Scholars." This included the special forces in the north recruited from the hunters.

In 1717 an attempt was made to revive the waning interest in military matters by holding and examination in Kang-wha on the topic "The Great Value of Military Science and Practice."

In 1727 a test was held in honour of the Government's successful attempt to put down a great rebellion in the south which threatened the existence of the dynasty.

This finishes the historical notices of Korean examinations. But passing mention must be made of what was called "Chap-kwa" (雜科) or "Miscellaneous Examinations. The geomancers, physicians, necromancers examinations were begun in 998 A.D.; and instrumental music came in for its test in 1018. In the days of Koryu there were examinations in the Chinese, Mongolian, Yu-jin, and Japanese languages. These were held both in the capital and in the country. During that same
dynasty there were tests in astronomy, meteorology, law; and the Eum-yang (陰陽) figured in the double comma emblem on the Korean flag. Of these miscellaneous tests those in medicine, meteorology and astronomy survived the change to the present dynasty.

It remains to give an account of the system of examinations which prevailed during the 19th century down to the year 1894 and to describe the examinations as witnessed by the writer at the great examination grounds behind the Kyung-bok Palace.

The twenty year limit went out of use long ago and now any boy of fifteen years or more could try the tests. All that was necessary was that he should wear a topknot. In each country district the prefect held a examination once in a hundred days, when the prizes were paper, ink and pens, paid from government funds; but no degree was conferred. The successful candidates went up to the governor's place every three years and took what was understood as their first real examination. The successful ones received the title of Ch’o-si (初試) or 'Beginning Degree.' At Seoul this was held at the Confucian College. About 200 men passed at each of these tests. The examiners were the Governor and a staff of local scholars called in for the occasion. Particular attention was paid to the rule of folding in the writer's name on the edge of his paper. There was another country examination, but a more select one to which only specially favoured gentlemen were admitted. It was called the Pok-si (複試) or "Covered Examination" because of its exclusive character.

The next higher examination was held in Seoul every three years, and only men of Ch’o-si rank could compete. The number of candidates was unlimited. Any Ch’o-si could attend. This was one of the most important examinations for it led to the degree of Chin-sa, which was supposed to constitute enrollment in the noble army of scholarship. Two hundred men were graduated each time. The subjects of test were two, the Ch’o (初), and the Chong (終) the first being poetical in nature and calling for pentameter, hexameter and heptameter verse;
while the second was a prose exposition on some difficult passage in the classics. The subjects for the poetry were posted in full view of the assembled candidates. They were generally upon some historical event. The subjects for exposition were taken from (1) The Book of Poetry (詩傳), (2) The Book of History (書傳), (3) The Canon of Changes (周易), (4) The Book of Ceremonies (禮記), (5) The Doctrine of the Mean (中庸), (6) The Great Learning (大學), (7) The Dialogues of Confucius (論語) or (The Works of Mencius (孟子).

Having passed this obstruction in his upward course to literary fame, the weary but enthusiastic neophyte had to face the Tai-kwa (大科), or "Great Examination" which would admit him to the happy hunting ground of official life. This was held every three years at the capital.

According to law only Chin-sas could try this higher test, but strange to say, many others got in. This was a matter of favouritism and did much to degrade the system. It was customary to select thirty-three men as successful candidates; but there were two grades, the first being the full Kwa-gu and the second the Tai-kwa 'Ch'osi (大科初試), or "Great Examination of Beginners." The subjects were much the same as those of the preceding examination but the test was harder. The full degree was accompanied by a red diploma. The king always attended in person. The attainment of this degree corresponded in a way to the obtaining of the laurel wreath at the Olympian games in Greece. As the name of each successful man was called he would come in and bow low before the king and stay in that posture while the king spoke a few words of commendation, and indicated to the scribe at his side the office that should be given him. Each graduate was sure of immediate appointment and substantial recognition. The office usually bestowed was that of Chu-sa (奏書).

For the time being the names of the successful men were on every tongue. They were dressed in fantastic garb, their faces were daubed with ink and they were paraded through the streets on horseback with drum and fife to the accompaniment
of a crowd of boys, who helped to swell the chorus, to raise the
dust, and to shed lustre upon the pageant generally. In this
novel procession the young graduate was always accompanied
by a former teacher, or some official who was supposed to have
complete control over him for the time being, and would make
him do all sorts of ludicrous things. For example a favourite
piece of horse-play was to order the young man to get down
and hunt for crabs in the ditch. He would have to dismount
and scrabble in the ditch, pretending to be chasing the nimble
crustacean. It was something like the initiation into a secret
society in our colleges at home. Passing through this ordeal he
would enter a friend's house where food would be set out for
the whole cavalcade. Then all would go to some pleasant
open spot under the shade of the trees and seat themselves.
The hero of the occasion would then rise, take seven steps
straight forward and indicate the spot where his teacher or
mentor was to sit. When all was ready the teacher would call
out some Chinese character and the young man would have to
improvise a verse of poetry, the last syllable of which should
rhyme with the syllable given. The assembled company would
then take up and chant in unison the verse so improvised.
This exercise was called pul-in-da. His next duty was to take
his diploma home and read it aloud before his ancestral tablets
in order to acquaint them with the fact that he was at last
enrolled among the number of those who are destined to leave
footprints on the sands of time.

His next step up the ladder was to receive the Ok-dang
Kyo-ji (玉堂敷旨) or "Jade Place Royal Diploma." After
that he received a new diploma with each grade of assent.

We must mention some of the special or irregular examina-
tions. One was called the Ching-kwang (増廣) or "Wide
Increase." It was held in honour of some great national
success or good-fortune. Four of these were held after the
event commemorated; one in each of the four seasons. They
were much like the ordinary Hoi-si or Tai-kwa except that the
number of graduates might be different. When disaster
threatened the state, a special test called the Chung-si (廷試) or "Government Examination" was held. The subject was "How to overcome the difficulty or avert the danger, whether it be rebellion or something else." Between ten and thirty men were graduated according as the candidates were many or few.

There were a large number of small examinations in Seoul on special festivals like the third day of the third moon, the ninth day of the ninth month. They were called Kam-je (柑制) or "Orange Examinations" because oranges formed the prizes. The Wha-je (花制) was at the time of spring flowers; the O-je (穂制) at the time of O-dong flowers and Kook-je (菊制) at the time of the chrysanthemum.

There was a monthly examination at the Confucian College. It was called Seung-bo (升補) or "Promotion Addition." Latterly the twelve examinations were all bunched together in the winter instead of being held in each individual month.

The Hak-je (學制) was an examination of students in the Four Schools in Seoul, namely the East, South, West and and Centre schools. There were 160 graduates. Then they had to pass the Hap-je (合制) or "Gathering Examination," there being only four graduates. These were then eligible for the Hoi-si.

The Eung-je (應制) was a very high examination held at the sole caprice of the king. Sometimes there were ten graduates, sometimes one and sometimes none at all.

The Kong-do Hoi was a provincial examination held at each provincial capital and at each of the four "gates of the capital," or approaches to Seoul; namely, Kang-wha, Nam-han, Soo-wun and Song-do. This admitted candidates to the Hoi-si.

The Korean examinations were not hedged about by any of those precautions observed in China. The aspirants for honours were not confined for days in little rooms or closets, nor were they subject to the rigid surveillance common in the neighbouring empire. Anyone could enter the examination grounds and wander about and look on at pleasure. In the centre there was a huge pavilion decked out with awnings and
flags and streamers. Hundreds of soldiers in their gay attire added to the general confusion of the scene. It was like an enormous fairground with a continuous picnic going on. The candidates sat on mats under huge umbrellas and plied their pens with feverish haste. They were not separated from the mere onlookers. The latter could wander about among the groups of writers, talk with them or carry messages for them at will. Half a dozen writers would be working under a single umbrella and there were plenty of opportunities to help each other. A man could easily secure the aid of his teacher in writing his paper. This utter absence of precaution against cheating showed to what a low point the National Examination had fallen. One is forced to inquire why anyone should attempt to pass. The answer is this. Out of a hundred possible graduates ninety were probably appointed by favoritism; but the examiners knew that if some few of the successful men were not chosen at random, and from among candidates who had no "pull" whatever, there would be a storm of protests, so perhaps ten out of a hundred would be honestly chosen. It was owing to the possibility of being of this number that the crowds were attracted.

In front of the great pavilion where the king came to view the proceedings the soldiers made a circular enclosure by sticking their spears in the ground close together like a fence. When a candidate finished his paper he would roll it up and throw it over the line of spears into the enclosure. From here they were gathered up by the servants and carried to the examiners, who sat in a side pavilion and worked continuously. This body of examiners did only the preliminary work. They sorted the papers making a rough selection of those that might possibly pass. These were sent up to a board of four examiners who made the final choice.

One is curious to know in what ways justice was cheated in these tests. There were several. In the first place one could carry in any number of "cribs" or notes to use. As the subject of examination was not announced till the last
moment, this form of trickery was not wholly successful but still it helped. Then again, as we have said, a man might have his teacher go in and write for him, append his name to the paper and so evade justice. Then again, there were professional paper writers who could be hired for a price to go in and bring one fame. Sometimes a man would go in and write three or four papers signing them with the names of his numerous brothers. In this way one of the prizes might fall to the family and good luck to one meant good luck to all. But, surest of all, was the trick of arranging with one of the examiners to put a certain mark on the paper, by which he should recognize it and give it recommendation.

A volume of stories might be told about the adventures and tricks of candidates and examiners. The following is a mere sample of these tales but it is a characteristic one which the Koreans appreciate highly.

