

No.	Name of Bell	King and Time of Reign	Time of Casting Bell	Age of Bell	Japanese When Made	Name of Temple or place	Province	Magistracy	Myun	Village
1	Sang Won 上院	SILLA KINGDOM 37. B.C. 936 A.D. Syrung Tuk 702-737	24th yr. 726	1199	Whang Keui 1385	Sang Won Sa 上院寺	Kangwon 原江	Pyung Chang 平昌	(Jin Poo 珍富面 Poo Nai 府内面)	Tong 東山里 No 路東里
2	Kyung Ju 慶州	Hev Kong 766-781 惠公	7th yr. 773	1159	Whang Keui 皇紀 1431	Kyung Ju Chong Sin Kak 慶州	S. 慶尚南道 Fukui 福井	Kyung Ju 慶州 (Jin Ju 晉州 F'suruga 敦賀郡)		Matsubara 松原村
3	Yun Chi 蓮池	Heung Tuk 827-837 興德	8th yr. 834	1091	Whang Keui 皇紀 1493	Yun Chi Sa 蓮池寺				
KORYU KINGDOM 918 A. D. 1392										
1	Syu Won 西院 Chyo Yun 照蓮	Kwang Chong 950-976 光宗	14th yr 964	1061	Whang Keui 皇紀 1629	Syu Won 西院寺 Chyo Yun Sa 照蓮寺	S. Chulla	Young Am 賀茂郡 Seoul Prefect 京		Takebara Street 竹原町
2	Chyun Heung 天興	Hyun Chong 1010-1032 顯宗	1st yr. 1010	915	Whang Keui 皇紀 1670	Chyun Heung Sa 天興寺		Hirashima 廣島縣 Kyung Kei 畿京		
3	Pook Sa 北寺 Seung Nak 勝樂	Hyun Chong 1010-1032 顯宗	17th yr. 1027	898	Whang Keui 皇紀 1686	Pook Sa 北寺 Seung Neuk Sa 勝樂寺	Saga 慶尚南道 Osaka Prefect 大阪府 Shira 滋賀縣	Hirashi Matsunura 東松浦郡 Toyosaki Nishinari 西成郡		Kagami 鏡村
4	Hak Man 麓滿	Hyun Chong 1010-1032 顯宗	21st yr. 1030	895	Whang Keui 皇紀 1690	Hak Man Sa 麓滿寺				豐崎村 Otsu City 大津市
5	Won Syung 園城	Tuk Chong 1032-1035 德宗	1st yr. 1032	893	Whang Keui 皇紀 1692	Won Syung Sa 園城寺	Fukuoka 福岡縣 Tokushima 德島縣	Fukuoka City 福岡市 Umobi 海部郡 Private Individual 陸中閉伊郡		Tsujiudo Machi (Street) 辻堂町 Anakui 穴喰村
6	Seung Chyun 承天	Moon Chong 1047-1083 文宗	19th yr. 1066	859	Whang Keui 皇紀 1725	Seung Chyun Sa 承天寺	North Pyeng Yang 平安北道 Kyung Kei 京畿道	Yengbyen 寧邊郡 Yung 平揚	Pook Sin hyun 北新院面 Yong Moon 龍門面	Ha Haing Tong 下香洞 Yun Soo Ri 延壽里
7	Tai San 大山	Myung Chong 1171-1198 明宗	26th yr. 1197	718	Whang Keui 皇紀 1856	Tai San Sa 大山寺				
8	Nam Poo Ka 南浦家 Yun Pok 演福	Heui Chong 1205-1212 惠宗 Chooong Mok 1345-1349 忠穆	2nd yr. 1207 2nd yr. 1346	725 579	Whang Keui 皇紀 1866 Whang Keui 皇紀 2006	Nam Poo Ka 南浦家 Yun Pok Sa 演福寺	南浦利淳氏藏 Kyung Kei 京畿道 Kyung Kei 京畿道	Songdo 松都郡 Yu Ju 幽州	Songdo 松都面	South-gate 南本町南大門
9	Sin Neuk 神勒	Sin Oo 1375-1389 辛禔	5th yr. 1380	545	Whang Keui 皇紀 2430	Sin Neuk Sa 神勒寺				
10	An Sim 安心 Sa Ra 舍那	Sin Oo 1375-1389 辛禔	10th yr. 1385	540	Whang Keui 皇紀 2414	An Sim Sa 安心寺 Sa Ra Sa 舍那寺				
11	W'hoi Chin 廻眞 Chyun Ryun 天倫	(?)	(?)	(?)	Whang Keui 皇紀 (?)	W'hoi Chin Sa 廻眞寺 Chyun Ryun Sa 天倫寺	Shimane 島根縣	Yatsuka 八束郡		Hokichi 法吉村
CHOSEN KINGDOM 1392-1910										
1	Heung Chyun 興天	Sey Cho 1457-1469 世祖	7th yr. 1464	461	Whang Keui 皇紀 2422	Heun Chyun Sa 興天寺		Seoul Prefect 京城市内 Seoul Prefect 京城博物館 Seoul Prefect 京城驛路		
2	Po Sin Kak 普信閣 Nak San 山洛	Sey Cho 1457-1469 世祖 Yea Chong 1463-1488 睿宗	13th yr. 1469 1st yr. 1469	456 456	Whang Keui 皇紀 2128 Whang Keui 皇紀 2129	Chongno Po Sin Kak 鍾路普信閣 Nak San Sa 洛山寺	Kyung Kei 京畿道 Kang Won 江原道	Yang Yang 襄陽	Kang Hyun 降院面 Chin (hyup 襟接面 Yang Yang 長陽面	前津里 富坪里
3	Pong Syun 奉先	Yea Chong 1463-1488 睿宗	" "	" "	Whang Keui 皇紀 2129	Pong Syun Sa 奉先寺	Kyung Kei 京畿道	Yang Ju 楊州	Chang Yang 長陽面	富坪里
4	Pyo Hoon 裴暲	Yea Chong 1463-1488 睿宗	" "	" "	Whang Keui 皇紀 2129	Pyo Hoon Sa 裴暲寺	Kang Won 江原道	W'hoi Yang 楊州	Chang Yang 長陽面	富坪里
5	Po Hyun 普賢	In Cho 1623-1650 仁祖	10th yr. 1633	292	Whang Keui 皇紀 2292	Po Hyun Sa 普賢寺	N. Pyengyang 平安北道	Yengbyen 寧邊	Pook Sin Hyun 北新院	長淵里
6	Il Kwang 日光	In Cho 1623-1650 仁祖	12th yr. 1635	290	Whang Keui 皇紀 2302	Il Kwang 日光	S. Pyengyang 平安南道	Shimme 榜木縣		下香洞 Niko Machi 日光町
7	Kap Sa 伽寺	Sun Cho 1660-1675 宣祖	1st yr. 1660	265	Whang Keui 皇紀 2244	Kap Sa 伽寺		Kamitoga 上都賀郡		
8	Chang An 長安	Sook Chong 1675-1721 肅宗	34th yr. 1709	216	Whang Keui 皇紀 2368	Chang An Sa 長安寺	S. Cheung Chung 忠清南道 Kang Won 江原道	Kong Ju 公州	Kei Ryong San 龜龍山	長淵里
9	Pyengyang 平壤	Young Chong 1725-1777 英宗	2nd yr. 1727	214	Whang Keui 皇紀 2386	Pyengyang Poo 平壤廣大門内		Whoi Yang 淮陽		
10								Pyengyang Prefect 平壤市		

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OF THE

BEACON **KOREA BRANCH**

REV. E. WADE KOONS, A. B., B. D.

OF THE

**ROYAL ASIATIC SOCIETY**

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**VOL. XVI**

1925

# OLD KOREAN BELLS

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### OLD KOREAN BELLS

REV. E. M. CABLE, A. M., D. D.

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### BEACON FIRES OF OLD KOREA

REV. E. WADE KOONS, A. B., B. D.

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## ERRATA

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The Sa Ra Sa Bell of the Koryu kingdom was dropped out. It should have been placed before the Whoi Chin Sa Bell page 24 and numbered (12).

### (12) Sa Ra Sa Bell.

This is another stone bell monument located in the temple of Sa Ra in the village of Yong Moon Myun, Yang Pyun Kun, Kyung Kei province. It was made in the twelfth year of king Sin Oo, in the cycle of Pyung In. It is nearly 540 years old. A number of the characters are obliterated so that an exact translation of the inscription on the bell is impossible. The substance of it seems to be to the effect that during the Koryu kingdom there was a celebrated priest by the name of Yi Ong Chon Cha. Upon his death, while the body was being cremated for burial, as was the custom with priests, ten wonderful sari (gems) came forth from the fire. In order to preserve these precious stones, an official by the name of Kang Man Chan, had a stone bell monument prepared in which were placed the gems and the monument was put in the temple of Sa Ra.

The Pyengyang, Tai Dong Moon An Bell page 39 should read number 10 instead of number 4.

The Whoi Yang, Pyo Hoon Sa Bell page 40 should read number 6 instead of number 5.

Bells number 6, and 8, pages 40 and 41 are out of their regular order.

The word Posal (One just beneath a Buddha) should be noted.

## OLD KOREAN BELLS

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When I first promised to write a paper upon this subject I assumed it would not take very much time. I soon discovered, however, the fallacy of my assumption. I found that it involved the translating into readable English a large number of old Chinese inscriptions, so old that most modern students are almost as ignorant of them as a Hottentot is of Xenophon's Anabasis. What a pathetic thing it is, that the average Korean boy or girl to day, cannot read the secrets these wonderful monuments of the past reveal. It is a most interesting fact that some of these inscriptions are perhaps older than Korea's most ancient literature. I cannot guarantee, that in every case, I have given the accurate translation. I have certainly done my very best. I discovered that it was almost impossible to get all the Chinese teachers I used to agree upon a translation. However, I do feel that I have given you very nearly the original. I trust the paper will help you, as it has helped me, to appreciate better the civilization of Korea's past. The inscriptions upon these old monuments give us wonderful glimpses into the customs, literature, art, religious and political ideals of the past.

I am quite sure that anyone who studies the history of the origin of bells will be forced to conclude that they were made to use in religious worship, for the use of bells for calling political gatherings, or announcing times and seasons, does not seem to have obtained in antiquity. We do know however, that from the earliest time, cymbals and bells have had a very large place in the worship of the gods. History records that in Egypt the feast of the god Osiris was announced by the ringing of bells. In Athens the feast of the god Cybele was announced by the same method, students of Old Testament history know that to the vestments of the High Priest were attached golden bells. Perhaps the history of other nations, if fully known, would reveal similar testimony. It is a strange fact however, that in all the ancient monuments of Egypt we find no bells. It is quite different when we turn to Assyria. Here a considerable number of bronze

bells have been discovered among its ancient monuments. They range in size from two to three inches in height and one to two inches in diameter. They are also provided with iron tongues. No doubt they too, were used in religious worship. The testimony of the history of the Christian church convinces us that bells have been most intimately associated with its services, and therefore, have acquired somewhat of a sacred character. We are told that the introduction of bells into the Christian church is generally ascribed to Paulinus, bishop of Nola, in Campania (351-431). However, we have no absolute evidence of their actual existence until nearly a century later. They were introduced into Gaul in 500 A. D.. Their use in monasteries and churches soon spread throughout Christendom. They were founded with a religious ceremony. Names were given to them. They had sponsors. They were sprinkled with water, and then anointed. Finally they were covered with white garments of chrism like infants. This ceremony dates from the time of Alcuin, (725—804) and is still practiced in some Roman Catholic countries.

The oldest bells used in the churches seem to have been hand bells. They were made of thin plates of hammered iron, bent into a four sided form, fastened with rivets, and brazed or bronzed. No doubt the most remarkable one of this character in existence is the one still preserved at Belfast, and is reported to have belonged to saint Patrick. It is six inches high, five inches broad, and four inches deep. For a long period the bells were small. We are told that a certain king in the eleventh century presented a bell to the church at Orleans which weighed two thousand six hundred pounds. Not until the fifteenth century do we find bells of considerable size.

It stands to reason that the art of casting large bells requires no little skill and any people who are able to make such wonderful bells as we see here deserve our profound respect. I am told that the art of casting bells has made little progress, if any, as the result of modern inventions. It seems almost impossible to make better sounding bells than were

made centuries ago. This fact should help to inspire our respect for the people of ancient Korea. A few words about bell metal and the process of moulding will better help us to appreciate this.

The material of which most bells are made is a kind of bronze known as bell metal. It consists of an alloy of copper and tin. The proportions vary. Some authorities give eighty parts of copper to twenty parts of tin, or four to one. Others give three to one. It has been said that silver mixed with bell metal will give a sweeter tone. This is an error. The addition of an appreciable amount of silver would seriously injure the tone. Bells have been, and are even now, cast of steel. Their tone is not inferior to those cast of bell metal, but the vibration of the steel is not so great, and the tone is of much shorter duration. Bells have been made of glass. They give an extremely fine and clear tone, but are too brittle to withstand the continual use of the clapper.

We are informed that the quality of the tone of a bell depends, not only upon the composition of the metal, but very much upon its shape, and on the proportion between its height, diameter and thickness of the metal. The experienced bell maker has rules of his own, which have been worked out from experience, and confirmed by science.

