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# THE HISTORY OF KOREAN MEDICINE.

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# THE HISTORY OF KOREAN MEDICINE.

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The life story of Korean Medicine is based upon a traditional inheritance from the dim past, before the time when history began to be a matter of record, and the subject does not claim our attention today because it is a monument of ancient skill, for in fact it is not, but because it comes to us as a part of the traditions and history of the Korean people.

After careful study of the subject the following outline is suggested for consideration.

- I. The Chinese origin (2838-2648 B.C.)
  - (a) Sil-long-se (신농씨神農氏)
  - (b) The Pon-cho (본초本草)
  - (c) The Pharmacy sign (신농유업神農遺業)
- II. The medical treatises and authors with a chronological outline of the Korean library of medicine arranged according to the dynasties and the date of their occurrence.
- III. The revision of the Pon-cho (본초本草) 1393 A.D. and the bibliography.
- IV. Emperor Sin-chong's (신종神宗) proclamation (1608 A.D.)
  - (a) You-han, (류한劉漢) the royal household physician.
  - (b) The Pon-cho (본초本草) becomes a book and the accepted standard for Chinese Medicine.
  - (c) The description of the Pon-cho (본초本草)
- V. The Moon-Chang (문장門場) and the introduction of the Pon-cho (1628 A.D.)
- VI. The Pang-yak-hap-pyun (방약합편 方藥合編) as a standard for Korean medicine. (1838 A.D.)

VII. The description and translation of a part of the Pang-yak-hap-pyun (방약합편 方藥合編)

VIII. The origin of Acupuncture and its subsequent development.

IX. The organization of the Sil-long-se adherents, 1913 A.D. and the granting of the title of "Scholar of Medicine" by the Japanese authorities.

X. Conclusion.

I. In the traditions of China is to be found the first glimpse of what the Korean people believe to have been the origin of their medicine.

The legendary story begins with (a) Sil-long-se (신농씨 神農氏), the second of the five ancient rulers of China, who founded a dynasty, which lasted from 2838-2648 B.C. This personage has been honored with the title of "Father of Medicine" and he is reputed to have written an original manuscript on medicine, called the (b) Pon-cho (본초 本草) which analysed in its component parts signifies the first manuscript ("Pon"-ist, "Cho"-manuscript). (c) This tradition is commemorated in the form of a sign on all retail drug shops where native medicines are prepared and sold. The final syllable (honorific) is dropped and the word for inheritance, you-aup (유업 遺業) is added, thus the sign reads Sil-long-you-aup (신농유업 神農遺業) "inherited from Sil-long-se" or inherited medicine, which in point of significance corresponds to the English word pharmacy, except that it is never employed to indicate the science of pharmacy, because there is no such distinction in Korean medicine.

Wholesale drug shops of native medicines are called Yak-gai (약계藥契) but they are purely commercial and have no part whatever in the subject under discussion. Thus the traditional story of Sil-long-se (신농씨 神農氏) ends and the Pon-cho is lost sight of for a period of about four thousand years when it reappears within the province of history to which



reference will be made later in the order as it appears in the synopsis.

II. The library of medical books is in possession of the practitioners of native medicine and the number and kind varies considerably. Some have at least one book on medicine and that book is in most instances the one of the six written by a Korean on the subject of medicine. Others possess more, but they are of Chinese origin and written in Classic Chinese. The greatest number of medical books found in the possession of any one practitioner of native medicine was seventy two, fifty two volumes of which were by one author and that set was an elaborate edition of the Pon-cho.

Referring to the chronological outline of the Korean Library appearing herein, there are two books derived from the Whang dynasty (황제헌원씨 黃帝軒轅氏), the founder of which was the 3rd of the five ancient rulers of China (2697-2597 B.C.). They are included because both of these books have until recent years been in the possession of many of the present day practitioners of native medicine, but at present both of the books are out of print, and it is not likely that another edition of them will ever be issued again in Korea.

The other books included in the outline are bonafide members of the present day Korean medical library, and are in actual use by the practitioners of native medicine. Some of the books have a supplementary sheet which mentions a large number of other books of Chinese authorship, that were never in use in Korea by the Korean people, therefore no mention will be made of them.

The next books in order of time do not appear until 56-59 A.D. after which time they occur in fairly regular order of one or two books for about every 250 years until the Mung (명) (Chinese "Ming") dynasty (1368-1628) is reached.

During this time a greater number of books came into use, all of which may be noted by consulting the chronological outline herein attached and further delineation of the Korean Library of Medicine will be deferred except as it becomes

necessary to refer to it in treating with special topics of this discussion.

III. The revision of the Pon-cho (본초 本草) occurred in the Mung (명 明 (Ming) dynasty) (1368-1628 A.D.) during the reign of Mung-tai-cho (명태조 明太祖) 1393 A.D. The Pon-Cho was revised by one E-Se-Chin (리시진 李時珍) a Chinese doctor and scholar living at Ko-wol (고월 古越) China. In the revision of the Pon-Cho the author incorporated many new rules, which he took from contemporary sources or from his predecessors; however be this as it may, the bibliographic outline of the Pon-Cho herein given will show the sources drawn upon.

The rule of pulse science is strongly emphasized throughout the Pon-Cho and frequent references are made to one or other of the books or authors of the bibliography. Whether all are books to which reference is made is uncertain, as some were probably names of teachers, but this is a matter of conjecture. These references indicate much of interest as to the character of the teaching in Medicine in China at that time.

#### BIBLIOGRAPHY OF THE PON-CHO.

TITLE OF BOOK		
KOREAN	CHINESE	ENGLISH DEFINITION
익결교증	脉訣巧證	A book of clever proof on the pulse.
익결비속화서	脉訣非叔和書	Pi-sook-wha's book on the pulse.
익학기경팔익	脉學奇經八脉	Eight beautiful rules of the canon of pulse science.
신농본경명례	神農本經名例	Rule of the original canon of Sil-long-se.
력티제가본초	歷代諸家本草	Catalogue of medicine of all the households of the preceding dynasties.
도씨별록합약	陶氏別錄合藥	The rule of gathering and

- 분제법칙 分劑法則 dividing medicine according to the special records of Do-se.
- 의림즙약 醫林輯略 A summary of brief extracts from various authors.
- 본초화 本草話 A catalogue of remarks on medicine.
- 섭성한람 攝生閒覽 Important decision on the preservation of health.
- 스시용약례 四時用藥例 Rule of the use of medicine according to the four seasons.
- 승강비요 升降備要 Seung-Kang Pi Yo.
- 기약비고 奇藥備考 Wonderful remarks on medicine.
- 약성원히 藥性原解 Original interpretation of the nature of medicine.
- 기미음양 氣味陰陽 Original remarks on sex.
- 승강부침 升降浮沉 To float and sink alternately, as if to ascend and descend.
- 표본음양 標本陰陽 The primeval force developed from original remarks.
- 오미편승 五味偏勝 Five tastes contraindicating the use of medicine.
- 복약금지 服藥禁忌 Medicines to be avoided.
- 임신금지 妊娠禁忌 How to avoid becoming pregnant.
- 오미의기 五味宜忌 Five tastes to be avoided.
- 십제 十劑 A treatise of ten remedies.
- 칠제 七劑 Seven kinds of medicine.
- 리동원수증 李東垣隨症 Rule of treating disease according to Yi-Song.
- 용약례 用藥例
- 진장기제허 陳藏器諸虛 Chin-chang-ke's rule of the use of medicine in chronic diseases.
- 용약례 用藥例
- 장조화한 張子和汗 The rule of three; diaphoretic, emetic and purgative.
- 토하삼법 吐下三法

토	법	吐	法	Rules for emetics.
하	법	下	法	Rules for purgatives.
한	법	汗	法	Rules for diaphoretics.

IV. In 1608 A. D. just 215 years after E-se-chin (리시진 李時珍) revised the Pon-cho the Emperor Sin-chong (신종 神宗) of the Mung (명 明) (Ming) dynasty issued a proclamation throughout his empire making diligent inquiry of every man for the best treatise on the subject of medicine known to the Chinese people. Whereupon an heir of E-se-chin (리시진 李時珍) took the revised Pon-cho to the royal court of his majesty. (a) The royal household physician, Youhan (류한 劉漢) by virtue of his position became the head of the Royal Commission before whom came all replies and findings on the subject in question. After having examined the revised Pon-cho, the Royal Commission pronounced it most excellent, in testimony thereof the Emperor's Seal was placed upon it. (b) The Emperor ordered it copied and made into a book which is the first mention of the Pon-cho being anything more in form than a manuscript, as the word signifies. From this time on the Pon-cho became the recognized standard for Chinese medicine. The Emperor also ordered that the book be taught to the "Clever sons" of the empire according to their selection by the doctors. (c) The Pon-cho is a book of varying proportions, but the subject matter is the same in all the editions. The smallest number of volumes found in any one edition was fifteen, and the greatest number was fifty two. The script is all in Classic Chinese (순한문 純漢文). It contains many drawings of animals, snakes, birds, plants, flowers and vegetables, representing in all one thousand eight hundred and seventy one agents, described in 60 parts and having a diagnostic and a therapeutic index.

#### CLASSIFICATION OF MEDICINE ACCORDING TO THE PON-CHO.

KOREAN	CHINESE	ENGLISH TRANSLATION
현수류	天水類	13 Products of paddy fields watered by the rains.



디 슈 류	地 水 類	30	Products of paddy fields watered from the ground.
화	火	11	Fire, Atmospheres, Flame, Fever, etc.
토	土	61	Earth.
석류 금 석	石類金石	28	Gold stone.
석류 옥 석	石類玉石	14	Precious stones.
석류 일	石類一	32	Stone (I).
석류 이	石類二	39	Stone (II).
석류 상	石類上	47	Stone.
산 초 상	山草上	31	Mountain grass (I).
산 초 하	山草下	40	Mountain grass (II).
방 초 상	芳草上	56	Green grass.
습 초 상	濕草上	53	Damp grass (I).
습 초 하	濕草下	73	Damp grass (II).
독 초 하	毒草下	47	Poisonous grass.
지 이	芝	15	Mushroom found growing on rocks and pine wood.
오미	五味	11	Five Fruits.
만 초	蔓草一	13	Appetizing fruit.
만 초	蔓草二	73	Vine grass (I).
슈 초	水草	19	Vine grass (II).
석 초	石草	23	Water grass.
티 초	苔草	19	Stone grass.
잡 초	雜草	16	Vallisneria spiralis, a water-plant.
마 릭	麻麥	9	Various grasses
직	稷	12	Hemp, Barley and Rice.
속	粟	18	Panicked millet and millet.
조	豆	14	Peas.
신	葷	29	Brewing of alcoholic liquids.
활	滑	32	Peppery and acrid Vegetables.
유	柔	41	Soft vegetables.



과	치	蔬	菜	11	Cucumbers, melons, and vegetables.			
수산	치	水	菜	6	Water vegetables.			
리	과	山	果	34	Mountain fruit.			
기	과	夷	果	31	Miscellaneous fruits.			
과	물	器	物	54	Household goods.			
수	과	蔬	果	9	Cucumbers.			
향	과	水	果	6	Water fruit.			
교	목	香	木	35	Fragrant wood.			
관	목	喬	木	52	Old wide spreading trees such as Zelkova Keaki.			
우	목	灌	木	51	Shrubs.			
포	목	寓	木	12	Parasitic plants, like mistletoe.			
잡	목	苞	木	4	Bamboo.			
부	목	雜	木	7	Miscellaneous trees.			
부	목	附	錄	20	Index of the species of trees.			
림	금	류	林	禽	類	17	Forest animals.	
산	금	류	山	禽	類	14	Mountain animals.	
축	류	류	蓄	獸	類	28	Domestic animals.	
슈	류	류	獸	獸	類	38	Beasts.	
서	류	류	鼠	鼠	類	12	Rats.	
인	인	인	人	人		37	Parts of human body.	
유	명	용	有	名	未	用	153	Famous remedies.
란	성	일	有	卵	生	一	23	Egg embryo (I).
란	성	이	有	卵	生	二	22	Egg Embryo (II).
화	성	성	化	生	生	32	Transformed beings.	
습	성	성	化	濕	生	23	Centipedes.	
부	성	성	濕	附	錄	7	Earth worms (?)	
	룡	룡	龍	龍		9	Dragon	
	사	사	蛇	蛇		17	Snakes.	
	어	어	魚	魚		31	Fish.	
무	린	어	無	鱗	魚	28	Skin Fish (without scales).	
부	록	無	附	錄	魚	9	Allied species of skin fish (?)	

구	별	龜	龍	17	Tortoise and fresh water turtles.
방	합	류	蚌 蛤 類	19	Mussels, clams and bivalves.
슈	금	水	禽	23	Water fowls.
원	금	原	禽	23	Squab, fowls.

V. Twenty years after the Pon-cho received imperial recognition by the Emperor Sin-chong, (신종 神宗) the famous Chinese and Korean Market called Moon-chang (문장 門場) was established in N. E. China in the Laotung or Yo-tong (요동 遼東) province 700 li (333 1/3 English Miles) from the nearest Korean prefect, Wiju (의주 義州) and 300 li (100 English miles) from the Eastern border of the Laotung or Yo-tong province which was the Yalu River, the N. W. Boundary of Korea. This market was established at the close of the Mung (Ming) (명 明) dynasty in the year 1628 A. D., and was continued for a period of 230 years during which time it was the greatest ginseng (인삼 人蔘) market in the world. The market was as the word signifies the "Door of trade" for Korea in China. It was the only point in Chinese territory at that time open to the Korean merchantmen. The Koreans took their merchandise there for disposal and the Chinese did likewise. The trade consisted chiefly of ginseng from Korea and silk from China; however there were other commodities bought and sold by both countrymen. The Pon-cho became the official catalogue of classification for all medicines of the two countries and any one not contained in the Pon cho was marketed under some disadvantage. In the meantime Korean Medicine of various kinds developed in point of importance both in practice in Korea and in commerce at the Moon Chang. The book of antiquity, the Pon-cho, no longer covered the new field of medicine which had sprung up from Korea, therefore the necessity arose for either revising the Pon-cho again or of writing an entirely new book on medicine in order to conserve the trade interests of the Korean constituency. In the first instance a revision of the Pon-cho by a

Korean who most needed it, would have been a failure as a business proposition since the Chinese preferred the old to the new, and also, because Korea was to China only a child and surely what was not bred in the bone of a Chinaman could not come out in the flesh of a Korean.

VI. Therefore a new book called the Pang-yak-hap-pyun (방약합편 方藥合編) was written by one Whang-do-soon (황도순 黃道淳) a Korean doctor and scholar of the Chinese classics living at Sauk-chung-dong (석정동 石井洞) Seoul, Korea. For all ethical intents and purposes, the author incorporated the fundamentals of the Pon-cho in his new book. In introducing the book the author used the name of the great teacher Confucius, whom he claimed to represent, admonishing all who should read the book to follow its precepts as the author had done, thereby dispelling all doubt as to authenticity in the minds of the Chinese to whom the drugs were to be sold and justifying the practice of Korean medicine in Korea. The book was written in mixed script (Chinese context with Korean connectives). The first edition was published in the 447th year (1839 A. D.) of the Yi (리 李) dynasty (Korea) seventy six years ago. Eleven years later the second edition appeared. The third and present edition appeared just sixteen years after the first, all of which were written by the same author. The first edition appeared just twenty years before the Moon-chang (문장 門場) the border market or the "door of trade" was discontinued. Following the third and last revision of the book the market continued for only four years.

VII. The Pang-yak-hap-pyun (방약합편 方藥合編) is a book of only 58 pages containing a diagnostic index of diseases and therapeutic indications for the use of 223 agents as medicine.

The book answers more nearly to the description of a catalogue of medicine and is practically so regarded, but it does not contain a price list of any description. It is in all essentials a tradesman's commentary on medicine, embodying many prescriptions for as many ills. Many of these prescriptions are

popularly known to the laity who buy them from the drug shops, Sil-long-you-aup (신농유업 神農遺業) and take them home to use after the fashion of domestic medicine.

## SA-AN-TONG'S EYE WASH.

## MEDICINE NAME

KOREAN	CHINESE	ENGLISH
당 귀	當 歸	A drug supplied by several members of the Umbelliferae family.
황 련	黃 連	Rhizomes of the <i>Coptis teeta</i> .
적 작약	赤 芍 藥	The roots of <i>Paeonia albiflora</i> .
방 풍	防 風	Caraway seed.
힝 인	杏 仁	Apricot seed.
성地黄	生 地 黃	<i>Rehmannia glutinosa</i> .

Uses—A wash for sore eyes.

## KOONG-RE-TANG'S GINSENG REMEDY.

## MEDICINE NAME

KOREAN	CHINESE	ENGLISH
천 궁	川 芎	A kind of medicine used for head troubles and as a tonic.
당 귀	當 歸	A drug supplied by several members of the Umbelliferae family.
반 하	半 夏	<i>Pinellia ternata</i> , a bean-like medicinal plant.
봉 출	蓬 朮	Mugwort and <i>Atractylis ovata</i> .
목 향	木 香	Putchuck root.
사 인	砂 仁	Inferior cardamons.
오 약	烏 藥	<i>Lindera strychnifolia</i> .
감 초	甘 草	Licorice.
인 삼	人 蔘	Ginseng.
계 피	桂 皮	Cinnamon bark.

Uses—A remedy for dropsical conditions.



## NUMBER 11, STOMACH MEDICINE.

## MEDICINE NAME

KOREAN	CHINESE	ENGLISH
창출	蒼朮	Atractylis ovata.
진피	陳皮	Dried orange-peel.
후박	厚朴	The Magnolia hypoleuca.
반하	半夏	Pinellia ternata, a bean like medicine plant.
적령	赤茯苓	Red China "root."
적향	蒼香	Betony of bishopwort.
인삼	人蔘	Ginseng.
초과	草果	The ovada cardamon.
감초	甘草	Licorice.

Uses :—Summer dyspepsia.

## A DIARRHOEA REMEDY.

## MEDICINE NAME

KOREAN	CHINESE	ENGLISH
당귀	當歸	A drug supplied by several members of the Umbelliferae family.
초룡담	草龍膽	Gentiana scabra.
천궁	川芎	A kind of medicine—used for head troubles and as a tonic
외자	椴子	The seed of a kind of aspen.
대황	大黃	Rhubarb.
강활	羌活	The Peucedanum decursivum.
방풍	防風	Caraway seed.

Uses :—A liver regulator.

## THE FOUR MEDICINE REMEDY.

## MEDICINE NAME

KOREAN	CHINESE	ENGLISH
숙地黄	熟地黄	Cooked Rehmannia glutinosa.
백작약	白芍藥	White roots of Paeonia albiflora.



천 궁 川 芎 A kind of medicine—used for head troubles and as a tonic.

당 귀 當 歸 A drug supplied by several members of the Umbelliferae family.

Uses :—Tonic expectorant for cough, spitting of blood, etc.

**E-CHUNG TANG'S INTERNAL REMEDY.**

MEDICINE NAME

KOREAN	CHINESE	ENGLISH
인 삼	人 蔘	Ginseng.
빅 출	白 朮	A variety of <i>Atractylis ovata</i> .
전 강	乾 薑	Dried ginger.
감 초	甘 草	Licorice.

