

# THE KOREAN REPOSITORY.

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## ODE ON FILIAL PIETY.

That ponderous weighted iron bar,  
I'll spin out thin, in threads so far  
To reach the sun, and fasten on,  
And tie him in, before he's gone;  
That parents who are growing gray,  
May not get old another day.

Translated from a book of National Odes, by Rev. Jas. S. Gale.

## KOREAN LOVE SONG.

(1) Frosty morn and cold winds blowing,  
 Clanging by are wild geese going.  
 "Is it to the Sosongriver?  
 Or the Tongchung tell me whither?  
 'Through the midnight hours this crying  
 Is so trying!"

(2) *Thunder* clothed he did appear,  
 Chained me like the *lightning* air,  
 'Came as comes the summer *rain*,  
 Melted like the *cloud* again,  
 Now in *mists* from tears and crying,  
 I am left forsaken, dying.

(3) 'That rock heaved up on yonder shore,  
 I'll chisel out, and cut, and score,  
 And mark the hair, and make the horns,  
 And put on feet and all the turns  
     Required for a cow.  
 And then my love if you go'way  
 I'll saddle up my bovine gray  
     And follow you somehow.

Rev. Jas. S. Gale.

As far as we know no one has yet attempted to give to the English speaking world specimens of Korean versification. It is with special pleasure therefore we welcome these contributions to our pages. Ed.

## BUDDHIST CHANTS AND PROCESSIONS.

Every night before going to bed, the monks form in line and marching around in a circle in front of the image of Gautama to the right, chant the following:

In the mountain hall: on a still pure night in quietness  
taking one's seat,

Still and silent, empty and void, by degrees the source  
will be known.

On what account does the West wind blow shaking the  
groves and plains?

A single sound: like the wild goose's scream reaches the  
endless Heavens!

Who says that Karma does not exist he says what he  
knows is false.

The body of Dharma is clear and pure but wide and  
boundaryless.

In a thousand rivers there must be water, in a thousand  
rivers there is a moon 3

For a myriad *li* there are no clouds 4. for a myriad *li* the  
Heavens extend.

On the Griddore Peak 5 where flowers are grasped and  
occult changes are known

(If the floating wood is not met in time then how can the  
tortoise see?) 6

If Eum Kuang 7 had not regarded this truth and laugh-  
ed but a little while

The pure clear wind 8 which is limitless to whom could it  
be intrusted?

In the midst of the hill of complete intelligence one tree 9  
along sprung forth.

The flowers 9 blossomed and opened up ere Heaven and  
Earth were divided.

They were not azure, nor yet were they white, nor yet  
were they said to be black.

In the spring wind they had no existence nor yet were they found in the Heavens.

Then follows a stanza of repentance and reformation.

Sin of itself has not a nature but follows the rising of the passions.

When the passions are destroyed sin itself will cease.

Sin destroyed and passions ended, the two together void.

This is but the change known as reformation.

The Monks then collect in front of the image of Gautama and prostrating themselves say:

I desire to show forth my repentance to the end of this body, my life returning to the three precious things. 10

In the morning the procession is formed as on the previous night but this time the marching is around to the left and the following is chanted:

The three worlds are like the ascent and descent of the well bucket.

A hundred thousand myriad kalpas pass like a grain of dust.

If the body in this life avoids not the passions,

In what returning life can one have hopes for his body.

Far, far above, on the mountain tops glancing on scenes below,

Standing alone twixt Heaven and earth in the midst of all that is pure;

If on the mountain summit one could only meet Cha Keni. 11

Even though Autumn leaves fell who would descend to the plains.

Then follows a stanza for elevating one's thoughts (above the affairs of the world to the Great Buddha.)

The heart should show pity vast as the sea,

The thoughts should rise up, high as the mountains.

To the Great Teacher who sits on the Altar

Who exhausted his strength for the good of mankind.

The monks then collect in front of the image of Gautama and prostrating themselves say:

I desire to raise my thoughts upward that my life may return to the three precious things.

If a benefactor offers special gifts, they are offered up to Buddha. The procession for us as before marching around to the left and chanting the following:-

In the South Terrace quietly sitting, with censer and incense complete,

To the end of one's days firmly fixed in forgetting the myriad thoughts:

Foolish thoughts that are known in the heart must be lessened and forgotten,

For all the affairs of this mortal world can surely never be measured.

The monks then collect in front of the image of Gautama as before and say:

I desire by these gifts that my life return to the three precious things.

Then they repeat the following:-

Our chanting goes forth to the Honourable one as he sits on the altar of faith,

Forever striving to loosen and cover the world with great brightness.

Which shines like the issuing forth of a thousand, myriad suns

So that a thousand worlds may reflect back the great brightness.

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#### NOTES.

1. The poetical name for a temple
2. i. e. a sound of chanting or praying.
3. The moon is reflected by all the rivers and hence every river contains a moon as surely as it contains water.
4. The pure unclouded Heavens extend for a myriad *li*. So the pure faith of Buddha extends.
5. Gridhakuti or the vulture peak. It was anciently covered with the cells of ascetics and was called Vulture Peak because here Mara in the form of a vulture tempted Ananda.



## PLACES OF INTEREST IN SEOUL WITH HISTORY AND LEGEND.

### THE MARBLE PAGODA: \* OR STONE PAGODA.

Near the center of Seoul, one may see projecting above the low house tops, a remarkable piece of stone work in the shape of a pagoda. As this is the most ancient, as well as the most notable architectural work in this city of wood and clay, something regarding its history and description may not be amiss.

One native written account states that a monarch of the middle period of the Korai dynasty, Chung Soo Yang, was married to the daughter (an only child), of Sai Cho, one of the rulers of the Mongolian Yuen or Won, Dynasty, which overthrew the Sung Dynasty about 1269 A. D. and ruled over China till 1368 A. D. This Sai Cho is said to have sent this pagoda as a present to his daughter.

It is however distinctly stated that the Chinese monarch who sent the pagoda was a devout Buddhist, certainly the work is Buddhistic entirely, and that he sent it by sea from his capital at Nanking. This would seem to indicate that it was during the Sung rather than the Won Dynasty that the incident occurred. For the southern Sung had their capital at Nanking; they were notable for their patronage of arts and letters, and such a work of art would more likely be produced during their reign than during that of the wild Mongols.

However, the pagoda came, by water, from Nanking during the middle of the Korai Dynasty which lasted from 912 A. D. to 1392 A. D. with the capital at Songdo. The pagoda may therefore be considered to be 700 years old. At that time the valley now occupied by the city of Seoul was well wooded and watered by the stream which, finding its source amid the barren peaks to the northwest, flows through the center of the valley to join the Han river above the ridges of Nam San.

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\* 탑골

The proximity of this beautiful valley to the great river, thus giving but a short land carriage for the blocks of stone, doubtless had much to do with the selection of this spot by the geomancers of that day. The locality, however, had long been famed for its fortuitous combination of natural features.

The carved blocks were erected in this valley and enclosed in a great temple: roads were laid out leading to it, and a bridge of stone was built over the stream where the *Supio-tady* now stands. A gate of ornamental design was built at the end of this bridge nearest the temple.

When all was completed it is said that the donor—the Imperial father of the Queen—made a visit to Korea to see the work he had caused to be executed and expressed himself as greatly pleased with it.

It is said that a later king repaired and beautified the temple, at which place he was a devout and frequent visitor being a devoted Buddhist. It is also stated that the priests at this particular monastery became very corrupt, and were very often insulting to ladies of rank who went there for worship, of whom there were numbers, as the turtle that supports a tablet near by, was reputed to have especial power in the granting of male offspring.