There was once a high official who had attained his place by some signal service to the king but not by the ladder of civil service examinations. He was notoriously ignorant of the Chinese character and the contents of the classics. He was a strong and able man however, though he was decidedly moo-sik-hata, which means ignorant of letters. There had been some scandals in the board of examiners and the people were grumbling. As a great examination approached, this official suggested that he be put on the board. The king laughed aloud at the absurd suggestion but the man persisted and at last, as a sort of joke, the king appointed him. The Court was aghast at the unheard-of proceeding, but there was no appeal. The other examiners hastened to resign but the king would not let them. The day for the trial came and the examiners sat waiting for the papers to come in. When the first batch arrived the other examiners watched to see what this uncouth coadjutor would do. He picked up one of the papers and looked at it wrongside up, rightside up, sideways, and finally heaved a great sigh and said, "I declare I can't make anything out of this. I regret that my education has been neglected but I am determined that
my sons shall do better. I will leave the selection of the successful candidates to you other gentlemen. To tell you the truth, the reason I came in was in order to get hold of some real good papers, say ten of them, to take home and let my sons study them. I wish you gentlemen would help me in this. If you will I will let you determine the names of the graduates to suit yourselves." This they did and when the examination was over he took the ten papers to the king and said, "If you want to know who are the really deserving men you will find their names here." Later the examiners brought in their list but not one of these ten names appeared. The king stood forth and read the successful names but instead of being those that the examiners had given him they were ten that the honest but ignorant official had brought.
POTTERY OF THE KORAI DYNASTY.
(924-1392 A.D.)
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Ten years ago a little Korean boy brought to our home a basket containing a few dishes which had been secured from the tombs in the region of Songdo (Kaijo). This marked the beginning of my interest in this particular pottery, commonly known to the Koreans as "Koryo Chagi," to the Chinese as "Kao-li-yao," to the Japanese as "Korai-yaki" (Korai pottery, literally, baking) and to the Western nations as Korean Tomb Ware, or Korean Mortuary Pottery.

I make no pretense of being an authority on this subject but simply wish to present information gained from a rather scant literature and from my own personal observation of a considerable number of pieces of this pottery.

**Historical Introduction.**

The Catalogue of the Le Blond Collection of Korean Pottery in the Victoria and Albert Museum gives a most excellent historical introduction as follows:

"The geographical position of the peninsula of Korea, stretching as an outpost from the Asiatic mainland towards the archipelago of Japan accounts in large measure for the important part which the country has played during the past in the development of Far-Eastern culture. It was the highway along which civilization marched from China and Central Asia, and through Central Asia from the Mediterranean, to the island empire; it was also through Korea that the Buddhist religion made its way to Japan."
During the early centuries of the Christian era the country consisted of three independent States: Korio (Japanese, Korai or Koma; Chinese Kaoli), Pekche (Japanese, Hiakusai or Kudara; Chinese Po-chi) and Silla (Japanese, Shinra or Shiragi; Chinese, Sin-lo). About the middle of the seventh century the most important of the three, Silla, founded in 57 A.D., and occupying the south-eastern extremity of the peninsula, absorbed the other two, and a single kingdom was erected under Chinese suzerainty with its capital at Taiku (note, the capital was at Kyungju). During the ensuing period, roughly contemporary with the T'ang dynasty in China (618-907), under the influence of Buddhism, which was introduced into Korea about 372 by the Chinese Monk Sun-do, the country reached a high stage of prosperity and civilization. The art of the period, showing Graeco-Bractorian influences which had travelled eastwards from Khotan in Central Asia, can be studied only from the frescoes and sculptures in temples such as the Horiu-ji at Nara and elsewhere in Japan, where they are recently treasured as memorials of the nation which the Japanese regard as the source in these early days of their own civilization.

In 918 the kingdom of Silla was conquered by the revolted province of Korio, the name of which, adopted as that of the entire kingdom, survives in the European name Korea. What is generally known as the Korai dynasty, sometimes also called the Wang dynasty, was established in 924 by Oang (Wang) the Founder, and the capital was transferred to Songdo ("pine capital"), near the west coast. This dynasty came to an end in 1392 with the revolt of Yi Taijo, founder of the Yi (in Japanese Ri) dynasty, which closed with the Japanese annexation of Korea in 1910. The name of the kingdom was changed to Chosen (Chinese Ch'ao-hsien, "morning calm"), the capital was removed to Seoul, and Buddhism was finally suppressed. With the exception of the few relics preserved in Japan, scarcely anything remains to the Present day of the greater arts from the classical period of
Korean history, ending with the overthrow of the Korai dynasty in 1392.

Amongst the lesser arts, on the other hand, that of the potter can be studied from a large number of surviving specimens. For this we have to thank the Korean burial customs of the period. As in Europe in pre-Christian times and in ancient China, so in Korea, it was the practice to inter with the bodies of persons of distinction various articles for their use in another world, including vessels with offerings of food and wine. In Korea such objects were placed in stone chests, deposited in the tumulus on either side of the coffin of the deceased. After the change of dynasties, the burial customs were altered, so that the "tomb wares" of later date are exceptional. The absence of all signs of wear in the pottery from the tombs, as distinct from occasional decomposition of the glaze due to the effects of burial, may be explained by the use for this honorable purpose of vessels new from the kiln. Such wares are known by the Japanese at the present day as Meiki, i.e. underground ware."

The pottery of the Silla dynasty (57-918) is crude and of much less artistic interest than the Korai ware. It is found chiefly in the southern part of Korea in the regions of Kyungju, Taiku and Fusan. We submit a specimen to show the type, a rice bowl and cover, the bowl of which is decorated with five rows of hook-like devices above which are two deeply incised horizontal circles. The cover is also decorated with ten rows of marks similar to those on the bowl. (No. 1).

Height 8.5 cm. Diam. 12 cm. Weight 330 gm. (Plate 1).

The pottery of the Korai dynasty (924 A.D.-1392) most of which has come from the tombs in the region of Sondo is the best type of porcelain found in Korea. In the catalogue above mentioned Bemard Racham writes:

"In general the Korean wares of this classical period show a dignity and simplicity of form, combined with an exquisite sense, alike of right proportion in spacing, and of the
beauty of subtle curves, which entitle them to a high rank amongst the achievements of the potters of the world."

This pottery presents various colors, shapes and decorations. There is a fine white Korai covered with a translucent glaze of bluish tone. Other white pieces are coarser and non-translucent.

"A more common color is the so-called "Celedon," a sea-green glaze. The word "Celedon" is of French origin, being derived from the name of a character in a seventeenth century play (based upon L'Astree, the romance by Honore d'Urfe) who appeared on the stage in a costume of this color." Black, green and persimmon-colored glazes are found. The inlays are of white, dark green to black, and rarely crimson color. The painted wares are in white, brown or dark green slip.

The shapes are in certain cases very characteristic, among which the cup and stand (No. 28-74-76), vegetable forms such as the sprouting bamboo (No. 21) and the melon (No. 22) may be noted.

Most writers claim that the vessels shaped like tea-pots, were used for wine. This is based on the repeated statements that tea drinking was unknown in ancient Korea. I believe we have evidence to prove that not only was tea drinking known in ancient Korea but that it was used during the very period of the making of the Korai pottery. I am indebted to Rev. J. S. Gale, D.D., for this information. In the Korean Magazine September, 1918 he wrote as follows:

"We learn from the Sam-gook Sa (三国史) and other sources that Korea first became acquainted with tea in the reign of Queen Sun-tuk (632-647 A.D.), a wise woman. She built a high tower from which to watch the stars, which tower still stands, and she introduced tea as a refined substitute for the wildly intoxicating drinks that the old poets used to talk of. Korea thus learned to drink tea, but for two hundred years, apparently, never learned to grow it herself."

The Sam-gook Sa or "History of the Three Kingdoms"
also tells that the seeds of tea were first brought to Korea by Tai-ryum (大廉) the envoy of the Tangs in 828 A.D. These were the days of China’s greatest glory, when she beneficently over-shadowed the smaller states, like Korea, that looked up and worshipped her. Tea was then planted in the Chiri Hills (智異山) of Chulla Province where it flourished and grew.

Su Keung (徐兢), a Chinaman, envoy of the Song Kingdom (宋) who came in 1134 A.D. wrote a book called Ko-ryu To-kyung (高麗圖經) “Korean Pictures.” He says, "The Tea of Korea has a slightly bitter and astringent taste almost disagreeable to a Chinaman. Our ‘dragon’ and ‘phoenix’ brands, which are given by the emperor as gifts, and are also sold by merchants in large quantities, Koreans specially like. Of late, Korea has become a great tea drinking country and makes many varieties of tea-pots.

Tea-cups are decorated with gold and flowers. There are black tea-cups too, and small pots of blue coloured ware.

On occasions of special entertainment, Koreans provide tea, and as they bring it into the room, they walk very slowly and say, ‘Please have tea.’

When guests are seated they arrange the tea things on a central table and cover them with red silk gauze till it comes time to serve it. It is their custom to offer tea three times a day.”

In view of this evidence it seems proper to apply the name tea-pot to the vessels of that shape.

The tea-pots show three different shapes: one, the sprouting bamboo (No. 21), the second, a plain rounded form (No. 6), and the third, the form of a melon (No. 22).

A miniature melon-shaped tea-pot (No. 24) is an exceedingly rare specimen. It may have been used as a toy. The little vase (No. 11) and the box (No. 90) may belong to the same class.

The wine jugs (No. 7, 23) have a rounded body and long neck flaring out at the mouth.

In addition to the cup and stand mentioned above there is
a cone shaped cup (No. 77) which may have been so formed that all the wine or tea should be taken at one time.

Numerous specimens of small flat circular boxes (Nos. 30-33, 88-93) were made to contain pigment for use on seals. It is also probable that they contained face pigment or incense.

The collection contains a number of bottles (Nos. 12-18, 78-87) of depressed globular form intended to contain oil.

