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**The Influence of China upon Korea.**

By Rev. Jas. S. Gale, B.A. [James Scarth Gale]

For three thousand years the Great Empire (大國 Tā-guk) has forced its history and teachings upon the little Eastern Kingdom (東國 Tong-guk), with evident desire to annex the same, not so much by force of arms as by appropriating the thoughts and minds of men, How well she has succeeded let us endeavour to see.

Korea, in her relations with China, has ever been called the East Kingdom or Eastern State (東國 Tong-guk or 東方 Tong-bang), while China is none other to her than Tā-guk, the Great Empire, or Chung-guk (中國), the Middle Kingdom. This in itself, by its expression of relationship, will give a hint as to the influences that have been at work through the centuries gone by.

In a brief survey of this influence it will be necessary to note first just at what periods the Empire has touched the Peninsula.

In 1122 B.C. the Viscount of Keui (箕子), a man great in the history of China, who refused allegiance to the one that let him out of prison because in his mind he was a usurper, and swore unending fealty to the tyrant that put him there, because in his mind he ruled by the divine right of kings-this Chinaman. Keui-ja (箕子), made his way to the East Kingdom, set up his capital in P’yŭng-yang (平壤), and became, first and foremost, the father of Korea. Being a famous scholar, the author, no less, of the Great Plan (洪範 Hong-pŭm), one of the most important sections of the *Book of History*, it is not surprising that his name has come down to us over a period of three thousand years.

In his train came some five thousand followers, men who were equally faithful to the traditions of the fathers, and who refused allegiance to the usurping Chus (周). [This interpretation [page 2] of loyalty exists so universally in the minds of Koreans, and is so firmly embedded there, that we are inclined to think it was learned of Keui-ja, or at some distant date very long ago.] But most important of all, were the writings and customs introduced at this time: they are said to be poetry (詩 Si), history (書 Sŭ), ceremony (禮 Ye), music (樂 Ak), medicine (醫 Eui), witchcraft (巫 Mu), the principles of life (陰陽 Eum-yang), divination (卜筮 Pok-sŭ), and various arts (百工 Păk-kong). These embrace most of Korea’s present civilization, and certainly they include what has had more to do with Korean thought and custom than any other influence, namely, the *Eum-yang* or the two principles in nature.

Ki-ja also gave his adopted people laws for the protection of society. A note is appended here in the old history, which is interesting in the light of the present day. “He found the character of the people fierce and violent,”and so, with the express purpose of influencing them by an object lesson, he planted many willows, the willow being by nature a gentle yielding tree. For this reason P’yŭng-yang was called the “Willow Capital,” and to this day letters addressed to that city are marked *Yu-kyung* (柳京) the Willow Capital.

In 193 B.C. a Chinese general called Wi-man (衛滿), who had made his escape on the fall of the Chin (秦) dynasty, marched into P’yŭng-yang and drove out Keui-jun (箕準), the descendant and successor of Keui-ja, forty-two generations removed. Wi-man, who has no place of honour reserved him in any of Korea’s temples of fame, has surely been overlooked, for while he brought nothing of literature to commemorate his invasion, he brought the top-knot, which still stands in the forefront of Korean civilization.

A friend of mine, who loves the ancients, was scandalized one day by his eldest son coming home with top-knot cut. He beat the boy, and then sat for three days in sackcloth and ashes fasting for the son who had been lost to him by the severing of the top-knot. A good Confucianist also who accompanied me to Yokohama, was so pestered by remarks about his head ornamentation that he was obliged to have it cut. The Japanese barber, smiling broadly, asked, “How can you ever repay the favour I do you?” The friend replied, in Korean, under his breath, “To behead you, you wretch, [page 3] would be the only fit pay.” It is one of the great gifts of China―cherished and prized and blessed is the top-knot.

On the entrance of Wi-man, Ki-jun went south to Keum-ma (金馬) or modern Ik-san(益山) of Chulla Province (全羅道), where he set up the kingdom of Ma-han (馬韓), of course carrying with him the Chinese civilization and customs of his forefathers. We are told that the people of these regions were uncivilized; that though they built their walls of mud and thatched their huts, yet they made the door through the roof. [Would this account for the fact that there is no native word for door, and that we have only the Chinese word *mun* (門)?] They valued not gold or silver or silk, but were brave and skilful at handing the bow and the spear.

At this time also, fugitives from the Chin (秦) kingdom, who had made their way across the Yellow Sea to Mahan, were given land to the east, which they called Chin-han (辰韓). They set up their capital at Kyöng-ju (慶州) and became a subject state paying tribute to Mahan.

Thus at the beginning of the second century B.C. we find a Chinaman ruling at P’yŭng-yang, the descendent of another Chinaman at Ik-san, and fugitives from the Chin kingdom of China in authority at Kyöng-ju.

Following this, in 107 B.C. when U-kǔ (右渠) the grandson of Wi-man, failed to pay tribute, Mu (武帝) of the Han dynasty took forcible possession of all North Korea, and divided it into four provinces, making Nak-nang (樂浪) of P’yǔng-an (平安), Nim-dun (臨屯) of Kang-wǔn (江原), Hyǔn-t’o (玄免) of Ham-kyǔng (咸鏡), and Chin-bun (眞蕃) of Pāk-tu-san (白頭山).

In 81 B.C. these were combined by the Chinese Emperor So into two. Thus we see China’s hand, at the opening of the Christian era, stretching all the way from the Ever-white Mountain to the far south.

In 246 A.D. there was war between Pē (廢帝) of the Wi (魏) dynasty and Ko-gu-ryŭ (高句麗), in which 60,000 Chinese are said to have perished. Ko-gu-ryŭ, by an act of treachery, assassinated the Chinese general, whose forces were then compelled to retire. This was the first time that Korea seems to have held her own though the fact is, that she was entirely under Chinese leadership. [page 4]

In 296 A.D. an attack was made on Ko-gu-ryŭ by the Yŭn (燕) emperor of China and victory gained, but on digging up the remains of Sŭ-ch’un (西川), the king’s father — who had died in 266 — many of the Chinese soldiers were killed by repeated shocks of terror, and finally sounds of music emanated from the grave. This so impressed the general with the fact that great spirits were in possession of the place, that he withdrew from the campaign and led his soldiers home.