The making of a bell after the metal has been properly prepared, is a process of founding. A core is first constructed of brick work, in Korea clay, which is covered with layers of clay which by means of a template is formed to the exact size and dimensions of the interior of the bell to be cast. Upon this mold is then laid a model of earth and hair which is the exact counterpart of the bell to be cast. A thick and heavy shell is then built over the model, which when completed is lifted, and the model is broken away from the core, and the outside shell is then placed, leaving a space between it and the core, of the exact size and shape of the model. Into this space the molten metal is poured and allowed to cool. You see, therefore, that the process of casting a bell is a very difficult one and requires great skill.

Bells in all ages and among all peoples bear inscriptions of one sort or another. No doubt the majority of such inscriptions are connected with religious worship. They are pious, and very frequently, indicative of the wide spread belief in the mysterious virtue of the sound of the bell.

In the history of our own ancestors, there was a time when it was believed that the sound of the bell possessed peculiar power and charm to disperse storms, pestilence, extinguish fire etc..

The tolling of the church bells to day for the dead is the remnant of an old superstitious custom. Bells were tolled for the dying, because it was the prevailing superstition that they had power to terrify the evil spirits. This custom of ringing, what was called the passing bell, grew out of the belief that devils troubled the dying and lay in wait to afflict the soul the moment it was released from the the body. After all, how much humanity has in common. We see the same idea prevailing in Korea to this very day. The bell ringers in the Korean funerals, either proceed the cortege, or stand upon the hearse, violently ringing a bell to frighten away the evil spirits which are supposed to be maliciously dogging the body to the grave.

The use of bells, according to the Roman Catholic Church's idea, might well be summed up in the words often inscribed upon them.

"Laudo Deum verum ; plebem voco ;

Congrego clerum ; defunctos ploro ;

Pestem fugo ; festalque honoro.

I praise the true God ; I call the people ; I assemble the clergy ; I lament the dead ; I drive away infection ; I honor the festivals.

Judging from the great development in China and India in Buddhist worship, it seems more than probable, that the use and process of casting bells, came from the East rather than the West. I am, moreover, of the opinion that the founding of large bells, came from India, the home of Buddha to China and thence to Korea.

It is no less interesting than instructive to note some of



the great bells of the world, and remind ourselves that all of them are not in the West.

The Kyung Ju bell was made in 773 A. D. It weighs 158,000 lbs. and is eleven feet high, twenty three feet four inches in diameter, and the metal is nine inches in thickness. The great Moscow bell (Czar Bell) cast in 1735, weighs one hundred and ninety nine tons, is over sixty feet in circumference around the rim, and nineteen feet high. The great Burma bell in Mandalay weighs two hundred and sixty thousand pounds. The big bell at Peking, cast in 1420, weighs one hundred and twenty thousand pounds, is fourteen feet high, thirty four feet in circumference and the metal is nine and one half inches thick. The Chongno bell, Seoul, is eight feet seven inches high, twenty three feet four inches in circumference, and is said to weigh one hundred and twenty thousand pounds. The great bell in the Diabutusa, Kyoto is said to weigh one hundred and twenty six thousand pounds. It is fourteen feet high, nine feet in diameter and the metal is nine inches thick. Another great bell in Japan is located in the Chinonian temple in Kyoto. It weighs one hundred and forty-eight thousand pounds, is ten feet high, nine feet in diameter and the metal is nine and a half inches thick. Still a third large bell in Japan is in the temple of Todaiji, Nara. It is said to weigh one hundred and twenty thousand pounds. It is thirteen and one half feet high, nine feet in diameter, and the metal is eight inches thick. I think there are no bells in North America that approach these in size.

The bells in Korea, and I think it is true of all the bells in the East, do not have clappers. The bell is rung by striking it with a wooden beam swinging on the outside. A smooth round surface is generally prepared on the bell near the lip for this purpose. A casting, in the shape of a dragon, is attached to the top of the bell when it is founded, and by this it is suspended to a beam in the bell tower or temple.

I am not able to state the time when the first bell was cast in Korea. A certain Buddhistic record says that a large bell was made in the year seven hundred and fifty four. It states that the bell was one and one third the height of a man

and that it weighed four hundred and ninety seven thousand five hundred and eighty one pounds. This is surely a fanciful piece of imagination and requires no serious consideration. It seems quite probable, however, that bells were cast, about the middle of the eight century A. D. They were no doubt brought in with Buddhism, in which they play so prominent a part. Many of the inscriptions on the bells are dyed in Buddhistic thought and phraseology. We know that Buddhism was introduced into the Ko Ku Ryu kingdom about the year three hundred and seventy two A. D. Ten years later it found its way into the kingdom of Paik Chey, and some thirty five years or more later, it was established in the kingdom of Silla.

The purpose of this paper is to give a brief history of the location, time of casting, and the substance of the records upon the old Korean bells. In the preparation of the same I have made large use of the Chosen Keum Syuk Chong Nam, (朝鮮金石總覽), an admirable work on Old Korean Monuments prepared by the Government.

In my search for old bells I made the surprising discovery that there are none coming down from the kingdom of Ko Ku Ryu. Whether they had not discovered the process of making bells I have no way of finding out. This paper will therefore, be confined to a survey of the bells from the kingdoms of, Silla, Koryu and Chosen. We will consider those coming down from the kingdom of Silla first.

#### (1) Pyung Chang, Sang Won Sa Bell.

This bell is in the temple of Sang Won, in the village of Tong San, Chi Poo Myun, Pyung Chang Kun, Kang Won province. It was cast on the twenty eight day of the first moon of the twenty fourth year of King Syung Tuk, of the cycle of Ool Chook. This makes the bell nearly twelve hundred years old. It is the oldest bell of which we have any record and antedates the Kyung Ju bell by nearly forty years.

It was made of green bell metal and weighs three thousand three hundred pounds. It is five inches high, and three feet in diameter. The letters on the bell are inscribed upon its shoulder and are seven poun in height.

**(2) Kyung Ju Bell.**

Of all the old Korean bells this one offers the greatest attraction because of its great size, age, perfect workmanship, and interesting inscription. Prof. H. B. Hulbert says, "This monster bell that for centuries tolled for the opening and shutting of the gates of Kyung Ju, or Sa-ya-bul as it was then called, from which by contraction, is possibly derived the modern word Seoul. At the height of the Silla power that capital contained upwards of 178,900 houses giving an approximate population of nine hundred thousand people. In its immediate vicinity, were forty eight royal tombs. The whole list of Silla kings is fifty six, forty eight of whom were buried and rest were cremated. This great city was far greater than the present town of the great bell." The height of the bell as given by the Japanese authorities is eleven feet, circumference twenty three feet four inches, and thickness of metal nine inches. Prof. Hulbert gives the measurements as height nine feet three inches, diameter at lip seven feet, and three tenths inches. Near the top its diameter is five feet. The dimensions as given by Prof. Hulbert are nearer correct I think. It is made of what Koreans call green copper, and it is said to weigh one hundred and fifty eight thousand pounds. I fancy this is purely an estimate. The bell is so old that some of the characters written upon its side are difficult to decipher. The bell certainly argues for the high development of arts during the Silla Kingdom.

In the tenth moon of the fourth year of Tai Chyung, about eleven years ago, the bell was removed from the old site to the bell tower located in the village of No Tong, Poo Nai Myun, Kyung Ju Kun, North Kyung Sang Province.

It was cast in the seventh year of the reign of great king Hey Chyong. The bell is about eleven hundred and sixty years old, and could it speak, what wonderful tales it would tell.

The king's favorite minister, Kim Pil Moon, was instructed by His Majesty to prepare a suitable inscription for the bell, the substance of which is as follows :

The all prevailing truth of Buddha lies beyond the realm of visible things : The source can never be seen with the eyes. Like a great sound penetrating beyond the fartherst reaches of the universe it can never be fully heard and understood. Therefore, to make better known its deep mystery, it is necessary to cast and set up in some lofty place, the spirit bell, that it may awaken the call of the Buddha. By its aid the seeker is conducted into the mystery of religion. If I were to speak of the origin of the bell I would say that it is to be found in the nome of Buddha. If perchance one should care to investigate further in the land of the emperor, he will discover that it was made in the time of Koryun.

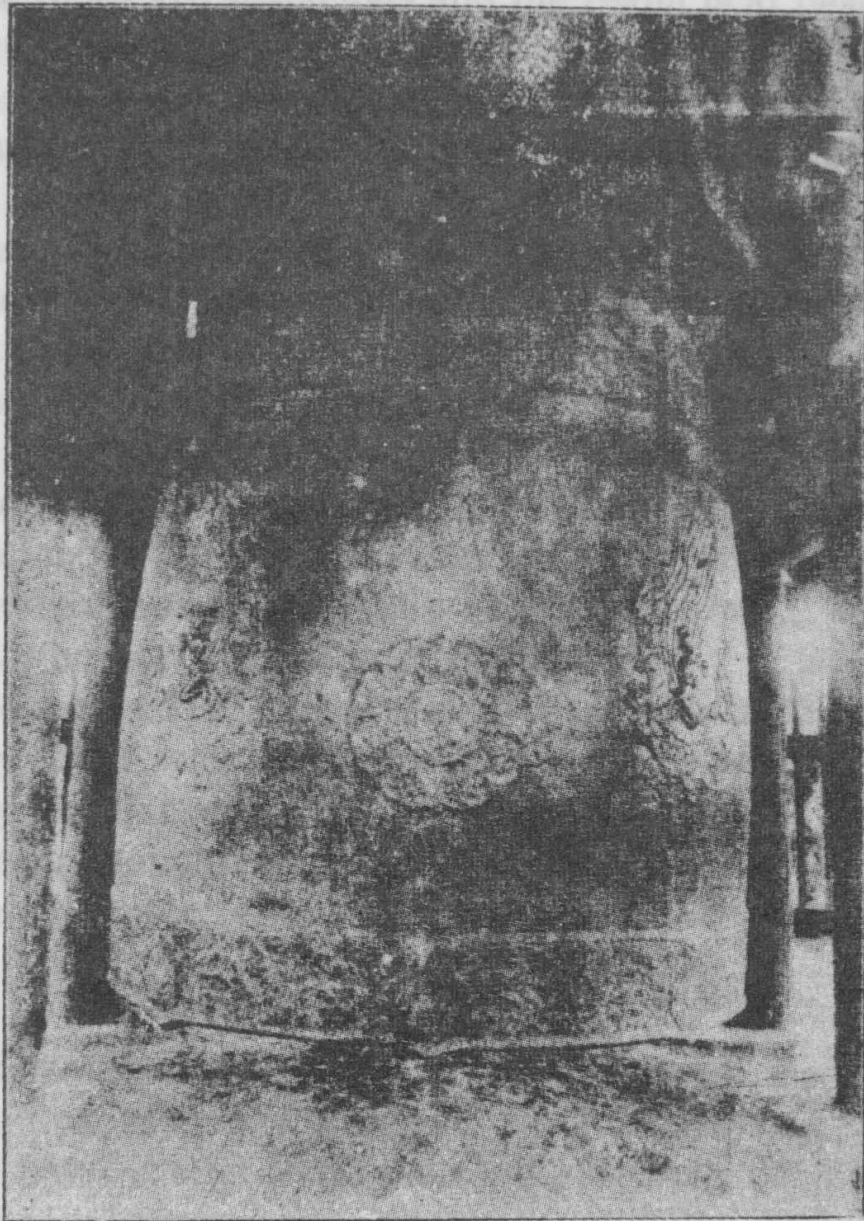
From its vast hollow form issues forth an never ceasing sound. It is so great it cannot be rolled away and being so very heavy it cannot be easily moved. Having such great permanency it thus becomes a most fitting place to inscribe the virtues of the great king. The bell possesses the mysterious power to chase away the cares and sorrows of the people. I most humbly beg to say, that the deeds of his Majesty Sung Tuk, were as lasting as the eternal hills and streams and the glory of his name as the sun and moon in the heavens. He possessed the qualities which destined him to become a great king. During his benovelent reign the customs of the people were made beautiful. Fitting ceremonies and music were in evidence everywhere. The manners of the people were refined. The farmers were taught to enjoy their work and became prosperous. The merchants were encouraged in the art of honesty and the marts lacked in none of the luxuries of the time. Gold and precious jewels were accounted as nothing in the sight of the king, but learning and skill were prized above everything. The elders were highly respected and their counsels and admonitions gratefully received. During the forty years of the king's reign the nation was absorbed in the arts of peace. The people were not even once alarmed or disturbed by the rumors of war. The fame of Sung Tuk spread far and wide. Representatives came from afar, not to spy and make war, but to seek his counsel and revere him for his worth. But who

among men can fortell the years of a king. The night of the Lord of Heaven is always nigh. Great king Sung Tuk died and his son Kyung Tuk, who was thirty four years old, ascended the throne to continue the work of his illustrious father. Unfortunately he had not always been a filial son. Often he had disregarded the wishes of his parents. But now that he was king of the realm, he was filled with remorse at the thought of his unworthy deeds, and desiring to make an atonement for the same, he purposed to cast a great bell. He collected twelve thousand pounds of brass, but alas! just as he was ready to have the bell cast he died. He was succeeded by Hey Kong, a virtuous man, who was most desirous of maintaining the illustrious traditions of his ancestors. It is said that wonderful omens attended his birth. A great dragon mist veiled the palace grounds. The thunders of the nine heavens shock the golden palace walls. A brilliant light flooded the capital city. The queen mother was a most remarkable woman. Her benovelence was like a great peace in the earth. She conducted the people in ways of peace and prosperity. Her mind was like a mirror and she adorned the virtue of filial piety. The king too, was most considerate of his ministers. His great aim was a well ordered life. The request of the former emperor having been brought to his attention, he at once ordered his stewards to make ready to execute the same. The work was begun in the Tai Ryu moon of the year Tai Yun. It was considered a most auspicious time. All the universe seemed to be in harmony and ready to lend assistance to the work in hand. Metal was collected and a great bell was cast. Its form arose like a lofty mountain peak and its moan was like unto that of the great dragon. Its echoes soared to the highest heavens and penetrated the lowest depths. All who beheld it exclaimed how wonderful! All who hear its sound will know the blessings of the Buddha. I pray that the great soul of Sung Tuk too, may hear its tones and awaken in him the three beautiful minds, so that he may be ushered into the very presence of the Buddha. I also pray that the descendants of the great king may issue forth abundantly as branches of gold.