When the second Chosen Dynasty was founded by Tai Jo 504 years ago, he banished all priests from the capital, or rather it is distinctly stated that this was done by Chung Chong his successor, the second king of Chosen. This king had a very wise and honest Prime Minister, Cho Churg Anu, who did not favor Buddhism and hated priests. He is said to have used the corrupt practices of the priests at this monastery as an argument against their whole order, with such effect that all priests were banished from the city and could only return upon pain of death. He had this monastery building pulled down leaving the beautiful white pagoda glistening in the sun.

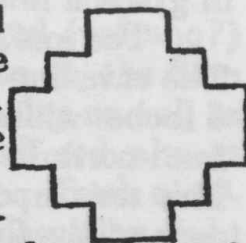
During the Japanese invasion 300 years ago, it is said that the invaders decided to carry this tower off to Japan and actually lowered three of the stories and the top. Finding it too heavy to move however they tried to destroy it by building a huge fire about it. It was not injured materially; some corners were knocked off and the stone was discolored as may be seen today, but it is all there, the three upper stories and the top stand on the ground near the base. Houses have encroached



upon this excellent piece of workmanship so that only its upper portion is seen from the streets. The entrance to the tiny enclosure where it stands, is through a straw thatched cottage with doors unusually low. The court where it stands can not be much over 16 by 20ft., while the tablet on the turtle's back which was once a part of the original temple, is now off in an adjoining court by itself, separated by the erection of houses between.

The material of the Pagoda is white marble, given a soft creamy color by smoke and age. There are thirteen stories in all exclusive of the cap. It rests on four flat stones 6 feet square and 2 feet thick which must be on a firm foundation as they remain in place after these seven centuries.

The form of the base and of the first six stories is that of a right angled twenty sided figure, such as would be made by placing a small square upon a large one and then cutting out the border like this. Above the sixth the remaining seven stories are regular squares.



It is built in true pagoda style each superimposed story being reduced in size in regular order. There is a marked change naturally where the square stories begin. Each little story has its gallery and is surmounted with a roof, with sharply upturned corners and graceful curves.

The three lower stories are not more than a foot high each, as with the intermediate layers the tier of three is only six feet high. The ornamentation is profuse. The fillet which edges the layer stone between, below and above each of these first three stories is done in a leaf pattern. The flat surfaces of the first story proper are done in dragons and tigers. The second is a processional arrangement of human figures on foot and on horse back. The third is more elaborate, having templed figures in groves of trees also figures of teachers sitting and lecturing. Each of these stories has a different design.

The fourth, fifth and sixth stories are quite elaborate, and the tallest of the whole thirteen. Also these stories have at each corner a round shaft or roll standing out in relief and carved with the dragon design. The roofs too are highly ornamental presenting four points or gable ends, and six angles curved upward; the proportions are so good and the details so well executed that the whole seems very harmonious.

The sixth story and highest of these three main ones is surmounted by a double roof.

The faces of the huge stones forming the fourth story which is the tallest of all (about two feet) have bas-relief figures illustrating the life of Buddha.

The fifth and sixth stones which are lower in individual height have a continuation of the same figures on a smaller scale.

This arrangement is continued in the same manner on the four surfaces of the seventh square story, while the others — eighth to thirteenth inclusive, have simply the sitting figure of Buddha in bas-relief, five on each surface of the eighth story and three on each of the others.

The cap is a roof shaped stone carved with gables and eaves in graceful lines.

The roof is valleyed and the proportions are well sustained. The eave line of the roofs on the four sides of this cap is 3 feet 6 inches while the base of the pagoda proper is 12 feet each way from north to south and east to west through the main surfaces. This rests upon the four 7 foot square flat stones. The face of each of the four main surfaces at the base is 6 feet 6 inches. The overhang of the eaves of the cap stone does not look at all out of proportion, but the whole arrangement on the contrary is so admirably proportioned as to be very pleasing in its entirety and quite as much so in detail.

On each of the four main fronts of the three larger stories 4, 5, and 6, there is a little tablet cut like the rest out of the same block, but seeming to hang down from the edge of the roof as if attached at its top and base and sloping backward at the bottom. These tablets have characters cut upon them. The only ones I could trace accurately were those on the lower tablet facing south they were \* Sam Say Puhl Whang or three generations Buddhistic society.

There are no other characters to be seen but on the tablet on the turtle's back near by there are many small dim characters.

This turtle and tablet monument is of different material and workmanship. It is said to have been erected by a later Korai king who repaired the temple, being like most of the succession of Wang the founder of Korai, an ardent Buddhist.

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All this work is done upon blocks of stone, the large lower stories are made up of eight blocks each; the smaller square stories alone are of one piece. The joining of the large blocks below is very accurate. The galleries are of one piece, so are the roofs. To cut out the slope of the roof, the tiles, the rafters and their intervening spaces; the small supports of the galleries and all the details that would enter into the true counterfeit of an actual building, must have been a great task. It is well done and even after seven centuries it remains a little gem that ought to be preserved and appreciated, in a land where there is so little in the way of permanent architecture.

#### THE FIRE GOD'S TRACK OVER SEOUL

Owing to the baneful influence of the fire-god (volcano?) in the Kuan Hak San ° South of Seoul and one in the Sam Kak San to the North, the South Gate of the city as well as the Palace under the North mountains have suffered almost complete destruction three different times by fire. Such a calamity was to be expected, for these important places lay right in the line of the fire god's path from one station to the other. It being exceedingly difficult and other wise objectionable to move these structures out of this fire track, the trouble was overcome by a clever expedient. The two immense stone animals were erected in the street in front of the Palace Gate, with their fierce angry faces pointed toward the South—the quarter from which the fire was supposed to come. The presence of these great and terribly fierce looking images has been ample protection for the Palace, while the fire god has been diverted from his course over the South Gate by building a pond in front of it which is kept filled with water—the thing of all others that the fire god most abhors.

#### THE BIG BELL—†

When Tai Jo, the founder of the present dynasty, was having excavations made for building the East Gate of Seoul, a bell was found. This was hung over the Palace Gate where it still hangs. Tai Jo decided to reproduce this bell upon a

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° 관학산 † 종로

larger scale and gave orders to all the governors and magistrates to collect the necessary metal. While this collection was made in the *An Eyc* district of the Kyeng Sing province, the collector called at a house where he saw an old woman with a three year old boy strapped to her back. The hag said she had no metal, but the man might take her boy, or more properly, "Shall I give you the boy?" signifying consent by her tone. The man went on but told of the strange incident and it eventually became known in Seoul.

The metal being collected, crucibles made, and the mould prepared, the bell was cast, but on cooling, it cracked. The process was repeated and the bell cracked again. This happened several times and Tai Jo finally offered a great reward to any one who would solve the difficulty. One of the workmen agreed to do so, and relating the incident of the old woman and the child, he said that the bell would continue to crack, until the offer of the old woman should be accepted, as she was doubtless a witch. The King sent for the child, the metal was melted, the child was thrown into the molten mass and the bell cast; this time the process was a complete success.

The bell was set up in the center of the city, where the broad street from the South Gate meets the main broad street leading from the East to the West Gate. When the Palace bell rings in the evening this great bell follows and then the city gates are all closed for the night.

The name of the bell is "In Jung" or "Man decides," meaning that the men on hearing its tones decide to go to bed. As all know, they did desert the streets after the ringing of this bell and then it was that the women could go about in freedom; all men when found upon the streets being considered thieves. Recently this custom is falling into disuse however.

The deep rich tones of this large bell as they roll across the quiet city seem to say with long drawn cadence—"Ah Mey la," the "la" being especially prolonged. This means "mother's fault" and is the cry of the child who was dropped into the molten metal to secure the proper cast of the bell. This bell is very plain, the only ornamentation on the outside consists in some simple rings and some characters giving the names of the officials and chief artisans who cast the bell, there is a

dragon shaped casting upon the apex, through which passes an iron, which in turn is bolted upon large iron staples which pass over heavy timbers and support the bell a foot above the ground.