Vases of many different forms (Nos. 20, 27, 63, 72, 100) were perhaps used for flowers.

Bowls, some shallow (No. 37, 40) and others deeper (No. 43) contained the food.

Among the more uncommon shapes are found: a fish bowl (No. 8), a cuspidor (No. 9) and a vessel (No. 105) like the ones used at the present day for the Korean pickle (Kimchi).

Decorations.

Some of the pieces are plain but for the most part the pottery exhibits many and varied decorations. Plant life is well represented by rows of overlapping lotus petals (No. 88), the lotus flower (No. 53), chrysanthemums, single blossom or in sprays or wreaths (No. 89), peonies (No. 25), pomegranate flower (No. 93), formal floral designs (No. 54), the sprouting bamboo (No. 21) and the weeping willow (No. 106), cranes flying among clouds (No. 78), birds with long flowing tails (No. 40-43); butterflies (No. 95), ducks and fishes are also found. The human figure is rarely found, though there is a bowl with such design in the museum at Seoul.

The key border is commonly found, as is also the row of Chinese "jui" "wish-granting" scepter heads (No. 94).

Method of Decoration.

First, the incised ware in which the design was made in the paste with a pointed instrument, or cut out in countersunk relief before the application of the glaze. This is sometimes combined with the mold or the inlay.
“Mishimade” (Mishima pattern) is the term generally used of all inlaid Korean or Japanese wares. It was first applied to the early Korean ware with inlaid pattern showing a resemblance to the vertically set ideograph of the Japanese almanacs compiled at Mishima in Japan.

The inlay may be in white alone, or in white and dark-green or black. In the Museum at Seoul there is a specimen of a dull crimson pigment inlay ("Peach blow"), which is very beautiful and rare.

Vases (No. 101-102) show the so-called painted wares known in Japan as Yegorai ("painted Korean"). This is also called slip painting, the one in light brown and the other dark brown or dark green clay.

With this brief introduction let us proceed to the description of the pieces following the classification of the Le Blond Collection.
CATALOGUE.

Collection of A. I. Ludlow.

POTTERY OF THE KORAI DYNASTY.

(Le Blond Collection Classification followed).

A.

WHITE PORCELAIN, highly translucent, with thin transparent glaze of more or less pronounced bluish tone over a sugary white paste, showing a brownish surface where not covered by glaze.

(a) Undecorated.

No. 2.

_Dish_, shallow with flat base and rounded sides. H. 1.5 cm. D. 10 cm. W. 25 gm.

(b) With incised or engraved decoration under the glaze.

No. 3.

_Bowl_, with rounded sides. Inside plain, on the outside incised lines. (Specimen loaned by Mr. W. W. Taylor).

(c) With relief decoration.

No. 4.

_Pigment Box and Cover_, (Specimen loaned by Mr. W. W. Taylor). H. 2 cm. D. 4.5 cm. W. 30 gm. (Plate 1).

B.

MINIATURE PIECES, apparently intended for toys.

These are of white porcellanous ware, thick, relatively coarse, and non-translucent, with uneven bluish glaze similar to that of the preceding class.
No. 5.

We were unable to secure a good specimen of this class though we have described later miniature pieces of the celadon group.

C.

(i) Porcellanous celadons with heavy hard ash-grey body, reddish on the surface where exposed, and quite opaque, even where the walls are thin, covered with a thick jade-like glaze varying in tone from the bluish-green of the majority to greenish-brown or grey. In some cases the glaze is much more translucent and fluid than in the others.

(a) UNDECORATED.

Nos. 6-19.

No. 6.

*Tea-pot with Cover*, globular in shape with broad reeded handle, on top of which is a loop. Cover shows marks of base of loop broken off. Imperfection at base of rounded spout. No foot ring, base only partly glazed. Five sand marks on base. H. 15 cm. D. 23 cm. W. 1150 gm. (Plate 2).

No. 7.

*Wine Jug* with rounded base, narrow neck and spreading top, reeded handle. Portion of the mouth poorly restored. Foot ring and base glazed, few sand marks. H. 22 cm. D. 16 cm. W. 915 gm. (Plate 2).

No. 8.

*Fish Bowl* with broad base and low rounded sides curving in at the rim. No foot ring, base unglazed, firing scars on the outside. H. 10.5 cm. D. 21.5 cm. W. 1505 gm. (Plate 2).

No. 9.

*Vessel* in shape of a cuspidor. Broken in two places and mended. Faint incised horizontal line within the rim. Four
spur marks within the foot ring. Both foot ring and base glazed. H. 10.5 cm. D. 21 cm. W. 700 gm. (Plate No. 3).

No. 10.

*Stand on cup.* Three spur marks within base ring.

No. 11.


No. 12.


No. 13.

*Oil Bottle,* brown color, of moderately flattened globular form, sand marks on foot ring, base glazed. H. 6 cm. D. 7 cm. W. 100 gm.

No. 14.

*Oil Bottle,* of flattened globular form, short neck and cup-shaped mouth, celadon color, three sand marks within foot ring, glaze of base partly discolored. H. 5 cm. D. 7.5 cm. W. 122 gm.

No. 15.

*Oil Bottle,* same as No. 14 except more flattened. Three sand marks on foot ring, glaze missing on the base. H. 4 cm. D. 7.5 cm. W. 95 gm.

No. 16.

*Oil Bottle,* aquamarine color, fine glaze flattened globular shape neck and mouth smaller than No. 12-14. Large sand mark within glazed base. H. 4 cm. D. 7.5 cm. W. 145 gm.
No. 17.

Oil Bottle, flattened globular form, only portion of neck and mouth. Three sand marks on the foot ring. H. 4 cm. D. 7.8 cm. W. 130 gm.

No. 18.


No. 19.

Bowl, olive color, cone-shaped, with small foot ring on which are four sandy marks. H. 6 cm. D. 16 cm. W. 260 gm.

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(b) With incised or carved decorations under the glaze.

Nos. 20-53.

No. 20.

Vase with fluted body, scalloped line incised round the shoulder, glaze greenish in color shading to brown on one side. Base unglazed with sand marks. H. 20 cm. D. 14.5 cm. W. 915 gm. (Plate 2).

No. 21.

Tea-pot (usually called wine-pot by most writers) in the form of a sprouting bamboo. Reeded handle, on top of which is a small branch of bamboo with a couple of leaves forming a loop for a cord. Spout broken, and mended with gilt lacquer. On the base just within the unglazed foot ring are six sandy spur marks. H. 18.5 cm. D. 21 cm. W. 1160 gm. (Plate 2).

No. 22.

Tea-pot, melon-shaped with reeded handle, on top of which is a small loop for cord. On the cover another loop formed by the stem of the melon. Body is divided into eight lobes by
deeply incised lines. Six sand marks on the flat glazed base. H. 16 cm. D. 18 cm. W. 930 gm. (Plate 3).

No. 23.

Wine Jug with reeded handle, spout restored at the top with gilt lacquer. Double incised vertical lines dividing the body into six equal parts. There is a deeply incised palmette on either side. Foot ring fairly high. H. 20 cm. D. 13 cm. W. 945 gm. (Plate 4).

No. 24.

Tea-Pot, in miniature, in form of a melon divided into eight lobes. Reeded handle and loop on top of handle. Spout and part of the cover restored with gilt lacquer. Glaze on the base partly decomposed. Four sand marks within foot ring. H. 9 cm. D. 9 cm. W. 163 gm. (Plate 3).

No. 25.

Tea-Pot, in miniature, flat globular form beautifully incised and glazed. Handle and portion of the spout restored with gilt lacquer. No cover. On each side of the body a very plainly-incised tree peony and foliage. Inside half covered with glaze. Wide base covered with glaze except near foot ring. Two spur, or sand marks on foot ring. H. 4 cm. D. 8 cm. W. 131 gm. (Plate 2).

No. 26.

Tea-Pot, cover missing, deeply incised vertical lines on the outside. Loop for cord on the top of the handle. Spout poorly restored. H. 19 cm. D. 21 cm. W. 1675 gm. (Plate 2).

No. 27.

Vase, with scalloped line incised around the shoulder, and vertical lines dividing the body into seven equal parts. Another scalloped line and radiating lines close to the neck. Glaze, greenish-brown color. Base and foot ring unglazed.
Three spur marks within the foot ring. H. 27 cm. D. 14.4 cm. W. 1230 gm. (Plate 2).

No. 28.

Cup and Stand. Cup with rounded bowl divided by fine lines running down from notches in the rim, into six lobes. These lines also run down on the foot rim and divide it into six parts. The inside of the cup is plain, but around the outside are six floral sprays, one in each of the six sections. The foot ring is partly unglazed, but the base is covered with glaze. One sand mark on the foot ring. H. 5 cm. H. 8 cm. W. 60 gm.

The stand has a flat rim with six notches and six incised lines with a faintly incised floral spray in each section. A shallow channel separates the rim from the projection which receives the cup. Overlapping lotus petals are found carved around this projection. A firing defect is found in the channel. The high foot ring is divided into six parts by notches and verticle incised lines. Six faint sand marks on the foot ring. Foot ring glazed inside and outside. H. 5 cm. D. 14 cm. W. 180 gm.

No. 29.

Stand, no cup, flat rim on which are six delicately incised lotus flowers, enclosed in incised lines. A shallow channel separates the rim from the rounded projection for cup, delicate incised overlapping lotus petals on the side of this projection. High foot ring with six notches and incised lines. Five sand marks. Base glazed. H. 6 cm. D. 15.8 cm. W. 385 gm.

No. 30.

Stand, no cup, rim rounded, delicate incised border and four incised lotus flowers at equal intervals. A cup-like projection in the center. Low glazed foot ring. Three spur marks on the inside of foot ring. H. 5.5 cm. D. 16 cm. W. 363 gm.
No. 31.