May his kingdom, enduring as steel, continue to prosper, and all ignorant and foolish thoughts become like a wave in the sea of wisdom, so that all may travel the highway of knowledge together. I, Kim Pil Moon, the king's minister, undeserving and without knowledge, was ordered by his majesty Hey Hong to prepare a fitting tribute for the bell. As I take up my pen for the task, I pray for the genius of a Pan Cho's pen, and in keeping with the saying of Yook Chwa, I venture to write these lines,

The heavens make known the kings,  
And the earth fixes the bounds of their realms.  
The mountains and the rivers spring forth,  
The earth and the seas stand divided.  
Above the great Eastern Sea,  
Stands veiled a great host of faries,  
The realm is fixed in the richest of lands,  
Its borders unite with the great Eastern Universe.  
This then is our country.  
All united in one it becomes a great state.  
The wonderful deeds of its illustrious kings,  
Refreshes every passing generation.  
Their excellent and upright rule,  
Though hailing from far comes nigh to all.  
Since their gracious favor is vouched safe to all,  
All nature is made to rejoice.  
Thou king, luxuriant as the Chyun Hyup,  
Upon all is shed thy benevolent goodness.  
But suddenly a cloud of grief o'er cast the sky,  
And the beautiful day was robbed of its spring.  
Then the gentle and filial son of the emperor,  
Succeeded his father as king of the realm.  
He too, ruled as his virtuous father had done,  
And cared not to change the customs of the land.  
Daily he pondered over his father's counsels,  
And longed for the instructions of his mother.  
When once again he sought to atone for his wrongs,  
It was through the casting of a great bell.  
His deed how glorious.

Wonderful omens appeared from time to time,  
 And spiritual guidance was never lacking.  
 The king is virtuous and heaven assists him,  
 The throne is auspicious and the realm is at peace.



**KYUNG JU BELL**

Cast under Hey Kong 773 A. D.

Height nine feet, three inches.

Circumference twenty three feet, four inches.

Thickness of metal nine inches.

Estimated weight 158,000 lbs.

The bell is very short and says, In the third year of Tai Wha, the metal for the bell was collected and the bell cast. The Home Department of the government contributed seven hundred and thirteen Chyang, the Department of the Treasury four hundred and sixty eight Chyang and one hundred and ten Chyang were voluntarily contributed by the people. This makes the

Wonderful omens appeared from time to time,  
 And spiritual guidance was never lacking.  
 The king is virtuous and heaven assists him,  
 The times are suspicious and the realm is at peace.  
 The king diligently reflects upon the deed of his ances-  
 tors  
 And seeks to console his mind by copying their virtuous  
 deeds.  
 And now desiring to comply with the kings wish  
 These words are composed and inscribed upon the bell.  
 Men and gods united in their strength,  
 And the form of the precious bell appeared.  
 At its sound the devils are subdued,  
 And salvation is vouched safe even to the dragon.  
 The majesty of its tones shake the eastern valleys,  
 And scales the mountain crags of the north,  
 All who hear and behold it believe,  
 And a beautiful and perpetual bond is established.  
 Thy round, empty form reveals the substance of the gods,  
 Thy angular shape makes known the work of the saints.  
 Eternal happiness comes from thee.  
 Thou unchangeable and eternal bell.

### (3) Chinju Ju, Yun Chi Sa Bell.

This bell is the one which was originally located in the temple in the magistracy of Chin Ju, South Kyung Sang province. Later it was removed to the temple of Yun Chi, in the village of Maysubara, Tsuruga Kun, Fukui province Japan. It was cast in the seventh year of great Heung Tuk, of the cycle of Kei Chook. The bell is nearly eleven hundred years old.

The inscription upon the bell is very short and says, In the third moon of the seventh year of Tai Wha, the metal for the bell was collected and the bell cast. The Home Department of the government contributed seven hundred and thirteen Chyung, the Department of the Treasury four hundred ninty eight Chyung and and one hundred and ten Chyung were voluntarily contributed by the people. This makes the



total weight of the bell one thousand three hundred and twenty one Chyung (whatever a chyung may be).

We will next consider the bells coming down from the kingdom of Koryu (918-1392). This kingdom was established in nine hundred and eighteen and continued for a period of four hundred and seventy five years. Its capital was located in the city of Songdo. The ruins can still be seen and it is well worth a trip to this interesting city to view the same. From Koryu we obtain the English name Korea.

### (1) Yung Am Syu Won Bell.

This bell was originally in the Syu Won Temple, Yung Am Kun, South Chulla province, and was later removed to the temple of Chyo Yun in Takebara Machi, Nishinari Kun, Hiroshima province, Japan.

It was cast in the fourteenth year of king Kwang Chyong of the cycle of Key Hai. The bell is one thousand sixty years old.

The record on the bell says, that the inscription on the bell in the temple of Syu Won in Ko Mi Hyun, was made on the eighteenth day of the ninth moon of Choon Poong, of the cycle of Key Hai. Those who had charge of the casting of the bell were the head priest of the temple and his associates, Young Hyun, Sin Om Yum, and Ho Ayun. Here the rest of the inscription is undreadable.

### (2) Yang Pyung, Chyun Heung Sa Bell.

This bell was in the temple of Pey Pong Tuk, Yang Pyung, Kwang Ju Kun, Kyung Kei province. It was removed from there to Prince Yi's Museum in the winter of the 44th year of Meiji. 1911. It is a beautiful bell and well worth the trip to see it. It can be seen in the large brick building in the Museum. The room was so dark I was not able to take a photograph of it neither was I able to secure a cut, although such cuts are in existence.

The bell is made of green metal and is in a very fine state of preservation. It is four feet three inches high, and nine feet eleven and one half inches in circumference. I

could not get the measurement of the thickness of the metal as the bell is setting flat upon a pedestal and cannot be moved.

It was cast in the first year of king Hyun Chyong, of the cycle of Kyung Sool, about nine hundred and fifteen years ago. The only other characters inscribed upon it are the twenty eighth year of Tong Wha, the second moon of the cycle of Kyung Sool.

### (3) Kyu Chei, Pook Sa Bell.

This bell was first cast and placed in the temple of Pook, South Kyung Sang province. Later it was removed to the temple of Seung Nak, in the village of Kagami, Higashi Matsuura Kun, Saga province, Japan. Finally it became the private property of a Japanese by the name of Ha Ma Matsu until about the first year of Meiji, when it was broken up. We are told that it was cast in the seventeenth year of king Hyun Chyong, of the cycle of Pyung In. The metal in the bell weighed one hundred and twenty pounds.

### (4) Syup Chin, Hak Man Sa Bell.

This bell is at present in the temple of Hak Man, in the village of Toyosaki, Nishinari Kun, in the prefect of Osaka, Japan. It was cast in the twenty first year of king Hyun Chyong, of the cycle of Kyung O. Another reckoning is the second moon of the tenth year of Tai Pyung. This makes the bell about eight hundred and ninety five years old.

The inscription in substance, is as follows;—A certain priest (name has been erased) had a bell cast of copper weighing three hundred pounds. The following words seem to be the prayer of a priest. I pray that all who hear the sound of the bell, may have their fears allayed, and their wisdom enlarged. Being imbued with the mind of the posal let them depart from Hades and the pit of fire, and grant that they, burning with the desire to become a Buddha, may go out to rescue mankind. Let all who hear the sound of the bell honor the king, praise the realm, and strive to make the wonderful day of Buddha still more glorious. Grant that the tones of the bell may bring peace to our great king and

tranquility to the four seas. May the faith of the donors of Buddha be greatly increased. Let the root of goodness take still deeper hold and awaken in all the desire to possess the two worlds. Grant that peace may prevade the environs of the temple and fill the hearts of men. Happiness will surely come to those who carefully guard their actions, and from those who walk according to the teachings of the great Buddha, satan will surely depart. Then, and only then, will the wisdom of a Pan Yak (Posal) be theirs for aye. Thus will they be able to repay the four favors and the way for the Three Blessings will be paved. Moreover, having received the mind of the Buddha, they will become like unto him, perfect wisdom,

Written in the fifth year of Young Wha, of the cycle of Kei Mi.

**(5) Kon Kang, Won Syung Sa, Won Man Won Bell.**

This bell is located in the temple of Won Syung in Otsu Shi, Shiga Province, Japan.

It was cast in the first year of king Tuk Chyong of the cycle of Im Sin. The inscription, which is very short says, that in the twelfth moon of the twelfth year of Tai Pyung, of the cycle of Im Sin, a bell weighing one hundred and sixty pounds was cast.

**(6) Chook Chyun, Seung Chyun Sa Bell.**

This bell is in the temple of Seung Chyun now located on Tsujido Machi, in the city of Fukuoka, Fukuoka province, Japan. It was cast in the nineteenth year of king Moon Chyong, of the cycle of Ool Sa, about eight hundred and fifty nine years ago.

The inscription says that in the third moon of the cycle of Ool Sa, in the eleventh year of Chyung Yung, the blacksmith Kim Soo Poo, and an assistant (here the record is obliterated) were orderd by the head priest of the temple of Kei Chi to cast a bell weighing one hundred and fifty pounds. The bell was made and placed in the Nak Won Room of the temple of Seung Chyun to call the priests to worship. The

bell was ordered hung by the priest Chyung Chin Soo on the seventh day of the cycle of Moo O, in the seventh year of Myung Eung. The chief priest in charge of the temple was Tong Chyong.

(7) **A Pa, Tai San Sa Bell.**

This bell was originally cast in Korea and then taken to the temple of Tai Sa, in the village of Anakui, Umbi Kun, Tokushima province, Japan. Later it became the private property of a Japanese by the name of Kume Taminosuke.

It was cast in the twenty sixth year of king Myung Chyong, of the cycle of Pyung Chin, about seven hundred and eighteen years ago.

The record says that in the fourth Moon of the cycle of Pyung Chin, of the seventh year of Myung Chang, the priests all united in securing sixty pounds of metal with which they cast a bell for the temple of Tuk Heung. It was hung in the temple to commemorate the virtue of the king and to wish him happiness and long life.

(8) **Syung Kang, Nam Poo Ka Bell.**

This bell is at present the private property of a Japanese by the name of Nambu Rijun, who secured it from Rikuchu Heiei Kun, Sendai, Miygai province, Japan.

It was cast in the second year of Heui Chyong, of the cycle of Pyung In. It is now about seven hundred and twenty five years old.

The record says that Yak Chin and his wife, Han Si, collected metal and had a bell made weighing seventy-five pounds which they had hung in the temple of Syung Kyung Won, in the magistracy of Sip Im, to commemorate the great virtue and merit of the king. This record was made upon the bell in the first moon of the sixth year of Tai Wha, of the cycle of Pyung In.

(9) **Kai Syung, Yun Pok Sa Bell.**

This bell is of very great interest. It is now located in the tower of the old South Gate, but was originally in the Yun Pok temple, outside the South Gate. In the zenith of

Ko Ryu's Power the city of Songdo comprised about 200,000 houses with a population of perhaps a million and a half of people. The population of the present city is forty one thousand seven hundred and ninety five, making it the fifth largest city in the Peninsula. After the fall of the kingdom of Korea and the rise of the kingdom of Chosen, the people of Songdo were prohibited from taking any part in official life, and were therefore, shut up to the vocation of mercantile life. They became very proficient in this profession, as the testimony of the present city verifies. It is practically the only large inland city that is purely Korean. Many monuments of historical importance are still to be seen here. The Bamboo Bridge, where the loyal Cheung Pok Keung was murdered, is still kept in a good state of preservation. A few paces directly ahead of the bridge is the Weeping Stone Tablet, erected to the memory of this man. It is given this name because the Koreans say it is weeping for Cheung, being always damp. Some little distance to the rear of the bridge is a fine pavilion housing two very remarkable tablets erected to the memory of Cheung by the Yi Dynasty. The tablets are set upon the backs of two huge turtle stones, which I am told were brought from south Korea. How they were transported with out modern conveniences is a marvel. Then too, there is the site of this old palace. Only the great terrace and a few stones remain, mute sentinels of a once magnificent and powerful kingdom. I am told by Koreans, that so vast and commodious were the palace inclosures, that on a rainy day, one could walk for thirty Li under cover. The truth of this I cannot prove. I was informed by Koreans that a much larger bell than the one in Yun Pok lies buried in the ground and that Korean supersticion will not permit its being unearthed.