The bell does not swing, it is rung by being struck with hard wood logs suspended near the base upon chains attached to high wooden supports.

The bell is, roughly, 8 feet in diameter at the base, 10 feet in height exclusive of the dragon casting at the top and the heavy hangings. The house which holds it is about 16 by 24 feet ground measure and 12 feet from the ground to the eaves. It is inclosed with palings, has a tile roof and some ornamentation in colors.

The small building to the east of the bell tower is in no way connected with the latter. It is a little temple or shrine to *Kwan Won Jang* the God of War and was erected at this commercial center by the merchant guilds some fifteen years ago, when the worship of Kwan Won was given a new impetus by the advent of his new famous priestess, and by the building of the beautiful little Poong Myo, or temple to the God of War near the North East Gate.

H. N. Allen.

## HISTORICAL RESUMÉ

### OF THE YOUTH'S PRIMER.

The Historical Resumé of the Youth's Primer, which is presented herewith, may be said to be in outline the sum of the historical knowledge known to the ordinary educated Korean. It is still almost too early to tell where, both in Chinese and Korean history, fable ends and history begins. It is noticeable that their first heroes were sages; inventors of things useful to man, such as letters, the plow, the practice of medicine, the boat and the wagon; and great reformers and administrators. The great generals and mighty warriors appear to be the heroes and productions of a later time.

The dates which I have supplied have been taken from "The Chinese Reader's Manual" by W. F. Mayers, an invaluable work. The matter of chronology is a most important one. Aside from certain fundamental difficulties which beset the question of chronology universally, the labors of sinologues have largely settled the question for Korea, for Korean historians when they give a date usually give the corresponding Chinese date. And for comparative tables with western chronology we are indebted to the labors of Mayers, Giles and other sinologues.

In this Historical Resumé there is a fine field for annotation and comment. I made an attempt to prepare notes which would be useful to the reader, in indicating who the individuals are who are mentioned here, but found that my annotations would far exceed in bulk the original text, so abandoned the project for the time. Where the text is obscure an explanation has been introduced parenthetically into the text. I then thought of adding the Chinese original of the terms, but this would have necessitated the printing of a portion of most of the lines of characters in the Primer. So the history is given as it is, and I shall feel happy if this deficiency in my work shall lead any one to examine the original, for it is worthy of a perusal.

## TRANSLATION

(a) *Universal History.*

First, *Tai Keuk* was created from which developed the Two Principles. Out of the Two Principles came the Five Elements, evolving out of each other because of *the working* of Wisdom. Men and things in large number were originated and among them were the Sages who inherited the views and thought of heaven and originated the doctrine of *Tai Keuk*. These Sages were T'ien whang-si, Ti-whang si, In-whang-si, Yu-so-si, and Shu-in-si. They are known as the "Most Ancient" and existing before the art of writing was invented. We know little concerning them. Pok-heui si invented the Eight Symbols, and letters and books which were substituted for the string records of the time. [Before letters were invented the records were kept and messages exchanged by means of knotted strings, the number and arrangement of the knots corresponding to understood ideas.] Shih-long si was the originator of the plow and of the practice of medicine. Whang-chay si was the maker of implements of warfare, of the first boat and wagon, the Almanac, and the science of numbers and of music. These three are known as the Three Emperors and their times were a golden age when Government administered itself.

Sio-bo, Tyōng uk, Chay kok, Chay-yo, and Chay-syoon are known as the Five Rulers. By the help of *the statesmen* Ko, Ki, Chik and Sōl the Rulers Yo (Yao) and Syoon so reigned that their fame shines brightest among a hundred Kings. Confucius perfected the Classics and transmitted to posterity the doctrines of Tang and U. [That is the doctrine so illustriously adorned by Tang, i. e. the Emperor Yo (Yao) and U, i. e. the Emperor Syoon] Ha-u, Sang-Kang and Chu-mun-wang mu-wang; these are known as the Three Princes and they reigned, one for 400 years, one for 600 years and the third for 800 years. They are famous as the Three Dynasties and will never repeat themselves. Yi-Yun and Pu-yōl of the Sang *dynasty* and Duke Chu and Duke So of the Chu *dynasty* were the famous statesmen of their times. Duke Chu established rites, music, laws and customs and was illustrious for the perfection of his system. In the decline of the Chu *dynasty* five chieftains enrolled the fiefs *under their own banners*, and obtaining absolute power strengthened the Royal House. These five were Duke Chei whang, Duke Chin-

mun, Duke Song-Yong, Duke Chin-n'ok and Prince Cho chang. These made a covenant among themselves and took a great oath they would never break their covenant. Confucius being a Heaven sent Sage travelled throughout the known world, but it would not accept his doctrine. He compiled the Book of Poetry, the Book of History and reformed rites and music. He compiled the Book of Changes and wrote the Spring and Autumn Annals, thus giving to the future what he had inherited from the former Sages. His chief disciples were An-ja and Cheung-ja who compiled the Analects. The followers of Cheung-ja, wrote the Great Learning.

There were a number of Principalities at this time their names being No, We, Chin, Ch'ong, Cho, Chai, Y'ön, O, Chei, Song, Chin, Ch'o and Chiu. These thought only of war from which they never rested, which has led to their title, "the Warring Nations." From them arose to supremacy the following Principalities, Ch'o, Y'ön, Chei, Han, We, and Cho.

Cha-sa was the grandson of Confucius and was born about this time. He wrote the Doctrine of the Mean and his disciple's disciple was Mencius. Mencius preached the royal doctrines in Chei and Tang, but gained no followers. So he wrote the Ma-ing-ja (Mencius) a work of seven volumes, but agitation, heresy and prosperity filled the earth and none followed our doctrine.

We now arrive at the time of the Emperor Chin-si, who swallowed up the two *Chus*. He destroyed the Six Principalities and the law of fief. He burnt the Books of Poetry and History. He killed all scholars burying many of them alive. By this he was himself destroyed after two generations.

Han Ko-jo arose from the literati and became Emperor his dynasty lasting four hundred years. In the time of the Han Emperor My'ong-chay (A. D. 58-76) Buddhism first came from S'ö-yök \*, tempting the world and deceiving the populace. In the decline of the Han *dynasty* three royal families arose viz. Ch'ok Han, O, and We, resembling the feet of a caldron. Chay Kariang, grasping truth *as a staff* aided Han and died amid his soldiers.

The Chin *dynasty* uniting the country existed for over one hundred years. The Five Savages unsettled affairs and the *families* of Song, Chay, Tang and Chi divided the land north



and south, but Su united it and reigned thirty years.

Tong Ko-jo and Tai Chong, when the agitation of the times was greatest changed the Royal House and their dynasty lasted three hundred years. In the decline of Tang the Hu-Yang, Hu-Tang, Hu-Chin, Hu-Han and Hu-Chu known as the Five Younger Probers arose in the morning, but by evening lost their power, thus inaugurating in augurating a great war.

When Song Tai-jo first founded his family, the Five Stars were in the constellation *Astride* and in the localities Yōm, Nak, Kwan and Min many virtuous men were raised up. Among these were Chu-dongi, Chōng-no, Chongi, Sa-na-kwan,, Chang-chai, So-ong and Chu-heni, who followed each other and by adorning the truth performed that assigned to them. Yet their plans were rejected and they themselves were unsuccessful

Chu-ja compiled the sayings of the several houses. He was a Commentator on the Five Classics and the Four Writings and his merit among scholars is great. Still the life of the *Song* dynasty was not lengthened. Kōran, Mong go, Yo and Keun fought and its end having arrived Mun Chōn Sang arose to its aid and loyally lost his life in a prison in Tōn.

The Barbarian Wōn, overthrew Song, united the country under his own sway, and for one hundred years was, an ong all prosperous barbarians, the most prosperous known to history. But heaven refused defiled virtue. A "great luminary" (Tai Ming) arose in the heavens, virtuous, and was successful through virtue. May he last forever.