Spirit sounds disturb the peace of the people of the Peninsula more than any household cares or anxieties for material things. Many of you, no doubt, have heard it said that on damp cloudy days the spirits of those killed in the Japan war of 1592 still collect in South Whang-hă and terrorize the country with their wailings, and that dragon horses are heard neighing night after night. This spirit thought has come from China and is most deeply rooted in the native’s being. I once said to a hunter, who was going into the mountains late at night. “Are you not afraid to venture in the dark?” His reply was, “I wait in attendance on the mountain spirit and so have no need to fear.”

The superstitious terror that drove back the Yŭn general still exists. Last December a man of some note in church circles was drowned in the Han River. I am told that his spirit comes out of the water frequently and alarms the people of Hāng-ju,

In 372 A.D. when Ku-bu (丘夫) was king of Ko-gu-ryŭ, Emperor Kan-mun (簡文) of the Chin (晋) dynasty sent over Buddhist *sûtras* (佛經), images and priests, and from that date Buddhism existed in the Eastern Kingdom. Buddhism has been one of the secondary influences in Korea, though at the present time it is relegated to an entirely obscure place and is of no reputation. At this time also schools were established for the study of the Classics.

In 612 A.D., in the reign of Yung-yang (嬰陽), Yang (楊帝) of the Su (隨) dynasty, who became enraged at the failure of Ko-gu-ryŭ to pay tribute, sent an army of 1,133,800 men, in twenty-four divisions, twelve on each side. The history reads “extending its array like the limitless sea,” the object of the invasion being to utterly destroy Ko-gu-ryŭ. [page 5] After much fighting in which Eul-ji-mun-tŭk (乙支文德) led the soldiers of Korea, the Chinese army, wasted and famished, beat a retreat. They reached the Ch’ung-ch’ung (淸淸) river, and there before them seven Spirit Buddhas walked backwards and forwards in mid stream, in such a way as to allure them to destruction, making them think that the water was shallow. Half and more of them were drowned and the remainder are said to have fled to the Yalu, 450 *li*, in a day and a night. Only 2,700 of the vast army returned home. Korea has erected seven temples outside of An-ju, near the river where deliverance was wrought for her, the seven temples corresponding to the seven Spirit Buddhas.

The Su dynasty of China has but little place in the thought of Korea. The *O-ryun-hăng-sil* (五倫行實) tells only three stories selected from its history, two illustrative of filial piety and one of wifely devotion; but the second emperor of that dynasty, Su-yang, is remembered as the swell emperor of all time, his name to-day being the synonym for over-dress and extravagance.

We come now to the time of greatest influence, the period of the Tangs (唐). In the year 627 A.D., the Chinese Emperor Ko-jo (高祖) united all the known world under his sway, and received from the three kingdoms of Ko-gu-ryŭ (高句麗), Păk-che (百濟) and Sil-la (新羅), tribute and ambassadors. He gave to the king of Ko-gu-ryŭ the title Duke of So-tong, to the king of Păk-che Duke of Tă-pang, and to king of Sil-la Duke of Nak-nang.

In 632 A.D. the Queen of Sil-la, Tŭk-man (德曼), received a present from Tă-jong (代宗), the second emperor of the Tangs, consisting of a picture of the peony and several of the flower seeds. She remarked on seeing it that there were no butterflies in the picture and that she concluded the flower must have no perfume — a surmise which proved to be correct. From that date the peony became the king of flowers in Korea, which too tells its story of China’s influence.

In 651 A.D. the king of Sil-la sent his two sons to wait on the emperor of the Tangs. One was a noted Confucian scholar, acquainted likewise with Buddhism and Taoism, and him the emperor made Minister of the Left. It seems as though the [page 6] bond that had for a time been loosened during the minor dynasties of China, was once again tightening.

In 660 A.D. T’ă-jong of Sil-la sent to China for help against the kingdom of Păk-che, and Emperor Ko-jong (高宗) sent in response 130,000 soldiers. After a long and hard struggle Păk-che and Ko-gu-ryŭ were wiped out. At the close of the war the Tang general, Sŭ Chung-bang (蘇正方), took as prisoners from Păk-che, King Eui-ja, the crown prince, many courtiers, eighty-eight generals, and 12,807 of the people. From Ko-ku-ryö he took King Po-jang, his three sons and over 200,000 of the people. A great feast of rejoicing was held in the capital of the Tangs and sacrifice was offered to the spirits of the dead.

For 246 years Korea’s name was Sil-la, though it was in reality only a province of the Tang kingdom.

Like a small voice comes the single word concerning Japan “In the year 673 A.D. the name of Wă-guk (倭國) was changed to Il-pon (日本).”

In 684 A.D. a noted character appears upon the scene, whose name was Sŭl-ch’ong (薜聽). His is the first name mentioned in the *Yu-hyŭl-lok* (儒賢錄) or Record of Noted Men. His father was a famous Buddhist and his mother a Chinese woman of rank. His influence was equal to his attainments, which were entirely of a Chinese order. He taught the Classics (經書 *Kyŭng-sǔ*) and so edited and prepared them that posterity might understand their thought. He invented also the Ni-t’u (吏套), as explained in the *Korean Repository* of February, 1898, by Mr. Hulbert. They are forms for endings and connectives indicated by Chinese characters and they prove that Sǔl-ch’ong was in every way a representative of the influence of Chinese teaching and philosophy.

His is the first Korean name that appears as one of the spirits attendant on Confucius in the Mun Temple (文廟). His stand is number forty-eight on the east side of the Master. See *Cho-tu-rok* (俎豆錄).