During this kingdom Buddhism flourished and inside the royal city many Buddhist temples were to be found. The priests frequently took a very active part in the affairs of the government. Tradition says, that even Song Ak San, the guardian mountain of the city, assumed the appearnace of a Buddhist priest in robes, and when the kingdom fell, it



**YUNG POK BELL**

Located in Songdo City

Cast under Choong Mok 1346 A. D.

Height eight feet, one inch.

Circumference nineteen feet, eight inches.

Thickness of metal eight and one half inches.

wept audibly. I, presume the lack of any Buddhist temples in the city is due to the fact, that owing to the troublesome character of the priests, the temples were all destroyed.

The bell was cast in the second year of king Choong Mok, in the cycle of Pyung Sool. It is interesting to know that the queen of Choong Mok was the daughter of great king Soon Chyong, of the Won Dynasty. This makes the bell about five hundred and seventy nine years old.

The bell is nineteen feet and eight inches in circumference at the lip, eight feet and one inch in height, and the metal is eight and one half inches in thickness. This is a very beautiful bell. The workmanship is of exquisite character. The style of the bell is so different from any other I have seen. You will remember this was the bell cast under the supervision of the representatives of king Soon Chyon, the eighth and last king of the great Won dynasty of China.

The record says that in the spring of the sixth year of Chi Chyung, of the great Won Dynasty, during the reign of king Soon Chyong, his Majesty ordered two of his trusted ministers, Keum Kang, and Sin Yea, to take silk and gold, and proceed to the Diamond Mountains where they were instructed to cast a great bell. At this time that section of the country was in the grip of a severe famine. The people were in sore distress. When the order from the ministers went out to secure workman for the task in hand, there was a grand rush from all quarters. Men strove and fought with each other to secure work in order to keep body and soul together. After some little time the bell was completed, and as the two ministers were about to take their departure, King Choong Mok and his queen, hearing of this meritorious work, summoned their faithful minister Tong Yo and said to him, What is this we have heard about the casting of a bell in the Diamond Mountains! Are not these mountains a part of our realm? How does it come that we have allowed the emissaries of a foreign country to go there and perform this great work of merit to Buddha, while we ourselves have had no part in it! Minister Tong listened attentively and then said, Perhaps your Majesty, we can atone for our sin of negligence

by casting a great bell ourselves. In the temple of Yun Pok is an old bell which has not been in use for a long time. Suppose we invite these bell experts to come to our capital and instruct us in the casting of the same. Providing we do this we can fulfill the desire of your Excellency and provide a memorial that will last for all time. The king was greatly pleased with the counsel of his minister and the two emissaries of king Syun Chyong, Kang Keum Kang and Sin Yea, were invited to come to Songdo and take charge of the work of casting the bell. In due time the work was completed and Choong Mok ordered his minister, Yi Kok to prepare a suitable inscription for the bell. It is about as follows :—

If one would have men hear to the best of advantage there must be the sound of a bell.

It sets in order the imperial guards and harmonizes the pal eum.

The saying of the old priest Koo Tam is indeed profound. Beneath the earth is hades and terribly dark it must be. Even a thousand births and deaths are surely hard to endure.

They are like an intoxication, a dream, like one being born deaf and dumb.

But when once the sound of the bell is heard the heart will respond, O thou great bell in the capital of the king.

At the boom of the bell all who dwell in the vicinity tremble, It echoes soar to the far flung silent heavens, and reverberates even in the solitary and darkest deeps of earth.

It heralds the wonderful blessings of Buddha, and like the prayers of Wha Pong In, it assists the petitions of the king and his ministers.

May the king be blessed with long life and great posterity,

And let peace and eternal beauty always abide with the realm.

This is inscribed upon the bell at the command of the king in the sixth moon of the cycle of Pyung Sool.



(10) Yu Ju, Sin Neuk Sa, Po Chei Syun, Sari Syuk Bell  
Monument.

This is not a bell proper. It is only a stone monument in the shape of a bell. There are a number of these coming down from the kingdoms of Korea and Chosen. This one is located in the temple of Sin Neuk, in the village of Chyung Syong, Poo Nai Myun, Yu Ju Kun, Kyungkei province. It was made in the fifth year of king Sin Oo of the cycle of Keui Mi. It is about five hundred and forty five years old.

The record upon the monument says, that the bell was made to contain and preserve the sari (gems) of the priest Po Chei, and is located in the Sin Neuk temple, Yu Heung Kun. This was the old name of Yu Ju. There was a renowned priest by the name of Po Chei Chyon. During his lifetime he was an unusual man and revealed many remarkable spiritual qualities. We are told that by his devoted life the doubting were strengthened and the number of believers greatly increased. Therefore, it was most fitting that a portrait of his likeness be made and hung in the temple, and that his precious sari (gems) be collected, and deposited in the stone bell monument. A priest by the name of Kak Sin, eager to consummate this undertaking, secured the help of another priest by the name of Kak Choo, to prepare the monument, upon which were inscribed the virtues of the great priest. The record on the monument says, A certain priest from Young Chyun, chanced to visit the temple of Sin Neuk and the priest Kak Choo requested him to prepare a fitting tribute for the monument. Young Chyun was greatly pleased with the honor shown him and replied, I will go to Seoul and interview the famous scholar Yi Sak; I am sure he will not refuse if asked to prepare such a memorial. The tribute as prepared by Yi Sak is as follows:—

Kang Wol Hun was the home of Po Chei. Though he is dead and buried, and we behold him no more, yet the river and the moon, are the same as yore. The great temple of Sin Neuk stands firmly upon the river bank and its great stone bell monument towers majestically above the water. When

the moon rises the great monument casts its shadow upon the face of the water and its form is mirrored upside down. The light of heaven, meeting the light from the temple, is mingled with the gently rising smoke of the ever burning incense, and thus does the memory of Po Chei, of Kang Wol Hun go on forever. The sari of the great priest have been scattered to the four points of the compass. They are to be found upon the peaks of the highest mountains and in the crowded cities. Truly, is not the possession of these gems as real as the presence of Po Chei. However, since the temple of Sin Neuk contains the monument guarding the precious sari, it become imperative that Kak Choo guard well its treasure. Not only is the temple built securely, but the great stone bell monument likewise, will endure to the end of time. Further, the river and the moon will continue on forever. It is a well known truth, that the blooming flowers are but for a season ; but the life and death of man are not a vain and empty thing. The most ignorant well understand this. The rise and fall of an age is possible but the character of man goes on forever the same.

(11) **Yengbyen An Sim Sa, Chi Kong and Na Ong, Sari Syuk Bell.**

This is another stone bell monument and is located in the temple of An Sim in the village of Ha Yang, Pook Sin Hyun Myun, Yengbyen Kun, North Pyengyang province. It was made in the tenth year of king Sin Oo, in the cycle of Kap Cha. This makes the monument about five hundred and forty years old.

The height of the stone bell is three feet eight inches and the width two feet. The length of the letters cut into the stone are five Poon. The temple of An Sim Sa is on the mountain of Myo Hang, Yun San Poo.

The record on the monument was prepared by the celebrated scholar Yi Sak ; the same man who prepared the one for the monument in Sin Neuk temple. In substance it says, that in the fifth moon of the eleventh year of king Sin Oo, a priest by the name of Kak Chi, dressed in a black robe

and wearing straw sandals, approached one of the kings ministers and begged to say, that when the celebrated teacher of our own Syu Chyun Chi Kong died most wonderful sari (gems) appeared. Furthermore, when our own Na Ong, was cremated many remarkable gems came forth from the fire, and desiring to have these precious gems preserved, he with Chang Mil Cheuk Yru, and his wife Kang Si, prepared a stone bell and placed it in the temple of An Sim on Myo Hyang mountain. In the making of the monument the one in the temple of Sin Neuk had been copied. However, if the record of the deeds of these two celebrated disciples are to be preserved to succeeding generations, it is necessary that their deeds be inscribed upon the stone monument. But alas! Kak Chi had no approach to the kings closest ministers. In despair he sought Cho Chang Young, one of the kings secretaries, who fortunately sympathized with his desire, and was glad to place the matter before the king. The king gave his hearty consent to the project, and on the twelfth day of the eight moon, Pan Tuk Hai, one of the king's ministers, ordered the celebrated scholar Yi Sak to prepare a fitting memorial to be inscribed upon the bell monument. The queen too, was delighted with the project, as she wished to make prayers before it in behalf of the Crown Prince. The priest Kak Chi, visited Yi Sak, and urged him to make haste in preparing the memorial. Yi Sak replied, if you wish me to do this at once, it will be necessary for you to give me the facts. Upon this request Kak Chi related to Yi Sak the salient facts in the lives of the two great teachers. He said, I became a disciple of Na Ong in Moo Sool, in the year of Chi Chyung, while he was residing in the temple in the West Capital. He was the teacher of the king. He lived in Whoi Am and there he built the temple. It was my pleasure to assist him in the construction of the same. When the king died it was mooted that the temple was too near the capital. Great crowds of people continually visited the temple. It was feared that this might interfere with the studies and meditations of Na Ong. It only proved too true. The famous teacher begged that he might be permitted to remove to another temple. Just as he was ready

to depart, he summoned me, and asked me to accompany him. I gladly consented and together we came to the temple of Sin Neuk, in Ryu Heung. It was here on the fifteenth day of the fifth moon, of the cycle of Pyung Chin, Na Ong died. He was held in high esteem. It is said that a priest by the name of Kak O, who after he had guarded his monument for three years, refused to surrender the task and continued to do it for some time longer. Kak Chi said that from the time he had first met Na Ong in the West Capital a great many people had been influenced by his life, and now that he was gone and there was no memorial to preserve the memory of his virtuous life, it had become a matter of great grief. I would like to have his deeds inscribed upon the monument so that those who read them and behold the sacred gems the bell contains, may do reverence to the great teacher. It is true, that paying obsequence to the gems, is the same as serving the living Na Ong. Furthermore, one must remember, that the Myo Hyang mountain is the place where the Po Hyun posal dwelt. It has become as famous as the Diamond mountains. It reaches to Yo Dong (Manchuria) on the north and on the left it unites with Chang Paik. The deeds of Na Ong were truly wonderful. They fill the universe. Since there is no place where there influence has not been felt, it becomes exceedingly difficult to locate a site for the monument. However, having seen the form of this mountain, the choice was made. This mountain is truly wonderful. In its environs more than three hundred temples are to be found. It holds many ancient landmarks and will offer much for reflection to those who visit it. The name of Chi Kong was Syun Chyun. His father's name.....and he was a descendant of the royal line. It is said that he studied with the celebrated Po Myung Chon. Our teacher, Na Ong too, was the descendant of A Sey Koo and he studied with the famous priest Pyung San Chyu Rim Syun Sa. It was the latter who wrote the history of Chi Kong and Na Ong. This record is to be found inscribed in the temples. We also must remind ourselves that it was Na Ong who gave the name for the temples, viz. Chi Ak San, So Pak San, Sa Pool San, Yong Moon San, Koo Ryong San, Myo Hyang San,

and..... Furthermore, of the many things presented to Na Ong from the emperor the following still remain and can be seen by those visiting the temples. In the temple of Chyung Yang, in the Diamond mountains, a priest's sash and Jade. In the temple of Whoi Am a priest's sash, bowl and robe. In the temple of Sin Neuk a priest's robe, bowl and fan. In the temple of O Tai San a priest's robe and a fan. In the temple of Hyun Am a priest's sash. In the temple of Eui Pong a priest's sash and cane. In the temple of Po Hyun a priest's sash, robe and chair. The precious gems of Na Ong are to be found in all the temples, and a great multitude reverences them. How would it be possible to speak of each gem. I pray that long life may be vouchsafed to the royal house and that the land may be free from all distress and the people enjoy great blessing. May even the dumb creation be delivered from the curse of cunning and restored to the perfect sphere. May the land be forever free from all that disturbs from without and enjoy enduring peace. It is true that men have forsaken religion and departed from the teaching of our great sage and have thus continued in sin. If we are to have a revival of religion, then the relation of minister to king, friend to friend, son to father, wife to husband, young men to elders, must be the same as yours to your teacher and his to his teacher. Surely with the realization of this peace will come.

In the West it is Chi Kong,

And in the East it is Na Ong.

Their purposes were the same though their history differs,

And their gems are alike beautiful and precious.

Men behold their gems and wonder,

Truly their blessings are manifold.

Thou High and majestic Myo Hyang,

Multitudes of peaks are weighed down by thee.

(Here a number of lines are erased)

The years of the king are many,

And the life of the queen is likewise long.

And the virtue of the Crown Prince is replete.

The ministers of state perform their duties faithfully  
And the people honorably follow their several callings.

May our ever increasing desire be,  
That our nation may enjoy perfect peace.

(Here again a few lines are erased)

I, Yi Sak, have prepared this record and written this ode trusting that our prayer may always be for heaven's blessing. Written in the ninth moon of the cycle of Kap Cha in the seventh year of Hong Moo of Tai Pyung.

### (13) **Kyung Ju, Whoi Chin Sa Bell.**

It is interesting to note that this bell was originally in the Tong Kyung capital, now Kyung Ju. It was later removed to the temple of Chyung Ryun in the village of Hoki chi, Yatsuka Kun, Shimna province, Japan. It is impossible to ascertain the time of its casting as the characters have been marred and it is not possible to read them. The record on the bell says that a disciple of Buddha in the temple of Whoi Chin by the name of Syuk was ordered to prepare a fitting inscription for the bell. It runs about as follows;—

In order that the years of the king may be many, his kingdom strong, and the people might enjoy permanent peace, three thousand men were ordered to cast a bell. This was recorded upon the bell on the eight day of the fourth moon of Sin Hai.