_Pigment Box and Cover_, circular, glazed inside and outside. Central portion of the top of cover is undecorated and glaze is missing in places. From this central portion incised lines like rays extend over the edge of the cover. These lines extend also around the edge of the box. Four spur marks, outside the depressed base, which is glazed. H. 3 cm. D. 8 cm. W. 160 gm.

No. 32.

_Pigment Box and Cover_, circular, glazed inside and outside. On the cover incised lines which seem to represent a map with roads leading to a central city. Three other lines mark off areas evidently intended to represent the sea, as the lines are wavy. On the bevelled edge are incised lines. Base glazed, three spur marks within the foot ring. H. 3 cm. D. 8 cm. W. 168 gm.

No. 33.

_Pigment Box_, with flat cover bevelled at the edge. A delicate floral design is incised on the cover. Three spur marks, one on the inside and two outside the foot ring. H. 4 cm. D. 8.5 cm. W. 187 gm.

No. 34.

_Oil Bottle_, of flattened globular form, short neck and fairly wide cup-shaped mouth. Overlapping lotus petals about the neck, then a double circle enclosing a border of formal hook-shaped design. Sand marks within foot ring and a couple outside. Bottle is coarser than others. H. 4 cm. D. 7.5 cm. W. 127 gm.

No. 35.

_Oil Bottle_ of fine aquamarine color, flattened globular shape, short neck and cup-shaped mouth slightly chipped. A floral design is visible about the neck. Three sand marks on
the foot ring. Base partly denuded of glaze. H. 4 cm. D. 7.5 cm. W. 110 gm. (Plate 2).

No. 36.

Oil Bottle, globular in shape, pronounced cup-shaped mouth, fine glaze beneath which floral designs are visible. Sand marks on base and foot ring. Glaze missing in part on the base. H. 6 cm. D. 8.2 cm. W. 220 gm.

No. 37.

Saucer, divided by deeply scored vertical lines into 23 lobes, with horizontal line incised just below the rim on the outside. Wide depressed base, glazed, within which are three spur marks. H. 3 cm. D. 9.5 cm. W. 125 gm.

No. 38.


No. 39.

Bowl, small foot ring, high sides, engraved floral design inside and incised horizontal line just below the rim. Outside plain. Three spur marks within foot ring, which with the base is covered with glaze. H. 7 cm. D. 18 cm. W. 433 gm.

No. 40.

Bowl, shallow, decorated inside with a delicately engraved design of two birds with long flowing tails. Outside plain. Small depressed base, which with the foot ring is partly unglazed. H. 5.5 cm. D. 18.5 cm. W. 505 gm.

No. 41.

Bowl, slightly larger and coarser than the preceding, incised horizontal line just below the rim inside and two birds
with long tails. Outside plain, three spur marks within the foot ring, which with the base is glazed. H. 6 cm. D. 18 cm. W. 528 gm.

No. 42.

_Bowl_, same general design as the preceding, except lines of birds are more deeply cut. Foot ring and base small and glazed. Three spur marks on the base. H. 7 cm. D. 19 cm. W. 625 gm.

No. 43.

_Bowl_, large, similar to the two preceding except for finer incised lines of birds and a better glaze. H. 9 cm. D. 19.5 cm. W. 658 gm.

No. 44.

_Bowl_, shallow, plain on the inside, and on the outside incised overlapping lotus petals. Three large sandy marks on the base. H. 5 cm. D. 16 cm. W. 256 gm.

No. 45.

_Bowl_, with high sides and small foot ring. Outside plain. Inside carved floral design and horizontal incised line near the rim. H. 7.5 cm. D. 19 cm. W. 364 gm.

No. 46.

_Bowl_, highly rounded sides, plain except for horizontal incised line inside, and heavy incised outside line near the rim. Five sand marks on the foot ring. Both foot ring and base glazed. H. 7.5 cm. D. 19 cm. W. 482 gm.

No. 47.

_Bowl_, shallow, incised horizontal line inside. Outside glaze much decomposed, but faint incised overlapping lotus petals are visible. Foot ring and base partly unglazed. H. 4 cm. D. 16 cm. W. 235 gm.
No. 48.

Bowl, with rounded sides and medium sized foot ring. Inside two faintly incised birds. Incised horizontal line just below the rim. Outside plain, except for two horizontal lines extending partly around the bowl. Four sand marks on foot ring which with the base is glazed. H. 8 cm. D. 16.5 cm. W. 412 gm.

No. 49.

Bowl, plain inside. Outside deeply-carved overlapping lotus petals. Three large sand marks within the foot ring which with the base is partly glazed. H. 4 cm. D. 16 cm. W. 362 gm.

No. 50.

Bowl, with small foot ring and high sides. Inside plain except for a few faint incised horizontal lines. Outside overlapping lotus petals. A little sand adherent to the foot ring which with the base is partly unglazed. H. 8 cm. D. 16 cm. W. 325 gm.

No. 51.

Bowl, inside plain, outside overlapping lotus petals. Sand adherent to the foot ring which with the base is partly glazed. H. 8 cm. D. 17 cm. W. 330 gm.

No. 52.

Bowl, inside plain, outside overlapping lotus petals, high foot ring. Sand adherent to the base and foot ring both partly glazed. H. 8 cm. D. 16 cm. W. 370 gm.

No. 53.

Bowl, small foot ring, inside faintly-incised lotus in waves. Incised horizontal line near the rim. Three lotus flowers and foliage at equal intervals around the outside of the bowl. Four sand marks on the foot ring which with the base is
glazed. The color and incised work on the bowl is unusually fine. H. 6 cm. D. 14 cm. W. 90 gm. (Plate 2).

(c) With decoration in relief produced by forming on a mould.

The depressions caused on the reverse side of the vessels by pressing them into the hollows of the mould are distinctly perceptible.

Nos. 54-55.

No. 54.

Bowl, inside four formal flowers and leaves in striking relief. Foot ring and base small and partly unglazed. Remnants of spur or sand marks on the foot ring. H. 6 cm. D. 17 cm. W. 230 gm. (Plate 2).

No. 55.

Bowl (or cup). The mould has produced a mottled white appearance on both inside and outside. Three sand marks on foot ring. Base glazed. H. 5 cm. D. 10 cm. W. 140 gm.

(d) With decoration in relief, moulded as in the last section (c) with the addition of incised details.

Nos. 56-62.

No. 56.

Bowl, shallow with spreading sides, fine color and glaze. Inside three large and three small formal flowers and foliage. A faint incised horizontal line is visible just below the rim on the outside. Foot ring and base small. Foot ring glazed; base unglazed. H 3.5 cm. D. 12 cm. W. 107 gm. (Plate 6).

No. 57.

Bowl, of fine color with small foot ring and high sides a little distorted. Inside lotus and foliage in relief. Incised horizontal line near the rim which has six notches. Outside
plain. Three spur marks within the foot ring which with the base in glazed. H. 65 cm. D. 17 cm. W. 304 gm. (Plate 6).

No. 58.

*Bowl*, shallow, with spreading side. Inside conventional lotus in relief supplemented by a horizontal incised line near the rim which shows six notches. The outside plain except for two horizontal lines near the base. Three spur marks on the base with a small foot ring. Both foot ring and base glazed. H. 4 cm. D. 16.4 cm. W. 283 gm.

No. 59.

*Bowl*, with spreading sides, faint floral mould on inside, horizontal incised line just below the rim. Outside plain, foot ring and base partly glazed and covered with sand marks. H. 7 cm. D. 18 cm. W. 465 gm.

No. 60.

*Bowl*, shallow with spreading sides, in the center a flower in relief in a double circle, outside of which is a floral design in relief beneath a horizontal incised line. Outside of bowl plain. Three sand marks within foot ring. Foot ring glazed; base partly glazed. H. 4 cm. D. 16 cm. W. 304 gm.

No. 61.

*Dish*, on the inside faint mould with horizontal incised line below the rim. Outside plain, sand marks on base and foot ring. Both glazed. H. 4 cm. D. 17 cm. W. 283 gm.

No. 62.

*Saucer*, with small foot ring and low sides. Inside two formal flowers in relief and a horizontal incised line below the rim. Outside plain, glaze partly decomposed. H. 4 cm. D. 16 cm. W. 225 gm.
(e) With Mishima decoration, inlaid under the glaze in white.

**Nos. 63-70.**

No. 63.

*Vase*, double horizontal white lines around the shoulder. Three double chrysanthemum sprays at equal intervals on the body. Firing defect on one spray. Interior of the vase and base only partly covered with glaze. Many sand marks on the base. H. 20 cm. D. 17 cm. W. 1450 gm. (Plate 7).

No. 64.


No. 65.

*Bowl*, with spreading sides and small foot ring. Inside three single chrysanthemum flowers at equal intervals on the sides below two horizontal lines. Foot ring and base covered with sand marks. H. 7 cm. D. 18.5 cm. W. 427 gm.

No. 66.


No. 67.

*Oil Bottle*, globular in form, cup-shaped mouth. Double circles about neck and a third near the edge of the body. Between the double circles are four rows of little circles each containing a dot in the center. Sand marks on the foot ring and base. Glaze on the under side partly decomposed. H. 5.5 cm. D. 8.5 cm. W. 163 gm.
No. 68.

Oil Bottle, of fine aquamarine color with short neck and wide cup-shaped mouth partly restored with gilt lacquer. There is a double circle about the neck and a second near the edge of the body. The space thus enclosed in intersected by five double arcs. Three spur marks just within the foot ring which with the base is covered with glaze. H. 5 cm. D. 8 cm. W. 117 gm. (Plate 5).

No. 69.