Under the gentle hint of a figure he once warned King Sin-mun of Sil-la against the increasing influence of the palace women. Said he, “In days gone by, when His Highness the Peony came to live among us, he was planted in the park, and in spring time bloomed and grew with beautiful [page 7] stalk and highly coloured flowers. The Peach and Plum came to pay their respects. There came likewise a maiden-flower, the Cinnamon Rose, green-cloaked and red-skirted, tripping nimbly along, to say to the king, ‘This humble person has heard in her obscurity of Your Majesty’s munificence, and comes to ask if she may share the palace.’ Then there entered the Old Man Flower, Păk-tu-ong, wearing sack-cloth and bowing on his staff. He said ‘Outside the city on the road-way I hear it said that though Your Majesty has viands of every richness, yet you need medicine. Though you dress in Chinese silk, yet need a common knife-string as well. Is it not so?’ The peony king replied ‘The old man’s words are true, I understand them; yet it is hard to dispense with the Cinnamon Rose,’ ‘But remember,’ said the gray-bearded flower, ‘that if you company with the wise and prudent, your reign will prosper; but if with the foolish, Your Majesty will fall. The woman Ha-heui (憂姬) destroyed the Chin dynasty; the woman Sǔ-si (西施), the O (吳) dynasty (both of China); Mencius died without meeting a man that could save the day; P’ung-dang (馮唐) held only a low office till he was white with age. If it was so with the ancients, how will it be now in our day?’ King Peony replied ‘Peccavi; I shall mend my ways.’ When Sin-mun (神門) heard this allegory, his countenance coloured and he said ‘Your words are full of thought.”

I mention the story to show you the mind of Sǔl-ch’ong, for he is regarded as the first of Korean scholars, yet the persons, the kingdoms, the pictures that occupy his thoughts are all of China.

At this particular time attention seems to have been drawn suddenly to signs and omens. For example, in 766 A.D., two suns are said to have arisen in one day; three meteors fell into the palace enclosure, and a comet appeared in the west — all boding evil. This is taught by the Confucian classic *Spring and Autumn*, where earthquakes, comets, eclipses, are spoken of as portents of evil, death to kings, etc,

I find in the book *A-heui-wǔl-lam* (兒戱原覽), which is a primer for children and an ideal book from a Korean point of view, a chapter on omens and signs, citing examples of these since the days of Yo and Sun, and there are storms of blood, [page 8] showers of rice, hail stones of rocks, rain squalls of sticks, frosts of white hair, tiger and snake stories that out-do the wildest West. All of which are referred to particular times in China.

When General Kim-nak of Ko-ryǔ (高麗) died on the battle-field, King Tă-jo made an image in his honour and called all the ministers to a feast. When wine was drunk, he passed some to the image, and lo! it opened its mouth, swallowed the spirit and then danced before them. This also was an omen.

At this time the matter of filial piety became so firmly fixed in the Korean’s mind, and of such distorted importance, that he began from the year 765 A.D., to cut off fingers, etc., to feed parents on the blood. The practice of blood-feeding seems to be of Korean origin. It certainly shows how the native has attempted to out-do Confucius in his fidelity to this particular teaching of the master. A short time ago I saw a man who had lost a finger of the left hand, and on inquiry he showed me a certificate that he had received from the government expressive of their approval of his filial piety.

The second name mentioned in the Record of Noted Men, is that of Ch’oé Chi-wǔn (崔致遠), who was also a Kyöng-ju man. His influence ranks next to that of Sǔl-chong, and we look for the place that China had in his life. We are told that he made a journey to the Tang kingdom when he was twelve years of age, that he graduated at eighteen and lived in China sixteen years.

He and Sǔl-ch’ong are the two seers of Ancient Korea, and theirs are the only names of Sil-la that appear in the Confucian temple; his being forty-eighth on the west side, corresponding to Sǔl-ch’ong’s, forty-eighth on the east. These two show in how far the influence of China had extended toward the minds and thoughts of the people of the Peninsula at that date and what prestige an acquaintance with the Tang kings gave to each one in his own country.

From the accession of Wang-gǔn (王建), King of Ko-ryǔ, in 918 A.D., we read constantly of dragons and of references to dragons. Wang-gǔn was said to be bright in mind, dragon faced and square-browed. With him came astrology (天時 Ch’un-si) and geography (地理 Chi-ri), handed down from [page 9] Mencius; military forms (戰法 Chǔn-pǔp), from Kang T’ă-gong (姜太公), andh spiritualism (神明 Sin-myung) from all the seers.

Signs and omens, all viewed from the point of and described in the terms of Chinese philosophy, pointed to the call of Wang-gǔn and the establishment of the capital in Song-do.

We read (*Tong-guk T’ong-gam*) that the king chose a day (擇日 Tăk-il) for the opening of the ancient treasure-houses The term Tăk-il, or Choice of Day, has come down to us from the *Sǔ-jǔn* or Book of History. The most illiterate native in the country, when he says “The attainment of health and blessing (生氣福德 Sāng keui pok tǔk) depends on the choice of day (Tāk-il),” bears witness to the universal influence of the most dignified of Chinese Classics — even the Canon of History.

In 933 A.D., the Imperial Calendar first made its way to Korea, and with it came the emperor’s sanction of the new name, Ko-ryǔ, for the united kingdom.

In 958 A.D., in the reign of Kwang-jong, another factor entered, showing the influence of China, and serving to bind Korea still closer to her, and that was the Kwa-gū (Examination). It dealt with the Confucian Classics only, and was an examination in Si (詩), Pu (賦), Eui (義), Eui-sim (疑心), P’yo (表), Ch’ăk (策) and Kang-gyǔng (講經), as it developed afterwards, though at that time it was called Si, Pu, Song (頌) and *Ch’ăk*. *Si* is the name of a poetic composition of eighteen couplets, with seven characters to the line; *Pu* consists of twenty couplets of six cgaracters; *Eui* and *Eui-sim* deal with the explanation of set passages; *P’yo* has to do with memorial forms; *Ch’ăk* answers questions, and *Kang-gyăng* is an oral examination.

This national ceremony, imported from China, has shaken the country from end to end, and every eye since then has seen the influence of the Kwa-gǔ.

In the reign of Sǔng-jong, who came to the throne in 982 A.D., among a set of rules proposed by the scholar Ch’oé Seung-no, the eleventh reads. “In poetry, history, ceremony, music, and the five cardinal relationships, (O-ryun) let us follow China, but in riding and dressing let us be Koreans.”

At this time war began with the Kǔ-ran (契丹) Tartars, for Korea steadily resisted any advance on the part of these, [page 10] claiming that she owed allegiance to great China only — then the Songs — and not to barbarian tribes.