Uses :—For jaundice and vomiting.

**SAM-SO-UM'S GINSENG AND PERILLA NANKMENSIS.**

MEDICINE NAME

KOREAN	CHINESE	ENGLISH
인 삼	人 蔘	Ginseng.
소 엽	蘇 葉	Perilla nankmensis.
전 호	前 胡	Angelica.
반 하	半 夏	Pinellia ternata, a "bean-like medicinal plant.
건 갈	乾 葛	Dried Pueraria Thunbergiana.
적 북령	赤 伏 苓	Red China "root"
진 피	陳 皮	Dried orange-peel.
길 경	桔 梗	The species of Campanula.
기 각	枳 殼	The bark of Citrus aurantium.
감 초	甘 草	Licorice root.

Uses : For "colds" accompanied by fever.

**PAL-MUL'S MEDICAL DECOCTION OF EIGHT INGREDIENTS.**

MEDICINE NAME

KOREAN	CHINESE	ENGLISH
인 삼	人 蔘	Ginseng.
빅 출	白 朮	A variety of <i>Atractylis ovata</i> .

백부령	白茯苓	White China "root."
감초	甘草	Licorice.
숙地黄	熟地黄	Cooked Rehmannia glutinosa.
백작약	白芍藥	White roots of Paeonia albiflora.
천궁	川芎	A kind of medicine—used for head troubles and as a tonic.
당귀	當歸	A drug supplied by several members of the Umbelliferae family.

Uses :—For impoverished blood and general debility.

### YONG SUK SAN'S CAMPHOR AND CALCAREOUS SPAR REMEDY.

#### MEDICINE NAME

KOREAN	CHINESE	ENGLISH
한슈석	寒水石	A calcareous spar.
주사	朱砂	Cinnabar.
룡뇌	龍腦	Camphor.

Uses :—For croup in children.

### CHUNG-WHA-PO-UM'S FEVER ERADICATOR AND NERVE TONIC.

#### MEDICINE NAME

KOREAN	CHINESE	ENGLISH
현삼	玄參	A kind of medicinal plant, Scrophularia Oldhami.
백작약	白芍藥	White roots of Paeonia albiflora.
숙地黄	熟地黄	Cooked Rehmannia glutinosa.
당귀	當歸	A drug supplied by several members of the Umbelliferae family.
천궁	川芎	A kind of medicine—used for head troubles and as a tonic.
황벽	黃栢	The yellow bark of the Phellodendron amurense.
지모	知母	Anemarrhena asphodeloides.
던화분	天花粉	Starch obtained from the root of the Trichosanthes japonica.
감초	甘草	Licorice.

Uses :—For fever and to increase the negative principle in one's nature.

### PYENG WE SAN'S STOMACH REMEDY.

MEDICINE NAME				
KOREAN		CHINESE	ENGLISH	
창	출	蒼	木	Atractylis ovata.
진	피	陳	皮	Dried orange-peel.
후	박	厚	朴	The Magnolia hypoleuca.
감	초	甘	草	Licorice.

Uses :—For cramps of the stomach following the ingestion of food.

The amount of each ingredient contained in the foregoing formulas averages from 25 to 75 grains, making a quart of finished decoction. The more progressive practitioners of native medicine regard the Pang-yak-hap-pyun with scorn, because they look upon any book of medicine that is not written in classic Chinese as being too inferior for their consideration. In fact for a practitioner of native medicine to depend upon a copy of the Pang-yak-hap-pyun only is considered prima facie evidence that he can not read classic Chinese, otherwise he would do so and avail himself of the store of knowledge contained therein. Therefore it is to be noted that there are two classes of these practitioners of native medicine, namely, those who read classic Chinese and those who can not, a distribution which is known and recognized by even the laity.

### ACUPUNCTURE.

VIII. Acupuncture bears the same relation to native medicine as surgery does to modern day scientific medicine. The essentials of this art and practice are taken from the Whang-chai-yung-choo-kyung (황제령추경 黃帝靈樞經), one of the two books originating in the Whang (황제 黃帝) dynasty (2697-2597 B.C.). The authorship of this book and its fellow is ascribed to the Emperor. Whether or not the ruler was the real author or whether the title was given honori-

ficially, and the real author remained unknown, is doubtful. It may be noted that such manuscripts as appeared in this dynasty and the one preceding are ascribed to the founder of the dynasty, but after this time a different order obtains—(see chronological chart). Therefore Emperor Whang (황 황) bears practically the same relation to acupuncture as Sil-long-se (신농씨 神農氏) does to native medicine.

Of the two books referred to as occurring in this dynasty, the one mentioned is the only one which deals with the art of acupuncture and for this reason the other book will not be considered further.

The fundamental principle underlying this practice is based on the assumption that the blood becomes stagnated and will not flow properly through the natural channels of the body. Acupuncture is also believed to hasten relief, over and above what might be expected from the use of drugs.

The Korean name for this art is "Ch'im" (침 針) which is a term applied to any kind of an instrument used in piercing the flesh of the body, however the term in its original use and the one adhered to in this discussion was applied to needles only. At some subsequent time however the word jim (침 灸) came to be used, but to signify a different form of treatment by the application of heat with or without medicine. The jim is altered by modifiers to indicate what article is employed, for instance the mugwort (*Artemesia*) a weed growing in all parts of Korea, is used quite extensively for this purpose under the name of Sook jim (쑤침 艾灸) which is employed in two forms, the poultice and the fire ball. The poultice is prepared by boiling a quantity of the leaves and the stalk, then placing it in a cloth and wringing until the water is expressed. The hot pulp remaining is then used as a poultice. The fire ball called **쑤** or **쑤쑤** is made by crushing a small quantity of the stalk and rolling it between the palms of the hands, after which the ball, varying in size from a pea to a walnut, is set on fire and placed over different portions of the body. The "Pillow jim" (목침침 木枕灸) is made by heating the wooden block on



which the Koreans rest their heads while sleeping and applying it to different portions of the body for various ailments. With this explanation of the jim, (침灸) or the second term, the discussion of the ch'im, the first and original word will now be resumed.

In 59 A.D. during the reign of Choong Mung (중명 中明) appeared the Wee-hak-eep-moon (의학입문 醫學入門) a medical Primary in which is included a few more rules for the application of the ch'im and elaborating on the rules of the Whang-chai-yung-choo-kyung, (황제령추경 黃帝靈樞經) the original source of the ch'im practice. After this there appeared a succession of books, but none of them were of any special significance until 420 A. D., when the Tong-een-kyung appeared, which was written by one Wang-you-il (왕유일 王維一). This author modeled a man out of copper, which is signified by the title of the book, meaning the Copper man book. He elaborated on all the previous teachings of his predecessors and constructed a chart illustrative of the Copper man's anatomy, which is to this day the accepted standard of anatomy amongst the practitioners of native medicine. In connection with this anatomical scheme it was believed that there are (1) blood vessels (2) nerves and (3) channels.

There are five kinds of channels illustrated (a) The spleen and stomach (비위경 脾胃經) (b) the liver (간경 肝經) (c) the lung (폐경 肺經) (d) pericardium (심포경 心包經) and the (e) gall (담경 膽經).

(a) The channels given off from the spleen and stomach convey nutritious material for final distribution to the different parts of the body.

(b) This organ gives off channels for the distribution of gall and it is believed, now as it was then, that the eye is directly connected with the liver by means of a gall channel, which accounts for the yellowish discoloration of the eye in jaundice.

(c) The channels originating from this organ are suppos-



ed to contain air during foetal life but after birth when respiration is established blood is supposed to enter, which continues through life.

(d) The oil channels are connected with an oil sac remotely situated in the region below the diaphragm. This probably corresponds to the omentum and possibly the base of the mesentery.

(e) These channels are confined to the upper half of the body and they have no connection with the liver. They are the receptacles for a complimentary fluid which is supposed to be the seat of courage.

All the above named channels are supposed to contain blood but in a modified form, due of course to the presence of the respective substances which they receive and convey.

The chart of anatomy consists of three parts, Sam Cho 삼초 三焦.

(1) Regional (2) Visceral (3) Surgical.

The Regional consists of three divisions :

(a) Upper third of the trunk—thorax, Sang Cho 상초 上焦

(b) Middle third of the trunk—abdomen, Chung Cho 중초 中焦

(c) Lower third of the trunk—lower abdomen, Ha Cho 하초 下焦

(2) The Visceral—In this chart there are 32 anatomical structures named, which may be noted by referring to the chart.

See chart number I.

(3) The Surgical—The blood vessels, nerves and channels represent the chief items of consideration. These structures are described as large and small, with erroneous origins and distributions, except for the fact that some of the blood vessels are shown to originate in the heart. The nerves are supposed to originate independent of the brain and cord and have abrupt endings. Along the supposed courses of these blood vessels, nerves and channels, certain points for the application of the chim are described in great detail. Each point is described as a

separate operation for a different group of symptoms all of which are based on the pulse law, but there is no definite principle taught in any of the pulse laws and the observer is left to exercise his own judgment and to formulate his own interpretation of the symptoms. These points, described as sites for the application of the ch'im, are determined by surface measurements from a given point in the respective region. See charts II and III.

For example—*on the face*, these points are determined by measurement in a given direction from the corner of the eye.

*On the forehead*—from a point midway between the eye brows.

*Shoulder region*—from the center of the axilla and the point of the shoulder; *the chest*—from the center of the mammary gland and from the cardinal point at the end of the sternum where the aorta is supposed to end.

*The abdomen*—from the umbilicus. *The Pelvis*—from the center of the pubic arch in front and the center of the sacrum behind.

*On the limbs*—from points before, behind and from either side.

*The extremities*—from the ball of the foot and great toe.

*The toes*—from the 1st and 2nd joints of each. The same rule applies to the hands and fingers. Special stress is laid on the significance of all promontories of the body as suitable points for the application of the ch'im.

The total number of operations described and the corresponding number of groups of symptoms indicating the operation are one hundred and sixty, but for the sake of brevity only a few are herein given. The majority of the names of the operations have no special significance or corresponding meaning in English, therefore it would be of no special value to burden these pages with all their names. Example :—

Operation No. 2. "Cloudy gate" (운문 雲門) or Axilla. Cauterize five times  $\frac{3}{10}$  of an inch deep for the relief

of stomach sickness, painful arms and back, stopping of chest, cough and indigestion.

No. 15—"Gathering Valley" (합곡 합곡). Cauterize three times  $2/10$  of an inch deep between the thumb and forefinger for headache, foul sores, painful eyes, ringing of ears, sore mouth and throat, toothache, fever and malaria.

No. 24—"Five Li" (오리 五里). Three inches up the arm from the elbow. Use no needle but cauterize ten times for spitting of blood, painful arm and shoulder, weak arms and legs, fever, enlarged glands of the neck, cough and malaria.

No. 27—"Big Barn" (거골 巨骨). Cauterize  $15/100$  of an inch deep three times between the shoulder and neck for blood poison of chest, aches of the shoulder, arm and back.

No. 28—"Heaven pot" (헌정 天鼎) cauterize one inch after the Poo-tol (부들 扶突)  $4/10$  of an inch deep, 3 times for the dumps, sore throat and hard breathing.

Other ambiguous names given to these operations are—"four white" — "earth barn" — "welcome" — "man welcome" — "house itch" — "milk center" — "milk root" — "water root" — "return" — "calf nose" — "three li" — "young sea" — "small sea" — "bent wall" — "heaven window" — "hearing hole" — "through sky" — "germ pillow" — "heaven post" — "three focus" — "white ring," etc.

The next book in order is the Chun Kum Pang (천금방 千金方), "a thousand gold," written in 632 A.D. which is practically a repetition of the foregoing with individual interpretations by the author. The Ch'im-Koo-Tai-Sung (침구대성 針灸大成) 1682 A.D. is a book devoted exclusively to the use of the ch'im and is the first instance of any book being devoted to this subject alone. It delineates the virtues of the ch'im and describes the successes obtained by this method of treatment, which is also the first attempt to give anything like a clinical account of results. It introduces a new ch'im which the author calls a Yak jim (약침 藥灸) or "medicine jim." This jim has been described in the foregoing pages.

This chronology of medical books brings the subject down



to the Yi (리李) dynasty (Korea). There is one book, Tong-wee-paw-kam (동의보감東醫寶鑑) of Korean origin written by one Haw-Choon (허준許浚) and entitled "A valuable treatise on Oriental Medicine," that is much employed by practitioners of native medicine who regard it as a reliable source of information for both medicine and acupuncture. Of late years the book has been revised and the old copper man's anatomy has been replaced with modern cuts taken from European anatomical books. However the old sect of practitioners of native medicine do not accept these innovations and they continue to believe in the old copper man anatomy.

The other books originating in Korea and included in the chronological outline do not treat of the subject of acupuncture.

The following is a list of books taken from the Chronological Outline of the Korean Library of Medicine already given to show which ones are concerned with the subject of acupuncture.

KOREAN	CHINESE	ENGLISH
황 데 령 추 경	黃 帝 靈 樞 經	Wang-chai.
의 학 입 문	醫 學 入 門	Wee-hak-eep-moon.
동 원 십 서	東 垣 十 書	Tong-won-sip-saw.
란 경	難 經	Nan-kyung.
동 인 경	銅 人 經	Tong-een-kyung.
천 금 방	千 金 方	Chun-kum-pang.
침 구 대 성	針 灸 大 成	Ch'im-koo-tai-sung.
동의보감	東 醫 寶 鑑	Tong-wee-paw-kam.

IX. In 1913 all the practitioners of native medicine in Seoul, Korea, were requested by the Japanese authorities to assemble for the purpose of effecting an organization, which was done. A chairman and secretary were elected and a membership of one hundred and fifteen was recorded in this organization. Each member of the organization who presented a membership certificate signed by the chairman and secretary of the organization, accompanied with a registration fee, to the police department, was granted an article of writing (March 1914) conferring upon the applicant the title of "Scholar of

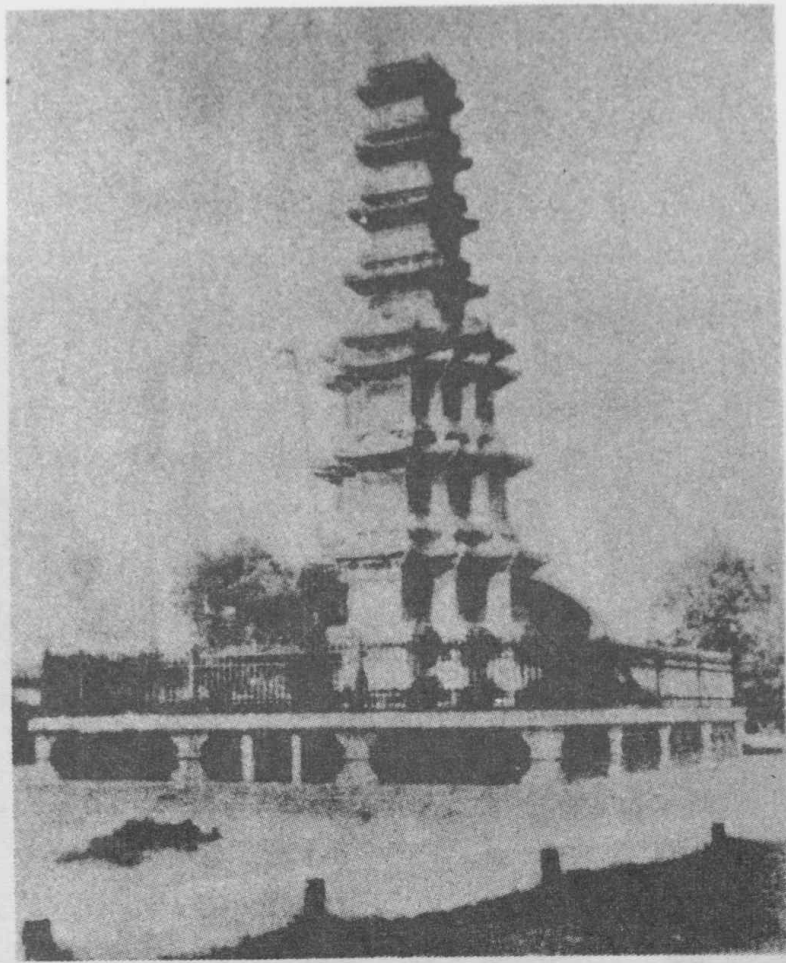
Medicine" 의 성 醫生 which in effect is a license to practice native medicine in Korea for a period of five years. Later this was extended to cover the life time of the doctor so licensed.

This unique regulation has served the purpose of incorporating this class of practitioners under government supervision and preventing the perpetuation of the practice of native medicine in Korea.

X. In the preceding paragraphs the evolution of medicine from prehistoric times has been outlined—its appearance upon the far horizon of history in China and its introduction into Korea has been set forth. The old manuscripts of Chinese origin buried from the English-speaking world in a mass of strange and scattered hieroglyphics have been brought to light for our perusal. The knowledge gained by this study will not, of necessity, give to us in this 20th century of intellectual environment greater energy of thought, but it will give us a better understanding of the life-story of Oriental medicine and its history in Korea.