Oil Bottle, flattened globular shape, straight cup-shaped mouth. A double circle about the neck enclosing an area of small circles. Between this double circle and a third one near the edge is a formal chrysanthemum design. Sand marks on the foot ring and base which are partly glazed. H. 4 cm. D. 7.4 cm. W. 122 gm.

No. 70.

Saucer, with flat base on which are three spur marks. Inside a chrysanthemum within a double circle, outside of which is a formal border. Six floral designs at equal intervals and a scroll border. On the outside four chrysanthemum at equal distance. The glaze is uneven. H. 4 cm. D. 14 cm.

(f) With mizhima decoration inlaid under the glaze in white and dark greenish-brown or black.

Nos. 71-99.

No. 71.

Bottle (Top poorly restored) with small ring projecting from the neck, probably for a cord to fasten a cover or stopper, now missing. Round the neck a sceptre head ornament in Chinese ju-i, below four chrysanthemum sprays in black and white inlay. Glaze of foot ring and base partly denuded. A few sand marks on the foot ring. H. 31 cm. D. 16 cm. W. 1655 gm. (Plate 2).
No. 72.


No. 73.

_Cover_, in the center single spray of chrysanthemum enclosed in a double circle outside of which are three chrysanthemum sprays at equal intervals in a second double circle, then a faintly incised line and key border. Inside plain, all glazed except rim. H. 4 cm. D. 14 cm. W. 274 gm.

No. 74.

_Cup and Stand_. Cup with rounded bowl divided by vertical lines running down from notches in the rim into nine lobes. These lines also divide the foot ring into nine parts. On the inside of the cup in the center a delicate incised floral spray, also a spray on each lobe. Near the rim and foot ring inside and outside are double horizontal incised lines. On foot ring and base mostly unglazed. H. 6.5 cm. D. 8 cm. W. 130 gm.

_The Stand_, flat rim with 12 notches, on top of rim a single and double horizontal white line enclosing a row of white dots. On each lobe of the rim are two chrysanthemums in sprays separated by white lines marking off the lobes. A shallow channel separates the rim from the carved projection which receives the cup. The high foot ring is divided into 12 lobes on each of which is a chrysanthemum flower. Three spur marks high up on the inside of the foot ring. H. 6.5 cm. D. 14 cm. W. 400 gm. (Plate 4).

No. 75.

_Cup and Stand_. The cup now broken was divided by deeply incised vertical lines into eight lobes. No decorations.
The stand has a flat rim with eight notches which together with faint incised lines, mark off the lobes, each of which contains a floral spray. The rim is separated by a deep channel from the projection which receives the cup. There is an incised design about this projection and radiating incised lines in the center. The high foot ring shows eight notches. The foot ring and a part of the base are devoid of glaze. Five sand marks with the foot ring. H. 6 cm. D. 14 cm. W. 345 gm.

No. 76.

Cup and Stand, ten lobed. The cup is undecorated on the inside. Outside the cup are vertical chrysanthemum sprays on each lobe. Three spur marks within the foot ring. Both foot ring and base glazed. H. 7 cm. D. 8 cm. W. 120 gm.

The stand also has ten lobes marked off by notches in the rim and incised lines, each lobe containing a chrysanthemum spray. The central projection is carbed. Incised horizontal and vertical lines on the outside. Wide foot ring with eight notches. Several spur marks within foot ring. All stand glazed. H. 5 cm. D. 13.5 cm. W. 323 gm. (Plate 4.)

No. 77.

Cup, conical in shape, inside undecorated, outside a faint incised border near rim and one horizontal incised line near apex. Five floral sprays on the body. Three spur marks on the outside of the cup near the apex. H. 9 cm. D. 8.5 cm. W. 150 gm. (Plate 7).

No. 78.

Oil Bottle, globular in shape, short neck and small mouth, decorated with cranes flying at equal intervals among clouds, within two double circles. Glaze on a portion of the side and base partly destroyed. Three faint spur marks on the foot ring. H. 5 cm. D. 9 cm. W. 185 gm. (Plate 5).
No. 79.

Oil Bottle, of flattened globular form, short neck and wide mouth. Three sprays of peonies at equal distance on the body. Three spur marks within the foot ring which with the base is covered with glaze. H. 5 cm. D. 8.2 cm. W. 166 gm. (Plate 5).

No. 80.

Oil Bottle, of flattened globular form, short neck and small mouth, rim of which is partly restored by gilt lacquer. The body is divided by white lines in three rows of eight arcs; within each of the two outer rows of arcs there is a formal flower with dark center. The inner zone has only a white spot in each arc. One spur mark within the foot ring. Glaze of base partly decomposed. H. 4 cm. D. 7.5 cm. W. 126 gm. (Plate 5).

No. 81.

Oil Bottle, globular in shape, short neck and fairly wide mouth. Three floral designs at equal intervals, separated by three dark figures. Remnants of sand marks on the foot ring and base both of which are unglazed for the most part. An incised circle just without the foot ring. H. 5 cm. D. 7.5 cm. W. 102 gm.

No. 82.

Oil Bottle, flattened globular in shape, rim and body mended with gilt lacquer. Two double circles within which is a row of lotus petals. Two spur marks without and one within the foot ring. Foot ring and base covered with glaze. H. 5 cm. D. 7.4 cm. W. 107 gm. (Plate 2).

No. 83.

Oil Bottle, flattened globular shape, mouth broken, incised lotus petals within a white circle about neck. Three black and white floral designs at equal intervals on the body. Three well marked spur marks within foot ring. Base covered with glaze. H. 3 cm. D. 7 cm. W. 83 gm. (Plate 5).
No. 84.

*Oil Bottle,* small, slightly uneven globular shape. Dark circle about edge of the body between this circle and the neck are overlapping lotus petals. Three spur marks, one on the foot ring and two outside. Both foot ring and base glazed. H. 4 cm. D. 6 cm. W. 90 gm. (Plate 5).

No. 85.

*Oil Bottle,* fine glaze, flattened globular shape with two cranes and two floral designs at equal intervals on the body of bottle. Three spur marks within foot ring, base glazed. H. 4.5 cm. D. 8 cm. W. 130 gm. (Plate 5).

No. 86.


No. 87.


No. 88.

*Pigment Box and Cover.* On the cover a chrysanthemum spray within a double circle. Next to this is a wreath of chrysanthemums, another double circle, then a row of overlapping lotus petals on the bevelled edge. Key pattern around the sides of both cover and box. An unusual feature is the row of lotus petals on the bevelled portion of the box. Two spur marks on the glazed base. H. 4 cm. D. 9 cm. W. 195 gm. (Plate 5).
No. 89.

*Pigment Box and Cover.* On the center of the cover a spray of chrysanthemums within a double circle, then a wreath of chrysanthemums, a second double circle outside of which is a ring of small circles. On the edge of both cover and box is a key pattern. Three spur marks on shallow foot ring. Base unglazed. H. 3.4 cm. D. 8 cm. W. 150 gm. (Plate 5).

No. 90.

*Pigment Box and Cover,* miniature, floral spray in the center of cover enclosed in a double circle, without which is a circle of white dots, and still a third circle of a white horizontal line. Key border about cover and box. Foot ring and base covered with glaze. No spur marks visible. H. 2.4 cm. D. 4 cm. W. 38 gm. (Plate 5).

No. 91.

*Pigment Box and Cover,* in the center of the cover a lotus within a double white circle, then three chrysanthemum sprays alternating with formal lotus flowers, another double circle and then a row of black dots within small white circles. Key border on the cover and box. Depressed base. Two spur marks on the base and one outside the foot ring. Both entirely glazed. H. 3.5 cm. D. 9 cm. W. 228 gm. (Plate 2).

No. 92.

*Pigment Box and Cover.* In the center of the cover a floral spray within a double circle, then a wreath of chrysanthemums with another double circle and overlapping lotus petals on the bevelled edge. Key pattern on the side of cover and box. Three spur marks within the foot ring which with the base is glazed. H. 2.5 cm. D. 8.5 cm. W. 157 gm. (Plate 5).

No. 93.

*Pigment Box and Cover,* with a spray of pomegranate foliage and fruit on the cover. On the side of the cover and
box a well marked key pattern in black inlay. Small depressed base in which are three small spur marks. Glazed partly decomposed on base. H. 2.5 cm. D. 8 cm. W. 140 gm. (Plate 5).

No. 94.

*Bowl*, shallow, inside in the center a chrysanthemum within a double circle enclosed by a row of ju-i sceptre head devices, then four chrysanthemums at equal distance, and near the rim a double and single circle enclosing a scroll border. All this inside in white inlay. On the outside, four chrysanthemums at equal intervals in double circles all in wickerwork. Near the rim four cranes flying among the clouds between a double circle and scroll border. Foot ring and base glazed. Three spur marks on the base. H. 5 cm. D. 15 cm. W. 325 gm.

No. 95.

*Bowl*, with curving sides and small foot ring. The rim shows six notches. Just below the rim are horizontal lines, two white enclosing a black. All three lines dip down and divides the inside in six portions, in three of which are two butterflies and a chrysanthemum spray alternating with floral sprays (This is the only dish in which a butterfly has been noted). In the center a single chrysanthemum enclosed within a double white and single black circle and border of ju-i sceptre heads. The outside of the bowl is divided similar to the inside, except the sprays are in black and white and there are no butterflies. Outside the foot ring a large row of overlapping lotus petals, enclosed in a white and black circle. Two spur marks within the foot ring. Two sand marks on the foot ring. Foot ring and base both glazed. H. 6 cm. D. 19.5 cm. W. 465 gm. (Plate 7).

No. 96.

*Bowl*, shallow, rounded sides. On the inside in white only chrysanthemum within a double circle in the center, and around the sides at equal intervals, five sprays of three spotted fruit
beneath a formal border. On the outside, at equal intervals with a double horizontal line above and below, four chrysanthemums in white and black foliage, each within a double circle. Around the foot ring are four smaller chrysanthemums not enclosed in circles. Three spur marks within the foot ring which with base is covered with glaze. H. 6 cm. D. 19 cm. W. 546 gm.