In 1022 A.D. we read that Han Cho (韓祚) brought from China literature dealing with subjects which till to-day absorb the minds and fortunes of Koreans. They were the Chi-ga-sǔ (地家書), or Writings Pertaining to Geomancy; the Yang-t’ăk Chip-ch’an (陽宅集撰), the Law of House Selection, and the Sǔk-chǔn (釋典), Rules for the Two Yearly Sacrifices offered to Confucius. We also read of the Keui-u-je (祈雨祭) or Sacrifice for Rain, which His Majesty observed. I believe, in this year of grace 1900.

At this time General Kang Kam-ch’an, a Korean who had defeated the Tartar tribes, was highly complimented by Injong, the emperor of the Songs. He sent an ambassador to bow to Kam-ch’an and to say to him that he was the *Mun-gok* constellation that had fallen upon Korea. This too is in the language of Chinese astrology.

In the year 1057 A.D., near Whang-ju, a meteor fell that startled the people greatly. The magistrate sent it up to Seoul and the Minister of Ceremony said, “At such and such a time a meteor fell in the Song kingdom, and other stars fell elsewhere in China. There is nothing strange or unusual about it.” So they returned the stone to Whang-ju. This constant reference to the Great Empire shows in what measure at that date Korea was under its influence. At this time also a Chinaman called Chang-wan (張瑗), made a copy of writings, on Tun-gap (遁甲 magic) and Keui-mun (奇文 legerdemain), brought them to Korea and had them placed in the government library.

The more we read the more are we forced to the conclusion that Korea was under a mesmeric spell at the hands of the Great Middle Kingdom. The (*O-hăng*) Five Elements or Primordial Essences, as they appear in the Great Plan to the Book of History, written by the Viscount of Keui, perhaps more than any other teaching, had already taken full possession of Korea. Let me read this to you as a sample from the *Tong-guk Tong-gam* (東國通鑑): “In the first month of Eul-hă (1095 A.D.) the sun had on each side of it glaring streamers or arrows, with a white bow shot through the centre. Six days later the same phenomena were repeated,” and all the [page 11] people waited to see what the omen meant. “In the second moon when the king desired to muster out the troops, the chief minister said: ‘Soldiers are designated by the symbol metal (金), spring by wood (木), Metal cuts wood, so if you move troops in spring time you will oppose the fixed laws of nature (天地生生之理 Ch’ǔn chi săng săng chi ri).’ The king did not regard this counsel and so he died in the fifth moon.”

In 1106 A.D. we have another example of divining by the Book of Changes before King Ye-jong went out to fight the Lao-tung Tartars.

Little remains to be noted in the history of Korea, as the great period of China’s influence closes with the Tangs. It is true that the Song dynasty that followed was greatly honoured, and thirty four stories in the *O-ryun-hăng-sil* are taken from its history. The Mings too have been remembered and revered because they brought to an end the hated barbarian Wǔn dynasty, which had been set up by the descendants of Gengis in 1280 A.D.. To quote from a native author, “The Barbarian Wǔn destroyed the Song dynasty, took possession of all the empire and ruled for a hundred years. Such power in the hands of vandals was never seen before, Heaven dislikes the virtue of the barbarian. Then it was that the great Ming empire, from mid-heaven, in communication with sages and spirits of the past, set up its reign of endless ages. But alas! the Doctrine of Duty (三綱 Sam-gang) and the Five Constituents of Worth (五常之道 O-sang ji-do), along with Heaven and Earth had seen their first and last. Before the time of the Three Kingdoms (夏 Ha, 殷 Eun, and 周 Chu 1122 B.C.), holy emperors, intelligent kings, honest courtiers and conscientious ministers conferred together; days of peace were many, days of war few; but after the Three Kingdoms, vile rulers, turbulent ministers and traitors together worked ruin; days of war were many, days of peace few. Thus the state rises and falls according as the Great Relationships are emphasized or forgotten. Should we Koreans not be careful?”

“The founder of the Mings (明),” who was a personal friend of Tă-jo, the father of the present dynasty, “gave our [page 12] country a name, even Cho-sǔn, and placed our rice kettle at Han-yang.”

You will notice from this that the Golden Age of Korea existed not in the Peninsula, but in China, and at a date prior to 1122 B.C. or the time of Keui-ja.

Later, in the Japan war, the Mings saved Cho-sǔn, and so to-day the only *tan* or altar in the city of Seoul is called Tă Bo-tan (大報壇), the Great Altar of Thankfulness erected in their honour, and six times a year sacrifice is offered to the three Ming emperors who had showed Cho-sǔn special favour.

The Ch’ūngs (淸) of the present day are Manchu Tartars, barbarians of course, and their dynasty has no place of honour whatever in the mind of Korea.

As mentioned before, the great period of influence closes with the Tangs and with the consolidation of the Peninsula into one kingdom under Ko-ryǔ. Until to-day Tang stands *par excellence* for all that is specially noted of China. Tang-yǔn is a Chinese ink-stone; Tang-in, a Chinaman; Tang-wha geui, Chinese porcelain; Tang-hong, Chinese red dye; Tang ko-keum, Chinese ague or intermittant fever; Tang-mūk, Chinese ink; Tang-myǔn, Chinese vermicelli; Tang-mok, Chinese or foreign cotton goods; Tang-na-gwi, Chinese donkeys; Tang-nyǔ, Chinese women; Tang-p’an, Chinese printed letters; Tang-sa, Chinese thread; Tang-sun, Chinese fans and Chinese junks; Tang-jā, Chinese medicine; Tang-ji, Chinese paper; Tang-ch’im, Chinese needles, Tang-ch’o, Chinese pepper, etc., etc.

The histories that are read in native schools are never of Korea, but of China, and they all close with the Tang dynasty, if we except the short outline in the *Tong-mong-sǔn-seup* (童蒙先習). The *T’ong-gam* (通鑑), a work written by Chu-ja (朱子) of the Song dynasty, which is the regular history read by all scholars, deals with China from the Chus to the fall of the Tang dynasty. The *Sa-ryok* (史略) covers the time between Yo and Sun (堯 舞) and the fall of the Tangs. The *Sǔ-jun* (書僔), or Confucian Canon of History, takes us from the days of Yo and Sun to the Three Kingdoms (Ha, Eun, Chu).