The last bells to be considered are those coming down from the kingdom of Chosen. Upon the fall of Koryu in 1392 A. D. the kingdom of Chosen came into existence, with its capital at Seoul. It continued over four hundred years. During this time twenty kings sat upon the throne. A number of interesting bells belong to this period.

#### (1) **Heung Chyun Sa Bell.**

This bell is at present in Prince Yi's museum. I have been told, I cannot vouch for the authenticity of it, that it was above the great gate in front of the Kyung Pok Palace for more than a hundred years. We do know that seventeen years ago it was taken to the Museum, where it can now be

... It is in a fine state of preservation. The workmanship is good. It is seventeen feet in circumference and seven feet high. The metal is twelve inches thick. I am not able to state with certainty whether or not it has ever been rung.

The bell at Ch'yo, in the province of Ch'ungch'ong, is in substance similar to the one at Seoul. It was cast in the seventh year of the reign of King Yi, in the twelfth century. It is said to be a very fine specimen of the art of bell casting. The metal is twelve inches thick. It is seventeen feet in circumference and seven feet high. It is in a fine state of preservation. The workmanship is good. It is said to be a very fine specimen of the art of bell casting.



... bell was at Gate ... Ch'yo, the big bell ... time. he was mens of son, of was in Buddha wonder-perfume en too, ny five he king omens. y rever-y took mple of n. The appear- and ...

**HEUNG CHYUN BELL**

Cast in time of Sey Chyo, 1464 A. D.  
Located in Prince Yi's Museum, Seoul.  
Height seven feet.  
Circumference seventeen feet.  
Thickness of metal one foot.

... to it, it once more divided. ... which had appeared were ... they had been so many that ... for the priests to keep track of them. The ... these wonderful omens that he granted an amnesty to all prisoners and vowed that he would personally translate the sacred scriptures of Buddha and rule the realm wisely and justly. He proposed to make a portrait of the Buddha in order to pay reverence to his illustrious ancestors. Before this was realized however, he

seen. It is in a fine state of preservation. The workmanship is good. It is seventeen feet in circumference and seven feet high. The metal is twelve inches thick. I am not able to state with any degree of accuracy as to whether this bell was ever in the present Heung Chyun temple outside of East Gate or not.

The bell was cast in the seventh year of king Sey Chyo, of the cycle of Im O. It was the same king who had the big bell at Chongno cast six years later. The record on the bell is in substance as follows :

Great king Sey Chyo reigned in a most auspicious time. Peace prevailed everywhere. Once upon a time, as he was in the temple meditating upon the truth wonderful omens of the Buddha appeared. In the summer of the fifth moon, of the seventh year of Sin Hai, of the cycle of Im Cha, he was in the temple of Whoi Am and behold ! the gem in the Buddha divided and came forth. The glory and power of this wonderful omen seemed to veil the heavens and a strange perfume covered the mountains and filled the valleys. Then too, when the son of Sey Chyo was in the temple, twenty five more of the precious gems of Buddha appeared. The king and his queen were deeply moved by this propitious omens. Still later when the royal pair were in the act of paying reverence to the Buddha another gem appeared. This they took and just as they were in the act of placing it in the temple of Ham Won, behold ! it divided and another came forth. The following year, Pyung Chin, another precious gem appeared. This too, was placed in the temple and as the empress was in the process of making her obeisance to it, it once more divided. Now the total number of the gems which had appeared were one hundred and two. Indeed they had been so many that it was difficult for the priests to keep track of them. The king was so happy over these wonderful omens that he granted an amnesty to all prisoners and vowed that he would personally translate the sacred scriptures of Buddha and rule the realm wisely and justly. He proposed to make a portrait of the Buddha in order to pay reverence to his illustrious ancestors. Before this was realized however, he



had a dream in which two female Buddhas Kwan Eum Sa and Chi Chang appeared. They stood facing each other. One of them was the dispenser of mercy and blessing to the living. The other the giver of strength and life to those in Hades. The king was deeply impressed by this vision and had two portraits made, to represent each of these Buddhas, and had placed in them the precious gems which had from time to time appeared, and set up in the temple of Heung Chyun. Then the king and his queen burned incense before them and offered sacrifice. The king further ordered a large bell to be cast and had it rung six times each day so that those imprisoned in hades might hear its sound and wake to life and happiness. The inscription further reads :

Our king was early instructed in the sacred writings of  
 Buddha,  
 And seizing the golden wheel came to the throne of  
 power.  
 He was stern, reverent and fearful,  
 And never would allow himself to be idle.  
 The times were auspicious; men and gods lived in har-  
 mony,  
 And spiritual and temporal blessings flowed together.  
 The king was endowed with unusual insight,  
 And great understanding of spiritual things was his.  
 From the Buddha came forth many precious gems,  
 Rare and wonderful omens filled the land.  
 Those who heard and beheld them were amazed and con-  
 founded,  
 The heavens and the earth were filled with light  
 And the earth trembled at the sight.  
 Never was there such a time.  
 The heart of the king was filled with joy,  
 And it pleased him to make a great vow.  
 A portrait of the Buddha was fashioned and hung in the  
 temple,  
 And the scriptures of the same were expounded.  
 Prayers for the ancestors were offered,  
 And truly their blessings were vouchsafed even to the  
 people.

The realm is founded securely,  
And its glory will outlast a billion years.

The doctrine of Buddha is truly wonderful,  
It brings salvation even to the darkest depths.  
And our king following the example of Buddha,  
Is wonderfully compassionate and his grace is extended  
to all.

The metal is melted in the furnace and the bell is cast :  
The minds of men are enlightened ; their prison door is  
opened ; Their anxiety has been forever removed ;  
all the hard things have been made clear.

Recorded in the tenth moon of the sixth year of Chyun  
Soon.

## (2) Kyung Sung, Po Sin Kak Bell.

This is the famous bell located at Chongno in the center of the city. The record on the bell says it was cast in the thirteenth year of Sey Cho, of the cycle of Moo Cha. The dimensions of the bell are, height, eight feet seven inches, circumference, twenty three feet four inches, and the thickness of the metal is twelve inches. Nowhere is the weight of the bell given. I think it must weigh almost as much as the Kyung Ju bell because while not so high, the metal is several inches thicker.

Dr. H. N. Allen, in the second volume of the Korean Repository, says of this bell, "When Tai Cho, the founder of the present dynasty was having excavations made for building the East Gate Seoul, a bell was found. Tai Cho decided to produce this bell upon a larger scale and gave orders to all the governors and magistrates to collect the necessary metal. While the collection was being made in An Eye district of Kyung sang Province, the collector called at a house where he saw an old woman with a three years old boy, strapped on her back. The old woman said she had no metal, but the man might take her boy, or more properly, "Shall I give the boy?" signifying consent by her tone. The man went on but told of the strange incident and it evidently became known in Seoul.

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

The deep rich tones of the bell as they rolled across the quiet city seemed to say with long drawn cadence, "Ah Mey La," the la being especially prolonged. This means, "Mother's fault" and is the cry of the child who was dropped into the molten metal to secure the proper cast.

Professor H. B. Hulbert, in the 1901 number of the Korea Review has given the Korean legend on the 'Spirit of the Bell. This is hard to secure so I give the legend.

The master-founder stands with angry brow  
 Before his bell, across whose graven side  
 A fissure deep proclaims his labor nought.  
 For thrice the furnace blast has yielded up  
 Its glowing treasures to the mould, and thrice  
 The tortured metal, writhing as in pain,  
 Has burst the brazen casement of the bell.  
 And now like a dumb bullock of the lists,  
 That stands at bay while nimble toreadors  
 Fling out the crimson challenge in his face,  
 And the hot, clamoring crowd with oaths demand  
 The fatal stroke, so hangs the sullen bell  
 From his thwart beam, refusing still to lend  
 His voice to swell the song hymeneal,  
 To toll the requiem of the passing dead  
 Or bid the day good-night with curfew sad.  
 The master founder said "If but an ounce  
 Of that rare metal which the spirits hide

From mortal sight were mingled with the flux  
It would a potion prove so powerful  
To ease the throes of birth and in the place  
Of disappointment bring fruition glad."  
And lo! a royal edict, at the hand  
Of couriers swift, speeds o'er the land like flame,  
Across the stubble drift of sun dried plains.  
"Let prayer be made to Spirits of the earth  
That they may render up their treasure,  
Lest our Royal city like a Muslim mute  
Shall have no tongue to voice her joy or pain."  
The great sun reddened with the altar smoke,  
The very clouds caught up their trailing skirts,  
And fled the reek of burning hecatombs;  
But still the nether Spirits gave no sign.  
Not so! A mother witch comes leading through  
The city gate a dimpled babe and cries,  
"If to the molten mass you add this child  
'Twill make a rare amalgam, aye so rare  
That he who once has heard the bell's deep tone  
Shall after hunger for it more  
Than for the voice of mother, wife, or child."  
Again the furnace fires leap aloft,  
Again the broken fragments of the bell  
Cast off their torpor at the touch of flame.  
Unpitying are the hands that cast the child  
Into that seething mass, fit type of Hell!  
Nay, type of human shame that innocence  
Should thus be made to bear the heavy cross  
For empty pageantry. How could it be  
That Justice should permit the flowing years  
To wash away the memory of that shame?  
Nor did she. Through that seething metal coursed  
The life blood of the child. Its fiber clothed  
A human soul. Supernal Alchemy!  
And when the gathered crowd stood motionless  
And mute to hear the birth note of the bell,  
And the great tongue beam, hung by linked chain

Aloft, smote on its brazen breast, 'twas no  
Bell cry that came forth of his cavern throat.

'Twas "Emmi, Emmi, Emmi, Emmille."

"O Mother, woe is me, O Mother mine !

No little interest was attached to the ringing of this great bell. Twice each day, morning and evening, its deep rich tones floated in cadence o'er the great city. At the break of day it was struck thirty three times. The significance of this particular number was fixed by Buddhism. According to the teaching of Buddha there are thirty three heavens ; six in the Yook Kei (육계) world of desire, eighteen in the Sak Kei (석계) world of light, four in the Moo Sak Kei (무석계) world of darkness, one each for the quarter of the compass and one for the central sky—making thirty three in all. The bell was struck once for each heaven. The ringing of the bell in the morning was called Pa Ra (파라) originally Pa Roo (파루) meaning the leaking of the Clepsdea has ended.

In the evening the ringing of the bell was called In Kyung (人磬) originally In Chyung (人靜), meaning director of men. It was struck twenty eight times. This number was fixed by the principal stars visible at that time which were supposed to exercise great influence over the destiny of men. The names of the stars are, Kak (角) Hang (亢), Chyu (氏), Pang (房), Sim (心), Mi (尾), Keui (箕), Too (斗), Oo (牛) Yu (女虛), Eui (危), Sil (室), Pyuk (壁), Kyu (奎), Eui (婁), Noo (胃), Myo (昂), Pil (畢), Cha (觜), Sam (參), Chyung (井), Kooi (鬼), Noo (柳), Syung (星), Chang (張), Ik (翼), Chin (軫).

It was the custom when the bell was rung in the evening for the guards at the great East and South gates to call out in a stentorian voice Moon ta-nan-ta, Moon ta-nan-ta. This was repeated a number of times. The guards then approached the gates and as they begun to close them they continued to repeat the same formula. People who were anxious to get in or out hastened their steps for when once the gates closed only the boom of the great bell in the morning could again swing them upon their hinges. Not only was the

ringing of the bell a signal for the closing of the gates but it was also a warning for all to seek their homes and clear the streets. Any one found parading the streets when the bell ceased to ring was arrested as a dangerous person and placed in the dungeon, a prison under ground, for the night.

The names of the thirty three heavens are, world of Desire six; Sa Whang Chyun (四王天), To Ri Chyun (忉利天), Soo Yum Ma Chyun (須彌摩天), To Sol Ta Chyun (兜率陀天), Nak Pyun Wha Chyun (樂變化天), Ta Wha Chai Chyun (他化自在天), The eighteen worlds of light were Pyun Choong Chyun, (梵衆天), Pum Po Chyun (梵補天), Tai Pum Chun (大梵天), Kwang Chun (光天), Moo Ryang Chyun (無量天), Kwang Eum Chyun (光音天), So Chyung Chyun (小淨天), Moo Ryang Chyung Chyun (無量淨天), Pyun Chyung Chyun (遍淨天), Pok Saing Chyun (福生天), Pok Ri Chyun (福愛天), Kwang Kwa Chyun (廣果天), Moo Syung Chyun (無想天), Moo Pun Chyun (無煩天), Moo Yul Chyun (無熱天), Syun Kyung Chyun (善見天), Syun Hyun Chyun (善現天), Sak Koo Kyung Chyun (色究竟天). The four worlds of darkness were, Kong Moo Pyun Chyu (空無邊處), Sak Moo Pyun Chyu (色無邊處), Moo So You Chyu (無所有處), Pi Pi Syang Chyu (非非想處).

The heavens of the four cardinal points were called Sa Pang Chyun (사방천), and the central heaven was called Cheung-Ang-Chyun (중앙천).