No. 97.

_Bowl_, with medium size foot ring. On the inside in the center is a chrysanthemum spray. On the sides four sprays of five spotted fruit at equal intervals beneath a formal border. All inside are in white inlay. Outside, four chrysanthemum sprays enclosed in double circles at equal intervals, above and below are double circles. Two spur marks within the foot ring which with the base is glazed. H. 9 cm. D. 20 cm. W. 690 gm.

No. 98.

_Bowl_, similar to the preceding, except glaze decomposed. Three spur marks within the foot ring. H. 9 cm. D. 20 cm. W. 800 gm.

No. 99.

_Bowl_, similar to two preceding, except for sceptre head border about the central flower on the inside and scroll pattern outside between the chrysanthemums. H. 9 cm. D. 21 cm. W. 760 gm.
(g) With mishima decoration in white, combined with relief decoration produced by pressing in a mould. (No specimen).

(h) With relief decoration produced by painting in white slip, combined with inlaid decoration in white, all under the glaze.

Nos. 100-101.

No. 100.

Bowl, small foot ring, high sides, fine celadon color. Inside three formal lotus flowers and foliage below an inlaid scroll border, a lotus flower in relief at the bottom. Three spur marks within the foot ring which is glazed. H. 8 cm. D. 18.5 cm. W. 458 gm.

2. Same as (1) except inlay in black and white.

No. 101

Dish, shallow, inside in the center a floral design within a double circle. It is hard to determine whether this was made by a mould or slip painting. Surrounding this is a row of formal floral sprays. On the outside a key border just below the rim and four floral sprays at equal distance around the sides. Fine glaze covering the whole dish. Three well-defined spur marks within the foot ring. H. 6 cm. D. 14 cm. W. 345 gm.

(ii) Celadons with coarse red earthenware body, covered with a thin crackled glaze generally opaque, ranging from greenish-grey to greenish-buff.

(a) With inlaid mishima decoration in white clay.

No. 102.

(b) With decoration painted under the glaze in thick dark greenish-brown slip.

**Nos. 103-104.**

No. 103.


No. 104.

_Vase_, with three conventional flowers and foliage at equal distance on the body with a wavy petal-like design about the shoulder. Base unglazed. H. 24 cm. D. 17 cm. W. 1560 gm.

**E.**

_Early stoneware_ with opaque body and pearl-grey glaze bordering on celadon, over inlaid mizusuma decoration in white clay.

No. 105.

_Jar_, rounded, inside glaze very thick and unevenly spread. Wide mouth. Overlapping lotus petals enclosed in double horizontal lines about the shoulder. On the body five lotus flowers, beneath which is another double circle. All the inlay is in white except for a few black leaves in the flowers. Wide foot ring unglazed, base glazed. No spur marks. H. 18 cm. D. 21 cm. W. 1920 gm. (Plate 8).
PLATE No. I.

I

Rice Bowl of the Silla Dynasty.

White Porcelain Box and Bowls.
Part of Ludlow-Collection

Top..............16 - 75 -

1st Shelf.......7 - 53 - 93 - 23 - 92 - 68 - 27
54

8 - 95 -

2nd Shelf ......6 - 76 - 24 - 22 - 25 - 74 - 1

3rd Shelf......105 - 103 - 62 - 104 - 2

91 - 11 - 77 - 79

4th Shelf......102 - 71 - 72 - 20 - 26

82 - 85 - 86 - 35 -
PLATE No. 3.

9

Undecorated Celadon Cuspidor.

22

Incised Celadon Tea Pots.
Incised Celadon Wine Jug

Mishima Black and White Inlay Cup and Stand.
Mishima Black and White Inlay Pigment Boxes.

Mishima Oil Bottles.
PLATE No 6.

103
Slip-painted Vase

56  Celadon Bowls, Decoration in Relief.

57
Mishima Vase White Inlay Cup.

Mishima Bowl in Black and White Inlay.
72
Mishima Vase.

105
Early Stoneware Jars.
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Irwin, C. H., M.D. ....... Fusan
Jack, Rev. M. ....... Canada
Jackson, Miss Carrie Una ....... Seoul
Joly, Percy B. ....... Shanghai
Kanazawa, Dr. S. ....... Imperial University, Tokyo
Kato, Mr. ....... Keijo Nippo, Seoul
Kerr, Rev. W. C. ....... Seoul
Knox, Rev. R. ....... Kwangju
*Koons, Rev. E. W. ....... Seoul
Laws, A. F., M.D. ....... Chinchun
*Lay, Arthur Hyde, C.M.G. ....... Seoul
Leadingham, R. S., M.D. ....... Seoul
Lucas, Rev. A. E. ....... Seoul
Lustchig, Hon. J. ....... Seoul
Macdonald, Rev. D. A. ....... Hoiryung
Macrae, Rev. F. J. L. ....... Masampo
Martel, Mr. E. ....... Seoul
McCallie, Rev. H. D. ....... Mokpo
McRae, Rev. D. M. ....... Hamheung
McEachern, Miss E. ....... Hamheung
McEachern, Rev. John ....... Kunsan
McFarlane, Alex. ....... Tulumchang
McGary, E. M. ....... Seoul
Meredith, F. C. ....... Aomori, Japan
Miller, Rev. E. H. ....... Seoul
Miller, Hugh ... Seoul
Miller, Hon. R. S. ... Seoul
Miller, Miss Lilian ... Seoul
*Mills, E. W. ... Peking, China
*Mills, R. G., M.D. ... Peking, China
Moffet, Rev. S. A., D.D. ... Pyengyang
Moore, Rev. J. Z., D.D. ... Pyengyang
Morgan, Hon. E. V. ... c/o Dept of State, Washington, D. C.
Morley, Rev. G. H. ... Seoul
Morris, Rev. C. D. ... Wonju
Morris, J. H. ... Seoul
Moses, Wm. ... Seoul
Nash, W. L. ... Seoul
Nisbet, Rev. J. S., D.D. ... Mokpo
Niwa, S. ... Seoul
Noble, Rev. W. A., PH.D. ... Seoul
Palæthorpe, Miss E. M. ... Yongjung
Palmer, Staff-Captain Geo. ... Seoul
Paton, Rev. F. H. L. ... 156 Collins, St., Melbourne
Payne, Miss Zola ... Seoul
Ponsonby-Fane, R. A. B. ... Hongkong, China
Proctor, Rev. S. J. ... Songjin
Pye, Miss Olive F. ... Seoul
Reiner, Rev. R. O. ... Pyengyang
Reynolds, J. B. ... Soonchun
Rhodes, Rev. H. A. ... Seoul
Robb, Miss Jennie ... Hamhung
Roberts, Miss Eliza S. ... Seoul
Rogers, J. M., M.D. ... Soonchun
Ross, J. E., M.D. ... Wonsan
Scheifley, W. J., D.D.S. ... Harrisburg, Pa.
Scott, Rev. Wm. ... Kanto
Sekiya, Hon. T. ... Shizuoka
Sharp, Rev. C. E., D.D. ... Chairyung
Shidehara, Dr. ... Hiroshima Higher Normal School
Shields, Miss E. L. ... Seoul
Shula, Frank S. ... Unsan
Smith, Rev. F. H., D.D. ... Seoul
Smith, R. K., M.D. ... Chairyung
Soltau, Rev. T. S. ... Chungju
Soltau, Captain D. ... Pyengyang
Stark, Miss Marion E. ... Lyme, Conn. U.S.A.
*Starr, Frederick ... University of Chicago
Stillman, E. G., M.D. ... 830 Park Place, New York City
Swinehart, Capt. M. L. ... Kwangju
Those having a * before their names have read papers before the Society.
MINUTES OF THE COUNCIL OF THE ROYAL ASIATIC SOCIETY.

June 15th, 1921.

The Council met at the Bishop's Lodge at 4:30 in the afternoon.

Present: Bishop Trollope, F. M. Beck,
          Hugh Miller, Miss Wambold,
          Dr. J. S. Gale, H. D. Appenzeller.
          Mr. Hyde Lay,

On the motion of Dr. J. S. Gale, the Recording Secretary was instructed to secure a suitable book for keeping the records of the Society.

The following was a suggested list of papers to be prepared:

Mr. Bernheisel, on Pyeng Yang.
F. J. L. Macrae, on Kyungju.
Miss Wagner, on Songdo.
Mr. Newland, on Korean Paper.
Mr. Toms, on Korean Head-wear.
Miss Wambold, on Women's Dress.
Mr. Hunt, on Korean Drama.
Dr. J. S. Gale, on The Diamond Mountains.
(In publication).

It was moved and carried that the Society publish the paper on Some Common Korean Foods presented by Dr. J. D. Van Buskirk. On a further motion by Mr. Lay the proposal made by Dr. Van Buskirk was accepted, namely, that 500 copies of his paper be published and that he be allowed to keep 200 of these at three-fifths of the total printing cost; he to see to the details of printing. Estimated cost, ¥25.

It was proposed to hold the next meeting at 4:30 on
the 28th of September and that Mr. J. U. S. Toms be asked to present a paper.

**New Members:** Dr. Laws was proposed by Bishop Trollope.

It was suggested that Mr. Cooper be asked to prepare a paper. Further requests for papers were as follows: Mr. Hugh Miller to ask Dr. Wilson for a paper on Leprosy; Mr. Lay to ask Mr. Gallois for a paper on Entomology.

**Adjournment,**

H. D. APPENZELLER,

Secretary.
MEETING OF THE COUNCIL OF THE
ROYALASIATIC SOCIETY.