The religion of the Triple Anchorage and the Five Precepts will last as long as heaven and earth stand. [The Triple Anchorage is variously explained to mean (1) the Monarch: (2) the Teacher: (3) the Parent. It is also said to mean (1) myself: (2) my mother's clan; (3) my wife's clan.] Previous to the Three Dynasties, holy emperors, illustrious kings, and virtuous ministers read and adorned the truth: the days of good administration were many and agitated lands were few. But after the Three Dynasties foolish princes, darkened kings and agitating officials who were sons of traitors apostatized from the truth, and the days of unrest were many, and the days of administration few. By this we may learn that the administration or agitation of a people, the peace or endangering of the world, the victory or destruction of government, all depend on the adorning or ignoring of the Precepts of Humanity. Shall we not take warning.

*(b) Korean History.*

In our Eastern Land there was originally neither king nor elder. A supernatural being appearing on T'ai Paik-san beneath a Tan tree, the people set him up as their king, and he reigned contemporaneous with To (Tao Chinese Emperor B. C. 2356-2255). He named the country Cho-sŏn. This was Dan Koun.

The Emperor Mu of the Chu dynasty gave Cho-sŏn as a fief to the Viscount of Ki (Ki-ja) who came to the country and taught the people rites and virtue and established the doctrine of the Eight Fundamentals. He was virtuous and illustrious.

We-man, the Tŏnite, at war with No Kwang (King of Yŏn) fled to Cho-sŏn and deceiving Ki-Chun, overthrew him and captured the city of Wang-Kŏn (Pyŏng Yang). In the time of U-kŏ grandson of We-man the Han Emperor Mu-choy (B. C. 140-86) overthrew and destroyed this family. The land was then divided into Four Domains which were given the names of Ang-Nang, In-Tun, Hyŏn-do and Kŏn-pŏn. The Emperor So-chay (B. C. 86-73) reduced these to Two Provinces, as follows: Pyŏng-Na (Kŏn-pŏn?) and Hyŏn-do became P'yŏng-ju and Ang-Nang and In-Tun became Tong-pa. Ki-Chun, fleeing before We-man sailed over the sea to the south and settled at Keum-ma-kun. He thus became *the founder of the Principality of Ma-Han*. At one time a large number of refugees from Chin arrived in the Principality and were given an allotment of land in the east. From these arose Chin-Han. As to Pyŏn-Han nothing is certainly known as to its founder, its generations and its times. These are the Three Principalities.

The founder of Shilla was Hyŏk-kŏ-sei, who established the seat of his government in Chin-Han and took the name of Pak. The founder of Ko-ku-riŏ was Chu-Mŏng who established himself in Chol-pŏn. (Probably Sŏng-chŏn in Pyŏng-an do). He called himself the son of Ko-shin and took the name of Ko. The founder of Paik-chay was On-jo who established himself first at Ha-nam, calling himself Pu-yŏ?. These three nations each held a portion of the land and fought and strove to conquer each other. Finally Tang Ko-jo overthrew both Paik-chay and Ko-ku-riŏ, and dividing the land established provincial administrations under Yu In-Won and Sŏl In-Koni. Paik-chay lasted 678 years; Ko-ku-riŏ 705 years. In the last days of Shilla, Kung-yŏi seceded from Shilla,

at Puk-Kyöng (now chòl-wön) and called his territories Tai-Pong. Kyön Hön also seceded at Wan San (now Chön-ju) and called himself the Later Paik-Chay. Shilla was thus destroyed, having been ruled successively by the three families Pak, Sök and Kim. It existed as a nation 992 years.

The Chiefs of Tai Pong elected Yö-jo (Wang-Kön) to the Throne and he named his dynasty Ko-riö. They suppressed and destroyed all insurgent Chiefs and uniting the territories of the Three Principalities *under Yö-jo*, set up their Capital at the Pine Peaks (now Song-do). In the decline of Ko-riö Kong Mini died without issue; the pseudo-King Shin-u was dark, wicked and proud; Kong-yang was incompetent to rule and the end was certain, the dynasty having lasted 475 years. Then the divine Decree fell on the True Monarch (the Founder of the present dynasty).

The founder of the Ming dynasty changed our name and gave us the dynastic title of Cho-sön. The Capital of the country was established at Han Yang. Sages and sons of the supernatural have adorned each generation, illustrious and noble, even unto the present time. May they continue forever. Although we are but bluff in the ocean, and our land of very small area, our rites, music and laws, our hats and costumes, our literature and manufactures all are like the Enlightened civilization (China). Our upper classes adorn the humanities, and their beneficence is great to the lowly. Our good customs are all from China and the men of that country call Chosön the Little China. Is not this due to the civilization *introduced* by Ki-ja? So, little ones you must bear these things in mind and strive to rise.

G. H. Jones.

## A TIGER.

tell this true story as a warning to foreigners with their inordinate love for striped tiger skins, and to foreign ladies who dare to sleep all unconscious of the awful possibilities spread out as mats on the floor of their bed room.

A magistrate was on his way from Seoul to a country district over which he had just been appointed. It was distant from the capital some days journey, and led through the mountains of Kang Wun To. One evening, delayed on the way, and unable to reach the regular post house, he turned in with his party to a little straw thatched hut that stood near the road. There were no occupants, and the magistrate happening into the nearest room sat down. At one corner was a niche in the wall, where he saw a tiger skin folded up, and layed away. Without calling any of his servants he unrolled it, and found it to have been a huge *Chik Pum*, or striped tiger. As such skins are rare, and highly prized, and as it would have been undignified for one possessing the rank of a country official to inquire into the ownership of so small an article, he quietly rolled up the skin and packed it away in one of his pony bundles.

Not long after there was the sound of tripping footsteps heard out before the window. A white hand pushed back the slide and in stepped a maiden of surpassing beauty. She started at seeing the room occupied, and asked in a queenly way who this was, and why he had come here. Then she sat down and began crying bitterly. He said he was such and such a magistrate bound for his district in the country, that the darkness and strange road compelled him to take shelter in this room, and asked why she was crying so. Said she "Father, mother and I lived here until first one and then the other was carried off and eaten by the tigers and I am left." The magistrate who was more than pleased with her appearance said "You can't live here alone, I have plenty if you'll only be my wife, why come with me." She gave

her consent, and they were married, and as time passed away she bore two sons, bright boys, and the magistrate sat back in his cushions and smoked—the happiest man alive.

And yet he had one anxiety, his wife, whom he loved dearly, had always a troubled look, that detracted from her beauty and told of some hidden grief that she had not shared with him. He asked again and again how she, having two such boys and such a home could be unhappy. This was all to no purpose. Then he tried to think of ways to amuse her, and among other things reminded her of the night when they had first met. Says he, "you remember the room where you found me?" "Yes." "Well" he continued, "before you came in I saw a tiger skin folded up in a corner and I wrapped it away in one of my pony packs and I have never thought of it till this moment." "I'd like to see it" said she brightening up. He had it brought and unrolled before her, the two boys wrapped in interest standing by. Suddenly she tossed the skin over her head and stood transformed into a huge striped tiger, who turned savagely upon the boys, tore them to pieces, and left the marks of their blood about the official room. The magistrate and servants only escaped by locking themselves into an inner closet. The roars of the creature broke the stillness of the night, then died away, and were lost in the mountains.

I. Ik. Seup.

The following concerning the terrible man-eater of Korea has been furnished us by Mr. Gale of Wonsan.

NOVEMBER 1894.

A son of Mr. Kang Wonsan aged 12 was coming home from a neighbor's house some yards distant, when he was caught by a tiger and carried off. His skull and feet were found next day on a hill back of the French missionary Peré Bret's compound.

JANUARY 1895.

A halfwitted lad who used to come about begging carried off and devoured.