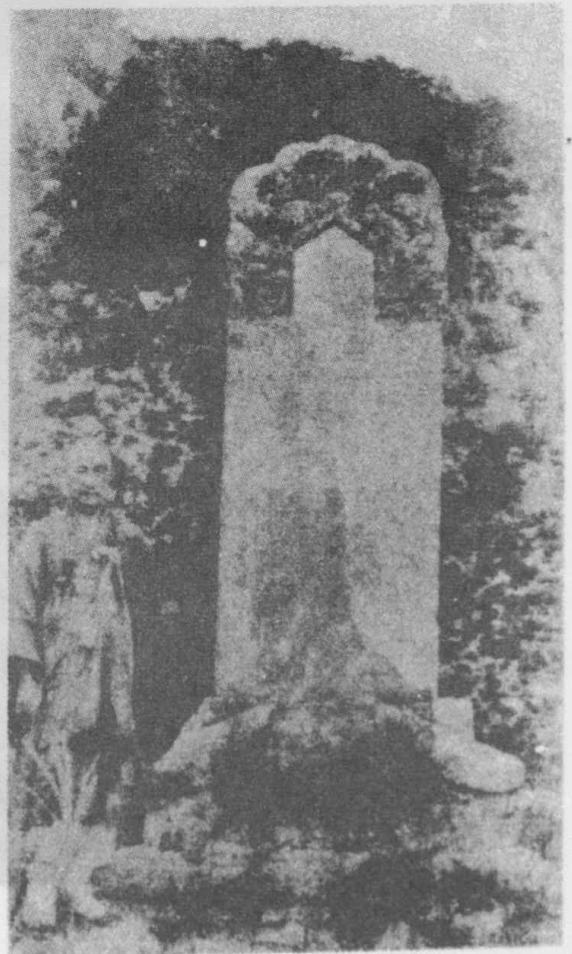
Св. Анна, Владыка, Ночью Девы  
Дне 2-м Лусоды



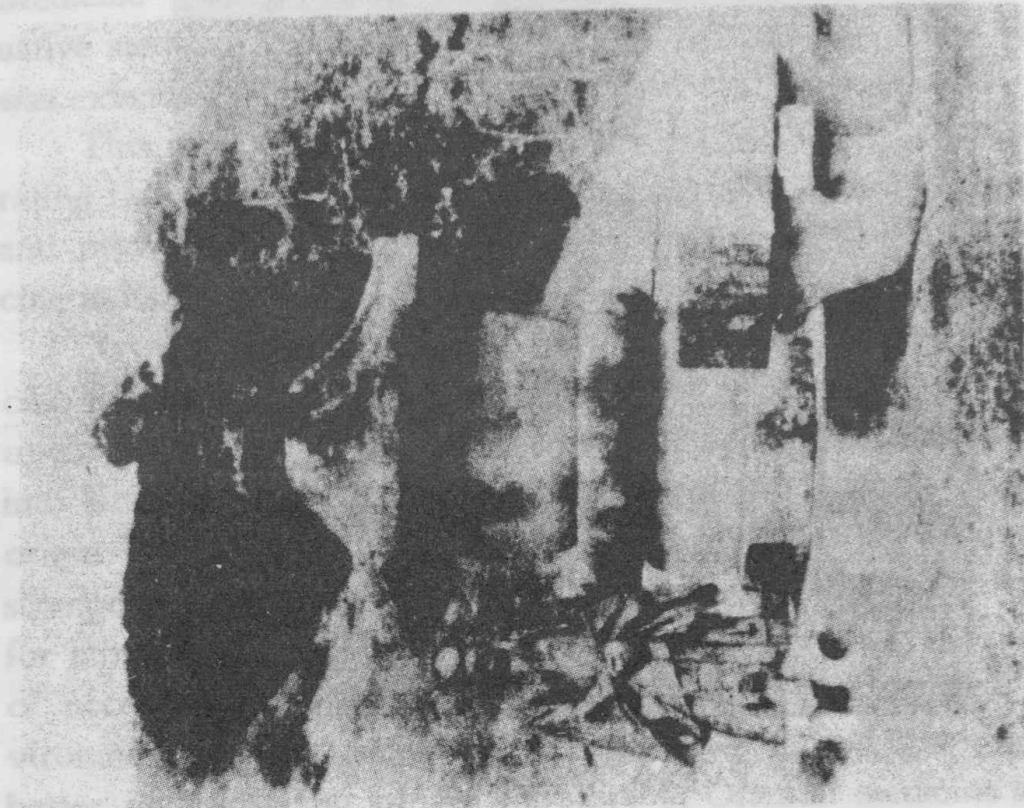
THE PAGODA AT SEOUL.



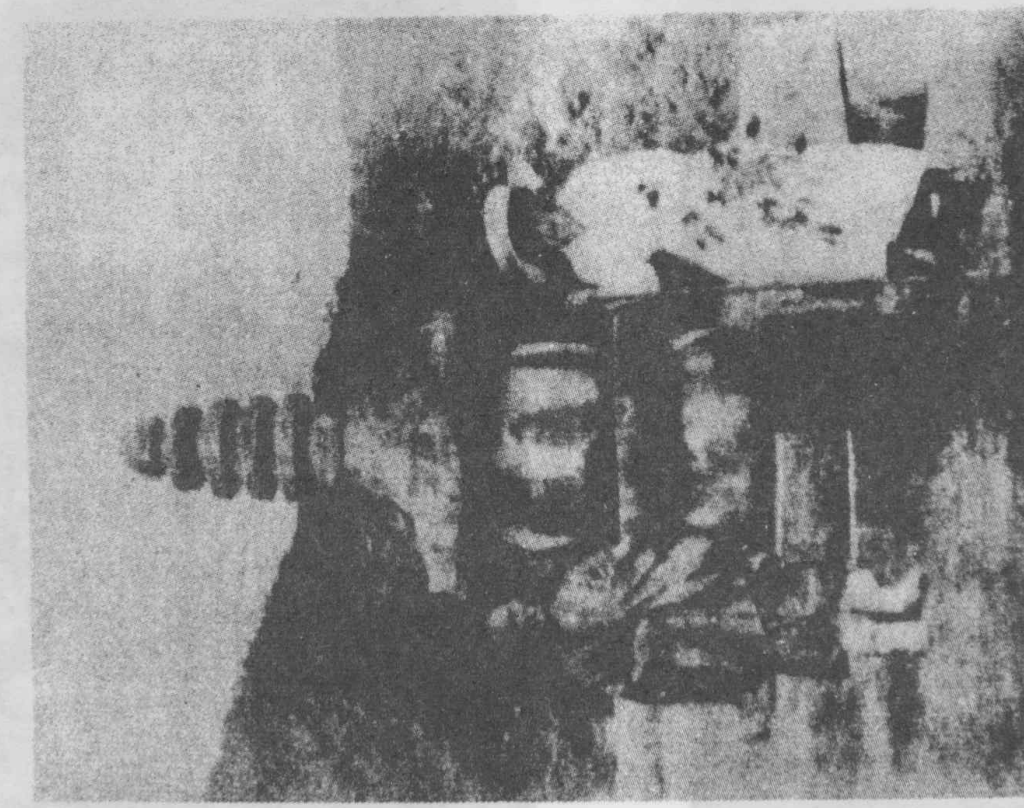
THE *Sari* PAGODA OF MOO-HAK  
AT HOI-AM TEMPLE.



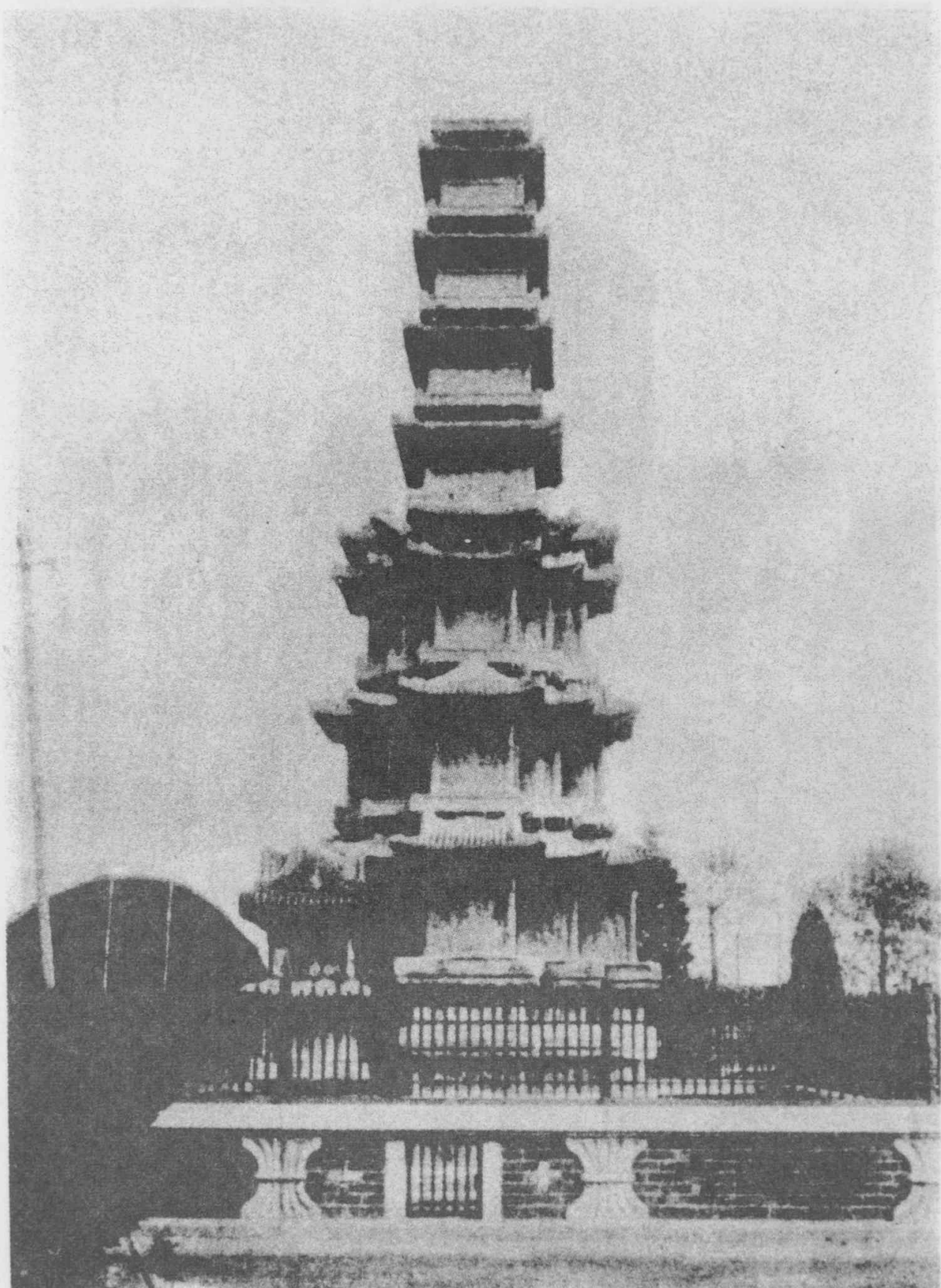
MEMORIAL STONE AT HOI-AM TEMPLE.



THE SA-RI PAGODA  
OF THE HINDOO, CHI-GONG, HOI-AM TEMPLE.



THE SA-RI PAGODA  
OF NAN-OONG, HOI-AM TEMPLE.



THE PAGODA.

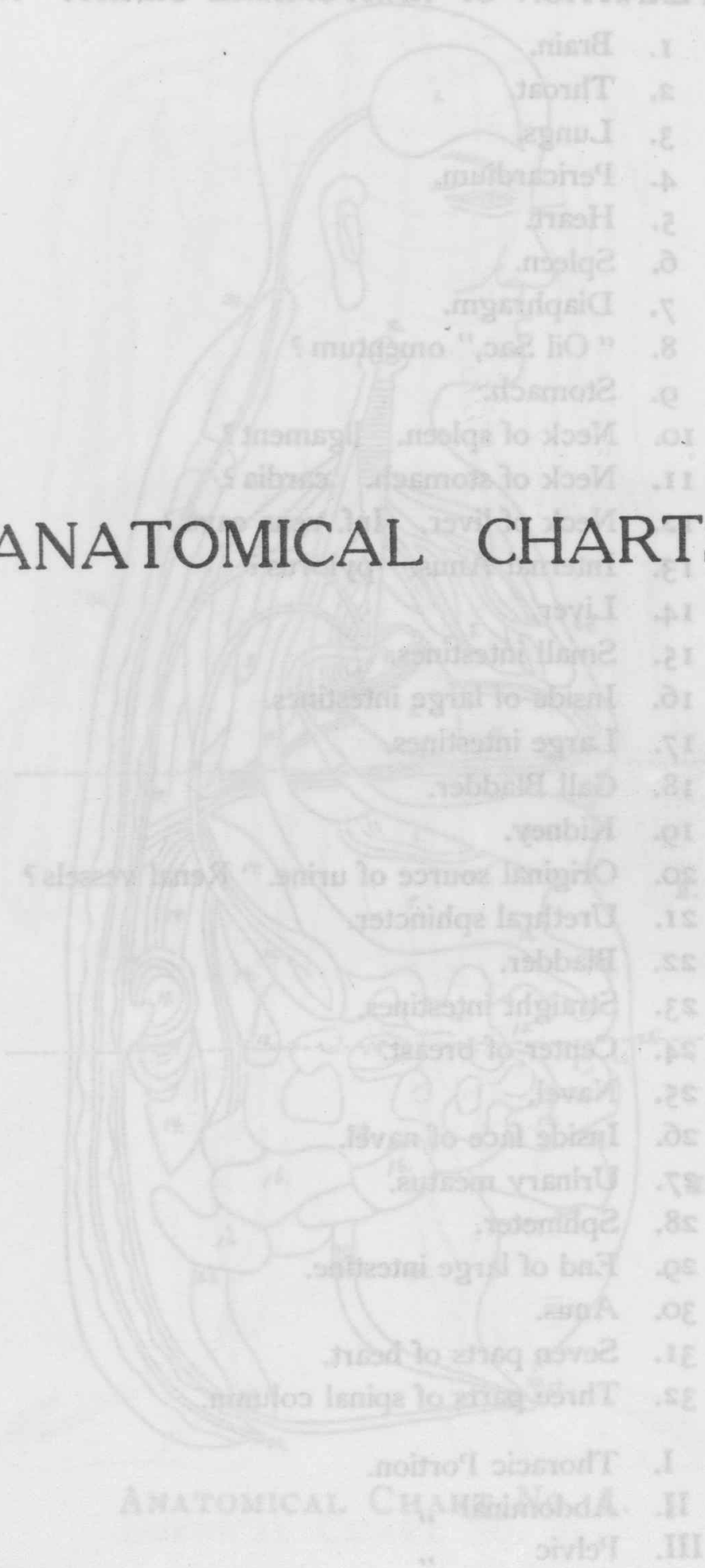




THE WUN-GAK TEMPLE STONE.



# ANATOMICAL CHARTS

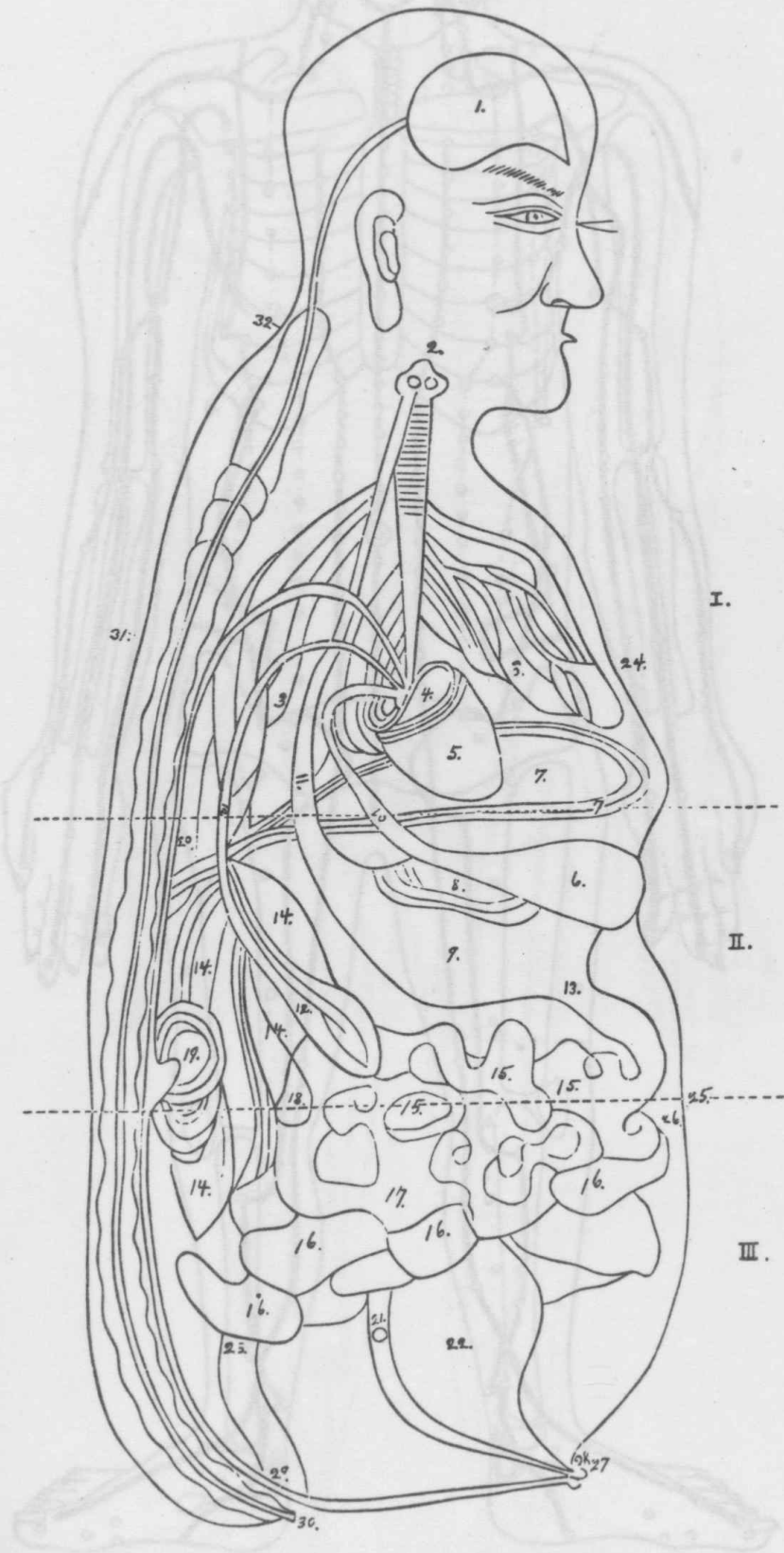


- I. Thoracic Portion
- II. Abdominal Portion
- III. Pelvic Portion

## EXPLANATION OF ANATOMICAL CHART. No. I

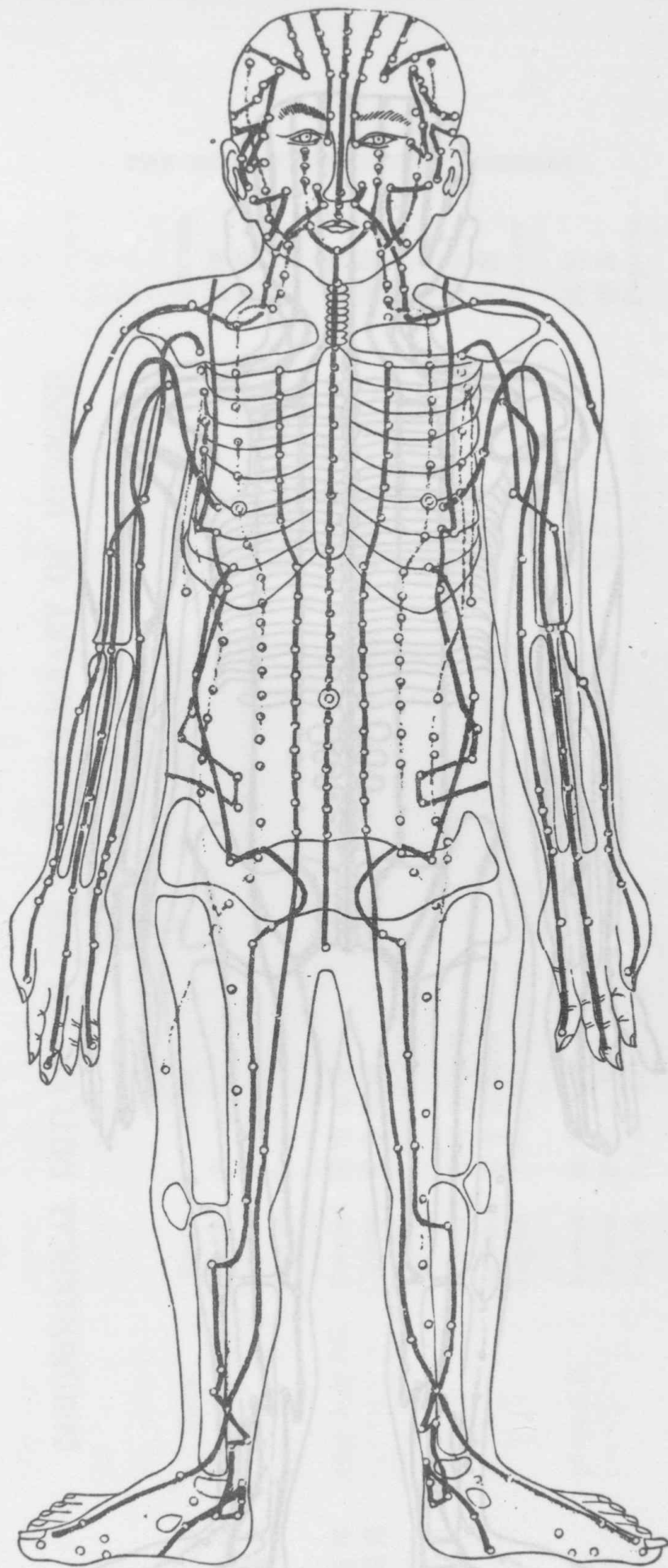
1. Brain.
2. Throat.
3. Lungs.
4. Pericardium.
5. Heart.
6. Spleen.
7. Diaphragm.
8. "Oil Sac," omentum?
9. Stomach.
10. Neck of spleen. ligament?
11. Neck of stomach. cardia?
12. Neck of liver. Inf. vena cava?
13. Internal Anus. pylorus?
14. Liver.
15. Small intestines.
16. Inside of large intestines.
17. Large intestines.
18. Gall Bladder.
19. Kidney.
20. Original source of urine. Renal vessels?
21. Urethral sphincter.
22. Bladder.
23. Straight intestines.
24. Center of breast.
25. Navel.
26. Inside face of navel.
27. Urinary meatus.
28. Sphincter.
29. End of large intestine.
30. Anus.
31. Seven parts of heart.
32. Three parts of spinal column.