### (3) Yang Yang, Nak San Sa.

This bell is in the temple of Nak San in the village of Chyun Chin, Kang Hyun Myun, Yang Yang Kun, Kang Won province. It was cast in the first year of king Yea Chong, in the cycle of Kei Chook. It is four hundred and fifty-six years old.

The record on the bell was prepared by minister Kim Soo Won and written by minister Chyung Nan Chyong. In substance it says, now that the doctrine of Buddha has been promulgated, it becomes necessary to build a temple, and place in it the image of Buddha in order that the people may behold it and believe. Further the drum and the bell in the

temple are necessary to arouse the minds of the people. It is true that we who are influenced by sensations desire to cultivate the senses.

When Sey Chong had been on the throne twelve years he made a journey to the east, and while visiting the Diamond Mountains he came to a celebrated priest by the name of Mool Kal. After visiting him he then continued his journey to the south by sea. Coming to land he entered the temple of Nak San. While the king and his queen stood before the great Kwan Eum Tai Sa (Buddha), ready to pay obeisance to the same, the gem in the Buddha suddenly flashed out brilliant colors. The royal couple was deeply moved by this propitious event. The king vowed that he would build a temple where he might have a place to pray for blessing and help. Orders were given to a priest by the name of Tuk Kak Yul to prosecute the work. In due time the building was completed. The great temple was one hundred kans in all and its furnishings were most complete except a bell. Alas! none could be found. As the body cannot properly develop without form and reality neither can the mind be aroused to the knowledge of the truth without sound and the senses. If the bell is necessary to direct the many priests in their round of duties is it not also a fitting instrument to perpetuate the deeds of our great king?

The sensations spring from the senses

And determine the rise and fall of saint and sinner,

Since our great Buddha fathoms all mysteries,

It is fitting that we build and furnish the temple.

The sound of the bell in the temple court makes hell tremble,

All living in its vicinity, startled as in a dream, awake.

Twenty were present at the first great Neung Eum Council

And so perfect was their wisdom that they were all posals.

But Kwan Eum Tai Sa's wisdom was greater than them all.

I too, would like to hear the sound of the bell

And like the great Kwan Eum be filled with infinite compassion.

Would that all men, though they be as the sands of Hong  
Ha Sea

Might come to know and worship the Buddha,  
And have every virtue made complete.

The deeds of great king Sey Cho for surpass all kings ;  
And since the throne has been securely established for  
all time

Let luster be added to splendor.

'Tis true Sey Cho ascended the throne in regal glory  
And since a saint succeeds a saint,

'Tis he who governs the great Tong Pang, and truly it  
is most fitting.

This great bell is to endure through all time

And I beg that all future generations may behold and  
read these words inscribed upon it.

Written by Kim Soo On, in the fourth moon of the fifth  
year of Syung Wha, of the cycle of Keui Chook.

#### (4) Yang Ju, Pong Syun Sa Bell.

This bell is in the temple of Pong Syun, in the village of Poo Pyung, Chin Chyup Myun, Yang Ju Kun, Kyung Kei Province. It was cast in the first year of king Yea Chyong, in the cycle of Kei Chook. This makes the bell about four hundred and fifty six years old.

The record on the bell was prepared by minister Kang Heui Maing, and written by minister Chyung Nan Chyong. It says, that Sei Cho, called to be king of the realm, was a devout follower of the truth, wise, brilliant in art and literature, possessed of great moral worth, reverent, stern, yet kind and filial. He assumed the duties of a king and drove the chariot of state with unusual brilliancy. Great culture was in evidence everywhere. Men and nature seemed to be in perfect harmony. Happiness reigned everywhere. For fourteen long years the court and the realm had not been called upon to observe a national mourning. But suddenly the occasion came, and the king fearing least there might be a lack of proper filial piety and reverence among his subjects, and deeply desiring to foster for all time to come such a



spirit, he searched in the Book of Ceremonies for a fitting rite. It was finally decided to locate the royal grave site on the corner of the north mountain and erect a temple at its foot, to be known as the Pong Syun Sa. A great bell was cast and placed in the temple, and one of the ministers of the king was ordered to prepare a record to be inscribed upon it. The inscription is as follows:—

The bell is a most important instrument in religious worship,

Its deep resounding tone brings terror to those afar,

And fills with fear even those who are nigh.

Its sound soars to the far flung heavens,

And descends to the deepest of earth's prisons.

Ta Wang himself was transmigrated and in this state he called for enlightenment,

The great bell resounded twice and he was greatly instructed

Now the bell is rung six times daily,

It makes possible a clear understanding of the truth.

And how will the sinner be able to free himself from its annoying judgment.

Surely it penetrates even to the dark tomb of the king,

And assists him to better understand the truth of Buddha.

In order that the great deeds of Sey Cho and the fame of his filial son may long be remembered, and the greatness of their glory perpetuated, we have had this bell cast and rely upon its permanency to fulfil our great desire. I Sin Heui Maing, with great caution, bowed head, and reverent hand, record these following lines:—

The temple by the royal tomb stands complete

Its golden walls and towers rise in glorious majesty.

The music of the temple service shakes the heavens and the earth

Its beautiful sound harmonizes the darkness and the light.

In height it reaches to the highest heavens

In breadth it encompasses all the sands of the great Hong Ha Sea.

It is said that it rescues earth's millions  
 And of it blessings there can be no end.  
 Since our emperors have been faithful followers of  
 Buddha,  
 Surely the realm is as secure as the eternal rocks.  
 Until the mountains be levelled and the sea runs dry,  
 The memory of their virtuous deeds will ever be.  
 Written in the seventh moon of the fifth year of Syung  
 Wha.

(5) **Yengbyen, Po Hyun Sa, Woan Ho Tang, Ta Sa  
 Stone Bell.**

This is another stone bell monument in the temple of Po Hyun, which is located in the village of Ha Hang, Pook Sin Hyun Myun, Yengbyen Kun, North Pyengyang province. It was made in the tenth year of king In Cho, in the cycle of Im Sin. It is now four hundred and fifty six years old.

The record says, that Kim Syun, a propagator of Buddhism in the twenty eight generation of its establishment in India, came to China when Buddhism there was in its sixth generation and spent some time in the propagation of the same. After his departure it is said that Buddhism divided into six different bodies. All of them laid claim to the truth but none was so celebrated as the one sponsored by Im Chei. It is said that this Im Chei proceeded to the east, in all probability Chosen, where he expounded the doctrines of Buddhism, which by the way had been established for some time. He became so popular he was given the clan name of Pyu and the surname of Won Chun. He lived in Hong Won. Concerning his birth, it said that his mother had a strange dream, in which she saw an Indian priest present her a rosary, where upon, she instantly became pregnant and on the thirteenth day of the fourth moon, in the cycle of Yun Kong, she gave birth to a son. When he reached the years of maturity, he essayed forth to visit an old priest by the name of Chyung Kong, living in the recesses of Koo Wol San. While residing here he received the tonsure and was given the book of prayers. Some time later he visited another

priest by the name of Chyun Kong living in Paik Too San. Here it is said he remained ten years, during which time he was deeply absorbed in the practice of virtue, and untiring in his search for the truth of Buddha. The old priest, Chyun Kong observed the initiate with strange curiosity, and being deeply moved by his virtuous and industrious life, provided him with the necessities of life. He also placed in his hands the Written Laws and raised him to the position of a teacher of the same. Soon he became very celebrated and there was none like unto him. Even the followers of the old priest flocked to him for help and instruction. Having reached a ripe old age, he foretold his demise, and after having recorded his will in the Book of Laws, he departed this life on the twenty third day of the first moon of the forty-seventh year of Man Kyuk, at the age of ninety two.

His disciples gathered about the dead priest and for fourteen days and nights, with tears and fasting, prayed for his return. While the body was being cremated, in preparation for the burial, it is said that a number of wonderful gems came forth from the fire. These were affectionately gathered up and placed in the stone bell monument which was prepared for them. This was to be a permanent memorial to the great priest.

This monument was erected in Pon Hyun, on the south slope of the mountain, a fitting memorial to the priest who though an old man, had obtained such an illustrious name. The ode on the bell says,

The life of man is like the fleeting changes of a dream  
And the passing shadows upon the foam.

The beholding of the Buddha,  
Is like falling to sleep and waking from a dream.

Behold! Our beloved Woan Ho,

He has truly become the incarnation of Im Chei.

His power and wisdom in judgment is unsurpassed,

Truly his understanding is marvellous.

Through the thousands and ten thousands of worlds,

He sees clearly without so much as the discrepancy of a  
hair.

Though there be thousands and ten thousands of  
Buddhas,

They all spring from the great original one.

(7) **Ha Ya, Il Kwang Sa Bell.**

This bell is located in Toshogu, Nikko Machi, Kamitoga Ken, in the province of Shimne, Japan. It was cast in the twentieth year of king In Cho, in the cycle of Im O, about two hundred and eighty-two years ago. It seems to have been sent as a present to the emperor of Japan.

This bell can now be seen in Nikko. It is called the moth-eaten bell because it has a small hold in the top. Some of the residents in Chosen have already seen it and any one going there after the reading of this paper should be sure to look it up.

The record states that the bell was cast to commemorate the deeds of the celebrated Tai Kwan Hyun. It is said he was a man possessed of unusual virtue and it was only fitting that he should be shown extraordinary respect. His heart was not set upon the things of the world. He was especially renowned for his acts of piety to his ancestors. King In Cho, having heard of his illustrious deeds, was deeply moved by them, and ordered a bell cast as a memorial to the celebrated man. He also commanded his minister Yi Sik to prepare a suitable inscription for the bell. It says,

Thou hast opened up the spirit and the truth.

Therefore we rear to thee a great temple,

And hang therein a precious bell.

It will assist in the worship of Buddha,

And proclaim the blessing of deliverance to those in  
darkness.

Its sound is like the spouting whale and the roaring lion.

It scatters the darkness and subdues Satan,

It is not merely the form of a bell

But an instrument to proclaim the truth of Buddha.

Since the dragon and heaven protect the bell,

Like a great blessing it will continue forever.

Composed by Yi Sik and written by O Chyun, in the  
tenth moon of the cycle of Im O in the year Soo Chyung.

**(9) Whoi Yang, Chang An Sa Bell.**

This bell is located in the temple of Chang An, in the village of Chang In, Chang Yang Myun, Whoi Yang Kun, Kang Won province. It was cast in the fourteenth year of king Sook Chyong, in the cycle of Moo Cha, two hundred and sixteen years ago. Another date given is the fifth moon of the forty-seventh year of Kang Heui, in the cycle of Moo Cha.

This bell has had the misfortune of being destroyed and recast four times. A survey of the record says, that in the sixth year of Ka Chyung the temple was destroyed by fire and the bell melted. In the spring of the fourth year of Ool Sa, a priest by the name of Il Chyung rebuilt the temple but did not then recast the bell. Later on a priest by the name of Chi Hyun, made a vow that he would cast a new bell and taking his cane he set out to tramp the country in an attempt to secure funds and metal with which to make the bell. His labors were well rewarded. With eight hundred pounds of copper, together with two thousand and two pounds of metal collected by another priest by the name of Soo Kan, they cast a bell, in the year of Chyung Mo. All went well until the fifth day of the fifth moon of Kei Sa, when another fire destroyed both the bell and the temple. Some time after the disaster, a priest whose name is unknown, rebuilt the temple and recast the bell. Still later for some unknown reason the bell was again destroyed. This time a priest by the name of Keui Ok, burning with zeal to have a new bell cast, left the temple and travelled far and wide collecting metal and carrying it upon his own back. With fourteen hundred pounds of newly collected metal and eight hundred pounds of copper, together with the eighteen hundred pounds of the old bell metal, he cast a new bell weighing four thousand pounds. However, like adding insult to injury this temple and the bell were destroyed for the fourth time by fire. Again in the fifth moon of the fourth year of Pyung Sool, a priest by the name of Eui Hoon, made a solemn vow that he would again recast the bell. He collected a goodly sum of new metal and with the metal of the old

bell he cast a new one, to the *delight of all*, in the *fifth moon* of Moo Cha. In order that this achievement might never be forgotten this record is inscribed upon the bell.

(4) **Pyeng Yang, Tai Dong Moon An Bell.**

This famous bell is located on East Gate street, inside the great East Gate of the city of Pyengyang. The bell is now enclosed in a low tower and is not easily seen unless one's attention is called to it. It is six feet nine inches in height, seventeen feet in circumference at the lip and fourteen feet and two inches at the top, and the metal is nine and one half inches in thickness. It is in a very good state of preservation. The workmanship is good. The bell was made in the second year of king Yung Chyong, in the cycle of Pyung O. It is now two hundred and fourteen years old. The object in casting the bell was similar to the one at Chongno, Seoul. It boomed for the opening and closing of the gates and also to give the time of day. The bell weighs twenty one thousand five hundred and twenty two pounds and fifteen yang. The record on the bell is of unusual interest because of the manner of collecting the metal used in its casting. At the conclusion of the record a very long list of names of prominent men is given.