July 12, 1922.

The Council met at the Bishop's Lodge at 4:30 in the
afternoon.

Present: Bishop Trollope, F. M. Beck,
Dr. J. S. Gale, A. W. Taylor,
Mr. Hyde Lay, H. D. Appenzeller.
Miss Wambold,

The chairman presented a note from Mr. Hugh Miller ex-
pressing his regret that ill health prevented his attendance.

The Minutes of the last meeting were read and approved.

On the motion of Mr. A. W. Taylor it was decided to
hold over to the next volume of the "Transactions" the
article by Dr. Van Buskirk which was omitted by error in
the binding of the last volume.

The Treasurer, Mr. A. W. Taylor, gave a report, indicat-
ing that there was ￥576. in the treasury, with this year's dues
as assets still to be collected. As liabilities he reported the
item of printing the paper on the "Diamond Mountains" as
￥280. Report accepted.

Mr. F. M. Beck, the Librarian read his report. It was
accepted and out of it arose several motions.

Dr. J. S. Gale moved that the Council ask the Christian
Literature Society to take over the distribution and sale of
the "Transactions" of the Society allowing them 30% com-
mission for their services, and that the Librarian be asked to
see to the making of the necessary arrangements under this
plan.

On the motion of Dr. J. S. Gale the Council gratefully ac-
cepted the offer of the chairman, Bishop Trollope, to ask the
English Mission for the use of a room to house the library of the Society.

The advertising of back numbers of the "Transactions" was committed to Mr. F. M. Beck for arrangement with the Christian Literature Society.

The President presented the matter of the purchasing of 33 volumes from the library of the late Dr. W. B. Scranton, and it was decided to pay the sum of 300 yen for them, exchanging the 2 volumes of "The Sacred Books of the East" which are at present duplicate copies, for 4 volumes offered by the President as follows:

2. Basil Hall—"Voyage to Korea and Loochoo" 1818.
3. Oppert's—"Forbidden land; Voyage to the Corea 1880."

Mr. F. M. Beck moved the purchase of another bookcase. Motion carried.

The following names were proposed for membership:

Miss Anna Lou Greer, Soonchun,
Miss Martha V. Davis, Soonchun,
Mr. E. Martel, Seoul,
Miss Annie J. Hanson, Choonchun,
Captain David Soltau, Pyengyang.

It was decided to hold the next meeting of the Society about the middle of September at which Miss Wambold's paper on "Women's Dress" would be presented.

The gift from the President of the following books was announced and they were gratefully accepted:

E. A. Gordon—"Asian Cristology and the Mahayana" (presented by the author).
Beresford—"Break up of China."
Cornally, W. A.—"String of Chinese Reachstones."
Smith, A. N.—"Chinese Characteristics."
Parker, E. H.—"China, her History, Diplomacy and Commerce" 1901.
Anderson, A. E.—"Embassy to China" 1792-96.
Loch, C. S.—"Narrative of Events in China."
Allen, R.—"Seige of Peking Legation."
Douglas, R. K.—"Li Hung Chang."
Davids, Rhys—"Buddhism."

Adjournment.

H. D. Appenzeller,
Secretary.
MEETING OF THE ROYAL ASIATIC SOCIETY.

October 11, 1922.

The Society met at the residence of Dr. and Mrs. A. I. Ludlow at 4:30 in the afternoon, Bishop Trollope presiding.

The President read a statement from the Treasurer, Mr. A. W. Taylor indicating a bank balance to date of £302.07 with an outstanding printer’s bill of £280.

On the motion of Dr. J. S. Gale the statement of the Treasurer was accepted.

Mr. Foster M. Beck presented his report as Librarian and on the motion of the Honorable R. S. Miller it was accepted. (see folio).

The Society proceeded to the election of the officers.

Dr. J. S. Gale nominated Bishop M. N. Trollope for President and he was duly elected.

For Vice President R. S. Miller nominated Dr. J. S. Gale and he was elected to that office.

In like manner Dr. J. D. Van Buskirk was elected as Corresponding Secretary; H. D. Appenzeller as Recording Secretary. Thomas Hobbs as Treasurer; Foster M. Beck as Librarian and as Councillors Dr. A. I. Ludlow, Dr. F. H. Smith, and Miss Katherine Wambold.

A printed list of Suggested Subjects was presented, and on the motion of the Honorable R. S. Miller was ordered to be filed with the minutes.

Dr. A. I. Ludlow presented a paper on “Korean Pottery” of the Korai (924-1392) period, illustrating throughout with numerous rare and beautiful specimens of the potters’ art of that day, and upon its conclusion he was tendered a rising vote of thanks.

Adjournment.

H. D. APPENZELLER,
Secretary.
MEETING OF THE COUNCIL OF THE ROYAL ASIATIC SOCIETY.

November 3, 1922.

The Council met at the Bishop’s Lodge at 4:45 in the afternoon.

Present: Bishop Trollope, Miss Wambold,
Dr. J. S. Gale, F. M. Beck,
Dr. J. D. Van Buskirk, Thomas Hobbs,
Dr. A. I. Ludlow, H. D. Appenzeller.

The Minutes of the last session of the Council were read and approved.

The Treasurer was authorized to pay £30 for the new bookcase.

On the motion of Dr. J. S. Gale it was decided to bind up 9 volumes of the "Transactions" for sale; and further, that the payment of £20 would entitle those elected regularly to membership in the Society to all the back numbers of the "Transactions" and membership for the year 1922; a combination offer calculated to dispose of back numbers of the "Transactions" while at the same time bringing to the attention of the newer arrivals the valuable articles contained therein.

The following were proposed for Membership and duly elected:

J. E. Rex Taylor, Seoul.
Dr. J. L. Boots, Seoul.
Mrs. F. M. Beck, Seoul.
W. Moses, Seoul.
J. R. Edwards, Seoul.
Rev. C. H. N. Hodges, Chemulpo.
W. B. Pettus, Peking.
On the motion of J. D. Van Buskirk the price of ¥1.00 was fixed on extra copies of Hamil's "The Shipwreck."

Mr. Hobbs presented the statement of the retiring Treasurer, Mr. A. W. Taylor, indicating a balance on hand of ¥296.07.

On the motion of F. M. Beck it was decided to secure estimates from the Fukuin Printing Company of Yokohama when publishing the next volumes of the "Transactions."

H. D. Appenzeller moved that the Treasurer be substituted for the Recording Secretary on the Publication Committee; said Committee to consist of (1) the Corresponding Secretary, (2) Librarian, and (3) Treasurer.

F. M. Beck moved that the list of members as published in volume XII, plus the new members, be used as the mailing list in sending out notices of dues and that a new and revised list of the membership be prepared.

On the motion of Dr. Gale it was decided that the Council meet regularly on the third Wednesday of the odd months.

A paper by Mr. Homer B. Hulbert on the old Korean Government Examinations having been found, it was decided on the motion of F. M. Beck to have a meeting of the Society at 4:30 on the afternoon of December 6th and that Dr. Gale read this paper.

The Librarian was authorized to secure a borrowers' book for use in the library.

Adjournment,

H. D. APPENZELLER,
Secretary.
PERIODICALS.

The following periodicals are received by the Korea Branch of the Royal Asiatic Society, and are deposited with the Library, which is at present housed in Bishop's Lodge, English Church Mission, Chong Dong, Seoul.


Verhandlungen der Naturforschenden Gesellschaft in Basel (Switzerland)

23 March, 1923.
CONSTITUTION AND BY-LAWS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

CONSTITUTION.

NAME AND OBJECT.

Art. I. The Name of the Society shall be THE KOREA BRANCH OF THE ROYAL ASIATIC SOCIETY.

Art. II. The object of the Society shall be to investigate the Arts, History, Literature and Customs of Korea and the neighbouring countries.

MEMBERSHIP.

Art. III. The Society shall consist of Honorary, Ordinary and Life Members.

Art. IV. Honorary Members shall be admitted on special grounds to be determined in each case by the Council. They shall not be resident in Korea and they shall not be required to pay either entrance fee or annual subscription.

Art. V.

a. Ordinary members shall pay an annual subscription of Two Yen.

b. Life Members are those who have made a single payment of Thirty Yen or have paid annual dues for 25 years.

Art. VI. The annual subscription shall be payable in advance on the first day of January.
Art. VII. Every member shall, subject to the provisions of subheading (4) of Article XIII of the By-laws, be entitled to receive the Publications of the Society during the period of his membership.

OFFICERS.

Art. VIII. The Officers of the Society shall be:

A President;
A Vice-President;
A Corresponding Secretary;
A Recording Secretary;
A Treasurer;
A Librarian.

COUNCIL.

Art. IX. The affairs of the Society shall be managed by a Council composed of the Officers for the current year, together with three Ordinary, or Life Members.

MEETINGS.

Art. X. General Meetings of the Society and Meetings of the Council shall be held as the Council shall appoint and announce.

Art. XI. The Annual Meeting of the Society shall be held in June. At this Meeting the Council shall present its Annual Report, which shall include the Treasurer's Statement of Account.

Art. XII. Nine members shall form a quorum at an Annual Meeting and four members at a Council Meeting. The Chairman shall have a casting vote. At all meetings of the Society or Council, in the absence of the President and Vice-President, a Chairman shall be elected by the meeting.

Art. XIII. The General Meetings of the Society shall be open to the public, but persons who are not Members shall not address the Meeting except by invitation of the Chair.

ELECTIONS.

Art. XIV. All Members of the Society shall be elected
by the Council, one black ball in four to exclude; and their
election shall be announced at the General Meeting following.

Art. XV. The Officers and other Members of the Council
shall be elected by ballot at the Annual Meeting and shall
hold office for one year.

Art. XVI. The Council shall fill all vacancies in its
Membership that may occur between Annual Meetings.