- I. Thoracic Portion.
- II. Abdominal „
- III. Pelvic „



ANATOMICAL CHART NO. 1.

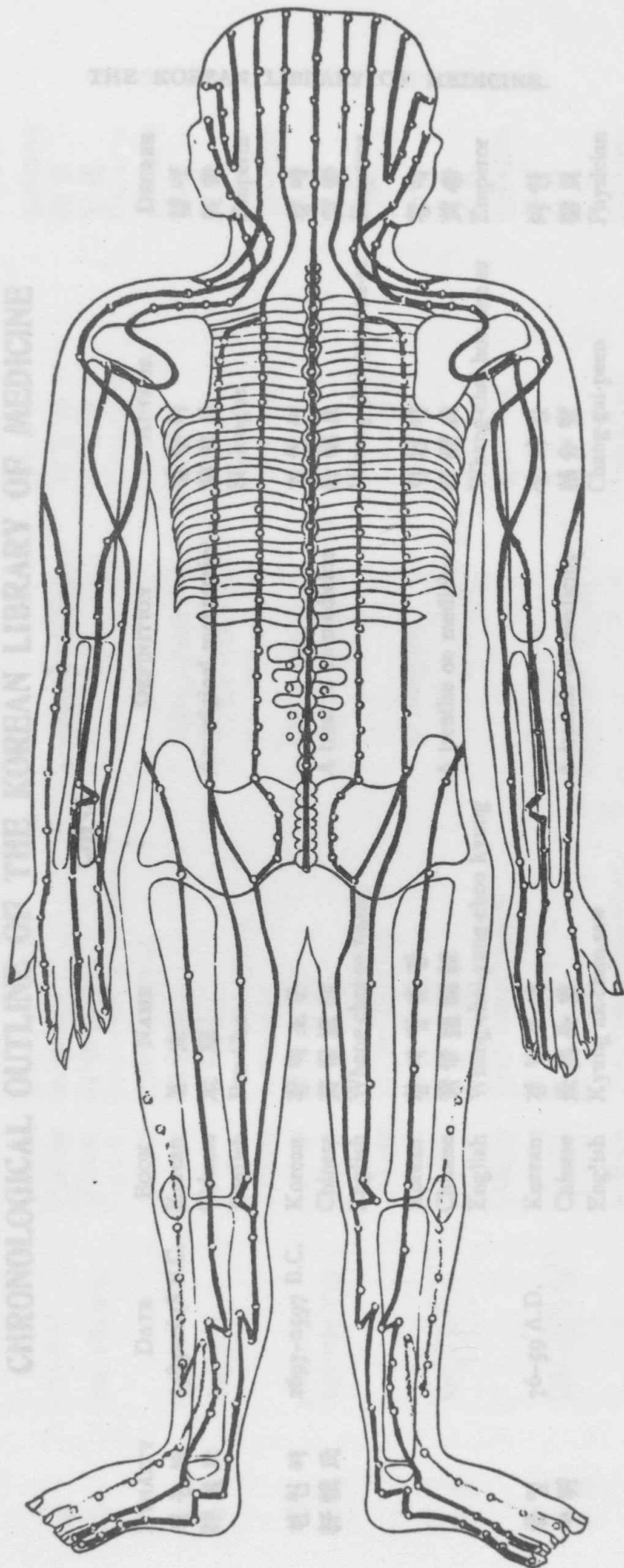
SURGICAL CHART NO. 2.



SURGICAL CHART NO. 2.

- |   |                                      |   |                                |
|---|--------------------------------------|---|--------------------------------|
| ○ | Points indicating operation. 경락 經絡   | — | Pericardial channels. 심포 心包    |
| — | Nerves. 신경 神經                        | — | Liver and Gall Channels. 간담 肝胆 |
| — | Spleen and Stomach Channels. 비위경 脾胃經 | — | Blood Vessels. 심경 心經           |
| — | Gall Channels. 담 胆                   | — | Lung Channels. 폐경 肺經           |





SURGICAL CHART No. 3.

CHRONOLOGICAL OUTLINE OF THE KOREAN LIBRARY OF MEDICINE

CHINA

DYNASTY	DATE	BOOK	NAME	DEFINITION	AUTHOR	DEGREE
신농씨 神農氏	2383-2648 B.C.	Korean Chinese English	본초 本草 Pon-Cho	An original manuscript	신농씨 神農氏 Sil-long-se	황제 皇帝 Emperor
헌원씨 軒轅氏	2697-2597 B.C.	Korean Chinese English	황제소문 黃帝素問 Whang-chai-so moon	A treatise on medicine	헌원씨 軒轅氏 Whang-chai-hon-one-se	황제 皇帝 Emperor
중명 中明	76-59 A.D.	Korean Chinese English	황제령추경 黃帝靈樞經 Whang-chai-yung-choo kyung	A treatise on medicine	헌원씨 軒轅氏 Whang-chai hon-one-se	황제 皇帝 Emperor
	76-59 A.D.	Korean Chinese English	경악전서 景岳全書 Kyung ak-chun-saw	A treatise on medicine	장기빈 張介賓 Chang-gai-peen	의원 醫員 Physician
	59 A.D.	Korean Chinese English	의학입문 醫學入門 Wee-hak-cep-moon	A medical primary	리정 李愷 E-Chung	의원 醫員 Physician

DYNASTY	DATE	BOOK	NAME	DEFINITION	AUTHOR	DEGREE
후한 後漢	223-221 A.D.	Korean Chinese English	금계옥함경 金櫃玉函經 Kum gay-ok-ham-kyung	A treatise on medicine	장기 張機 Chang-ke	의원 醫員 Physician
원 元	260-227 A.D.	Korean Chinese English	동원십서 東垣十書 Tong-won-sip-saw	A library of ten volumes on medicine	리교 李杲 E-ko	의원 醫員 Physician
	260 A.D.	Korean Chinese English	하간육서 河間六書 Ha-kan-yuke-saw	A library of six volumes on medicine	류완소 劉完素 You-wan-so	의원 醫員 Physician
진 晉	284-286 A.D.	Korean Chinese English	난경 難經 Nan-kyung	A list of diseases not hard to control	편작 扁鵲 Pyun-chak	의원 醫員 Physician
송 宋	420 A.D.	Korean Chinese English	동인경 銅人經 Tong-een-kyung	A treatise on medicine and anatomy	왕유일 王維一 Wang-you-il	의원 醫員 Physician
당 唐	610-632 A.D.	Korean Chinese English	천금방 千金方 Chun-kum-pang	A treatise on medicine	손사마 孫思邈 Son-sa-mo	의원 醫員 Physician
명 明	1375 A.D.	Korean Chinese English	의학정전 醫學正傳 Wee-bak-chung-chun	A treatise on medicine	우박 虞博 Oo-pak	의원 醫員 Physician

1375 A.D.	간병회춘 萬病回春 Man-pyung-whay-choon	Korean Chinese English	A remedy for every ill.	공신 獎信 Kong-sin	의원 醫員 Physician
1375 A.D.	증치준繩 証治準繩 Choong-che-choo-sung	Korean Chinese English	A rule of control in disease	왕우래 王于泰 Wang-oo-tai	의원 醫員 Physician
1375 A.D.	본초강목 本草綱目 Pon-cho-kang-mok	Korean Chinese English	A revision including the general features of the original manuscript. (Pon-Cho)	리시진 李時珍 E-sc-chin	의원 醫員 Physician
1375 A.D.	장씨류경 張氏類經 Chang-se-you-kyung	Korean Chinese English	A treatise on medicine	장리빈 張介賓 Chang-gai-peen	의원 醫員 Physician
1650-1660 A.D.	외문법률 醫門法律 Wee-moon-paup-yule	Korean Chinese English	A law of medicine	유창 喻昌 You-chang	의원 醫員 Physician
1657-1688 A.D.	의종금鑑 醫宗金鑑 Wee-chong-kum-kan	Korean Chinese English	Instructions for first aid	오전겸 吳錢兼 O-chun-kum	의원 醫員 Physician
1896-1910 A.D.	침구대성 針灸大成 Chim-koo-tai-syung	Korean Chinese English	A treatise on acupuncture by needle and cauterly	양계쥬 楊繼洲 Yang-kai-choo	의원 醫員 Physician
강희 康熙	순치 順治				



## KOREA

DYNASTY	DATE	BOOK	NAME	DEFINITION	AUTHOR	DEGREE
리 李	1392-1909	Korean Chinese English	위생의학방선요 衛生醫方選要 Way-saing-wee-pang-syen-yo		세종 世宗 Say-chong	의생 醫生 Physician
	1526 A.D.	Korean Chinese English	동예보감 東醫寶鑑 Tong-we-po-kam	A valuable treatise on Oriental medicine	허준 許浚 Haw-choon	의원 醫員 Physician
	1777 A.D.	Korean Chinese English	제중신편 濟衆新編 Chai-choong-sin-pyun		강명길 康命吉 Kang-myung-kcel	의원 醫員 Physician
	1801 A.D.	Korean Chinese English	방약합편 方藥合編 Pang-yak-hap-pyun	A treatise of medicine containing prescriptions	황도순 黃道淳 Wang-tow-soon	의원 醫員 Physician
	1839 A.D.	Korean Chinese English	" " "	Revision	황도순 黃道淳 Wang-tow-scon	의원 醫員 Physician
	1350 A.D.	Korean Chinese English	" " "	Revision	황도순 黃道淳 Whang-tow-soon	의원 醫員 Physician
	1855 A.D.	Korean Chinese English	" " "	Revision	황도순 黃道淳 Whang-tow-soon	의원 醫員 Physician

## AFFORESTATION IN KOREA.

REV. E. W. KOONS.

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NOTE:—The manuscript of this article was submitted to the Department of Forestry (森林課) of the Government-General, and the changes and corrections kindly made there have been incorporated in it as printed.

The traveller who coasts, as many of us have done, along the shores of this Peninsula, and finds only desolate, rain-scarred hill-sides, will decide even before he has set foot on the land, that he can dismiss "Forestry" from his note-book with the single entry, *reminiscent of the well-known chapter on "Snakes in Ireland,"* "There is no Forestry in Korea."

And even though he traverses the country from end to end on the Fusan-Wiju Railway, he will find little reason for changing his mind on this matter. Yet as a matter of fact, more than  $\frac{4}{5}$  of the whole area is under the jurisdiction of the Forestry Bureau, and more than  $\frac{1}{4}$  is covered to-day with virgin forests, of stately pines and sturdy oaks; while the larger forest animals, bears, leopards, and tigers, roam the lonely glades, and prey upon the deer and boar there.

It may be well to mention in passing a matter of strictly historic interest. Though the causes of the war between Russia and Japan were many and complex, the final occasion was a Forestry Concession in Korea. The Russians had permission to cut and handle lumber on the Yalu, and with this as a pretext, they had made a settlement at the little port of Yongampo, at the mouth of the Yalu. Their refusal to abandon this was the match which lighted the great conflagration.

In the Summer of 1904 I visited Yongampo, and saw the one-time Russian lumber mills running at full capacity, with a host of Chinese, Japanese, and Korean hand-sawyers also at work. I have never seen finer timber than the great 40 and 60 foot pieces that had come down to them from the forests of North Pyeng An Province (平安北道).

The figures used in this article are from the Government publications, chiefly the 1914 edition of "Latest Korea" (最近朝鮮事情)—I wish here to express my gratitude to those who furnished the information, and so carefully revised my hasty figures. Also I should say that most of the hard work of gathering and translating the material was done by Mr. W. C. Narh, Teacher of Natural Sciences in the John D. Wells Academy, who has made a specialty of Forestry, and kindly put all his knowledge of technicalities at my service.

**History of Korean Forests** The Forestry Bureau issues a remarkably fine map, showing with great detail the location of all Forest Areas. The areas covered with big trees are in green, those covered with brush and small trees in red, the land available for afforestation in yellow, and the cultivated areas in white. A glance at this shows that the greater part of the real forests are in the far North. But all through the country are scattered forests of good size, some of them in or near Seoul itself.

These trees have been protected by their inaccessibility, or for religious or sentimental reasons. The former consideration accounts for the great forest stretches in Ham Kyung (咸鏡道), Kang Won (江原道) and Pyeng An (平安道) Provinces. The "sacred groves" surrounding temples, shrines, and tombs owe their existence to the second class of reasons. We cannot but be thankful for the instinct of reverence that has spared these fine woodlands, often close to good markets.

It is evident to anyone who takes the trouble to make a few observations, that the forest areas in Korea have been steadily dwindling, even in the past few decades. Less than forty years ago, one of the higher passes on the road between Seoul and Pyeng Yang was so infested with tigers that travel was seriously hampered. The Regent, known to history as Tai Wun Kun (大院君), had the forests cleared away for three miles on either side of the road. This was in line with progress, for it got rid of the tigers and encouraged travel; but it destroyed a forest that has never been replaced. Doubtless

this has been the history of many a forest. The growth of population has worked against the forests in two ways. It has increased the demand for building materials, while it also pushed the line of cultivation higher on the hills year by year. A few years ago it was common, in my old itinerating field in Whang Hai Province (黃海道), to find new clearings in the making, with the ground freshly burned over, and a few little fields wrested from the all too scanty forest lands.

Another factor is the export trade in lumber, railway sleepers, and charcoal. Leaving out the firewood that is smuggled out of the country, mostly by junks that cross the Yellow Sea and put in at some little creek, to return home a few weeks later loaded with bundles of wood, the Customs figures amount to ₩152,440 in 1910, and more in 1912.

The imports for the same years show clearly enough the need of afforestation. In 1910 they amounted to more than ten times the exports, and in 1912 to ₩2,263,982, or more than fourteen times the exports. It is interesting to know that the imports from the United States amounted in 1912 to ₩86,000, or more than half the whole amount of exports. An important part of this is veneer, used for finishing the railway cars, etc. This, as well as much of the building lumber imported from the United States is of a nature that will not be produced in this country for many years to come.

This importation of lumber illustrates only a part of Korea's dire need of more forests, and better care for the trees already growing. We are all familiar with the gullied hill-sides, and their corollary, the sand-choked water-courses, that wander sluggishly through the plains below, or, too often, turn aside from the shallow channels their own sediment has blocked, to devastate the fields, and cover them with a forbidding layer of sand and stones.

We know the furious floods of Summer, and the dreary drouths of Fall and Spring. Many a time I have come into Chairyung (載寧郡) late at night, and found a group of women patiently waiting at each of the little seep-holes (I



cannot call them springs) where the water trickles out of the rocks. They would wait half the night, in the cold and darkness, for the sake of one more jar of water for use the next day. These are among the penalties a land pays when it has been stripped of its forests. Afforestation will mend these conditions; it may even affect the climate and agricultural possibilities. We who live in Seoul cannot doubt that the bare hills encircling the City intensify the heat of Summer, as they reflect the sun's rays from their bare slopes.

Still, I am not as extreme a believer in afforestation as the visitor who was taken to see Puk Han (北漢). He took a good look at those granite peaks, rising sheer above the city walls, and finally said "They will be all right, when they are covered with pines." Forestry has its limits, and we can all be glad that the prospect of seeing Puk Han turned into a forest is too far away to worry our generation.

The largest body of real forest, that is, of big **Forest-Areas** trees (成林地), is in South Ham Kyung Province (咸鏡道). It covers 5,737 square miles. The smallest is in South Chulla (全羅南道), 333 miles. Kung Ki (京畿道) is 9th among the 13 Provinces, with 458 miles. This is a large area, when you consider Seoul's constant demand for lumber and fuel. Most of it is in groves surrounding graves, either Royal or private.

The whole area of forests (of big trees), is about 20,000 square miles, almost 30 per cent of the whole country. Much of this is owned by the State, a large part of the remainder by Buddhist Monasteries, some by individuals or clans. Much of it has no legal owner, as titles to Forest Lands were not clear in the old days. It is only since 1910 that any concerted effort at delimitation has been made. It is reassuring to read, on Page 179 of the "Report of Progress" for 1912-13, that in the case of forests whose owners have failed to make the proper reports "they may be transferred to their *bona fide* owners."

The present Forestry law wisely provides that no trees

may be cut in these forests, whether owned by the State or privately, without permission from the Governor-General or the Provincial Governor, and it makes one of the conditions for this permission the planting of seedlings to replace the trees that are to be cut.

Next in importance to this 20,000 miles of big trees, is the more than 25,000 square miles of young trees, brush, etc., called 稚樹發生地. This is the basis of the native fuel supply. Much of the land is owned by individuals and clans, but more by the State. Most of it is cut over each year, the brush being cut short, and part of the branches taken from the trees. These cuttings come to us in the shape of the young mountains of brush for fuel that move majestically through the streets of every town or city in Korea.

The third area under the care of the Forestry Department is the waste land, not used for agriculture, and not furnishing a regular crop of marketable fuel, and so, as a rule, not claimed by any owner. There are 16,000 square miles of this, and it is all open for afforestation, except some comparatively small tracts already taken by individuals and firms.

The land under cultivation is 11,123 square miles. This makes the following proportions for the various kinds of land:

Cultivated fields	...	...	...	...	...	...	...	...	...	15.3%
Forests of Big Trees	...	...	...	...	...	...	...	...	...	27.4 "
Bushes and Small Trees	...	...	...	...	...	...	...	...	...	35.4 "
Open for Afforestation...	...	...	...	...	...	...	...	...	...	21.9 "

As the Forestry Department has charge of all but the first, the rather startling statement at the beginning of this article is justified. As a basis of comparison, we may note that the area under cultivation in Japan Proper is 18.5 per cent, and in Germany (before the war) 93.6 per cent.