The record says, in order to secure the desired amount of metal to cast the bell the Government Treasury exchanged zinc for fifteen hundred pounds of unrefined copper. To this was added three thousand five hundred and seventy three pounds and four yang of old coin metal, three hundred and forty one pounds of tin, two thousand one hundred and twenty pounds of old broken bell metal. The government ware house supplied three hundred and eighty two pounds of lead and brass. The War Department contributed three hundred and seventy pounds, five yang of copper vessels and twenty nine pounds thirteen yang of refined copper. The merchants of Seoul contributed old iron vessels to the amount of one thousand two hundred and ninety six pounds and eight yang. The sub-prefectures of the country gave one thousand two hundred and sixty eight pounds and eight yang of old coin metal. The priests contributed two hundred and eighty

two pounds and five yang of iron. The merchants of the country gave four thousand one hundred and sixty one pounds and eight yang of wrought iron, one thousand pounds and twelve yang of refined copper. The various prefectures throughout the country exchanged their surplus grain for four thousand eight hundred and ten pounds and eight yang of lead and old coin metal.

The actual work of casting the bell was begun on the first day of the sixth moon of the fourth year of Ong Chyung in the cycle of Pyung O, in Poo Pyunk Noo, South Pyengan province, and the work was completed in the same year.

(5) **Whoi Yang, Pyo Hoon Sa Bell.**

This bell is in the Pyo Hoon temple in Chang Yung village, Chang Yang Myun, Whoi Yang Kun, Kang Won province. It was cast in the first year of king Yea Chyong, of the cycle of Kei Chook.

The record states that a number of ministers of state and other officials, whose names are all given, were ordered by the king to proceed to the Diamond Mountains and cast a bell. They came to the temple of You Chyum Sa, and here executed the work. The bell remained here for some time. Unfortunately in the fall of Ool Mi, a cyclone or tempest, suddenly visited the place and the bell was destroyed. In the fifth moon of the thirteenth year of Soon Chi, in the cycle of Pyung Sool, the priest Hey Hey and Tan Chyung, together with the priests Sin Teung and Heup Sin, collected fifteen hundred pounds of metal and cast a new bell. All went well until the ninth day of the second moon of the sixth year of Kyun Noong, the cycle of Im Sool, when fire destroyed the temple and the bell was melted. Later a priest by the name of Po Won vowed that he would make a new bell and set out to accomplish the project. With his own contribution and those he secured from other sources, he cast a new bell weighing thirteen hundred pounds. This was placed in the temple amid the rejoicing of all. However, on the twenty fifth day of the eighth moon of the fortieth year of Kyung Noong, in the cycle of Chyung You, a great flood suddenly came and washed the temple away, and the bell was des-

troyed by rolling stones. Then another priest by the name of Sim Po started out and collected fourteen hundred pounds of metal with which he cast another bell, in the fourth moon of the cycle of Im In.

#### (8) Kong Ju Kap Sa Bell.

This bell is located in the temple of Kap Sa in the village of Wol Am, Key Ryong San, Kong Ju Kun, South Cheung Chyung province. It was cast in the seventeenth year of king Sun Chyo in the cycle of Kap Sin. This makes the bell 265 years old.

It will be remembered that Key Ryong San, was the site prophesized to be the next capital of the kingdom succeeding the Yi dynasty. It is a beautiful mountain and the site to the south of the mountain would have made an ideal location for a capital.

The record on this bell says, that a greivous war broke out and all the bells and metal instruments in the temples in the Three provinces were collected, melted and made into instruments of war. Everywhere there arose a sigh from the people because there were no bells to announce the blessings of the king. Therefore, in the fourth moon of the cycie of Kap Sin, a great bell of eight hundred pounds was cast at Kap Sa and placed in the temple, with the fervent prayer that it might endure to the end of time.

#### Unclassified Bells.

No. I. I am not able to say where this bell was originally placed, I was told that it came from the vicinity of Mok-po. It is not a large one, but the workmanship and appearance of the bell is fine. It is now in Prince Yi's Museum.

The inscription on it says it was made on the twenty third day of the third moon of Pyung O, in the fourth year of O Chyung. This would make the bell cast in 1679 A. D. sometime near the accession to the throne of king Sook Chyong. It weighs three hundred and thirty pounds.

No. II. I am not able to secure any information concerning this bell. I tried my best through the authorities at the Museum to do so but they do not seem to have accurate data



of it either. It is an old bell and looks very much like it might have come from the Koryu kingdom.

I have given you an account of twenty six bells. There are two unclassified ones. I have no doubt that there are many more in Korea which have not yet been cataloged. I trust in a few years, more of these ancient bells will come to light.

We have discovered that these bells were largely cast during the flourishing period of Buddhism in Chosen. History tells us that many of the kings were ardent worshippers of Sakimona and some of them immortalized themselves to their people by the casting of great bells, or the erecting of remarkable monuments to Buddha, some of which remain to this day.

It is not only an interesting but a very significant fact, that out of the bells mentioned in this paper, ten are in Japan. One of the ten was a gift of the king of Chosen in appreciation of the life of a great disciple of Buddha in the Island Empire, but how, and why, the other nine have found their way into temples and private homes in Japan is a question which might well be investigated.

A glance at the map shows that the bells have been pretty well distributed over the peninsula. No one locality can claim such monuments to the exclusion of others.

We think enough has been said to convince the most skeptical that the ancient people of Korea possessed a high state of civilization and culture. No one can read these monuments of the past with an open mind and not be convinced of this truth. While our forefathers were emerging from the forests and wilderness of barbarism the Chosenese were enjoying the fruits of a well developed civilization. I wonder whether those who in the distant future, cataloging the monuments of the present scientific civilization, will have any more wonderful bells to record than did the Koreans twelve hundred years ago.

OLD KOREAN BELLS

Kak Sin

Kak O

Kak Choo

Kak Ch

Kang B

Kang H

Kang W

Koryu

Ka Kar

Koo Ta

Koo Ry

Koo W

Kim Pil

Kim So

Kim So

Kim Sy

Kani O

Kwan B

Kwan B

Nyo Do

Na Ong

Youk O

Tan Ch

Tuk Ha

Tai Kw

Tong Y

Tong O

Tong H

Youn K

Yi Kok

Yi Sak

Yi Eun

Yong Moon San

Yun San Poo

Yo Hyun

Mo Kalf



UNCLASSIFIED BELLS

Kak Sin	山音	覺	信	각	신
Kak O	鼓音	覺	悟	각	오
Kak Choo	鼓音	覺	珠	각	주
Kak Chi	鼓音	覺	持	각	지
Kang Keum Kang	山音	姜	剛	강	강
Kang Heui Maing	山音	姜	孟	강	명
Kang Wol Hun	山音	江	軒	강	원
Koryu	山音	高	麗	고	려
Ko Kuryu	山音	高	麗	고	려
Koo Tam	山音	九	潭	구	담
Koo Ryong San	山音	九	山	구	룡
Koo Wol San	山音	九	山	구	월
Kim Pil Moon	山音	金	文	김	필
Kim Soo Poo	山音	金	副	김	수
Kim Soo On	山音	金	溫	김	수
Kim Syun	山音	金	仙	김	선
Keui Ok	山音	歸	玉	커	옥
Kwan Eum	山音	觀	音	관	음
Kwan Eum Tai Sa	山音	觀	音大	관	음
Nyo Dong	山音	遼	東	노	동
Na Ong	山音	懶	翁	나	옹
Youk Chwa	山音	陟	佐	룩	좌
Tan Chyung	山音	坦	清	탄	청
Tuk Hak Yul	山音	德	悅	덕	학
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Tong Yo	山音	同	僚	동	요
Tong Chyong	山音	東	從	동	충
Tong Han	山音	東	從	동	한
Youn Kong	山音	蓮	公	련	공
Yi Kok	山音	李	穀	리	곡
Yi Sak	山音	李	穉	리	식
Yi Eung Chon Cha	山音	李	雄尊	리	웅
Yong Moon San	山音	龍	門	룡	문
Yun San Poo	山音	龍	山	연	산
Yo Hyun	山音	曉	府	요	현
Moo Kal	山音		女		

Myo Hyang San	妙香山	향산
Pan Cho	班超	반초
Pan Yak	般若	반약
Pan Tuk Hai	潘德海	반덕해
Pyung San Chu Rim	平山處林	평산처림
Po Chai	普普	보보
Po Myung Chon	普明	보명
Po Hyun	普賢	보현
Posal	普菩薩	보살
Po Won	普普	보원
Poo Pyuk Noo	淨碧樓	부벽루
Paik Too San	白頭山	부두산
Pyo Won Choon	表圓俊	표원준
Sa Pool San	四佛山	사불산
Syuk	釋	석
Syu Chyun Chi Kong	西天指空	서천지공
So Paik San	小白山	소백산
Soo Kan	小守	소수
Silla	新信	신신
Sin Teung	辛心	신심
Sin Yea	心植	심식
Sim Po	植躍	식약
Sik	領	영
Yak Chin	珍	진
Young Hyun	立	현
You Chum Sa	寺	유덤사
Yo Dong	東	요동
Youn Kong	公	연공
Im Chei	濟	림제
Il Chyung	清	일청
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Won	原	원
A Sei Koo	世具	아세구
Chang Paik San	牙長	장백산
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Chyun Young		천영

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Chyung Kong	鄭 靜 公	뎡 정 공
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Chi Kong	指 空	지 공
Chi Hyun	志 玄	지 현
Chi Chang	志 藏	지 장
Chi Ak San	雉 岳 山	치 악 산
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## Beacon-Fires of Old Korea.

E. W. KOONS.

"On the 19th of July, 1588, the sails of the Armada were seen from the Lizard, and the English beacons flared out their alarm along the coast. The news found England ready."

These words from Green's History might have been used more than once, to describe events in the peninsula now known as Chosen. Long before Elizabeth's sailors battled with Philip's galleons, the Koreans had learned that safety from sea rovers, coming from East or West, lay in a system of warning fires.

Since the dawn of history, man has used signal fires. The North American Indians had "Smoke talks," when a blanket dropped over the fire, and then lifted, made interruptions, long or short, in the column of gray smoke that ascended into the clear desert air. Sometimes the call to the entire tribe to rally, and attack the whites, was seen and read by keen-eyed scouts, who had mastered the Indian's own code. Then the danger might be avoided, but all too often the early travellers went on without dreaming of their coming doom, to find themselves at last surrounded by overwhelming forces, called from every direction by these messages that travelled with the speed of light.

Aeschylus in the Agamemnon speaks of signal—literally "courier"—fires. In England, apart from the emergencies of invasion, beacons were regularly used to flash news and warnings from point to point. A thrilling chapter in Lorna Doone tells how the Doones burned Dunkery Beacon because it hindered their raids on their neighbors.

The fire signal that has perhaps been most widely celebrated was hung in the belfry of the Old North Church in Boston, April 18, 1775.

"He said to his friend, 'If the British march  
By land or sea from the town to-night,  
Hang a lantern aloft in the belfry arch  
Of the North Church tower as a signal light,—  
One if by land, and two, if by sea ;  
And I on the opposite shore will be,

Ready to ride and spread the alarm  
Through every Middlesex village and farm,  
For the country folk to be up and arm.' "

Korea's Fire-Signals were more elaborate, and better systematized, than the more or less makeshift devices already mentioned. The map shows the 5 lines, 4 of them following the coast-lines, and 1 entirely inland, with 696 beacons, each of which was lighted every night, and was (at least in theory) ready for a smoke-signal all day long.

I am told that the signal from the most distant point—in Hamkyung Province—which was relayed by 86 stations, reached Seoul in less than 4 hours. That is under 3 minutes for each station. The distance covered was more than 300 miles, and would have been a journey of 15 days over rugged mountains.

A typical beacon is the one at Kumipo, in Whang Hai Province, (This location may be more familiar to many readers under the name of "Sorai Beach.")

This beacon is farther west than any other south of Anju, and as it commanded the entrance to the rich farming lands of Whang Hai Province—it was here that the Alceste and Lyra came, for the first visit to Korean waters made by British forces—it was important in national defence. As it does not show on the map, I have inserted a star to locate it.

The promontory averages 50 feet above high water, and juts boldly out into the ocean. The neck that joins the "Point" to the mainland is so low that if this coast should sink 30 feet, the "Pong Dai" would be on a small island. Before the summer colony built its cottages along the cliffs, there was only one dwelling, the little tiled house of the beacon keeper, nestling below the beacon, half a mile from the fishing village at the port of Kumipo.

A low rampart encircles a space possibly 20 yards across. The grassy wall is just high enough to hide from anyone on the ocean the keeper, as bent double, he crept in to fire the waiting signal. The Pong Dai, literally "watch tower," occupies most of the space inside the rampart. It is a truncated pyramid, built of rough stones, the top of it mak-

ing a platform 20 feet higher than the level of the ground, so from this post the whole ocean can be watched, as far as the eye can reach.

Inside the pyramid is a chimney, 4 feet square, at the bottom of which is a horizontal flue, that leads to the space inside the rampart. So in time of need the keeper could, himself unseen, reach the opening of the flue, and light the beacon, while the strong draft up the chimney would produce a signal that was described to me by a Korean friend who watched them often, as "in no way inferior to the tail of a comet."

In this particular case, the signal of distress served not only to notify the local military commander, and after him the Provincial General, and in due course, the Commander-in-Chief at Seoul, it could also be seen at once at Ong Jin, just across the 12-mile-wide bay. Ong Jin was a naval station, with men-of-war, and a garrison. This signal would bring a force from there at top speed to repel invaders, and there were similar garrisons up and down the coast.