FEBRUARY 1895.

In Tukwan District at the village of Sootari a boy 14 years old was returning from school when a tiger caught him. The villagers saw it but failed to rescue the lad or take the tiger.

Two men in Anp'yun ten miles distant killed by tigers.

A party of five went after a tiger that had carried off a dog. One hunter had shot him in the foot and so they traced him by the blood. They came to a place where the track failed and while searching about, the tiger sprang from behind a rock and killed the chief huntsman. The rest of the party succeeded in despatching the tiger.

MARCH. 4th. 1895.

A tiger appeared about six o'clock in the evening in the village of Choong chung ka a mile from Wonsan and caught a five year old child that was out following its father. Several Japanese soldiers tracked it next day but the animal made its escape to the hills.

Tigers have been seen by foreigners prowling about the foreign compounds.

## "WAYSIDE IDOLS."

The *Chang-Seung* is the rudely carved log, resembling the image of a man which attracts notice along the public highways of the realm. There are several of them on the road between Sōul and Chemulpo where they serve the purpose of mile-posts. They consist of a log some eight feet long, with the top cut to represent the *tan-gōn* or official cap. Underneath this is the face with the eyes and lips dug into the flattened surface and the nose nailed on in its place. The neck is not marked and the arms and hands are strips nailed to the sides. Altogether it is an uncouth looking figure. On inquiry I found they were not objects of worship, but simply mile—or ri-posts, one being stationed every five *ri* (about two miles) to mark the distance. In answer to my question as to why such a form was chosen it was related that in former times a certain nobleman by the name of *Chang* was guilty of treason and to forever pillory him in the public eye it was decreed that these rude images of him should be set upon the public highways, to exhibit his shame and at the same time do something useful by indicating the distance, which is written down his chest and stomach in Chinese characters.

While travelling to the south of Sōul along the Kong-ju, Chōn-ju turo-pike I found a number of villages which had groups of these *Chang-seung* at the entrance and exit to each village. There were also a number of rude imitations of ducks transixed on the top of poles and stuck into the ground along side the images. These groups of images I was told were the *Sou-sari* whose duty it was to scare away any evil spirits journeying along the road into the village. These *sou-sari* are somewhat common, both to the north and south of Sōul though many a village has discarded them. I found a group at the little village on Roze Island opposite Chemulpo and greatly amused the villagers by offering to buy the whole outfit for firewood. Sacrifice to the *Sou-sari* is offered in the Spring and Autumn, the first being known as the sacrifice to Heaven and the second the sacrifice to Earth. Why this distinction in the sacrifices and also the meaning of the ducks

on tops of the poles, I can find no creditable explanation. Possibly some of the readers of the Repository will know. I surmise that the ducks are the familiars and messengers of the *Sou-sari* and that the sacrifices to Heaven and Earth offered to him are to induce him to ward off all evil from those two quarters.

I am convinced that in these two — the *Sousari* and the *Chung-seung* we have a most interesting instance of religious decay, or shall I call it customary decay? — the decay of an ancient custom; that is I have not been able to find any corroboration of the story of the origin of the *Chung seung* in an instance of treason, while it seems quite evident that it is but a re-adaptation of the *Sou-sari*, after many of the people had lost faith in its supernatural character. The *Sou-sari* originated during the time of the Chow dynasty (China B. C. 1122-206) and is spoken of as a *Chu-yei* "ceremony of Chu" It early found its way into Korea and formed a part of a widespread materialistic idolatry which once prevailed here. It appears to be a fact now that the Korean people have given up this image-worship to a great extent. Buddhism (which as understood by the common people is simply image-worship) has lost its hold on them. The way-side shrines which formerly contained idols have fallen into decay or been filled with fetiches or pictures. The lower people have retrograded if I may use the word to shammanite superstitions; while the educated classes, influenced to a certain extent by this course of the common herd, have yet rather turned to the more cultured tenets which center around Ancestral Worship.

In this general wreckage of image idolatry the *Sou-sari* has managed to struggle ashore, and shorn of his supernatural character, in spite of the reverence of some of the country people finds himself stationed by the roadside, not to frighten demons but inform men.

*Alexandis Poleax*



## OBSTACLES ENCOUNTERED BY KOREAN CHRISTIANS.

The Korean of today is, like every other human being, largely the product of education and experience. What they are taught, and what they see and feel among men, that crystallizes into human character, becomes incarnate and is an index to themselves. Korea possesses a national organization and civilization peculiarly its own and which are the development of three thousand years of history. Its religious, political, social and industrial economies form a homogeneous whole which is the mold in which the mental and moral character of its people have been shaped. This character-mold, if we may so term it, has in a special sense had the field entirely to itself in shaping the Korean; no inter-relation with other civilizations and national economies, have until within a short time, served to modify its force, so that Koreans are peculiarly the product of their own national character producing forces.

To understand the Korean christian we must bear in mind that he is first of all a Korean, the product of the same forces which have produced every other member of his nation. These forces must be known before we can appreciate and estimate him at his true value. A detailed account of these forces is beyond our powers at this time, but a short review of them will serve our purpose.

First of all are the forces which have shaped the Korean's religious and moral views. Chief among these is that system of ancestor worship which is the State religion and which has the Confucian Code as its ethics. The hold which this possesses on a Korean can hardly be overestimated,—a hold which cannot be loosened without shaking the very foundations of his mental and moral being. The State religion, it enjoys all the sanctions which such an alliance can give it. But more than this it has its roots in the most sacred soil of human life—the family, and entwines itself about the tenderest of human relations—that of parent and child. This system with its admirable, and, from a human standpoint, its exhaustive discussion of human relationships forms the basis of

a Korean's education. The school curricula he is set to follow, are with the exception of a little Chinese (which in Korea stands for universal) history, given up entirely to it. From earliest youth he is instructed in its tenets, and its dogmas, often expressed in the form of attractive epigrams, become to him moral axioms. Every thing contrary to them is execrable heresy. The heart of this system as above indicated is found in its teachings on the relations which a child should hold to its parents. It makes filial piety the perennial spring from whence flow every virtue,—yea more, it is the center and circumference of all virtue. The only unpardonable sin is lack of filial piety and neglect of the parent. "There may be pardon for the three thousand kinds of sins, but none for him who lacks filial piety." The parent is thus clothed with a sanctity and an authority that is most impressive. The father's word is law and his wishes the chief factor in determining the son's conduct.

The Korean as he grows up comes in contact with this system in every fresh development of life. It permeates both the national and the individual life. It appears to enjoy the voluntary, hearty and unanimous endorsement of public opinion; the nobility and aristocracy adorn it; the wealthy all lay their best homage at its shrines.

As a religion, however, this system of ancestor worship with its "Code of the Sages" ignores the supernatural element in religion, the divine side to which man in his religious exercises ever turns. This the Korean has found in a system of spirit worship which is technically known as Shammanism, and which exists side by side with ancestor worship. This system postulates the existence and imminence of innumerable spirits who correspond to the idea underlying the old Greek word demon. These spirits are not necessarily evil, but they control the affairs and fortunes of men. They are a solution of that universal query as to the mystery of human suffering. To them is attributed every ill in life. Each sickness, adversity, misfortune and disaster is the result of their interference with human affairs. Pansus and Mudanga, priests and priestesses of this cult, in every section of the land are living sponsors for these tenets and stand ready to exorcise or propitiate for a proper compensation. These spirits are innumerable. They rank all the way from the *Tok gabi*—the hob-goblin

whose nightly gambols are the subject of many a ghost story—to *Tai Chang Kun*, Lord of this spirit world and whose throne fills a quarter of the heavens. A number of these are household gods and have taken up their residence in the gateway, the store-rooms, and the living-rooms, in the walls and the ceiling and behind the house. Here they are represented by fetiches,—a bundle of straw, a paper of rice, a gourd, an old pot or a cast off shoe hung in a conspicuous place to stand for a supernatural conception.