In the Northern part of the country they are composed mostly of slender-leaved woods, and are enumerated as 19 varieties, pines greatly predominating. In the Southern part there are 116 varieties of forest trees, with 3 kinds of bamboo included. Here they are mostly broad-leaved, like the oak.

**Character of  
the Korean  
Forests**

We should note that fruit trees are not included in this enumeration. Let those who are familiar with the chestnut and the persimmon (not the puckery little object that goes by that name in the United States, but the *Persimmon De Luxe* that we have here) judge the importance of this omission. I recall the occasion when I was making a long trip in the country, and my supply of dried prunes, that stand-by of the itinerator, was running low. We came to a village where the "market" was being held, and I despatched my boy to get a supply of fruit. He came back empty-handed, for with three kinds of fruit for sale, he could not decide which would be best. Cross-questioning developed the fact that the three kinds of fruit were chestnuts, potatoes, and turnips!

The Government made its beginning of this in 1907. Seedling stations were opened in 1908, and by 1913 these numbered 319. They are maintained by the Government-General, by Provincial and Prefectural authorities, and (a few only) private enterprise. The Imperial Grant made at the time of annexation is also used in supporting some of these stations, particularly for raising mulberry trees, for the sake of the silk-worm industry. One of these mulberry groves can be seen inside the Su Ku Mun (水口門) of Seoul, and one of the large seedling stations is outside the West Gate, directly between the proposed site of the Chosen Christian College and the City. It is worth a visit. The Government Stations reported in 1912 almost 25 million plantlets, and the Government-General spent on this work over ¥166,000 that year. The rapid growth of Afforestation can be seen from this Table: It shows the principal agencies now doing this work, and dates when they began, as well as their relative results.

PLANTED BY—	YEAR	TREES	ACRES	YEAR	TREES	ACRES
General Government.	1907	72,000	30	1913	1,015,000	276
Local and Provincial Authorities .....	1911	15,000	13	1913	836,000	518
Private Enterprise ...	1910	1,947,000	1,243	1913	38,355,000	47 Sq. Mi.

This "Private Enterprise" is principally the work of the



Mitsui Firm and the Oriental Development Company, both of which are planning to raise material for railway and other construction on a large scale.

The last figure will be better understood when one remembers that it means 3 little trees planted in one year for every man, woman, and child in this country, and yet that only one acre in 300 of those available for afforestation was planted.

An interesting part of this work is planting for Memorials (記念植樹). This is done by the people, along roads, on common village property, and in other similar locations. In 1913, 12,431,000 trees were planted in this way, almost one for each person in the country. Arbor Day is observed on April 3d, and the highest officials set the example of tree-planting on that day.

Seeds and seedlings from the Government Stations are distributed free to encourage afforestation. In 1913 over 14,885,000 trees (one for each person in the country) and 645 bushels of tree-seeds, were so distributed. The varieties so far cultivated are the Pine, Acacia, Poplar, Chestnut, and Wild Oak. The silk-worms that produce the thread used in making Pongee feed upon the leaves of the last-named. Two Experimental Farms are trying various kinds of trees, in the hope of finding those best adapted to local conditions.

**Assignment of Land for Afforestation** Government land will be assigned to those who are fitted to carry out afforestation projects. This may be in the form of a lease, or a deed. Usually the former is given for a time, as an experiment, and is followed by the latter, when the one in charge has proved his fitness. So far some 400 or 500 of the 16,000 square miles available has been so taken, but the amount is rapidly increasing year by year.

This assignment is made after an application has been filed with the Local Authorities. If it has their approval, it is transmitted to the Forestry Bureau, which takes action. The qualifications essential to an applicant are two, namely: Finan-





# MINUTES OF THE ANNUAL MEETING OF THE KOREA BRANCH, ROYAL ASIATIC SOCIETY.

Held in the Seoul Union, Friday, Feb. 5, 1915.

Dr. Mills presided, while Dr. Gale read a most interesting and instructive paper on the "Marble Pagoda," giving the true story of its origin. A unanimous vote of thanks was passed.

At 5:00 the Annual Business Meeting was called to order, with Dr. Mills in the chair. All the officers except Dr. Kruger were re-elected. In his place as Councilor Hon. R. S. Miller, U. S. Consul-General, was elected.

The members present at this meeting were: Bishop Harris, Mr. Bonwick, Dr. Gale, Mr. J. H. Morris, Mr. Hugh Miller, Mr. F. H. Smith, Mr. R. S. Miller, Mr. J. F. Genso, Dr. Ludlow, Mr. Snyder, Mr. Burdick, Mr. Cable, Dr. Mills, Dr. Noble, Mr. Bunker, Mr. Beck, Mr. Lay, Mrs. Gale, and Mr. Koons.

## REPORT OF THE COUNCIL.

This has been a prosperous year for the Korea Branch of the Royal Asiatic Society. Council meetings have been held monthly except during the summer.

Nearly forty persons have been elected to membership during the year. The Treasurer reports dues received from 79 members. His balance sheet is as follows:

### BALANCE SHEET R. A. S. ACCOUNT 1914.

DR.		
Deposit in Bank... ..	¥703.79	
Cash on hand 1/1/14... ..	116.12	
Dues and Fees ... ..	184.53	
Sales by Custodian ... ..	49.50	
Bank Interest ... ..	1.50	¥1055.44
<hr/>		
Cash for Printing ... ..	¥ 141.81	
Postage and Sundries ... ..	44.37	
Chairs (30) for Seoul Union ... ..	58.50	
Deposit Receipt... ..	703.79	
Cash in Bank 12/1/14 ... ..	106.97	
	<hr/>	
	¥1055.44	¥1055.44

The Librarian makes the following report :

### LIBRARIAN'S REPORT.

The following Exchanges have been received during the year :—

Geographical Journal of R. G. S. London.

Bulletin of the American Geographical Society.

Journal of the Royal Asiatic Society, London.

Transactions of Asiatic Society of Japan.

Transactions of Bombay Branch of R. A. S.

Annual Report of Smithsonian Inst. 1911 and 1912.

Only six books have been loaned for reading during the year.

The following is the stock in hand at the present time :—

240	Transactions	Vol.	I.	Part	1.	1900	(@)	3.00
280	do	do	II.	do	1.	1901	(@)	2.50
321	do	do	II.	do	2.	1902	(@)	3.00
274	do	do	III.	do	1.	1903	(@)	2.50
357	do	do	IV.	do	1.	1912	(@)	1.50
408	do	do	IV.	do	2.	1913	(@)	2.50
403	do	do	IV.	do	3.	1913	(@)	2.50
358	do	do	V.	do	1.	1914	(@)	2.50

We are now ready to send to the printers the manuscripts for Vol. VI, Part I, which will contain the paper on "Korean Medicine" by Dr. N. H. Bowman, and on "Afforestation" by Rev. E. W. Koons.

There is promise of a number of other papers for 1915, and we hope for a still larger membership during the year.

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REV. J. S. GALE, D. D.

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The Librarian makes the following report:

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The following

Geographical Journal

Bulletin of the Society.

### HONORARY MEMBERS.

Allen, Hon. H. N., M. D. LL. D. ....	...	...	...	...	Toledo, Ohio, U. S. A.
Gubbins, J. H., C. M. G. ....	...	...	...	...	c/o Foreign Office, London.
Hulbert, H. B., Prof. ....	...	...	...	...	Springfield, Mass., U. S. A.
Jones, Geo. H., D.D. ....	...	...	...	...	150 Fifth Avenue, New York.
Jordan, Sir John ....	...	...	...	...	Peking, China.
Ross, Rev. John, D. D. ....	...	...	...	...	Moukden, Manchuria.

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Haven, Rev. Dr. W. I. ....	...	...	...	...	Bible House, Astor Place, New York.

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Holdcroft, Rev. J. G., ... ..	Pyeng Yang.
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Tate, Rev. L. B. ... ..	Chunju.
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1915.

# THE PAGODA OF SEOUL.

By J. S. GALE.

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In calling your attention to the Pagoda that stands in the Public Gardens of Seoul, I will quote first from Dr. Sekino, Assistant Professor of Architecture in Tokyo.

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"The pagoda stood originally within the enclosure of Wun-gak Temple. It is precisely the same in design as the pagoda of Poo-oh Mountain in front of Kwang-ch'un Temple, Poo'ng-tuk County, which dates from the time of the Koryu Dynasty. Its design may be said to be the finest attainment of the beautiful. Not a defect is there to be found in it. As we examine the details more carefully, we are struck by the quality of the work which is very great and that the execution of the work has been done with the highest degree of skill. It is a monument of the past well worth seeing. This pagoda may be said to be by far the most wonderful monument in Korea. Scarcely anything in China itself can be said to compare with it. The date of its erection and its age make no difference to the value and excellence of it."

Coming as this statement does from an authority, it gives a fair idea of the place the Pagoda holds among the monumental remains of East Asia. It has very often been examined and commented upon in the past by travellers, but its origin and date have remained a question of doubt till the present.

While it stands now in the midst of the beautiful gardens that surround it, it has passed through many vicissitudes in the way of site since the days of the Wun-gak Temple. In the winter of 1883 and 1884 Mr. Percival Lowell, the American astronomer, visited Seoul as the guest of His Majesty the King, and made many notes of things he saw in the Capital. What he says concerning the pagoda is of interest:

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While it stands now in the midst of the beautiful gardens that surround it, it has passed through many vicissitudes in the way of site since the days of the Wun-gak Temple. In the winter of 1883 and 1884 Mr. Percival Lowell, the American astronomer, visited Seoul as the guest of His Majesty the King, and made many notes of things he saw in the Capital. What he says concerning the pagoda is of interest :



“Throughout the Far East wood is the common article employed in building temples. Though occasionally stone or some other more durable substance is used, temples or pagodas so constructed, in whole or in part, are rare.

“It is to one of these rare exceptional occasions—in this instance to the stone of which it is made—that is due the preservation of the only pagoda still extant in Seoul. This structure is not a true pagoda. It is a pagoda only in form; and now it is but a neglected ornament on a certain man’s backyard. But it deserves to be mentioned for its beauty as well as for its lonely survivorship. It hardly rises above its present lowly position, for it is not above twenty-five feet high. So little does it overtop the roofs of even the low Korean houses that surround it, that it baffles by a singular delusiveness one who attempts to reach it. It lies almost in the heart of the city, not far from one of the main thoroughfares; and it is while walking down this thoroughfare that one catches a glimpse of it. The distant glimpse never becomes a nearer view. From afar it is a conspicuous object, and on a closer approach it vanishes. It reappears only when it has been once more left a long distance behind; while from any other point of view than this street, it is hardly visible at all. Piqued into curiosity, I determined to ferret it out and see what it was, even at the risk of dispelling the charm.

“The approach, as I expected it would be, led me up several narrow cross streets, and eventually landed me before an ill-kept little garden in the midst of which rose the deserted solitary pagoda. As I could get no good view of it, such as I wanted, from the alley-way where I stood, I was obliged to ask permission to break one of the most sacred Korean rites—no less heinous an offence than the climbing to a neighbouring ridge pole. The act was not reprehensible on the score of trespass,—my asking permission precluded that,—but the climbing to any, even one’s own roof, is, in Korean eyes, a grave affair, for it is a question of statute. It is forbidden by law to go upon one’s own housetop without giving one’s neighbours forma

notification of one's intention to do so. The object of the law is to prevent any women's being accidentally seen by one of the other sex. The women's suite of houses are in the rear of the compound, and their occupants might be easily overlooked when in the enjoyment of their gardens from such a vantage ground.

"The pagoda is well worthy the toil involved in getting a view of it. Although it is eight stories in height, it is composed, the whole of it, of two pieces of stone. Not, properly speaking, a real pagoda, it is an ornamental structure in the form of one. The stories are carved to represent an actual building, while what should have been their sides is exquisitely chiselled in bas-reliefs of celebrated personages. The white granite has become slightly discoloured with age, but enough of its former purity remains to bring it into effective contrast with the sombre gray of the houses.

"The idea of the pagoda in Indian ; and the Chinese, when they adopted, together with the Buddhist religion, this which had come to be one of its expressions, took the idea without directly copying the form. When the Koreans, in their turn, come to borrow, they took both idea and form from the Chinese, their predecessors in the line of possession.

"What I mean by the idea as distinguished from the form, will appear by looking at the structure itself. The most cursory examination will show the pagoda to be unlike other tall and slender structures in one peculiar and fundamental respect. It is not a unit but a conglomerate. Instead of being a perfect whole it suggests a series of buildings, of the ordinary Chinese type, placed one above another skywards. The suggestion is no accident but the result of design. Each of these stories, whose number varies in different specimens, typifies a Buddhist heaven. They represent the successive stages through which the soul, in its advance toward purification, must inevitably pass. This is the idea embodied in the pagoda. This much then the Chinese adopted ; but in the expression of the stories they followed their own models, just as they did in the temples which they erected in honour of the same religion. This intent—that of repeti-

tion—counts undoubtedly for something, in the quaintness with which the pagoda impresses the Western eye.”

This quotation will give an idea of how forgotten and neglected the Pagoda has remained although one of the most interesting monuments of Asia. It is associated with Buddhism and has had to share the contempt and the neglect that Buddhism has fallen heir to.

However the questions before us remain none the less interesting: What is its date? Whence came the model? What great motive lay back of it to bring it into being?

Bearing somewhat upon its date and place of origin, tradition says that it came from China during the time of the great dynasty of Genghis and Kublai Khan, which lasted from 1260 to 1341 A. D. It is said to be a present that accompanied a Princess of the Mongols who was sent to be the bride of the Korean King. That the Mongols had much to do with Koryu, and that on more than one occasion a Mongol Princess came to share the throne and help rule the land, are unquestioned. The statement that the Pagoda came with one of them seems, however, impossible to substantiate from any historical record. No mention of it is made in the Koryu Sa, 高麗史 a history written by Cheung In-ji 鄭麟趾 who lived from 1396 to 1478 A. D. One could easily imagine that he would have mentioned it.

However I am anticipating; let me go back and give you some of the statements of the tradition.

Dr. Allen in his book *Fact and Fancy* says on page 146, “A marble pagoda representing the life and teachings of the Buddha was sent from Nan-king to the present site of Seoul where it still stands.” He adds in brackets “sent by the Chinese father of the Korean Queen.” Here Dr. Allen correctly records the tradition. His mention of Nan-king, however, may be a slip as the Mongols never made the southern Capital the centre of their rule.

Mr Hulbert has written many times about the pagoda. His impression, too, was that it was sent from China by the Mongols. He gives as his chief authority the writings of



Keum-neung 金陵 or Nam Kong-ch'ul 南公轍 who lived from 1760 to 1840 A. D., a comparatively recent writer. He is removed by many hundreds of years from the date of the Pagoda as he himself understands it, and so his statement needs to be examined with all the greater care. He does not pretend to be at all sure of his ground in what he says, but would rather seem to be giving a guess at its mystery. He says :

“ On entering Seoul by the South Gate and passing toward the north in less than ten *li* you come to the site of an old Buddhist Temple which had a *Bu-do* or Pagoda before it. It is now some four hundred years since the temple fell to ruins but the pagoda still stands.

“ In a history of Koryu it says ” (but where I cannot find) “ that in the 11th year of Soon-je, 順帝 of the Mongols (1343 A. D.) the daughter of King Choong-soon of Koryu, who was called Princess Keum-dong, married the Emperor of the Mongols. The Emperor delighted himself so greatly in her, that he raised a large subscription on her behalf to be presented to the Buddha. He called workmen and made two pagodas, which he put on board ship and brought by way of Yo-dong. One was placed in P'oong-tuk by the Kyung-ch'un Temple, and one in Han-yang before the Temple of Wun-gak. The Minister of the Mongols T'al-t'al took charge of the work.

“ The pagoda has 24 shrines in which are pictures of the Budhisat, Kwan-se-eum 觀世音. They are taken from the pictures of O To-ja, 吳道者, the famous artist of the Tangs. Tradition says that originally by the Pagoda stood a stone on which was written an account of it, but time has worn away all traces of the record. ” (It is this inscription that I have recovered and wish to present to you to-day.) “ We do not know the names of those who had a part in the writing. People are doubtful of the whole story.

“ Buddhism came originally from India and in the days of Han Myung-je, 漢明帝, it first entered China (58-76 A. D.), and continued till the time of the Mongols when it was specially honoured. Great temples and halls were erected, and this re-



ligion increased and grew. Thus its influence was specially felt in Korea in the times of the Mongols, for she then became a vassal state and offered her tribute every year. Because of this she learned the habits and customs of the Mongol Empire. Thus the days of success for Buddhism began with the days of Koryu.

"I have been amazed to find mention of pagodas in the *History of Koryu*, and looked to see if I could find any trace of it in the history of the Mongols, but find nothing. I wonder if they overlooked it. Perhaps Koryu made her own pagoda and did not get it from the Mongols at all. It may have been added by those writers who desired to make a wonderful story of it.

"The Mongols were originally barbarians and so one need not be surprised at their worship of the Buddha, but our country which lies here beyond the sea, has, for 500 years and more, worn the cap and belt of the Confucian scholar, and yet it came to be so ardent a follower of the Buddha, just as the Mongols themselves were. It is indeed a distasteful fact.

"Now Soon-je of the Mongols was born of barbarian stock, and so one naturally thinks of him as a man with no religion, but T'al-t'al was a renowned Minister of State, whom people of the world liken to Che-kal-yang 諸葛亮. One so greatly honoured as he could not surely have been a promoter of so contemptible a thing as Buddhism. I wonder if it was because Koryu loved Buddhism that this pagoda was erected? This too, is a question and a doubt. Koryu was a very wicked state. Between king and courtier, as between father and sons, such acts were committed as the Book of Poetry calls 'the doings of the lost.'

"If we look carefully into the origin of this we find it all due to the presence of Buddhism. Since ancient times those who have followed the Buddha have prayed for blessing but have failed to get it. Instead of blessing they have found disaster and destruction; and yet they did not know how to repent. Thus it was.

"I have noted down herewith what has transpired in the past, in order that future generations may read and understand."

Mr Hulbert who bases his conclusions largely on what

Nam Kong-ch'ul says, gives his views in *The Passing of Korea* and the *Korea Review* of December 1901.

It had long seemed to me likely that the inscription on the Wun-gak Temple stone, that stands on the turtle's back, not far from the Pagoda, would answer the question of its origin, but even Nam Kong-ch'ul who was born in 1760 says the inscription was lost to sight in his day. Looking the stone over, many characters are visible, but it is quite impossible to make out the sense. The *Yu-ji Seung-nam*, or Geographical Encyclopaedia, says that it was written by Kim Soo-on, 金守溫 one of the noted scholars of Korea, who graduated in 1441 and was in his day Chancellor of the College of Literature. He was also a specialist in Buddhism, but his works are nowhere to be found. After many years search my esteemed friend Mr. Kim Wangeum, 金瑗根 found the copy of an inscription said to have been written by Kim Soo-on, for the memorial stone that stood before the Wun-gak Temple. I took it at once and made a careful comparison with the dim characters remaining and found it to be genuine. I give herewith a translation, as it throws much light on the whole question of the Pagoda. It gives the date of its erection, tells who built it, and also the motive that prompted the building.