The impress of China has been so deep and lasting that Korean native histories are not only not studied, but are exceedingly hard to obtain. The *Tong-guk Tong-gam* is not [page 13] sold in any of the book-stores, and yet it is a history of Korea dealing with the period from 2317 B.C. to 1392 A.D.

Korea has no native sages or *Söng-in* (聖人). Her sages, who are revered and worshipped high as the heavens, all come from China. Her first-rate sages or holy men are eight in number. Six of them are kings, Yo (堯), Sun (舜), U (禹), T’ang (湯), Mun (文), Mu (武), and two of them scholars, Chu-gong (周公) and Kong-ja (孔子) or Confucius. Her second-rate sages are An-ja (顔子), Cheung-ja (曾子), Cha-sa, (子思) and Māng-ja (孟子) Mencius, whose names appear next to that of Confucius in the Mun (文廟) Temple or TāSūng-jǔn (大成殿).

Of those marked *Ch’ŭl,* (善) Wise Men, there are ten who have places of honour in the same temple, and they are all Chinamen, six are of No (魯), the native state of Confucius, two of Wi (魏), one of O (吳) and one of Chin (秦).

Those of next rank, marked *Hyŭn-in* (賢人), Superior Men, are six in number, all of the Song dynasty. Below these are the disciples, one hundred and ten in all; ninety-four are Chinese and sixteen are Korean. The two of Sil-la are Sŭl-ch’ong and Ch’oé Chi-wŭn who were mentioned before. There are two of Ko-ryŭ, An-yu (安裕), number forty-nine on the east side, and Chöng Mong-ju (鄭夢周), number forty-nine on the west. Why does this man of Ko-ryŭ, Anyu, hold a place among all these holy Chinamen? For this reason: he went to China in 1275 A.D. and brought home pictures of Confucius and of his seventy disciples, also dishes, for sacrifice; musical instruments; the Six Classics — the Book of Changes, Book of History, Book of Poetry, Ceremonies of Chu-gong, the Canon of Rites and the Annals of Confucius. He gave one hundred slaves to serve in the Confucian temple. Up to this time there had been no Confucian colleges. He made his home the first college, and so put into motion a force that was soon to overwhelm Buddhism and all minor native superstitions. He wrote a verse that is preserved still in the paragraph on his life in the Record of Noted Men “All the incense lights burn to Buddha. From house to house they pipe to demons, but the little hut of the teacher has its yard o’ergrown with grass, for no one enters there.” [page 14]

The other honoured one is Chöng Mong-ju. We are told that he established schools in the interests of Chinese study, and last of all, like Pi-gan (比干) of China, he died for his master, King Kong-yang. His blood was sprinkled on the stone bridge outside the east gate of Song-do, and the wondering pilgrims gaze still at the marks that five hundred years have not sufficed to obliterate.

Of the one hundred and ten disciples twelve are men of the present Cho-sŭn dynasty, all honoured for their faithfulness to the teachings of Confucius.

Such being the nature of these centuries of Chinese influence Korea has to-day no life, literature or thought that is not of Chinese origin. She has not even had a permanent Manchu occupation to break the hypnotic spell of Confucianism. Even her language, while possessing a basis of form entirely different from that of China, has had the latter language so grafted into it, and the thought of the same so fully made a part of its very essence, that we need the Chinese character to convey it. This will account for the native contempt of the native script. En-mun (諺文) has become the slave of Han-mun (漢文), and does all the coolie work of the sentence, namely, the ending, connecting and inflecting parts, while the Han-mun, in its lordly way, provides the nouns and verbs.

Out of a list of 32,789 words, there proved to be 21,417 Chinese and 11,372 Korean, that is twice as many Chinese as native words. At the present time, too, the language is being flooded by many new terms to represent incoming Western thought, and these are all Chinese.

In the Han-mun dictionary, or *Ok-p’yŭn* (玉篇), there are 10,850 characters, In reading these, the native endeavours as far as possible to mark each character by some native word, which will approximately give the meaning, so he says *Soi-keum* or ‘metal’-*keum*. In this search for native words that will approximately designate the character he finds himself lacking in the case of more than 3,000 characters. For 7,700 of them native words are found, but for the remainder nothing even approaching the meaning exists in the native speech.

To sit down and write a story in native language, or [page 15] Anglo-Saxon, so to speak, is, we may say, impossible. Here is a sample of a laboured paragraph in pure Korean:

Ol yŭ-ram-e yŭ-geui wa-sŭchi-nă-nit-ka a-mo-ri tŭ-un nali-ra-do tŭ-un-jul-do mo-ro-get-ko do i keul chňkeul nňl-li pogo keu ka-on-dădeus-sal p’u-rŭpo-ni ŭ-ri-sŭk-ko u-sŭ-un maldo man-ha na-ra il kwa sa-ram-eui ma-am-eul tŭ-rŭal-get-to-tai-je o-nan sa-ram teung u-e do yet sa-ram sseun mal-i it-nandākeu gŭt o-sŭo-myŭn do cha-ja po-ri-ra keu-rŭ-han-dãi nomi wei a-ni o-nan-go?

“This summer, we have come here to pass the time, and howsoever hot the day may be we do not notice it. We have been looking extensively through this writing and that, and have unravelled the thought therein and there are many stupid and ridiculous things, that let us know somewhat of national affairs and of the minds of men. And now on the back of the man that is coming are other writings written by the ancients. If they come at once we shall resume our search. Why does not the rascal come?”

A glance at a rendering of something the same in pure Chinese, which at the same time is pure Korean colloquial will show how much more full and rich the language is.

(Keum-nyŭn)-e-nan (chang-chang-ha-it)-eul (Puk-hau-san-sŭng)-e-sŭ(sŭ-gyŭn)-ha-ni (chŭng-sin)-i (soai-rak)-ha-yŭ(sin-t’ye)-ka (kang-gŭn)-ha-ta (pi-sŭ)-ha-gi-nan (Puk-han)-i (tye-il)-i-ra (sŭ-ch’ãk)-eul (yŭr-ram)-ha-go (i-wang-yŭk-tă-sa)-ral (sang-go)-ha-ni (ka-so)-rop-ko (u-mă)-han (sa-juk)-i (pul-so)-ha-yŭ(kuk-sa)-wa (in-sim)-eul (ka-ji)-ro-ta (si-bang) (ha-in) (pyŭn)-e (ko-in)-eui (keui-rok)-han (sŭ-chăk)-eul (pu-song)-ha-yot-ket-nam-dã(ko-dă)-ha-gi-ga (sim)-hi (chi-ri) ha-to-ta.