About these spirits there has grown up a system of observances, ceremonies and festivals, which coming round both periodically and occasionally form quite an event in the routine of Korean life. Offerings are made and rites observed at such times which entail an amount of expense and credulity against which many a Korean rebels. Upon the country people this system has a great hold. More than once we have been asked to destroy fetiches rotten with age, by those who desired to break with them, because they were afraid to touch them themselves. There is many and many a Korean in straitened circumstances today who has been reduced from affluence to poverty by the expenses entailed by Shamanistic observances to save the life of a beloved parent or child.

We believe we do no violence to truth in holding that these are the chief forces in producing the religious phases of Korean character. The first (ancestor worship) ignores the divine side of religion and reduces it to a series of regulations to govern the relations of man with man. This system enshrines filial piety as the chief duty of man and thus not only appeals to one of the most sacred sentiments of the human heart,—the love of father and mother,—but also so preempts his mind that the announcement that there is an obligation on man that is superior even to filial piety, a virtue which embraces it, as the greater holds the less,—this comes to him as a shock. To admit it strikes him at first as treason to the living parent and to the memory of the dead ancestry which is his glory and the glory of a thousand other men, who form clan and to whom he is bound by the ties of kinship and covenant. Truly he is anchored here and his anchors are caught in the bottom of the anchorage. The appeal to the supernatural and spiritual meets with no response. The little knowledge of these he has obtained, comes through a system where they are reduced to a brutish level and rendered hideous rather than

attractive. The whole effect of these two systems has been to clothe with most that is attractive and beautiful, a man's rational walk by sight amid human relations, while it has made the walk by faith amid spiritual conceptions, a journey in a dark and gloomy land peopled by hob-goblins and capricious demons; where that known among men as love, mercy and enlightenment are not mentioned.

From this short review of but one class of the character producing forces of Korea an idea may be formed of the difficulties which beset a Korean as he approaches Christianity. It means a step which only a courageous man can take. He finds he is called upon to step aside from the religious path followed by the entire mass of his country men, and espouse a system whose followers as yet are but a handful, and these of humble origin. To his friends he seems as one who has not only apostatized from the views decreed by public opinion, a serious offence the world over, but as also having cast off all allegiance to his parents and ancestry and thus violated one of the fundamental precepts of ordinary morality. He himself knows and his entire conduct declares, that this is not true; that he is a better son to his living parents because he has ended his apostasy to his Heavenly Father. But this does not free him from approbrium and social ostracism. He incurs the ban of gods and men. We have in mind a young man who is now a leading worker among the christians. His conversion was not a sudden or ill-advised move, but was the result of a conviction which had been growing for five years. He came of good family. The homes of the wealthy and aristocratic were open to him and his friends were of the oldest families in Sŏul. His conversion created surprise and dismay. On the day set for baptism he was seized by a party of friends and his detained for a day as a prisoner. After his baptism he visited his entire acquaintance in the capital and informed them of the step he had taken and everywhere he was met with the reply that "such a step rendered any further relations of acquaintance and friendship impossible." In varying degrees this has been the experience of most christians in the past. But this opprobrium and scorn among friends is not so hard as the violent opposition of family and relatives. We know of one family who were under conviction and determined to be christians, but were deterred for a time by this phase of the ques-

tion. The man himself was the *Chang-son* or lineal head of his clan, and upon him devolved the responsibility of maintaining the rites at the ancestral shrine: his son was an only child and to omit the rites himself and train his son in the same path of duty entailed consequences which would be hard to bear. That period of hesitation was one of the best evidences of sincerity and when the decision was reached favorable to christianity, it became an irrevocable purpose. That this element enters into the calculations of parents whose children endorse christianity cannot well be doubted. The prospect of no offerings to his *manes* after death is not a pleasant one for a parent to contemplate. Possibly the whole thing is summed up in the remark made by a troubled parent, "If I am to be treated thus after death, what is the use of children?"

The opposition of brothers and clan is more violent. Young blood runs wild at treason real or fancied, and here the christian has his hardest test, and he who does decide for Christ is no coward. In view of the magnitude of the considerations which hold him to the historic faith of his country, it were folly to sneer at the man who ventures to break with it out of a sense of duty. Not only does the Korean christian have to wrench himself free, but he has to resist forces of religious gravitation which are ever operating to pull him back. Ancestor worship is an ever present factor in Korean life and no Korean can get beyond the sphere of its influence. His constancy is under a continual test. Sometimes a year is sufficient. The weak find the opposing forces too much and go back, but the strong grow stronger by it, and become by the passage of time like Gideon's hand, a noble, an invincible, though not a numerous company.

The force which Shamanism opposes to the Korean christian is negative rather than positive. A Korean will early throw away the absurd fetiches which adorn his home and come to regard with intense disgust the superstition he once held; but he finds himself for a time almost unable to rise to the spiritual conceptions and ideas which are the very essence of christianity. Only by divine help are the shackles struck from his mental and spiritual being and he rises a freeman of God.

Our category of obstacles is not yet complete. The dignity of labor is a christian and not a Korean idea. That manual labor in one's personal support is more honorable than enjoying the hospitality of a relative or a friend for an indefinite period of

time is a peculiar thing to hold, but that birth does not incapacitate one from earning his living by the sweat of his brow, does violence to a leading Korean social canon - that of caste distinction. Precedence founded on birth and distinction based on station, are rules absolutely necessary to the well being of native society; and yet among the christians, the native finds that this in theory at least is cried down as heresy. They behold men of varied fortune and birth associating together on the plane of perfect equality; they learn that this surrender of personal claims to consideration, is due not to a disciplinary provision, but to the natural growth of the christian life; they even see men of humble origin attending to duties in the church, which place them above those of nobler birth; and this anomaly they learn is due to the fact that preference should be based on merit. Intrinsically it is a very small point, and yet to the Korean who is contemplating a profession of christianity, the prospect that he will regard as brethren men whom he once despised, is a matter for consideration. It is most destructive of pride. He is liable to be led to consider it from a false standpoint, regarding this brotherhood of all as his own personal degradation to the level of the lowest, rather than as the elevation of those whose only social misfortune is their humble birth.

This leads us to another consideration which grows out of the industrial conditions which prevail in Korea, as in other non-christian countries. The Korean is taught by his own holidays the principle of a distinction in days, but of the sanctity of one day in seven he knows absolutely nothing. He has never been in the habit of observing it; and aside from the little handful of christians nobody else does. If a merchant, he sees in it as far as it concerns himself a possible diminution in profits, and an advantage to competitors through his own closed doors. If a laborer it means complications with his heathen employer who is often a man who has no use for one troubled with religious scruples, and this means the jeopardy of the pitiful wage for which he works. This is a real difficulty. The christian pastor has no more right to abrogate the fourth commandment, than he has to abrogate the sixth, seventh or eight commandment. He may interpret it as liberally as scripture offers warrant for, but can afford no plenary indulgence to ignore it. And thus another test is found to try the Korean's motives and the strength of his resolution to become a christian.

Out of conditions such as these come the converts to christianity in Korea. Each of these circumstances would seem almost a sufficient test in itself of any man's sincerity, but united their force cannot but result in weeding out impostors and backsliders. It should not be forgotten however that they are not always felt in their entirety, and the force they exercise on different men varies, but sooner or later they work to prove the constancy of those who are genuine, and the shame of those who are insincere.

Brought through such a crucible as this the Korean christian is truly an admirable man. There is a sturdiness to his convictions, a simplicity to his faith, a strength of purpose and a courage in the midst of seemingly insurmountable obstacles which have often won our admiration. One of the earlier christians recently died and at a little memorial service it was told how he took his stand alone in a large town and sturdily lived and preached Christ. On the crowded market place he would stand and offer christian books to those who gathered there, though often he was beaten, insulted and made the butt of ridicule. Yet he held on. Nobody ever knew of it. It did not transpire until after his death, when his constancy and unwavering devotion to Christ was witnessed to by some of his persecutors. One of the men who spoke at the meeting, and who is now a christian, had broken his friendship with the dead hero, and left him with hot words of scorn and detestation because he persisted in his profession of Christ.