The inscription reads : " For the ten years during which His Majesty has reigned, he has won great renown for his righteous rule, has demonstrated the principles of justice, and brought the sweet music of peace and quiet to the state, making the people, and all that pertain to them, happy and glad. During this time His Majesty has given himself up to religion, and meditated on the deep truths of the Faith, desirous that his subjects might be impregnated with a like spirit, and so win the blessing of eternal life.

" Among the sayings of Yu-rai in the 12th Section of the *Three Chang Sutra* 三藏經 there is a book called the *Tai-Wun Gak* 大圓覺 which is a special religious classic. In the midst of his many labours the King wrote a commentary on this book and edited it; using both the Chinese and the

*Un-moon* 諺文 to make it plain. He did it in the hope that the people would come to a knowledge of the Mahayana Doctrine. 大乘

“ In the 4th moon of summer and on the day Kyung-sool in this year 1464, Prince Hyo-ryung, 孝寧大君, called Po, 補, set up a stone “ bell ” to the east of the Hoi-am Temple and placed the *sari* 舍利 of Suk-ka Yu-rai within it. He then summoned an assembly to celebrate its erection, at which time he himself expounded the teaching of the *Wun-gak Sutra*. On that night Buddha appeared in mid-heaven, and angel priests were seen circling about the high altar. A bright halo surrounded them with circles of glory. Fresh water gushed forth from the earth. The *sari* increased and grew to be over 800 in number.

“ In the 5th moon, Prince Hyo-ryung gathered them together and presented them to the King, with an account of the wonders he had seen. Therewith His Majesty and the Queen repaired to the Ham-wun Palace, and worshipped. Again the *sari* increased and grew to 400 more, on hearing which the Ministers memorialized the King with congratulations for this good omen.

“ On this a general pardon was issued to all prisoners, and His Majesty sent an edict to the Government which read : ‘ Among the thousand great, good and righteous ones who have lived Suk-ka Yu-rai is the fourth. His word has gone out in all directions, and his wisdom to the ends of the world. His preaching, which saves the souls of men, has advanced and now occupies the realm of China. There are over 84,000 books that pertain to it and yet the *Wun-gak Sutra* is the source and end of all. I had already set my heart upon translating it and making it known, so that its teaching might benefit others, when my uncle Hyo-ryung called an assembly, at which time various Buddhas made their appearance before our eyes. It was a wonderful manifestation. We, who live under all the five kinds of darkness that afflict the soul, have seen a sight like this. And now I propose to restore the Hong-bok Temple, 洪福寺 and change its name to Wun-gak, and so build a memorial to the



highest of the Buddhist Sutras. How do you regard my intention ?'

"The officers of state bowed reverently and answered : ' Shall we not faithfully carry out the beneficent commands of His Majesty the King. ?'

"The site of the temple was in Kyung-haing Ward of the Capital, and the circumference thereof was over 2000 paces. When King (Kang-hun) 康憲, T'ai-jo 太祖, first set up his capital in Han-yang, this temple was the head of the Cho-ge sect of Buddhists, which sect at that time had disappeared, and their temple had been left deserted. It had become a public meeting place, and had been so used for forty years or more.

"In the 6th moon of the year in question, His Majesty paid a visit to the place and looked it over. Paik-ak Mountain appeared as a protective influence to the north, and Mok-myuk bowed reverently toward the temple from the south ; while the site itself looked toward the sun-lit quarter. The ground was clean and neat, and just such a place as would suit a special temple, so His Majesty commanded the followers of Prince Hyo-ryung (the King's uncle) to appoint a committee to take charge of the work.

"They put up sheds at Tol-mo-ro (Suk-oo) 石隅, and there began work on the the image of the Buddha, when suddenly a cloud of glory came down and settled on the house, and many flowers fell from mid-air, flowers of all the five colours. Prince Hyo-ryung's Committee at once sent word to His Majesty announcing what they had seen, and then he himself came forth to the Keun-jung Palace and received the congratulations of his ministers. There he issued a general pardon, and promoted all the officials one degree each in rank.

"In the 9th moon, on the day of *kap-ja*, clouds of light appeared over the main temple, that shot up their streamers into the blue sky and in front of the Ham-wun Palace. Again the officials wrote out their congratulations, and pressed them upon His Majesty. He again announced a general pardon and good will to the people. A great company of skilled workers had



assembled, and though the King ordered them to take their time, they worked with extra diligence. The four divisions of society, officials, farmers, manufacturers and merchants, all made contributions. Each, fearing that he might be last, worked so hard that on the *cul-myo* day of the 10th moon the work was finished.

“ Reckoning up the number of pillars supporting the building they were found to exceed 300. The Hall of the Buddha stood up high in the centre, and the inscription board above was written *Tai kwang, myung jun*, 大光明殿, Great-light Glorious-palace. To the left was the *Sun-tang* 禪堂 or Study Hall, while to the right was the *Oon-chip*, or Assembly Hall. The gate was marked *Chuk-kwang Moon* 寂光門, Hidden Light, and the outer gate was called *Pan-ya* 般若, or Likeness Gate. Beyond this again was the *Hai-tal Moon* 解脫門. There was a bell pavilion also which was called the *Pup-noi kak* 法雷閣, Kiosk of Buddha's Thunder. The kitchen was named *Hyang-juk* 香寂寮, Kitchen House. There was a pond on the east side where lotus flowers were planted ; and on the west was a garden park where flowers and trees grew. Behind the *Cheung-jun* 正殿 Palace the sacred books were in keeping, and this house was called *Hai-jang Chun* 海藏殿 or Sea Covering Hall. Also a Pagoda was built of 13 stories called *Sul-to-pa* 率堵婆 (Buddhist Pagoda). Within it were placed the accumulated *sa-ri* and the newly translated *Wun-gak Sutra*. The palaces, halls, studies, guest-rooms, stores, kitchen, outhouses, had each their particular place. The whole was magnificent and well constructed, and the ornaments were lavish, imposing, beautiful, all in keeping and fair to see. Its equal was nowhere to be found. Also the drums, gongs etc., necessary for the service, and other useful implements were abundantly provided for.

“ On the 8th day of the 4th Moon of the year following, 1465, all the noted priests from the national monasteries assembled to celebrate the completion of the printing of the *Wun-gak Sutra* and the building of the house. At this time His Majesty the King came forth and took part, his Ministers

being present as well as envoys who came with presents and tribute from afar. During the time of the assembly, rainbow clouds appeared above them, and flowers from heaven fell like rain. A white dragon ascended up to the height and a pair of herons danced among the clouds. Thus many favourable and propitious signs accompanied it. The assembled company saw these things with their own eyes, and out of gladness gave presents of cloth and rice to the officiating priests.

"On the 8th day of the 4th moon of the year following the Pagoda was finished (1466), and a general assembly was again convened. The King himself was present, when flowers again fell from heaven and the glory of the *sari* once more appeared. White streamers that shot up into the sky, were at first divided as into two or three pillars. Then they circled about till they became a wheel and multiplied into numberless circles. The sun's light became soft in its rays, and yellow in colour. Buddhist priests and nuns, onlookers and laymen, gazed upward and did obeisance. It was an innumerable company that saw and had a part.

"When His Majesty returned to the palace, students of the classics, old men and musicians, united in a song of congratulation. The people of Seoul, men and women, filled the streets, singing and dancing with joy, and their expression of gladness was like the rolling thunder. The King again issued a general pardon and all officers of state were advanced one degree in rank. The various officials united in saying 'We have seen how Your Majesty has built this great temple, set up this Hall of the Buddha, and convened so great an assembly. We have seen the signs and wonders that have accompanied it, such a thing as was never known before. It is not sufficient that we recognize it as due to the influence of the Buddha and the Bodhisat alone, but also to the virtue of His Majesty the King, whose sincerity in religion has attained to the highest place of union with the gods. We humbly request that this be carved in stone, so as to be an eternal record for the future.' Then the King called me, (Kim Soo-on), and ordered me to

write. Thus I received the command and in fear and trembling did not dare to refuse. I therefore make my humble statement :

“ Your Royal Majesty, born of Heaven, holy and wise beyond a hundred kings, while still but a prince was far-seeing enough to quiet the troubled state and to receive divine authority to rule, and thus You ascended the throne. So diligently did You think out plans for the benefit of Your people, that You scarcely had time to eat. Your exalted virtue and good deeds resulted in harmony and good-will, so that rains came in their appointed season, prosperity abounded and the people were happy with abundant harvests. Thus Your Majesty ascended to the highest seat of honour ; Your fame was known throughout the world, and distant states came without ceasing to make obeisance, came across dangerous defiles, and over the stormy sea. Your Majesty's excellence and exalted virtue were such that even the Sam Whang and the O-je could not surpass. You thought also of how the people in their long night of darkness were blind and ignorant of the teachings of true religion, with no chance to ever know the same. By means of the Holy Books, which You Yourself read and studied, and then explained, You provided a way by which the people might easily learn and know, not only for themselves but also for others. And now, in the center of the capital, You have built a great temple whither all mankind may gather, to learn the love and knowledge of the Buddha. Your object is, that all the world, putting away evil and returning to the right way, may finally reach the great sea of Yu-rai's blessedness.

“ Thus have officials, people, and those sharing in the work been made extremely glad. Like children at a father's bidding they came forth and did in a month or two what could not have been done otherwise in years. Great and wonderful it was ! The King's high aid and matchless planning was in response to the great Buddha on high, and the wishes of the people from below. All the spirits too yielded approval with joy, and heaven and earth gave their witness. From the time



of its first plan and beginning, many propitious proofs accompanied its advancement with the odours of fragrant incense. Beautiful and wonderful is the all-ruling Buddha whose salvation extends far and wide. How shall I, a humble servant, who sees but through the narrow opening of the bamboo, make mention of the beauty of Buddha's spiritual influence, or the King's imperial rule? Still, I was present at the Great Assembly, and saw these wonderful things. Shall I not make them known, praise them, and let them be heralded gloriously to the ages to come? Thus, I clasp my hands, bow, and write this poem :

“ Great and beautiful our King,  
 Blessed by Heaven with courage wide and wisdom ;  
 Who saw the future, and made the rough place smooth ;  
 Who made the stunted grow, and the prone to rise.  
 God gave the throne, the people gathered round ;  
 Great was his command and glorious.  
 Once You became the King of Chosen,  
 You gave your heart and mind to kingship,  
 Following the footmarks of Yo and Soon, Moon and Moo,

### 堯舜文武

Making Your reign the equal of the Ancients.  
 With every fear and reverence added,  
 No hour was passed in idleness.  
 With righteous judgment and a righteous rule,  
 Ten years have rolled away.  
 Prosperity and abundance have been ours,  
 Like to the days of Heui-ho 熙皞.  
 Pityingly, you thought of the ignorant people,  
 Who, born of the same flesh and blood,  
 Are fallen in the darkened way,  
 Not knowing how to safely cross.  
 Then it was that the *Wun-gak Sutra*  
 Which is the mother of all religion,  
 Was explained by You and written out in full,  
 With characters and clauses, clear and plain,



So that all might easily understand,  
 Just as though the Buddha's lips had spoken.  
 A bell was hung and a great assembly called,  
 Your kith and kin came forth to lead the way.  
 The rumor and the sound thereof  
 Was like the roaring of the lion.  
 Spiritual responses came forth a hundred fold,  
 And reached the gracious hearing of my Lord the King.  
 Said He, ' It is well,  
 Come to me all ministers and people,  
 Behold the blessings of the Yu-rai  
 Are beyond the mind to know or ken ;  
 Abundant store has he,  
 How shall we speak the wonders of his working ' ,  
 An old site of a temple stood,  
 Within the ancient capital.  
 Why should this site not be restored,  
 So that the teaching may be known ?  
 All the needed plans were drawn,  
 Just as His Majesty desired.  
 Then was Prince Po, by Royal command,  
 Made head and master of the work.  
 The people helped as children help a father,  
 And ere the days were passed it finished was.  
 Palaces, halls, side chambers and the like,  
 Gates, courts and rooms with balustrades —  
 Peacocks in flight, and birds upon the wing.  
 Thus was it made and finished.  
*A Pagoda also stands within the court,*  
*Like to an ancient Ta-bo Tower.*  
 Bells and gongs rang in the air,  
 Resounding out the law and doctrine.  
 Twice the great assembly gathered ;  
 Twice the king came forth to see.  
 Marvels and wonders lent their presence,  
 Once and again in great abundance.

Men with eyes and ears both saw and heard ;  
 All were made glad and happy.  
 The people of our state,  
 And even those beyond the border,  
 Spake with one mouth and happy heart  
 Calling aloud and singing praise.  
 Our good and gracious king  
 Came as the sage appears.  
 A soldier he, and scholar too.  
 Such a reign his, as one among a thousand.  
 Our King heard with clearest ear,  
 Received into his heart the truth.  
 The influence of the All-wise,  
 And benefits of his gracious presence,  
 Were known to all the people,  
 As one awakens from a dream.  
 Our King hath loved us well  
 And peacefully provided,  
*Built a pagoda and a shrine,*  
 So as to let the people know.  
 The fruits of righteousness were his,  
 Enlightened was the state.  
 Those who first saw, told others,  
 Who, coming after, awakened to the truth.  
 There is no limit to the greatness of this,  
 Wide its extended virtue.  
 How can one tell of all its sweetness ?  
 On this fair stone I write it out."

We had been led to understand from tradition that the pagoda was built by Chinese and brought from China but this inscription would seem to make it clear that it was erected here by Korean workers. The kind of stone used is abundant about Seoul.

I quoted in the opening paragraph a sentence from Dr. Sekino in which he says, " It is precisely the same in shape as the pagoda that stood on Poo-so Mountain in front of Kyung-

ch'un Temple P'ung-tuk County" and that pagoda is mentioned in the *Yu-ji Seung-nam* 輿地勝覽 as follows: "Kyung-ch'un Temple stands on Poo-so Mountain, where there is a pagoda of 13 stories with 12 assemblies of the Buddha pictured. The figures are most lifelike and definite in every detail, and the skill and exactness with which they are made have no equals in the world.

"Tradition says that Minister T'al-t'al of the Mongols erected it to mark the place where he wished prayer to be made for himself. At that time Prince Chil-yung, Kang Yoong, 姜灑 had workers selected and sent from Peking and they built the pagoda. Up to the present time, too, the pictures of Kang Yoong and T'al-t'al are in the temple. On a hill to the east this special kind of stone is to be found, called *chim-hyang* 沈香."

The writer of the Encyclopaedia was Su Ku-jung 徐居正 a contemporary of Kim Soo-on and he says that already in his time tradition had something to say regarding the pagoda in P'ung-tuk. Now tradition does not speak in much less than a hundred years, and so the Pagoda of Kyung-ch'un Temple was already old and weather-beaten before the one in Seoul was erected in 1466. It is evident therefore that the one in Seoul was made an exact copy of the one in P'ung-tuk, which was recently taken to Tokyo and placed there.

There are three forms of memorial towers known to the East, the pagoda, the dagoba and the tope. The pagoda and the tope commonly take the form of a tumulus, a mound of earth or masonry. The dagoba is a heap that commemorates the relics of some noted Buddhistic saint, without any temple or hall for the Buddha being connected with it. The pagoda on the other hand, quoting from the Century Dictionary "is a sacred tower usually more or less pyramidal in outline, richly carved, painted or otherwise adorned, and of several stories, connected or not with a temple. Such towers were originally raised over relics of the Buddha, the bones of a saint, etc., but they are now built chiefly as a work of merit on the part of some pious person, or for the purpose of improving the luck of the neighborhood."



The word pagoda comes from the Hindustani "but-kadah," *but* meaning image, and *kadah* temple. Chinese attempting to give the sound rendered it by the characters *peh*, white; *kuh*, bone; and *t'a* tower, *peh-kuh-t'a* or pagoda. (白骨塔).

This style of architecture, "pyramidal, richly carved and ornamented" is Dravidian or Southern Indian. The story of how it found its way across the inaccessible walls of the Himalaya Mountains, through the vast continent of China, to this distant land on the sea, would embrace the whole spiritual romance of the Buddhistic faith. One stands in awe before the Buddha's mighty relics, of which the Pagoda is one, and tries in vain to measure the depth of its influence on the Oriental soul.

The pagodas of Korea are built, without exception, as far as I have been able to find, to cover the relics or *sa-ri* of saints. These are said to be, not the bones, but gems that come forth from the head or brow of a true master of the Buddhist faith.

That the results of deep study have to do with the physique is something commonly accepted by the Oriental. A deeply versed Taoist we are told, develops a halo that rises from his head or returns to it again as to a place of abode. So these *sari* are gems that grow in the brain or soul of the Buddhist and when he is cremated they spring forth from the fires.

The Pagoda, then, was erected over the *sa-ri* of Suk-ka Yurai, as I read from the inscription on the stone. Also the *Wun-gak Sutra* was placed therein. This was the book that awakened in the King a great desire for the Buddhist faith. Se-jo had murdered his nephew Tan-jong, and his heart was in distress so he went to the Buddha for relief, and the Wun-gak Book became his comfort and solace. This *Su-tra* gave the name to the Temple and to the Pagoda, and so it is of special interest in this connection. It is made up of twelve questions and answers, the questions being asked by the assembled Bodisats and the answers given by the Buddha.

Let me give you one of them as a sample.

"Question First:

The Moon-soo Sa-ri Bodisat arose among the many dis-



ciples assembled, bowed before the feet of Buddha, turned three times round to the right, knelt, crossed his hands and said : ' Great and merciful, Highest of the High, I pray that in behalf of this assembly and those gathered here You will tell us how Yu-rai, at the first, learned to live the pure and holy life, also how we Bodisats may, by means of the Mahayana Doctrine, win that pureness of heart that will drive away evil, and save the races yet unborn from falling into sin.' When he had said this he fell to the earth, repeating his prayer many times, over and over again.

"The Buddha made answer :

" ' Good it is, my son, that you have, in behalf of those assembled, asked how Yu-rai lived the holy life ; also how the races yet to come may, by means of the Mahayana Doctrine, win the perfect way, and not fall into sin. Listen while I tell you, and while I speak into your ears.'

"The Moon-soo Bodisat, delighted to receive the teaching, sat with all the assembled guests in deepest silence.

" ' Good child ' said he, ' the High Buddha points to the Gate of *Tai-ta-ra-ni*, which means *Wun-gak*, or Complete Enlightenment. From this gate there flows forth purity and holiness, true and unchanging ; also the law by which one departs from anxiety and death, and the law by which all defilement is put away. With this I would teach the listening Bodisats.

" ' The Law by which the Yu-rai came, finds itself in the perfect Law of purity and enlightenment, the departure from darkness and the entering into faith.

" ' As to what I mean by Darkness, good child, it is this ! All living beings have come from nothingness into an existence that experiences many falls. Deceived they go blindly on, foolishly thinking that this natural body is their real self, regarding its affinities and shadows as objects on which to rest the mind. It is like the defective eye that sees flowers in mid-air, or two moons in the sky. My dear child, there are no flowers in mid-air, or two moons in the sky. Flowers in mid-air

are seen by the diseased in mind only. Not alone are such deceived in the shadow, but their nature is also deceived by the real flowers themselves. Because of this defect the Wheel goes on with life and death bound to it. This we call Darkness.