So much for one typical beacon. I fancy the others were much like this, at least along the coasts. While in the mountains the rampart for protection was not needed, the Pong Dai (峰台) (observation platform) and Pong Su (峰燧) (flue for the fire) were found, perhaps more or less elaborated, everywhere.

The histories tell us that China had a system of beacons in the days of the Three Kingdom (三國)—the 3rd century A. D.—and that even then the part of what is now Korea, adjacent to China, used beacons. In time of war, or for other special needs, temporary installations were also made along the hills—possibly the earliest system of field telegraphs known to military science.

There has always been a certain flexibility about the entire fire signal system. For example; when two kings of old Korea were exiled to the island some miles off the coast of Whang Hai, known as Big Blue (大靑), not only was a palace built there, but a beacon was also established, so messages might be sent (and possibly received) even when navigation



was interrupted. When the period of exile was done, palace and beacon were alike let fall into ruin, and today only the outlines of either can be traced.

The books contain other scattered references to our subject, but in this case, as in most others the mine of information is the Moon-hun Pi-go. As I can well believe that others, like myself, know little more than the name of this compendium of data concerning Korea as she once was, I take pleasure in quoting here a memorandum concerning this amazing work, kindly furnished by Dr. Gale.

### The Moon-hun Pi-go (文獻備考)

National Encyclopaedia.

The first edition of the Moon-hun Pi-go was undertaken in the 40th year of King Yung-jo, 1770 A.D., Hong Pong-han (洪鳳漢) a noted scholar of that reign being appointed to the task. He made the Chinese Moon-hun T'ong-go (文獻通考) his model and included in the scope of his work: Astronomy, Geography, Ceremony, Music, Literature, Taxes, Finances, Population, Commerce, Office, Education, Rank, giving the historical facts attending each.

There were 40 volumes as bound, 100 as marked inwardly.

The original book of the Moon-hun Pi-go as done in Yung-jo's day was made up of 13 sections. These now required revision and King Chung-jong (1777-1800 A. D.) appointed Yi Man-oon (李萬運) to undertake it with the result that he added 7 new sections making 20 in all.

Later the Emperor Yi T'ai-wang (李太王) commissioned Pak Yong-tai (朴容大) who still lives, 80 years of age, to undertake a new revision. His work finally included 16 divisions as printed in 1908. These divisions are: Astronomy, Geography, the Royal House, Ceremony, Music, Punishments, Taxes, Finance, Population, Commerce, Foreign Relations, Government Examinations, Education, Office, Literature.

As bound, there are 51 volumes—the extra one being given to errata—and an index. The volumes as inwardly marked now number 250.

In this book we read that the beacons were systematically established in 1,151 A. D. in the 3d year of King Wi Jong (毅宗) of the Koryu Dynasty. The capital was then at Songdo, and the Capital Province reached from what is now Whang Ju to the Han River. The dangers of those days were evidently from the Northwest, for the plan was proposed by Cho Chin Yak (曹晉若) "General of the West and North", and provided only for notice of danger. The signal was a fire by night, a smoke by day. A single fire meant approaching danger, 2 fires, or 3, meant increasing urgency, and 4, the maximum, called for "help at once".

The plan allowed 4,000 soldiers at each signal station. Let us remember that round numbers are always subject to question, and that the civil authorities do not always grant the requests of the military men. Part of the local taxes were allotted for their support.

When the Yi Dynasty was established in Seoul—1392—the old system was greatly improved. The five lines were laid out, and the excellent idea of a nightly signal, that told the Capital all was well, and at the same time tested the watchers, was put into force.

One fire meant peace, 2 meant "even a shadow of the approach of foreign thieves," 3 their actual approach. If they entered the country, that was told by 4, fighting by 5. A continuous fire meant continued fighting, I suppose this was a call for re-enforcements. Evidently the fire was smothered for a time, then allowed to blaze out again, to get the number required. The number did not mean different fires blazing at once, but referred to a succession of blazes.

The system was strictly military. In the country districts, the reports as received were sent by the keeper to the local Commandant, not to the Magistrate of the County. In Seoul, they went to the Minister of War, who reported to the King. I have not found any record of using the beacons to transmit orders from the Capital, or to convey any messages

other than those shown in the code just given. It is quite possible that such uses were made, and the codes may still be lying, with a wealth of other material on old Korea, in the Library. Doubtless some of our members here this afternoon can tell from their own observation of seeing the fires blaze on peak after peak, till finally on the summit of South Mountain shone the light that told the Palace, center of the nation's life, that for one more night the "Land of the Morning Calm" was at peace throughout its borders.

As in the case of many another plan that was perfect on paper, human nature hindered the working of the beacons. In the first century of the Yi Dynasty, Inspector of the Provinces Yi Hun Sik (李玄錫) reported that the first, meaning the most important "road", the one leading from Hamkyung Province, was continually interrupted.

He gave as the reason the sparseness of population—"for 50 or 100 li there is no one living, so there is of course no one to tend the fire, or to rebuke the guardian for neglect of his duty". He suggested that Buddhist priests were fond of mountain life, and not afraid of loneliness. He advised that a little temple be built at each beacon, the temple furnished with a priest, and he be given a low official rank, with freedom from taxation. The local authorities were to have no responsibility beyond supervision. This was not adopted *in toto*, but living conditions at the beacons seem to have been improved as a result of his investigations.

In 1685 Nam Ku Man (南九萬) proposed that each beacon have 5 sets of 7 men each, taking daily turns, to ensure faithful care. In many cases only exiles were available, and as they were (political) criminals, the local people looked down on beacon-keepers as a class. One of them complains of this "They will not marry our sons or our daughters, they will not treat us as human beings".

When the soldiers went among the people to call those whose turn had come, to serve at the Pong Dai, they fell on their knees, offering presents, and begging "Let us only escape being sent to that place". On account of this Pak Mun Su (朴文秀) General Inspector, in 1741, advised that this

plan of selecting keepers from among the people be given up, and that the military forces provide them. As a rule, this seems to have been done, and retired soldiers were often glad to get the post, which carried with it fields enough to support a family, rights to wood, or sometimes to fisheries. Pak was shrewd enough to suggest that a title also go with the appointment, saying that if this were done, the position would be eagerly sought. "The thing pleased the King, and it was done" say the records.

The system was in operation till Kap Oh Nyun—1894—when the telegraph made it unnecessary, and with many other survivals of the old days, it was abolished by official decree. This brings to mind the words of our great English poet, written in widely different circumstances, but applicable here :

"On dune and headland sinks the fire,  
Yea, all our pomp of yesterday,  
Is one with Nineveh and Tyre".

MAP OF KOREA  
 in the days of the Eight Dynasties  
 Showing the Five-Signal Systems.  
 Drawn for the B. A. E. by  
 Mr. C. Y. Kim  
 Teacher of Geography and History  
 in the John D. Wells School  
 May 1921



**Map of Korea Showing Location of Old Korean Bells**

**NOTE.** The numbers indicate the order of the bells in each Dynasty and the Letters, S. K. C. indicate the Silla, Koryu and Chosen Dynasties.

# MAP OF KOREA

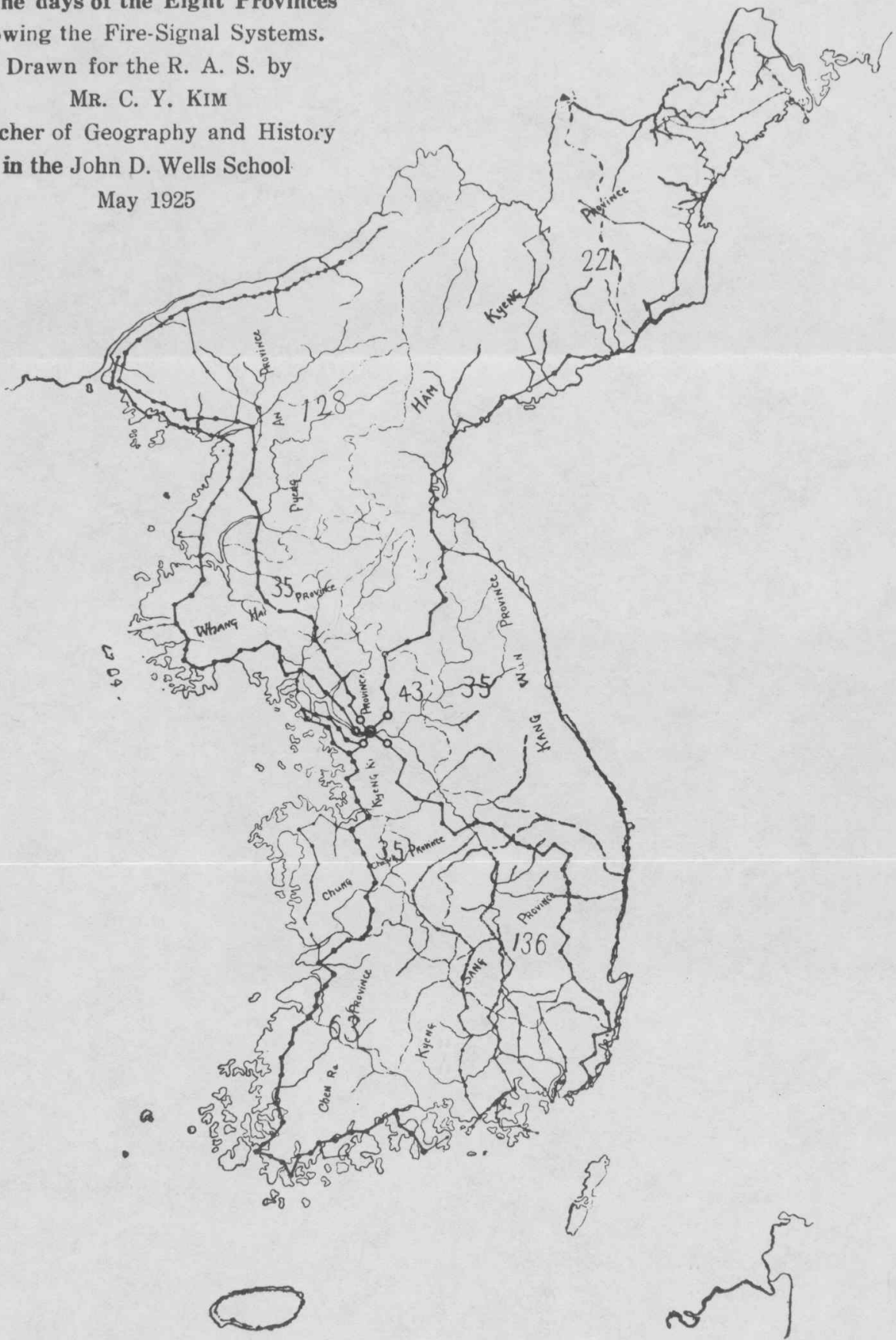
in the days of the Eight Provinces  
Showing the Fire-Signal Systems.

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May 1925



## LIST OF OLD KOREAN BELLS

(See Article by Dr. Cable)

### Silla Kingdom

1.	Sang Won Bell.	---	---	---	---	---	---	---	---	6
2.	Kyung Ju Bell.	---	---	---	---	---	---	---	---	7
3.	Yun Chi Bell.	---	---	---	---	---	---	---	---	11

### Ko-Ryu Kingdom

1.	Syu Won Bell.	---	---	---	---	---	---	---	---	12
2.	Chyun Heung Bell.	---	---	---	---	---	---	---	---	12
3.	Pook Sa-Seung Nak Bell.	---	---	---	---	---	---	---	---	13
4.	Hak Man Bell.	---	---	---	---	---	---	---	---	13
5.	Won Syung Bell.	---	---	---	---	---	---	---	---	14
6.	Seung Chyun Bell.	---	---	---	---	---	---	---	---	14
7.	Tai San Bell.	---	---	---	---	---	---	---	---	15
8.	Nam Poo Ka Bell.	---	---	---	---	---	---	---	---	15
9.	Yun Pok Bell.	---	---	---	---	---	---	---	---	15
10.	Sin Neuk Bell.	---	---	---	---	---	---	---	---	19
11.	An Sim Bell.	---	---	---	---	---	---	---	---	20
12.	Sa Ra Sa Bell.	---	---	---	---	---	---	---	---	—
13.	Whoi Chin Bell.	---	---	---	---	---	---	---	---	24

### Chosen Kingdom

1.	Heung Chyun Bell.	---	---	---	---	---	---	---	---	24
2.	Po Sin Kak Bell.	---	---	---	---	---	---	---	---	27
3.	Nak San Bell.	---	---	---	---	---	---	---	---	31
4.	Pong Syun Bell.	---	---	---	---	---	---	---	---	33
5.	Pyo Hoon Bell.	---	---	---	---	---	---	---	---	40
6.	Po Hyun Bell.	---	---	---	---	---	---	---	---	35
7.	Il Kwang Bell.	---	---	---	---	---	---	---	---	37
8.	Kap Sa Bell.	---	---	---	---	---	---	---	---	41
9.	Chang An Bell.	---	---	---	---	---	---	---	---	38
10.	Pyengyang Bell.	---	---	---	---	---	---	---	---	39

### Unclassified Bells

1.	No. I	---	---	---	---	---	---	---	---	41
2.	No. II	---	---	---	---	---	---	---	---	41

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*Yamagata, Isoh	---	---	---	---	---	---	Tokyo
Yun, T. H.	---	---	---	---	---	---	Seoul

Those having a \* before their names have read papers before the Society.

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