## METEOROLOGICAL REPORT FOR FEBRUARY.

### CHEMULPO.

The weather throughout Feb. was noted for its great and marked changes. The snow fall was much greater than in any year since 1886, when meteorological observations were commenced.

Rain fall 0.11" in 11 hours and snow fall (in liquid) 2.20" at different times in 57½ hours.

There were three high atmospheric pressures, the max. 30.55; the min. 29.65. A gale of some note on the 1st. and 2nd. and a snow storm on the 15th. lasting 6 hrs. Pressure for the month was 30.19; the wind, although undergoing much changes in its directions was W. by N. with an average force of 18 m. per hour.

Highest maximum (by day) 64 °0.

Lowest maximum 20.°0.

Highest minimum (by night) 37.°4.

Lowest minimum — 1.°3. Fah.

This low minimum was observed on two successive nights. Only once, in 1883-4 was as low a temperature observed when it fell one night to 21.0 C. or 5.°8 Fah. below zero.

The following table on the fall of snow in liquid may be of interest; February 1887, 0.01"; 1888, 0.71"; 1889, 0.35"; 1890, 0.07"; 1891, 0.51"; 1892, 1.60"; 1893, 0.27"; 1894, 0.05"; 1895, 2.20".

Report for March. The weather was remarkable, the wind at times, obtained a full gale; snow fell frequently and only near the end was there rain fall; the temperature at night, with the exception of a few days kept below freezing-point. Snow fell 35 hrs., 0.85" in liquid; 36 hrs. rainfall, 0.75". The atmospheric pressure kept very high. There was one low pressure 29.75 and the max. 30.57 mean for the month 30.34. Average temperature 30 Fah. mean max. temperature 66.° and mean min. 18.°5. Westerly winds prevailed with an average force of 31 miles per hour.

F. H. Mörsel.



NOTES AND COMMENTS.

These are days when the course of events in the East shifts so rapidly from place to place, that a list of the various ports and great centers will prove useful. The following list giving the English, Chinese and Korean names of various places has been prepared and is here given to the readers of the Repository.

Amoy	廈門	하문	Kirin	吉林	길림
Canton	廣州	광주	Kiukiang	九江	구강
Chefoo	煙臺	연덕	Kiushiu	九州	구주
	芝罘	저북	Kobe	神戶	신호
Chemulpo	仁川	인천	Knmumoto	熊本	본도
Chinkiang	鎮江	진강	Kyoto	京都	경도
Chungking	重慶	중경	Moji	門司	문스
Chusan	舟山	주산	Monkden	瀋陽	심양
Foochow	福州	부주		盛陽	성양
Formosa	臺灣	타이만	Nagasaki	長崎	장기
Fujiyama	富士山	부산	Nagoya	名古屋	명고
	釜山	부산		牛莊	우장
Fusan	釜山	부산	Newchwang	營子	영자
Goto Islands	九山島	구산도		新瀉	신샤
	箱館	상관	Niigato	日光	일광
Hakodate	箱根	상근	Nikko	甯波	녕파
Hakone	箱根	상근	Ningpo	大阪	대판
Hankow	漢口	한구	Osaka	小樽	소주
Hiroshima	廣島	광도	Otaru	北海	북해
Hoihow	海口	희구	Pakhoi	北京	북경
Hong Kong	香港	향항	Peking	旅順	려순
Hyogo	兵庫	병고	Port Arthur	順口	순구
Ichang	宜昌	의창			

Port Hamilton	巨文島	Tamsui	淡水	담수
	거문도	Tientsin	天津	련진
Pyōng Yang	平壤 평양	Tokyo	東京 동경	
Quelpart	濟州 제주	Tsushima	對馬島	
Sendai	仙臺 선타		타마도	
Shanghai	上海 상하이	Toungchow	通州 동주	
Shimonoseki	下之關	Wei-hai-wei	威海衛	
	하지관		위희위	
Singapore	新加坡	Wenchow	温州 온주	
	신가파	Wōnsan	元山 원산	
Sōul	漢城 한성	Wuhu	蕪湖 무호	
Swatow	汕頭 산두	Yokohama	橫濱 횡빈	
Tainan	臺南 타남	Vladivostock	海參崴	
Taku	大沽 대교		히삼위	

*Names of Korean Provinces:* The following is a list of the literary terms in common use, compiled from the *Koan po* or Official Gazette.

LITERARY NAME

畿畿

錦金 or 湖西 호서 } 兩湖 } 三南  
 完完 " 湖南 호남 } 량호 } 삼남  
 嶺령 " 嶠교 or 嶠南 교남 }  
 東동 " 關東 관동  
 北북 " 關北 관북  
 海히 " 蓮련 or 海西 히서 } 兩西  
 箕기 " 沮퍼 " 關西 관서 } 량서

OFFICIAL DESIGNATION.

京畿道 경기도 Kyeng-Kui do.

忠淸道 충청도 Chung Ch'eng do.

全羅道 전라도 Chulla do.

慶尙道 경상도 Kyeng Sang do.

江原道 강원도 Kang Won do.

咸鏡道 함경도 Ham Kyeng do.

黃海道 황해도 Hwang Hai do.

平安道 평안도 Pying An do.

W. H. W.

March 13 at Chemulpo, a daughter was born to the Rev. G. H. and Mrs. Jones.

R. Willis, Secretary H. B. M's Consulate and N. Rospopoff Secretary to the Russian Legation are the latest arrivals in official circles in Seoul. Mr. P. de Kehrberg, the retiring Secretary expects to leave soon.

Mannes from the U. S. S. *Detroit* relieved the Legation guard from the *Charleston* on Mar. 25. The Russian Legation guard likewise left on Mar. 28. The latter were seven months with us.

Mr. Hulbert, our manager, is on a business trip to Shanghai and the delay in the issue of this number of the Repository is due to his absence.

We thank our friends for their cordial support. We need more contributors and hope this general invitation will set our literary friends to writing.

The revised edition of the popular tract, "Conversations with a Temple Keeper" is in the hands of the binder and may be obtained at the several book depositories in a few days.

The word for the Capital is already spelled in three different ways, Seoul, Soul, and Söul and now our Japanese friends come along and add still another—Sole. We are reminded of the remark a visitor made when this subject was discussed in the Repository three years ago. "The foreigners in the Capital are trying to find the correct pronunciation of the name of their city and the population of Korea." We are as much in the mists on these two points as ever.

The street leading from the New West Gate to "Furniture Street" is an important thoroughfare. His Excellency, the Mayor of the city visited it on the 3d inst and has ordered it widened and cleared of projecting booths.

What name shall be given to this street? Washington Avenue and Victoria Road were suggested several years ago. Missionary Avenue was put forth recently, while the Japanese merchants advertise that they are doing business on Legation Street. The Repository has no choice, but when a decision is reached will take pleasure in announcing it.

While on the subject of roads, we commend the road between Seoul and Chemulpō to the Minister of Public works. We had occasion to make the journey immediately after the recent rain. The stones in the road were not removed, the mud adhesive, the gutters deep and the bridges down. We found a horse stuck in the mud showing the frost was not out of the ground. This is further confirmed by our brother and co-editor who reports the temperature of the stream into which the coolie dropped him as at freezing if not below. Internally our brother was probably at boiling point. Until the course of the new railroad is determined we suggest the improvement of this road.

The Rev. W. A. Noble and family left Korea for the United States on March 31. The ill-health of Mrs. Noble necessitating a thorough change. Mr. Noble arrived in Korea in the fall of 1892.