“ ‘ My dear child, this that we call Lack of Light is not anything that has form or can be seen. It is like things in a dream, which, while the dream lasts, seem real, but when the waking comes, are gone. These are indeed the mid-air flowers that vanish from the sight. We cannot tell where they disappear to, nor how they disappear, but the reason for it is that they are without being. So all mortals who are born into life, know not whence they come, and know not whither they go. Hence comes the Wheel with life and death hanging thereto.

“ ‘ My dear child, the one who enters the Enlightened Way which is the origin of the Yu-rai, knows that mid-air flowers have no being or existence, no body or soul, no death or life, no origin or reason.

“ ‘ Thought is an actuality and yet it is an unseen and imperceptible thing, like Nothingness itself, and Nothingness is the *koong-wha-sang*, 空花相 Flowers in Mid-air. One cannot say however that there is not a mind that thinks. When once this mind that thinks has rid itself of active thought then it can be said to have attained to *Cheung-gak Soo-soon*, 淨覺隨順 Pure Enlightenment, Simplicity of Action.

“ ‘ Now, as to how this comes to pass, Nothingness pertains to mind and cannot be influenced by change. Thus the hidden heart of Yu-rai never increases, never decreases. Thinking and seeing have no part in it. It is like the sphere of the world of the Buddha, rounded and complete filling all the Ten Regions. This is called the origin of the *Pup-haing* or the Buddha. Ye Bodisats, by means of this, and through the Mahayana Faith are able to develop the heart of purity. When mortals act according to the *In-ji Pup-haing*, they will never fall into sin or evil.’

“ At this time the All-Highest, desirous of making the

thought clear, repeated what he had said. He added ' Oh Moon-soo Bodisat, all the Yu-rai from the beginning of the way, have by means of knowledge awakened to this Lack of Light ; they have awakened to know that through Lack of Light men see flowers in mid-air. Thus have they escaped the Wheel of transmigration, and like the man who awakens from a dream to find it nothing, thus have they seen the world. Once enlightened, they know this that fills all the Ten Regions of the Universe. Once they enter the Faith of the Buddha, attain to the Doctrine, and cease from Transmigration, they find at the end Nothingness of Nothingness. The reason for this is that the original nature of Yu-rai is final and complete. Give your minds, oh Bodisats, to this truth and show that if mortal man purifies himself thus he will never fall into sin.' "

This is only one of the questions and one of the answers, but it will, perhaps, give an idea of the book that moved the King to build the Pagoda.

On the Pagoda itself are marked twelve Assemblies. These have no relation to the Twelve Assemblies seen in the *Wun-gak Sutra* or to the questions asked and answered there. The Assemblies carved on the Pagoda are named after famous *Sutras* or Sacred Books that have to do with the wider explanation of the Faith.

### NAMES OF THE ASSEMBLIES.

I—*Neung-am Assembly* 楞嚴會. This name comes from that of a famous *Sutra* that was translated into Chinese in 1312 A.D. When this original assembly was held 28 bodisats gathered and listened to an explanation of the seven stages passed in the journey of the soul.

II—*Pup-hwa Assembly* 法華會. This likens the law of the Buddha to the lotus that comes forth from the miry earth and blooms a beautiful flower. Of three special stages in the heavenly way, this assembly stands for the highest attainment in the spiritual life.

III—*Ryong-wha Assembly* 龍華會. This assembly teaches



that the Miruk Buddha will have charge of the final kalpa, or age to come.

IV—*Yak-sa Assembly* 藥師會. This assembly praises the virtue of the Yak-sa, and tells how he awakened to the Faith and became a Buddha.

V—*Ta-bo Assembly* 多寶會. In this assembly the Ta-bo Buddha tells by question and answer how he came to a knowledge of the Truth.

VI—*Mi-ta Assembly* 彌陀會. This tells of Amida Buddha, the eternal one, who had no beginning and no end. He was before Sa-ka-mo-ni.

VII—*So-jai Assembly* 消災會. In this assembly appears the Ta-ran Buddha. He tells how evils shall be done away with and blessing secured.

VIII—*Wha-eum Assembly* 華嚴會. This assembly tells how the sunlight touches first the highest peaks of the hills, and later those lower. It suggests the great ones who first know and understand. All the Bodisats and the angels attend this assembly, and eight armies of dragons accompany them as well.

IX—*San-se-pool Assembly* 三世佛會. At this meeting the Buddhas of the past, present, and the future, all assemble.

X—*Chun-tan Su-sang Assembly* 栴檀殊像會. Su-ka-yu-rai ascended to heaven from the land of Oo-jun. After his departure a great desire to see him once more possessed his disciples, so the king of Oo-jun had an image made out of Chin-tai wood. From this time on, images of the Buddha appeared. After a long time Su-ka Yu-rai came back to earth at which time the image became a living Buddha, and the two walked side by side. Crowds came to bow, but they could not tell which was the Buddha and which was the image. This is the assembly that took place at the time.

XI—*Wun-gak Assembly* 圓覺會. This assembly met to ascertain the requirements of Complete Enlightenment. The answer was: First to keep the commandments, and second to keep the heart pure. (This is the assembly told of in the Sutra that was the means of the erection of the Pagoda.)



XII—*Ryong-san Assembly* 靈山會. In the Spirit Mountain represented here, Su-ka Yu-rai spent much of his life. He discusses with his disciples the three stages of the Buddha's career.

Above these Assembly names on the south side of the Pagoda is seen still another small tablet from which the characters have been effaced, but judging from what still remains it seems to have been the name *Wun-gak t'ap*, the Wun-gak Pagoda or Tower of Perfect Enlightenment.

1—The Pagoda was therefore built in 1464-1466 A.D.

2—The builder was King Se-jo who reigned from 1456 to 1468, and the workmen were all Koreans.

3—The form of it was modelled after the Pagoda in P'ung-tuk County, which had already been standing nearly a hundred years, and had been built by Chinese workmen. There is no evidence that this pagoda had ever been brought from Peking though it finds its final resting place now in Tokyo.

4—It was built to commemorate the excellence of the *Wun-gak Sutra* from which it takes its name.

5—It is by far the most interesting Buddhist monument in Korea.

## HUNTING AND HUNTERS' LORE IN KOREA.

BY H. H. UNDERWOOD.

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When curiosity prompted me a few months ago to attempt to find out what kind of animals I was hunting, I was surprised to discover that it was a field that had hardly been touched. It is to be hoped that some one qualified for this work will take it up and treat it more thoroughly and authoritatively than it is possible for me to do.

I first turned to a fairly complete collection of books on Korea only to meet with statements ranging from the assertion that Korea abounded in alligators and crocodiles to the more truthful though hardly more helpful one that game of all kinds is to be found here.

Finally, in the last chapter of Captain Cavendish's book, "Korea and the Sacred White Mountain," I found a list of the animals which he had seen or heard of in Korea. In the main he has given the scientific names, and has starred those that he personally saw, while some of the others he has carefully marked as doubtful. This list has been of considerable help, though as I went on, I have been presumptuous enough to differ with Captain Cavendish, despite the fact that he was evidently much better equipped to deal with the subject than I. Nevertheless, I feel that the fact that he only spent a couple of months in the country and was ignorant of the language, to a certain extent compensates for his better equipment in knowledge of the subject, and in several cases I am forced to believe that Captain Cavendish was mistaken in what he thought he saw.

Turning from books to native sources, the material available is varied and vari-coloured in the extreme, and you have the advantage or disadvantage, according to the development of

your conscience, of taking and leaving what you like. Their animal stories begin with the folk-tales, with which we have no concern here, and these merge into other stories of animals endowed with supernatural powers, which to them are matters of fact. Of such is the story of the snow-white fox, several hundred years old, who to this day haunts the slopes of Kwan-ak-san.

These again are followed by a series which have their birth in carelessness in observation, unbounded credulity and wild exaggeration. Naturally the city-bred people around us can tell one little or nothing about the animals, and many of them are ignorant of even the names of all but the commonest species. The average farmer is only a degree better and it is to the hunters and trackers that you must go for the modicum of truth which lies beneath the covering of superstition, exaggeration and ignorance.

A word or two in regard to these hunters and trackers and how they hunt. Even among hardy mountain people, they are remarkably strong and vigorous. On two occasions I have had men of over sixty who raced up and down the hills and through the thick underbrush as though they were boys. They left me far behind, several times offering to carry my gun for me. Once, when stupid farmers, acting as beaters, had bungled things, an old gentleman of over seventy, a famous hunter in his day, offered to guide us and apparently found no great difficulty in climbing the hills and beating through the brush. Most of them are good trackers; one big fellow over six feet, hardly stooped to look at the tracks but strode along as though he was following a path. I saw them track a boar back and forth over the hills for the greater part of three days without being seriously at fault once, and they told me of trackers who could estimate to within an ounce or so the weight of a stag's horns from its tracks.

Captain Cavendish says that the Koreans are too lazy and cowardly to beat for tigers, and there are undoubtedly many Koreans whom no money would induce to hunt tigers. But as

I have watched them beat and noted the kind of territory that they had to go over, it never occurred to me to call them lazy ; and personally I think that a man might be excused for hesitating about beating for tiger, though the Korcans do it without making any fuss at all. The beaters are, of course, entirely unarmed, while even the hunters were formerly armed with a gun that was effective at only comparatively short ranges. This gun took an unconscionable time to load after it was once fired and had no stock to rest against the shoulder and steady the aim, but was held pistol fashion and its fuse was as likely as not to go out at the wrong moment.

By beaters I do not mean a crowd of men who merely go through the woods and make a noise, but a few men who by watching the position of the other beaters, the lay of the land and the direction the animal is taking, systematically drive him in. The hills are so precipitous that the game will cross the ridges and valleys by one of a few fairly well marked cuts or drives if the beaters do their work well. The hunter climbs up to one of these places and waits, sometimes half an hour, sometimes three or four hours, and I once sat at the top of a pass from 12:00 till 4:30. In cold weather you can tell the time by the changing feelings in your feet, but after a couple of hours the feeling ceases and their usefulness is at an end till the next time. Two or three good beaters who know the country and the habits of the game will send them in every time, while ten or twelve men who merely make a noise will let the animals slip back again and again.

But let us turn to the animals themselves, beginning with the deer. Many Koreans will tell you that there are but two kinds of deer in the country, Noro and Sasim. Closer inquiry among the hunters will show that they subdivide the Noro into three species, Po-noro ; Hyang-noro, sometimes called Kuk-noro ; and Tai-noro, known in some parts as Ko-ra-ni. The Sasim are also divided into two species under the rather indefinite names of Kang-won Province Sasim and Ham-Kyung Province Sasim, the does of



both kinds of Sasim being known by the specific feminine noun, Ner-aingai. The natives, then, divide the deer of the country into five species and it remains for us to determine whether this division is correct and if so what these species are.

The po-noro are small deer, without horns in either sex, the males of which have the upper canines highly developed into large sabre like tusks, three or four inches in length. Mr. Reppert, while living here, shot two of these deer near Munsanpo or Buzan and it was from him that I first heard of them. Later other foreigners mentioned having seen them and I learned from the Koreans that they never have horns. In looking these up I was rather puzzled by the fact that Lydekker in his book, "Deer of all Lands," states that there are but two species of deer having these characteristics, i. e. the water deer of China and the musk deer. But inquiry and observation soon showed that they are always found on the plains by the river, their very name meaning "plains-deer." Mr. Reppert shot his by the river; Dr. Underwood told me that the first he ever saw were in the reeds by the river; and I found that all the places mentioned by the Koreans as frequented by the po-noro were close by a river or large stream, though in some cases they have been driven to the low hills as much as ten or fifteen li back from the water. Let us see how this compares with what Lydekker says of the Water-deer. "A small member of the deer tribe, from Northern China, differing from all other Cervidae, except the musk deer, (with which it has no affinity), by the absence of antlers in both sexes. To compensate for this deficiency the bucks are armed with long sabrelike tusks. The species typifies a genus, and is known as *Hyrelaphus inermis*. Water-deer frequent the neighborhood of the large Chinese rivers where they crouch among the reeds and grasses." It seems therefore as though it is safe to say that the po-noro is the Chinese water-deer.

By way of introduction to the Korean hyang-noro, I would call your attention to a line in the above quotation from Mr. Lydekker: "The water-deer differ from all other

Cervidae except the musk-deer by the absence of antlers in both sexes." While inquiring about the po-noro, a Korean, who has hunted pretty well all over the country, told me that, in the higher mountains of Kang Won province, deer were hunted for the perfume contained in a small sac in the abdomen of the males. This he stated was a somewhat inferior grade of the same perfume from China. I went immediately to a Korean acquaintance of mine, who is a partner in one of the wholesale hide firms outside the South Gate. There are four or five of these companies in Seoul and most of the skins which come to the city pass through their hands. He confirmed all that the first man had told me and added that the fur was much coarser and more brittle than that of the ordinary deer. Further inquiry among Koreans brought the information that they were if anything smaller and darker in color than the po-noro, and that they were usually found singly, though sometimes in pairs. Compare this with the following description of the Musk-deer: "An aberrant member of the deer family constituting the sub-family Cervidae Moschinae. Both sexes are devoid of antler appendages but, as in the *Hydrelaphus inermis*, the upper canines are long and sabre-like, projecting below the chin with the ends turned somewhat backwards. In size the musk-deer is about 20 inches at the shoulder. The hair covering the body is long, coarse and of a peculiarly brittle character; it is generally of a greyish brown color..... The special gland of the muskdeer is found in a sac about the size of a small orange beneath the skin of the abdomen."

When, in addition to the fact that the testimony of several classes of Koreans tallies almost exactly with the above description, we remember that musk is a well known commercial commodity in Korea I think that in this case we are justified in taking the word of the Koreans and concluding that the Hyang-noro of Korea is the musk-deer.

The only objections which can be raised lie in the fact that the range of the musk-deer, as usually stated, does not extend to the neighborhood of Korea, nor do the altitudes at which they are

usually found, from the Himalayas to Tibet, northwestern China, and Siberia in the Altai region at altitudes of usually not less than 8000 ft. in summer, correspond to the altitudes in Korea. The Siberian musk however is a very inferior grade, and while the Altai mountains rise to great heights in certain peaks the mean altitude of the region is said to be between 5000 and 5500 ft. The higher mountains of the range that runs south from the Paik-tu-san along the east coast of Korea would easily average between 3000 and 4000 feet while some rise to 5000 and 6000 feet. With the difference in altitude no more than this and the fact that the musk of the region from which they are most likely to have come is, like the Korean article, of an inferior grade, it seems to me that we are forced to believe that the musk-deer is here, and like many of our animals is an immigrant from Siberia.

Captain Cavendish failed to see or hear of either the water-deer or the musk-deer, but reports having seen a Muntjac of the species *C. Reevesi*. I can not but think that what he saw was a water-deer and that seeing the tusks he mistook it for a Muntjac. The Muntjac is a small deer about the size of the water-deer but which has both horns and tusks. The horns are rather peculiar, having a backward curve at the extremities which almost amounts to a hook and the pedicles on which the horns rest are very prominent, so much so that it is sometimes known as the ribfaced deer. Another very noticeable feature is a black dorsal stripe. A deer with these characteristics would surely attract attention, yet I have been unable to find any trace of such a deer though I have inquired diligently. The hunters, one and all, stick to the assertion that there are deer without horns and with tusks but that they have never seen or heard of deer with horns and tusks.

It is both difficult and dangerous to state an absolute negative but I can say that I, personally, am convinced that Captain Cavendish was mistaken and that the Muntjac is not to be found in Korea.

The third species of deer is the Tai-noro, called Korani in



many parts of the country. This is a small and very pretty deer, the males of which have small antlers, with, as far as I can ascertain, only two tines. They have no tail at all but a large spot of erectile white hairs on the rump which serves as a guide to other members of the herd when in flight. I have seen as many as seven or eight together but in the main they seem to travel in pairs. In color they vary from a light fawn to a dark greyish brown that is almost black in certain lights.

My first impression was that these were identical with the Japanese sika deer. But the sika are described as having a short black and white tail with black markings around it, while these deer have no vestige of a tail nor any black markings on them at all. I can hardly believe therefore that these are the Japanese sika and my information is too meagre to enable me to determine what they are.

Next above the tai-noro in size we have the sasim, which, as I have said, the natives rather indefinitely divide under the names Kang Won Province sasim and Ham Kyeung Province sasim. The first of these is apparently a species of sika deer known as Sika Mantchouricus, of which a specimen is to be seen in the Zoo in this city. They are a fairly large deer considerably darker as a rule than the korani, spotted in summer and with large handsome antlers.

The Ham Kyeung sasim I have not seen though antlers have been brought to the house which I was told were those of Ham Kyeung Province deer. While the evidence which I personally have seen is rather slender I am inclined to agree with Captain Cavendish that this is the Red deer or *Cervus Elephas*. The antlers are certainly quite different from those of Kang Won Province deer, being not only much larger but different in shape and in the angle which they make with the head.

Before leaving the subject of deer I want to be bold enough to attempt another negative statement. Captain Cavendish mentions the existence of fallow deer in Korea. Taking just one point, these are deer whose antlers are palmated to a considerable extent. I have been unable to find any



Koreans who had even heard of such a thing as the palmation of a deer's antlers. Nor have I heard of any foreigner in any part of the country having ever seen such deer. Personally I feel convinced that there are only five species of deer in the country and that the two smallest of these are respectively the Water-deer and the Musk-deer, and that the Kang Won deer is the *Sika Mantchouricus*. I am inclined to believe the Ham Kyeung deer to be the Red deer and I am free to confess my ignorance as to the identity of the tai-noro. On the other hand I am quite sure that neither the Muntjac nor the Fallow deer exist in this country though I do not feel ready to make a definite statement to that effect.

From deer the next step brings us to mountain goats, which are to be found in various parts of this country. Captain Cavendish mentions in his list four or five species of mountain goats, sheep, and goat-antelopes, of which he saw only one, and as far as I have been able to ascertain none of the others are to be found in Korea. The first on his list and the one which he has starred as having seen is the *Nemorhedus caudata*. This is the Goral or the Himalayan chamois. The more usual scientific name is the *Nemorhedus goral* and its range extends from the Himalayas northward to Manchuria and Korea, though I have not found mention of its existence in Korea except in Captian Cavendish's book.

When I was in Kang Won province last December the hunters told me of a place not far away where mountain goat were to be found. I wished to go and try my luck at the time but they said that at that time of the year the ice and snow made it impossible to get anywhere in the neighborhood of the peaks where the goats were. I therefore made arrangements to visit the place in the spring. This I did, and after a couple of hours of hard climbing up and over about the worst bit of country I have seen, we succeeded in getting four fairly good specimens. I had expected that the horns would be hooked as are the chamois horns. The Koreans had not only told me that they were, but added that the animals made use of these hooks in a

novel and ingenious way. It would seem that when they go to sleep on some lofty or precarious ledge they hook their horns over the branch of a convenient tree and thus insure themselves against falling off even if troubled with nightmare. I was told that the horns were worn smooth on the under side from being used in this way and so was keenly disappointed to find that they would not allow of this. The animals were considerably larger than I had expected, and the Koreans claimed that farther back in the hills, where even in April the snow and ice made the cliffs inaccessible, still larger ones were to be found. The height at the shoulder for the four we got was respectively 26, 27, 28, 29 inches; the horns were only 6 or 7 inches long; from the nose to between the horns was 11 inches for the largest and 8 inches for the smallest; while from between the horns to the tip of the tail was respectively 50, 53, 54 and 57 inches. In color they are a beautiful greyish-brown with pure white on the neck and belly, and a black dorsal stripe. The hair is long, thick and remarkably soft; the tail, which was longer than I had expected, shades from the brown grey of the body to white at the tip. As to their weight, I should judge that they must have been well over one hundred and fifty pounds, for the beaters, who would pick up a seventy or eighty pound deer and trot off as though it were a mere feather, had all they could do to carry these at all, and how they ever got them over the steep slippery pass on the way out I cannot tell.