“In the present year we passed the long summer days at the mountain fortress of Puk-han, where our minds were freshened and our bodies strengthened. The north fortress is first of all places at which to escape the heat. We have searched widely through books and have examined into the affairs of past generations and there are ridiculous and stupid things not a few by which one can indeed know of the affairs of nations and the minds of men. And now by courier they will have sent other books written by the ancients. We wait with impatience, for their coming seems long indeed.” [page 16]

Turning now to the popular literature of the day we find, with scarcely an exception, that books written in the native script deal with Chinese subjects and Chinese localities. Out of thirteen that I picked up of the most common, sold every-where throughout the city, eleven were Chinese stories and two Korean. Even the *Sim Ch’ŭng Chŭn* (심청전), which is said to make the women of Korea weep, has had to bring its subject down 1500 years from the Song dynasty and over a distance of 5000 *li*.

The popular songs also breathe of China. The first sound that strikes the Korean baby’s ear, like “*Ak-a ak-a u-ji-ma-ra*,” goes on to speak of the famous ones whom the mother hopes the child may resemble, and they are the two emperors of antiquity, Yo and Sun, who lived 2300 B.C. The song that you hear so frequently when coolies beat the ground for the foundation of a house has in it references to four persons, The first is Kang T’ă-gong (姜太公), a Chinaman of the Chin dynasty, who died 1120 B.C.; the second is Mun-wang (文王), the emperor of that time; the third is Yi T’ă-băk (李太白), the famous Chinese poet who lived A.D. 699-762; the last is Han-sin (韓信), a Chinese soldier, who lived 196 B.C. All of these are Chinese heroes whom even the coolie has deified and made gods of song.

In looking over the first two hundred odes of the *Ch’ŭng Ku Ak Chang*, I find forty-eight names of persons mentioned―all Chinamen, without a single exception. There are forty-four references to Chinese places and literary works, and eight references to Korean localities like the Diamond Mountains or Puk-han. However little the Chinese may seem to have occupied Korean territory, of the language, literature and thought they are in full possession.

Children who go to school learn first to read the *Thousand Character Classic*, a book written by a Chinaman, Chu Heung-sa (周興嗣), who lived about 500 A.D. The next book is the *Tong-mong-sŭn-seup*, by a Korean author. It begins at once with the Five Cardinal Relationships of Mencius. His is the first name mentioned therein, while the whole book is an explanation of the principles illustrated by the *O-ryun-hăng-sil*, to which is attached a short outline of Chinese and Korean History. [page 17]

The history begins with a reference to T’ă-geuk (太極), Eum-yang and O-ryun, and the names mentioned are those of the Heavenly Emperor (天皇氏 Ch’ŭn-whang-ssi), Earthly Emperor (地皇氏 Chi-whang-ssi), the Human Emperor (人皇氏 In-whang-ssi), the Bird’s-Nest Emperor (有巢氏 Yu-so-ssi), and the Fire Emperor (燧人氏 Su-in-ssi) of the fabulous ages of China, antedating Yo and Sun and contemporary with pre-historic man. Tucked in at the end is a short outline of Korean history with fulsome reference to the benefits and blessings received from Great China.

Among works of universal note in Korea, none stand higher than the *So-hak* (小學) and *O-ryun-hăng-sil*, that illustrate the five laws of relationship. In the latter book the laws are emphasized by stories gathered from various times and sources. There are one hundred and forty-four stories in the five volumes. One hundred and twenty-six are taken from China, the Song, Han, and Tang dynasties being most largely represented, and eighteen from Korea.

There are in Korea what are called Sa-myung-il (四明日), Four Great Holidays. The first is the Chinese New Year; the second is Cold-Food Day (寒食 Han-sik) of the third moon, observed in commemoration of a Chinaman, Kă-chi-ch’oi, who lived in the 7th century B.C., and who perished in a burning forest rather than compromise his political integrity―and so they are supposed to honour him by lighting no fires on that day. The third day is Tan-o (端午) of the 5th moon, held sacred in honour of Kul-wŭn (屈原), also a Chinaman, who committed suicide about 314 B.C. The fourth noted day is the 15th of the 8th moon, the Chinese Harvest Home Festival.

Less important holidays are: first, the 15th of the 1st moon, called the People’s Day (sa-ram-eui myŭng-il), when bridges are walked. Concerning this day a Chinese poet of the 8th century of our era, who died from overeating, wrote a celebrated verse. The second is Ch’ŭng-myŭng (淸明), mentioned by poets of the Yang dynasty; the third is the third day of the third moon, at which time the swallows return to Kang-nam (江南) China. The fourth is Nap-il (臘日), the Day of Winter Sacrifice, which has been handed down under [page 18] various names from the Han dynasty. The fifth is the eighth day of the fourth moon, or the birthday of Sŭ-ka-mo-ne (釋迦牟尼). Formerly this was held on the 15th day of the 1st moon, but being so prominent, it partook too much of the nature of a national holiday, and so it was changed in the Ko-ryŭ dynasty by Ch’oi-si. Thus the Buddha gave way to Confucius. The sixth is Yu-tu (流頭) of the 6th moon, also a day whose origin is in China. The seventh is the seventh day of the seventh moon, the Crow and Magpie Day (牽牛 Kyŭn-u and 織女 chik-nyŭ), which of course is Chinese also. The eighth is the ninth of the ninth moon, when the swallows leave Kang-nam. The ninth is the winter solstice, calles Bean Porridge Day. Kong Kong-ssi (共工氏), a Chinaman, who lived 2832 B.C., and in one of his playful moods broke the pillars of heaven and destroyed the props of earth, had a son that died and became a devil, a malignant and hurtful devil. It was discovered later that there was only one thing that he did fear and that was red bean porridge. For that reason the natives plaster it on the gate walls on this particular day to keep him out―Bean Porridge Day.