**PUBLICATION.**

Art. XVII. The Publications of the Society shall con-
tain:—(1) Such papers and notes read before the Society as
the Council shall select, and an abstract of the discussion
thereon. (2) The Minutes of the General Meetings, with a
list of Officers and of Honorary, Life and Ordinary Members.
(3) The Reports and Accounts presented at the last Annual
Meeting.

The Council shall have power to accept for publication
papers or other contributions of scientific value, the technical
or voluminous nature of which does not admit of their being
read at a Meeting of the Society.

Art. XVIII. Authors of published papers may be sup-
plied with extra copies at the discretion of the Council.

Art. XIX. The Council shall have power to publish
in separate form papers or documents which it considers of
sufficient interest or importance.

Art. XX. Papers accepted by the Council shall become
the property of the Society and shall not be published without
the consent of the Council.

Art. XXI. Acceptance of a paper by the Council for
reading at a General Meeting of the Society does not bind the
Society to its publication afterward, but when the Council
decides not to publish any paper accepted for reading, that
paper shall be restored to the author without any restriction as
to its subsequent use, but a copy of it shall be kept on file.

**MAKING OF BY-LAWS.**

Art. XXII. The Council shall have power to make and
amend By-laws for its own use and the Society's guidance, provided that these are not inconsistent with the Constitution; and a General Meeting, by a majority vote, may suspend the operation of any By-law.

**AMENDMENTS.**

Art. XXIII. None of the foregoing articles of the Constitution can be amended except at a General Meeting by a vote of two-thirds of the members present, and then only if due notice of the proposed amendment has been given at a previous General Meeting.

Art. VII. Time and place of Council Meeting shall be sent by post to the Secretary of the Council, or by the Secretary in person, to each member of the Council, at least twenty-one days prior to the date of such meeting. The meeting shall commence at a quarter past nine o'clock in the morning and shall continue until twelve o'clock noon. The Order of business at each meeting shall be:

1. Action upon the Minutes of the last meeting.
2. The receipt and acceptance of reports of officers. The Secretary shall be present at all meetings for the purpose of receiving such reports.
3. The establishment of the Members of the Library.
4. The Nomination and election of new members.
5. Other business of General Meeting.

Art. IX. There shall be a Standing Committee called the Publication Committee, composed of the Corresponding Secretary, the Librarian and the Treasurer. It shall ordinarily meet at the request of the Secretary or of the Treasurer. It shall superintend the publication of the Transactions of the Society and the issuance of copies out of print. It shall report to the Council, and act under the direction of the Council, and appear as a Committee of the Council.

1. The receipt of Council's Annual Report and the report of the Treasurer.
2. The examination and approval of the accounts for printing the Transactions.
3. The receipt of Council's reports and correspondence of the members of the Committee.
4. The publication of the Transactions of the Society, and the custody of its library.
BY-LAWS.

GENERAL MEETINGS.

Art. I. The Session of the Society shall coincide with the Calendar Year, the Annual Meeting taking place in June.

Art. II. Ordinarily the Session of the Society shall consist of nine monthly General Meetings, of which the Annual Meeting shall be considered one, but it may include a greater or less number whenever the Council finds reason for such a change.

Art. III. The place and time of meeting shall be fixed by the Council, preference being given to 4 p.m. of the second Wednesday of each month.

Art. IV. Timely notice of each General Meeting shall be given in the public press.

ORDER OF BUSINESS AT GENERAL MEETINGS.

Art. V. The Order of Business at General Meetings shall be:

1. Action on the Minutes of the last Meeting.
2. Communications from the Council (Reports, etc.).
4. The reading and discussion of Papers.

The above order shall be observed except when the Chairman shall rule otherwise.

At Annual Meetings the Order of Business shall include, in addition to the foregoing matters:

5. The reading of the Council's Annual Report and Treasurer's Account and submission of these for the action of the meeting upon them.
6. The Election of Officers and Councils as directed by the Constitution.
MEETINGS OF COUNCIL.

Art. VI. The Council shall appoint its own meetings, preference being given to the third Wednesday of the odd months at 4 p.m.

Art. VII. Timely notice of each Council Meeting shall be sent by post to the address of every member of the Council, and shall contain a statement of any extraordinary business to be transacted.

ORDER OF BUSINESS AT COUNCIL MEETINGS.

Art. VIII. The Order of Business at Council Meetings shall be:

1. Action upon the Minutes of the last Meeting.
2. Reports (a) of the Corresponding Secretary.
   (b) of the Publication Committee.
   (c) of the Treasurer.
   (d) of the Librarian.
   (e) of Special Committees.
3. The Nomination and election of new members.
5. Acceptance of papers to be read before the Society.
6. Arrangement of business for the next General Meeting.

PUBLICATION COMMITTEE.

Art. IX. There shall be a Standing Committee called the Publication Committee, composed of the Corresponding Secretary, the Librarian and the Treasurer. It shall ordinarily be presided over by the Corresponding Secretary.

It shall superintend the publication of the Transactions of the Society and the re-issue of parts out of print.

It shall report periodically to the Council and act under its authority.

It shall audit the accounts for printing the Transactions.

It shall not allow authors’ manuscripts or printers’ proofs to go out of its custody for other than the Society’s purposes.
Art. X. Before the Annual Meeting of each year the Treasurer's Statement of Account shall be audited by two members appointed by the President.

**DUTIES OF CORRESPONDING SECRETARY.**

Art. XI. The Corresponding Secretary shall:

(a) Conduct the correspondence of the Society.

(b) Arrange for and issue notices of Council Meetings and see that all business is brought duly and in order before each meeting.

(c) Attend every Council Meeting or give notice to the Recording Secretary that he will be absent.

(d) Notify new Officers and Members of Council of their appointment and send them each a copy of the By-laws.

(e) Notify new Members of their election and send them a copy of the Constitution and of the Library Catalogue.

(f) Unite with the Recording Secretary, Treasurer and Librarian in drafting the Annual Report of the Council and with the other Members of the Publication Committee in preparing for publication all matters as defined in Article XVII. of the Constitution.

(g) Act as Chairman of the Publication Committee and take first charge of authors' manuscripts and proofs struck off for use at meetings.

**DUTIES OF RECORDING SECRETARY.**

Art. XII. The Recording Secretary shall:

(a) Keep Minutes of General Meetings and Meetings of the Council.

(b) Make arrangements for General Meetings as instructed by the Council and notify members thereof.
(c) Inform the Corresponding Secretary and the Treasurer of the election of new members.

(d) Attend every General Meeting and every Meeting of the Council, or, in case of absence, depute the Corresponding Secretary or some other member of the Council to perform his duties and shall forward to him the Minute-Book.

(e) Act for the Corresponding Secretary in the latter's absence.

(f) Assist in drafting the Annual Report of the Council and in preparing for publication the Minutes of the General Meetings and the Constitution and By-laws.

(g) Furnish to the Press abstracts of Proceedings at General Meetings as directed by the Council.

**DUTIES OF TREASURER.**

Art. XIII. The Treasurer shall:

(a) Take charge of the Society's funds in accordance with the instructions of the Council.

(b) Apply to the President to appoint auditors and present to the Council the Annual Balance Sheet duly audited before the date of the Annual Meeting.

(c) Attend every Council Meeting and report when requested upon the money affairs of the Society, or, in case of absence, depute some member of the Council to act for him, furnishing him with such information and documents as may be necessary.

(d) Collect subscriptions and notify members of their unpaid dues in January and June.

(e) Collect from Agents the money received by them for the sale of the Society's Publications.

(f) Pay out all moneys for the Society under the direction of the Council, making no single payment in
excess of Ten Yen without special vote of the Council.

(g) Inform the Librarian when a new member has paid his annual subscription.

(h) Submit to the Council at its January Meeting the names of members who have not paid their subscription for the past year; and after action has been taken by the Council furnish the Librarian with the names of any members to whom the sending of the Publications is to be suspended or stopped.

(i) Act on the Publication Committee.

**DUTIES OF LIBRARIAN.**

Art. XIV. The Librarian shall:

(a) Take charge of the Society's Library and stock of Publications, keep its books and periodicals in order, catalogue all additions to the Library and supervise the binding and preservation of the books.

(b) Carry out the regulations of the Council for the use and lending of the Society's books.

(c) Send copies of the Publications to all Honorary and Life Members and to all Ordinary Members not in arrears for dues, according to the list furnished him by the Treasurer, and to all Societies and Journals, the names of which are on the list of exchanges.

(d) Arrange with booksellers and others for the sale of the Publications as directed by the Council, send the required number of each issue to the appointed Agents and keep a record of all such business.

(e) Arrange for further exchanges as directed by the Council.

(f) Draw up a list of the exchanges and of additions
to the Library for insertion in the Council’s Annual Report.

(g) Make additions to the Library as instructed by the Council.

(h) Present to the Council at its May Meeting a statement of the stock of Publications possessed by the Society.

(i) Act on the Publication Committee.

(j) Attend every Council Meeting and report on Library matters, or, if absent, send to the Corresponding Secretary a statement of any matter of immediate importance.

**LIBRARY AND MEETING ROOM.**

Art. XV. The Society’s Rooms and Library shall be in Seoul, to which may be addressed all letters and parcels not sent to the private address of the Corresponding Secretary, Treasurer or Librarian.

Art. XVI. The Library shall be open to members for consultation during the day, the keys of the book-cases being in the possession of the Librarian or other Members of Council resident in the vicinity, and books may be borrowed on application to the Librarian.

**SALE OF PUBLICATIONS.**

Art. XVII. A member may obtain at half-price, for his own use, copies of any part of the Publications.

Art. XVIII. The Publications shall be on sale by Agents approved by the Council and shall be supplied to them at a discount price fixed by the Council.

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