I feel that in recompense for the hard things that I have said about the country I must say a word for it in return. The steep, black cliffs, with the pines in some miraculous way clinging to them here and there, fell almost sheer to the river which twisted by in a succession of rapids a full thousand feet below. In places it has cut for itself a deep canyon through the solid rock and with the snow covered mountains on every side it made a scene well worth the trip, had we gotten no game at all.

The Koreans call these animals mountain sheep, as a matter of fact they are not sheep but goats. I have not been

able to hear of mountain sheep in Korea though Captain Cavendish mentions having heard of the Argali. These are the near relatives of the Rocky Mountain Bighorn and are supposed to be the original from which the stock of domestic sheep was derived. I understand that some of these sheep were shot in Manchuria and if so it seems at least possible that they might be found in the mountains of northern Korea, though men who have hunted in both Manchuria and Northern Korea tell me that they have never seen them on this side of the border. Captain Cavendish also mentions two kinds of antelopes, the Saiga tartarica and the Procapra gutturosa and also the ibex, though he marks these as doubtful and I feel that they are more than doubtful.

If, however, these animals are to be marked as doubtful there is on the other hand no doubt whatsoever about the wild boar, as the farmers will tell you most emphatically. Wild boars are distributed over a large part of the world and have many interesting features zoologically, of which I will mention only one here. They have four complete toes of which the two median ones are used in walking on dry land, the lateral ones being too short to reach the ground, but these prevent the animal from sinking in soft or marshy territory. The Korean boars apparently compare favorably in size with those in other parts of the world. The Indian boar, which measures 30 to 40 inches at the shoulder, is said to be larger than the European member of the family, yet the smallest that we measured stood 28 inches at the shoulder, the largest a full 40 inches, and the Koreans claim that there are considerably larger ones than any I have seen. I was told of one which weighed over 500 lbs. and had nine inch tusks. The color of the animals varies largely, ranging from almost black, through iron-grey, to a greyish brown. Beneath the long stiff bristles (sometimes 8 inches on the back) there is a softer curling undercoat of dirty brown. The animals are very plentiful in the mountain regions and are on the increase. They are a great pest to the farmers, as one large boar is said to be quite



capable of ruining the crops in a day's plowing in one night. What they do not eat they root up, and I have seen fields which looked as though some one had been hard at work getting ready to plant trees. One of the Koreans described the appearance of one field by saying that the boars had built themselves a house with women's quarters, guest room, kitchen and stables complete. They quite often travel in herds, the Koreans reporting having seen 14 or 15 in a herd, though I myself have never seen more than seven. The larger ones go by themselves and it is these that are supposed to be dangerous. There are undoubted cases of their charging even when unwounded, and only last fall a Japanese was, I believe, almost killed by one not far from this city. Once I *thought* that one, coming straight toward me, was coming all the way, but, as I straightened up to make sure of him, he saw me and turned to one side, thus giving me all the excitement and none of the inconvenience of his really charging. One of the men went up to a boar that was supposed to be dead and was knocked down the hill as the price of his mistake, but otherwise I have seen no sign of anything but a desire to get away, which they do at an astonishing rate, carrying a surprising amount of lead with them. The old Korean guns often failed to get the bullet through the tough hide and one of the hunters claims to have shot a boar from various parts of whose anatomy he extracted a small bowlful of Korean slugs. The boar I spoke of above had a hole clear through him from side to side and yet was going at such a rate that I supposed I had missed him entirely, and another one took three soft-nosed bullets from a modern high-power rifle before he stopped. The natives tell great stories of the big ones to be found in the more inaccessible mountains. They assured me that there were boars with tusks 12 to 18 inches long, the nearest approach to this, that I know of, being the one I mentioned with nine inch tusks. In weight they vary greatly according to the time of year. In fall and early winter they have a layer of fat two and three inches thick and in the spring practically none. They are fond of wallowing in the mud and



the bristles become so caked with it that the Koreans claim that small pine trees grow on the backs of the larger boars. Pak, one of my men, stated that he himself had shot one with seedling pines growing on it and when I laughed at him, he naively remarked, "If I'd been telling that story to any one else I would have told them the trees were big enough for roof beams, but seeing that it was you I made them only seedlings, and as you don't believe even that I wish I'd told you that they were bigger."

There is one more interesting item which I must mention before I leave the subject of wild boars. As nearly as I can ascertain they make shelters for themselves. The Koreans claim that there are two kinds, one made by the boars and one made by the sows for their young. I have seen only the first, but perhaps before I go further I should explain what I mean by a shelter.

One day on the hills I saw what appeared to be a low mound and on inquiring what it was they told me that it was a boar's "house." I kicked the snow off the top and disclosed a pile of sticks, straw, grass and small branches, the whole about five or six feet across. Borrowing a stick from one of the beaters, I started to scatter the branches and see what was underneath, but found that, carelessly as they seemed to be laid on, they were so twisted and matted together that it was almost impossible to tear them apart. Finally two of us put our sticks under the whole thing and lifting it up threw it back where it lay still intact. Underneath the ground had been dug out to a depth of about eight or ten inches in a hollow a little smaller than the covering. I couldn't understand how the boar got in, till the Koreans stated that he lifts the covering with his snout and once in, the blanket, as you might call it, falls back snugly over him. Later I saw many of these things on the hills. It is true that I never saw one being made, or saw a boar in one, but I have seen them with plenty of tracks around. They certainly were not made by men and they certainly are made. Personally I am inclined to believe that they are the work of the boars.

The second kind are said to be much more substantial, made of larger sticks and raised from the ground. These the Koreans state are made by the sows for their young. Not having seen them I merely state that the Koreans claim that they exist, with the full knowledge that the Koreans state and claim many wonderful things.

Less common than the boars, but still quite numerous, despite the fact that several writers on Korea deny their existence, and even Captain Cavendish makes no mention of them whatsoever, are the wolves. Oppert, for instance, says that while the name, *irru* is known in the far north, neither name or beast is known in the interior of the country. Other later writers state that it was unknown up to about fifteen years ago. In this there is what I believe to be a half truth. But to explain my meaning I must pause to speak of the wolves now in the country.

There are two species, a small wolf known as *irru* and a much larger one known as *mal-seungyeungi* or *neuktai*. Dr. Underwood tells me that the first winter that he was here, thirty years ago, he met a Korean whose village had been suffering quite badly from the attacks of *irru* packs, made bold by the winter. Koreans getting on in years have told me that the *irru* have been in Korea ever since they could remember and that their fathers before them had told them of these wolves, which would seem to dispose of the statement that they were formerly unknown.

About fifteen years or so ago reports began to come in to the government in Seoul from various parts of the country of what many Koreans claimed was a hitherto unknown wolf. Much larger than the *irru*, it was also much bolder and often attacked women and children. So serious was the pest that bounties were placed on the skins and in certain districts troops were detailed to hunt them down. Due to this activity they decreased rapidly for a time, but since the law restricting the use of firearms they have apparently been increasing again. I am unable to tell the technical names of these two kinds of wolves

nor can I describe them very accurately. Koreans tell me that the two wolves in the Zoo here are both small neuktai. At the time that they first made their appearance in the country or first attracted attention, whichever it was, the theory was advanced that they were large Siberian wolves, driven south by special conditions, climatic or otherwise, in Siberia. Since then I have heard both them and the irrui described as hyenas, jackals, wild-dogs, or any other name that came handy, none of which seemed to fit. In colour they are decidedly tawny, while as to their size the native reports are wild beyond belief, as is shown by the use of the word malseungyeungi or horse-wolf. I know of an authentic case however which shows the size that some of them attain. It seems that some years ago near Syenchun, a boy was bending over, working in the fields when a large wolf stole out of the woods and seized him. Shouts and the approach of men working in another part of the field drove the beast off, and the boy, a good sized twelve year old, was hurried to Dr. Sharrocks who personally treated him and on whose word I have it that teeth marks from the upper jaw reached almost to the spinal column while those left by the lower jaw extended to the breast bone.

The irrui, as far as I can learn, are much smaller, being about the size of an ordinary Korean dog and often travel in packs. I have never heard of more than one or two neuktai being seen at a time.

The Koreans claim that on occasions the irrui and neuktai hunt together, the irrui acting as beaters and driving in the game which the neuktai then pulls down and kills. In the division of the spoils the neuktai takes his share first and then apportions the rest by weighing the irrui one by one in his jaws and giving out the meat according to the weight of each wolf. The man who told me this added that, while he had not witnessed this himself, he had heard it from credible sources. I hope you will say as much for me.

With regard to the bears of which there are also two species we are a little better informed. These are the black bear



and the oriental brown bear, known respectively as *Ursus tibetanus* and *Ursus arctos* and are fairly common in this country. I have, however, seen no sign of polar bears or any valid reason for labelling an ordinary brown bear a polar bear or *Ursus maritimus* as has been done in the Seoul Zoo. In talking with Koreans about these animals, I learned that in the mountain districts of the north the natives use both snowshoes and a kind of rude ski. They also told me the story of a bear and one of these Korean mul-pang-ors or water mills. It seems that the bear was attracted by the idea of using the grain in the mill for his breakfast. As he stooped to get it however the beam came down and struck him a heavy blow. He was annoyed and tried to return the blow only to find that the beam was up in the air beyond his reach. He stooped again, and again it came down and hit him. This time he was really angry and grabbing it, beat it soundly. But as the stream continued to flow it failed to learn a lesson and hit him again. This time he got hold of it and held it down. But not only did it take all his strength to hold it down, but when it was down, of course the grain was under it and out of his reach. In the end the faithful mill administered a lucky blow on the head and when he arrived on the scene the miller found not only his grain intact but a dead bear into the bargain.

Last of all we come to the big cats, the leopards and tigers. The average Korean lumps them all under the expressive word "Peum." On flags and screens, or gates and ceilings we are all familiar with the Korean tiger. Around him have gathered tales and superstitions that are well symbolized by the clouds of smoke and fire with which he is usually enveloped on gates and walls. In the good old days, which are so often thrown at us, he was wont to come into the palace grounds here in the city and his appearance always presaged disaster. In Wonsan, I believe, on cold nights you could meet him prowling on the streets. Last year one was seen at the North Gate of this city. Villagers tell of pigs, dogs and sometimes people carried off; and yet where is he? Seen in one village tonight, he kills in a village a hun-



dred li from there before daylight. It is this quality that particularly fills the average Korean with dread and awe. The tiger apparently has no particular haunts but ranges free from ridge to ridge, scaring the villagers in a dozen valleys with the rolling echo of his roar as he prowls. Great strength, ferocity, cunning, and many other qualities, real and imaginary, are attributed to him. But despite all this the natives have since time immemorial hunted him with their old matchlocks. Mr. Griffis said that the Koreans expressed the difference between the Korean gun and the modern rifle as "Bang! Wough! Dead hunter!" and "Bang! Bang! Bang! Dead Tiger." The phraseology Mr. Griffis evidently got from a dime novel but the moral is the same. There was no second bang for the Korean. This tended to produce good shooting and cool nerves. You will remember that it was the tiger hunters who discomfited the French and again it was the tiger hunters who stood to their guns to the last man and won the enduring admiration of our American blue-jackets who fought them.

As to the animals themselves, Captain Cavendish mentions the Royal tiger and the Chinese Lauhu and stars them both. Of the leopards, he mentions three species, the Bulu, the Maou, and the snow leopard, starring the Maou. My own knowledge of the subject here, as in most instances, is almost nil and I have not been able to find anything on the matter in any available work. That the Royal Tiger, *Felis tigris*, is the ordinary large Korean tiger there can be no doubt. But as to what the Chinese Lauhu is and how it differs from the Royal tiger I do not know and have been unable to find out. Of the leopards I have been unable to find any data on either the Maou or the Bulu. Most of the works which I have been able to consult seem to have rather vague ideas on the subject of leopards in general, the size of the animals being put considerably smaller than many specimens that we have in Korea. The snow leopard is the same as the Himalayan ounce and is scientifically known as the *Felis unica*. It is smaller as a rule than the other leopards and of a greyish color instead of the tawny yellow of the leopard

skins with which we are all familiar. For this and other reasons I doubt very much whether the three leopards here in the Zoo are really snow leopards as they are labelled and am inclined to think that this labelling is due to the same carelessness which I instanced in the case of the bears. From what the Koreans tell me however, I am inclined to think that the snow-leopard is really to be found in Korea. The Koreans divide the "peum" under the following names: whangkaraymi, chikkaraymi and pyopeum. There are it is true, numerous other names in use but as far as I can ascertain they are merely synonyms for one or other of these three. The word "horaingi" is merely a general term and is used interchangeably with "peum." The first two are said to be both tigers, the Koreans thus agreeing with Captain Cavendish that there are two kinds. The whangkaraymi is the largest of the peum and is said to be yellow with black stripes. The chikkaraymi on the other hand is not only smaller but the Koreans claim that instead of yellow being the predominant color the animal is more aptly described as black with yellow stripes. Whether this distinction really exists and is valid or not I do not know, but the Koreans stoutly maintain that it is not only the different appearance of individual members of the same family but that there are two distinct kinds of tigers. The leopards are lumped under the general name of pyo-peum or one of its synonyms, though some of the hunters have told me that there are several kinds of leopards but that they were all called pyo-peum. I myself have not had sufficient opportunity for observation to be able to say whether these divisions are in any way justified or not and can only offer them to you as I have received them from the Koreans.

As to tiger hunting, the Koreans claim that it is impossible, unless by lucky chance, to shoot a "fresh tiger" as they call one that has not recently killed. He apparently haunts no one particular locality but wanders where he pleases in the wilder and more inaccessible mountains. It is said that in the course of these wanderings all good tigers visit at least once Sam-gak-san or Pouk-han. A country man who

knows and has seen nothing is compared to a tiger who hasn't even seen Pouk-han. When a tiger has killed, the hunters gather and track him to the hills and note toward which peak he has gone. Knowing the habits of the beast and every inch of ground they can tell where he has probably laid up and then the beaters and hunters separate. In beating for tigers the natives claim that once he is started out of his cover he will invariably go up hill to the top of the tai-teung or main ridge and follow along it rather than go down hill and cross the hills diagonally as other game do. The hunter therefore takes his place behind an improvised screen of branches, on the ridge, usually near the top of a slight rise as he can then see the tiger as he comes down the opposite slope and has him below him when he fires. The beaters work much as for other game and apparently think no more of it than of beating for deer. When I asked if they were not afraid they told me that there was no danger as there was no such custom as for an unwounded tiger to attack the beaters. Personally I should think there might be one that refused to be bound by custom. The natives have stories which show an idea somewhat similar to our own of the effect of the steady gaze of the human eye on wild animals. Two of the men who were with me on my last trip were once out tiger hunting and wounded a large tiger. After reloading their guns and thawing the ice and snow on their feet they tracked him over the ridge and suddenly saw him behind a large fallen tree with only his head visible. He was about seventy yards down the hill and as they wanted to get to closer range one of them sat down and bracing his feet on the icy slope got a good rest for his gun over his knee and kept his eyes fixed on the tiger while the other man started slowly down the hill on one side of the ridge. For a minute or so all went well and the tiger, though he saw the man sitting there did nothing but lash his tail. Suddenly however the hunter's foot slipped, he lost his balance and before he could recover himself the tiger was up the hill and had him by the foot. Fortunately the other hunter finished



the beast before serious damage was done. They firmly believe to this day that if the one man had been able to keep his eyes on the tiger and hold his gaze the other could have gotten to point blank range with perfect impunity. The story may be rather tall in several points but the idea is the same. It is not a matter that lends itself to investigation or experiment but is none the less interesting. Tales there are without number, the most gruesome of a hunt to kill the tiger that carried off the young wife of one of the hunter's friends and to recover the remains; tales of unexpected encounters when both tiger and man turned tail and ran from each other; of tigers who hypnotize the hunters; tales of men literally scared almost to death and many others.

Before closing these few words which are merely an introduction to some of the larger animals of the country I should like to mention a few of the uses which the natives make of the blood, bones, fur and various organs of the body. Residents of Korea know that the blood of the deer is largely sought for medicine and men often go to the country and hire hunters so as to drink it warm. What is true of deer's blood is true to a large extent of the blood of boar and goat and to a certain degree of many of the animals though I understand that none are supposed to be as good for this purpose as the deer. Deer's horns in the velvet are in great demand as medicine and bring handsome prices per ounce, the sasim being hunted primarily for their horns. The noro horns are also used though not esteemed as highly as the sasim's. Beside the occasional use of boar's blood, the long tough bristles on the back are used in making Korean hats and several other articles, while certain organs of the body, when dried and powdered, bring high prices. Bears are also more hunted for the medicinal value of certain parts of the body than for the skin, bones or flesh though these all bring fair prices. With the tigers and leopards the bones are almost if not quite as valuable as the skin and are exported to China where they are even more highly regarded in the preparation of drugs than here.



Of course, to-day there are practically no Korean hunters on account of the laws restricting the possession of fire-arms. That the requiring of a license and the limitation of the hunting season are both good measures, no one would attempt to deny, but as game laws the present regulations leave much to be desired. The hunting season lasts at least a month longer than it should, and, while a man must have a license to own a gun, trap or falcon, no license for hunting is required. The result is that in the spring when the deer are weakened by lack of food during the long winter, parties are made up and the sasim are tracked and run down without guns. The hills at this time are like glass on one side and heavy with mud on the other and when there is a constant pursuit that gives no time to stop and feed, the animals are usually run down in a week or less. Thus instead of increasing during this time of few hunters they are rapidly decreasing and are in danger of becoming extinct. Much the same is true of the musk-deer and certain other animals. The present law is apparently framed simply to restrict the use of fire arms and not at all with reference to the preservation of the game. Again in preserving and classifying the animals of the country the Zoological Gardens here have a great opportunity of which they are apparently not taking full advantage. Many common species are not to be found there and the classification has not been done with the care that might have been expected. No labels will transform ordinary bears into polar bears and the mere word cervus over a deer is, even though true, beautifully indefinite. It is to be hoped that when some of the many other improvements which the Government-general has undertaken are completed more attention will be turned to this department and that game preservation both in the Gardens and in the country at large will be properly handled. This time cannot, however, be put off indefinitely as each year thins the furred and feathered population of the land. But even before Governmental attention is turned to this subject a most interesting field is open to some one capable of dealing with it in the way it merits. Either with camera or gun a trip

into the country is its own reward. The kindly country folk, the air, the scenery, the long days on the hills, and the people crowding into the little rooms, in the evening, to tell and hear wondrous stories, all have an unmatched charm. Added to this that one can travel with all the luxuries of home and even the most critical could not complain. A glimpse of the people and their lives in the evenings and a glimpse of the animals and splendid scenery through the day, this is worth much.

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