In religion Koreans are ancestor worshippers, according to their interpretation of Confucius. They worship also Kwan-u (關羽), the Chinese God of War. Three large temples are erected to his honour, one within and two without the walls of the capital.

In magic and divination they follow the teachings of Wun Chung-kang (袁天綱), a Chinese sorcerer; and so implicitly do they trust in the success of his divining, that his name has become an adverb of certainty in the Korean language, just as we might say that such and such is John-Smith sure to happen, where John Smith had proved himself as infallible a prophet as Wun Chung-gang has proved to the people of the Peninsula.

In domestic relationship, and in rank, office, and territorial division, we can follow the Chinese guide book, and be perfectly at home in Korea. The whole family system remains as handed down from the Flowery Kingdom. The laws at the present day are called (*Tă-myŭng-yul* 大明律), the Code of the Mings. The Ceremonies are those of the Three Kingdoms (三代禮 *Sam-ta-rye*). The six public offices are the same as [page 19] those of China, the ranks, front and rear, with their nine degrees being identical.

As for proper names, they are not native like many of those of Japan. Original Korean names are lost in antiquity, and we have for persons, and nearly always for places, Chinese names. The name Seoul, which is native and not Chinese, might be considered an exception, but it is not for it is really a common and not a proper noun, meaning simply Capital.

To sum up the great influences under their most prominent heads, they would probably be the T’ă-geuk (太極), the Absolute, which appears on the national flag, as well as on official gates and on the Independence Arch; the P’al-gwă (八卦), Eight Diagrams; the Eum-yang (陰陽), Positive and Negative Principles in Nature; the Yuk-gap (六甲), Cycle Symbols; the O-ryun (五倫) and O-hang (五行), the Five Relationships and the Five Elements.

These have been drawn from the Chinese Classics, and they rule to-day the thoughts and opinions of the most illiterate of Korea quite as much as they do those of the educated.

To illustrate and to conclude I translate from the *A-heui Wŭl-lam* (兒戱原覽). The preface reads, “Creation was not arranged in cosmic order from the first and so, off hand, it is not possible to answer for it. If those who night and day grind at study, fail to give a speedy answer to the question when asked them, how can a child be expected to reply? People like to hear but dislike to look and study. And now there come to me those who despise things distant from them and who are diseased with show of flower and lack of fruit.

“Let us then gather together the deeds and writings of the past and present, and taking the different schools, teachings, inscriptions and current rumours, trim them off, set them in order and make ten chapters out of the different works with their countless heads.

“Amid great difficulty, you will know that it has been selected most carefully. How well it has been boiled down I leave you to judge.”

Then the book begins:―

“In the Great Yŭk (太易 T’ă-yŭk), nothing was seen, In the Great First (太初 T’ă-ch’o), life began. In the Great Beginning (太始 T’ă-si), forms appeared. In the Great Opening [page 20] Up (太素 T’ă-so), matter took shape. Before this came to pass we call it chaos, but now that it is finished we call it cosmos.

“The Symbols Kŭn (乾), and Kon (坤), denote the changes of the Absolute (T’ă-geuk). Before those two primary forms were divided life had no semblance, but on the division of the clear and the turbid, heaven appeared in form like an egg. Heaven is the greater, Earth the lesser. Without and within there is water filled up to the brim, and the whole revolves like a wheel.

“Heaven is the atmosphere of land and water (Su-t’o), which, being light and clear, flies upward and like a cover encircles the earth.

“Earth is the atmosphere of land and water, which, being turbid, solidifies, rides upon the air, and, with its coolie load of water, floats along.

“Man is the concentrated essence of heaven and earth, evolved from the five elements, and spiritual beyond all other created things.

“The Sun is the essence of the male principle in nature (T’ă-yang), is a king in his bearing, and on his breast are three crows’ feet.

“The Moon is the essence of the female principle in nature (T’ă-eum), has a rabbit in her bosom, which has taken shape as her particular spirit.

“The Stars are the glory of the *Yang*, they are composed of the essence of mountains rivers and other created things.

“Clouds are the atmospheres of mountains and rivers or collections of *Eum* and *Yang*.

“Rain is the concentrated *Eum* of heaven and earth. When it is warm it rains, that is, it takes place when the *Eum* and *Yang* are in harmony.

“Frost occurs when the atmosphere of the *Eum* predominates. It is a change in the dew brought about by the cold.

“Snow is the concentrated *Eum* of heaven and earth, and is the essence of the five grains.

“Wind is the servant of heaven and earth. When the universe is angry we have wind, and wind is the atmosphere of matter blown forth. [page 21]

“Thunder takes place when the *Eum* and *Yang* are at enmity. They give expression to their feelings in thunder, which goes *bung bung* like the beating of a drum, and passes in its course from left to right.

“Lightning occurs when the *Eum* and *Yang* bow down from weight and the *Yang* of the springs and fountains flashes up to heaven. When the *Eum* and *Yang* quarrel with each other we also have lightning.

“The Rainbow is seen when the *Eum* and *Yang* meet in harmony, the bright variety being the male and the dim the female.

“Mist. There are waters of five colours in the mountains of Kol-yun, and mist is the atmosphere of the red water that rises.

“Fog is the result of the hundred noxious vapours when the *Eum* overcomes the *Yang*, and so it fills the space between heaven and earth.

“The Milky Way is the chief of all the star atmospheres. It is the essence of water that rises and floats along.

“There are nine stories to heaven. The highest storey is where the stars travel, the second is where the sun travels and the lowest is where the moon makes its way. The disc of the sun is larger than that of the moon. In the moon there are visible objects, which are shadows of mountains and streams. In the remaining spaces we have the shadow of the sea, and they say there are shadows also of a striped toad and a cinnamon tree.”

The Five Elements of which the Korean talks so much and on which he builds so many theories are, metal, wood, water, fire, earth. These take their origin as follows; “When the dark atmosphere solidifies we have water; when the red atmosphere shines forth we have fire; when the green atmosphere floats in mid-heaven we have wood; when the white atmosphere glances off into space we have metal; when the yellow atmosphere bounds the sky we have earth.”