Miss Perry of the Australian Mission writes us that "A hundred li from Fusan the people are dying with starvation and one sees such poverty on the streets that one often shrinks from facing it."

Types and telegrams or perhaps more properly, what Dr. Johnson called "pure ignorance," work havoc in the home-papers, for we read that "the Rev. M. F. Scranton writes an interesting letter (she always does that) of the young folks;" that "Dr. O. R. Annison cables that their missionaries are safe;" and that "R. G. Appenzella, a European traveller in that country talks of "well-bred Koreans."

Divers have been at work trying to get at the treasure in the ill-fated *Kowshing*, but they have not been successful. A Winchester rifle with thirteen cartridges in it was found and the cartridges though six months under water were in perfect condition.

The Japanese government has made a loan of three million yen, half in silver and half in paper, to the Korean government. Half of this amount is needed to pay back salaries of the officers.

The Rev. S. A. Moffett sends us the following items from Pyeng Yang:

*The first railroad in Korea.*

A twenty one inch tram-way was completed in Feb. It runs between

Cheung Nam Po in the magistracy of Sam Hwa at Pyeng Yang a distance of 160 li or about 55 miles. A depot has been built at the base of a hill outside of and to the right of the South gate in what is called the Choung Syeng (between the walls). This is not a steam railroad as the cars are drawn by coolies. Rumor says that Cheung Nam is to be opened as the port this summer, and that the city of Pyeng Yang is also to be opened as Seoul is.

The Japanese yen has become the currency in use here being used freely in almost all commercial transactions. It is now taken in exchange for the Korean coins at the rate of 410 to the dollar. The paper yen suffers a further depreciation owing to the great quantity of it which has come in from We Ju and the north, as well as to the fact that Koreans while satisfied to hoard silver are distrustful of the paper. The paper yen is rated at 310.

Ice in the Ta Tong and Po Tong rivers here measured 20 in. and up to March 19th the river was crossed on the ice. On the 14th of Mar. there was a cold wave and considerable snow fell. The Po Tong river which flows into the Ta Tong just below Pyeng Yang broke up on Mar. 6th.

The expected return of Koreans to the city this spring has not yet been realized. The empty houses with neither doors nor windows still stand gaping—hardly more than one house in ten being occupied.

The regularly laid out streets of the ancient capital of Ki-Ja have been greatly altered by the Chinese fortifications built on this site. In many places the forts had been thrown up across the streets while diagonal roads across the fields connecting fort with fort have been made. The ancient symmetry has been greatly marred, but enough yet remains to keep alive the historic interest in this ancient site of Korea's most ancient capital.

The following communication gives a glimpse of what Korean girls in our schools are capable of doing:

Contrary to the custom of most "spreads" held in schools in the home land, was one recently given by some of the older girls of the Ewa Haktang to which the teachers were invited. Great was their surprise upon entering the room to find it lighted by candles prettily arranged all about and a large red lantern suspended over the centre of the table. The walls had

been decorated with pictures and banners and every thing presented a most festive appearance. The table was spread with a white cloth and seats for ten arranged about it. The menu of soup, meat, *kimtchi*, dates, nuts, dried persimmons, candy, and rice flour bread with honey to dip it in had been prepared entirely by the girls. The flour from which the bread was made having been ground by their own hands.

The teachers were made to feel that they were truly the guests of their pupils and they were entertained in a most pleasing manner.

Mrs. Gibson, the mother of Mrs. Gale, has a school for boys in Won San. We may also mention that Mrs. Gale is the first missionary who has spent ten consecutive years in Korea if she remains until next June.

Lack of confidence interferes with the movement of the financial and mercantile machinery in Korea as well as elsewhere. In the country some 30 or 40 miles south of Seoul the associations that are semi-lotteries, or money loaning companies or insurance societies known as 'kye's,' with the exception of the insurance companies have suspended operations for the present. "Waiting to see the outcome of the war," is what they say.

The village of Cha-chin on the main road south leading to Su-won and regions beyond, is at present a melancholy sight. Although in a rich, fertile district, perhaps a dozen houses and tenantless stripped of everything, doors and windows included. About the 7th. day of the first moon, Korean year, a band of highway robbers swooped down upon the village in broad day light, and carried off every thing in sight. The people fled to neighboring villages and have never returned. D. L. G.

Mr. Stewart Culin, Director of the Museum, University of Pennsylvania, Philadelphia, is bringing out by subscription a work on *Korean Games*. The edition will be of 500 signed copies the subscription \$2 (gold) a copy. The book will be illustrated by Japanese and Chinese artists. Mr. Culin has made a special study of the department of Anthropology dealing with Games, of which Dr. E. B. Tylor, of Oxford first pointed out the extreme importance in tracing the migrations of the races of mankind.

Arrived at Chumulpo by the Chow-chow-fu April 6th. Rev. and Mrs. Bell to reinforce the Southern Presbyterian Mission, and Miss Dr. Whiting and Miss Jacobson to join the Northern Presbyterian Mission.

The Chemulpo Municipal Council are constructing a fine road along the shore in front of the Custom House Go-downs. This road is next to the water, 15 meters wide and is being metalled to a depth of about two feet. The spur of the hill on which stands the English Consulate, is cut down at the point from which the pier runs out, and blasting operations are carried on to accomplish this.

The Municipal Council deserves commendation for its efforts to maintain good roads.

From Sorrai in the Whang Hai province under date of March 28th. we received the following interesting items: "Our meetings are well attended the Sabbath is observed, 1000 yang (about fifty silver yen) is handed in by the people for a new church. It will be thatched for the present. Finished two months hence where devils received homage.

"The Tong Haks gave us a rest for one and a half months, but last week the city of Chang Yun was set on fire and partly burned. Two days ago a battle was fought between the magistrate's soldiers and the Tong Haks; 3 soldiers and 32 Tong Haks were killed. Several were wounded. Among the killed were three Tong Hak leaders who threatened to kill us Christians."

The Big Bell in the center of the city will hereafter be rung at noon each day. It was rung the first time on the twelfth of this month. The people will approve of this use to be made of the Bell.

Tiger bones are esteemed of considerable value by Koreans for their medicinal qualities. They are especially good for lack of courage or resolution, for which weaknesses they are regarded as a specific. For use the bones are boiled and the soup fed to the patient.

Licorice root is a favorite remedy in Korea. Some is found in Ham Kyöng province, but the native supply is far below the demand. Large quantities of it are imported from China.

Of all the aberrations of native pharmacy the poultice is certainly one of the most curious. Every thing is utilized for this purpose. I was once called to see a boy who was suffering from an abscess, and found a poultice on it of so foul a nature, one would have thought human nature would have revolted from applying it. Only recently a young man called on a friend of mine for some gun-powder with which to make a plaster for a sore on his hand.

One of the most valuable medicines in Korean pharmacy is the real substance which we often see in their hands in the form of little pellets. This is genuine cinnabar and in one instance at least is used for the same disease for which western pharmacy prescribes mercury.

A Korean suffering from general debility recently took boiled bear's gall as a remedy. He devoured the entire mess.

Next to ginseng we are told that the Koreans value deer-horn sprouts. That is the soft knobs which form on the head of the deer and develop into horns.

A Korean suffering from ophthalmia applied to a foreign physician and was given a proper eye lotion. While using this a friend advised him to have a native practitioner puncture with a needle the space between the roots of the thumb and the forefinger of each hand. The punctures were to mark the corners of a triangle. He did so, wisely keeping on with the eye-lotion as well. He got better and then ascribed his cure to the acupuncture.

The magnificent proportions of Korean cattle excite the admiration of all foreigners. The bulls are used in hundreds about Söul for packing goods and have never been known to manifest a wild disposition. The Koreans say they are the mildest of animals and that a child can handle one. They are ordinarily worked about ten years when they are butchered for meat.