We have also an explanation of the objects and articles used in every day life, and, faithful to his spiritual and intellectual fathers, the Korean traces them all back to China, and in most cases to China of the fabulous ages.

“Cooked food. In olden times men ate fruits and the blood [page 22] of animals. The Emperor Su-in-ssi made a hole in a tree and by passing a string through caused fire, ―from which date men cooked their food.

“Clothes were first invented by Ho-jo [a Minister of the Yellow Emperor].

“Houses. In olden times men lived in holes or slept out on the ground, but the Bird’s-Nest Emperor (Yu-so-ssi), taught house framing, and the ancient Emperor Ko-whang-ssi first built houses. The latter had four eyes and could write characters as soon as he was born.

“Ploughs were first made and used by the Spirit-Farmer Emperor, Sil-long-ssi, who had a man’s body and an ox’s head.

“Marriage was first instituted by the Sky-Emperor (Pok-heui-soi), who had a snake’s body and a man’s head. [He was the great inventor of the Eight Diagrams].

“Writing was invented by the three brothers of the Ancient Emperor (Ko-whang-ssi). One invented the characters, of India, one the characters of heaven, and one the characters of China.

“Books, Before the time of the Chin Kingdom (255 B.C.) there were no books; writings were preserved on slips of bamboo. In the Han dynasty, (206 B.C. to 23 A.D.) they were kept on silk [and so to-day Koreans say, “Il-hom-eul Chuk-păk-e ol-li-ta,” “He will have his name inscribed on bamboo and silk”―meaning recorded in history].

“The Calendar was constructed by Yung-sung, who lived 2780 B.C.”

The Cycle Symbols, which have had so much to do with Korean thought, were invented by a Chinaman, Tă-yo, under direction of the Yellow Emperor. The basis of their thought was taken from the constellation Great Bear. The monthly cyclical characters were arranged by a combination of the Ten Celestial Stems and the Twelve Earthly Branches, making in all sixty years of the cycle.

Thus the whole list of Korea’s customs, usages, and terms, are traced back to China, to the times of the Yellow Emperor and others who lived before the days of Yo and Sun. The list includes besides these, rank, sacrifice, ancestor worship, schools, sacrificial ceremonies, tablet, medicine, fortunetelling, fishing nets, city walls, parks, porcelain, wells, water [page 23] pestles, sieves, brooms, mill-stones, kettles, boilers, food, sacrificial dishes, wine glasses, grain measures, saws, chisels, axes, bows, arrows, shields, spears, armour, boats, carts, chariots, coffins, head-stones, crowns, robes, head-bands, socks, clothes, shoes, combs, mirrors, spectacles, finger-rings, fans, paper, pens, ink, ink-stones, distilled and fermented liquors, songs, dancing, harps, guitars, violins, pipes, draughts, chess, dice, cards, dominoes, dancing girls, swinging, kite-flying, etc., etc.

Medicine we are told was first discovered by the fabulous emperor called the Spirit-Farmer; his Korean name being Sil-long-ssi. To-day, natives, educated and uneducated alike, speak of medicine as Sil-long-yu-ŭb (the calling handed down by the Spirit-Farmer Emperor).

Nets we are informed were first made by the Sky-Emperor, and were used to catch birds and fish with. So the Korean boys to-day sing―

“Chi-bi-ral hu-rŭ-rünā-gan-ta

Che-bi-ral hu-rŭ-rŭnā-gan-ta

Pok-hehi-ssi-eui mā-jan keu-meul-eul kŭ-

tu-ch’ŭtul-lŭme-go.”

Off we go to catch the swallow,

Off we go to catch the swallow,

Wrapped and rolled and ready is the net of

the Sky-Emperor.

Harps of five strings were first made by the Spirit-Farmer. Mun and Mu of the Chu dynasty, who were men of war, each added a string, making seven in all; and to-day Koreans say “Mun hyŭn Mu hyŭn-eun sal-pŭl-chi-sŭng-i-ra,”“The *Mun* and *Mu* strings have the sound of death and destruction.”

A paragraph follows these lists which shows how precious in the eyes of Korea is every character in the classics. It reminds one of the Jew. “Thy saints take pleasure in her stones, her very dust to them is dear.”

The Book of Poetry (Si-chön) has 39,124 characters.

The Book of History (Sö-chön 〃 25,700 〃

The Book of Changes (Chu-yök) 〃 24,027 〃

The Ceremony of Chukeng (Chu-ryè) 〃 45,860 〃

The Canon of Rites (Yi-keui) 〃 99,027 〃

The Annals of Confucius (Ch’un-ch’u) 〃 196,845 〃

[page 24]

The Analects (Non-ö) 〃 12,700 〃

Mencius (Măng-ja) 〃 34,685 〃

The Great Learning (Tă-hak) 〃 1,733 〃

The Doctrine of the Mean(Chung-yong) 〃 3,505 〃

The Book of Filial Piety (Hyo-gyöng) 〃 1,903 〃

The numerical catagories also lead you at once away from Korea and up and down through China, noting the most unexpected things. Let me take one as a sample. It is the figure eight that we are at, “The Eight Fast Horses of Mok-wang” who lived 1000 B.C. These horses went at the rate of 330 miles a day, or as fast as an ordinary steamer. Their names translated freely read, Earth Breaker, Feather Flapper, Heaven Flyer, Landscape Jumper, Light Clearer, Sunbeam Heaper, Fog Conqueror, Wing Hanger. And so on and so on. The noted mountains, the distinguished men―all Chinese, not a Korean name in the whole long weary list of them.

As for general deportment too the Korean keeps in his mind’s eye the nine forms advocated by Confucius which also appear in the numerical category under the figure nine.

1st Stately walk: 2nd Humble hand, 3rd Straight eye, 4th Circumspect mouth, 5th Low voice, 6th Erect head, 7th Dignified manner, 8th Respectful poise, 9th Severe countenance.

I Conclude the paper by a quotation from the close of the *Tong-mong Sön-seup* “Our ceremonies, our enjoyments, our laws, our usages, our dress, our literature, our goods have all followed after the models of China. The great relationships shine forth from those above and the teachings pass down to those below, making the grace of our customs like to that of the Flowery Land; so that Chinese themselves praise us saying “Korea is little China.”