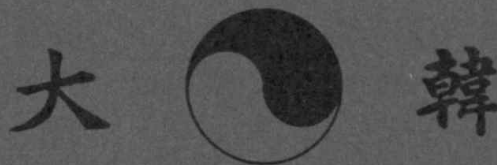


**TRANSACTIONS  
OF THE  
KOREA BRANCH  
OF THE  
ROYAL ASIATIC SOCIETY**



**VOLUME XXXI**

1948-9

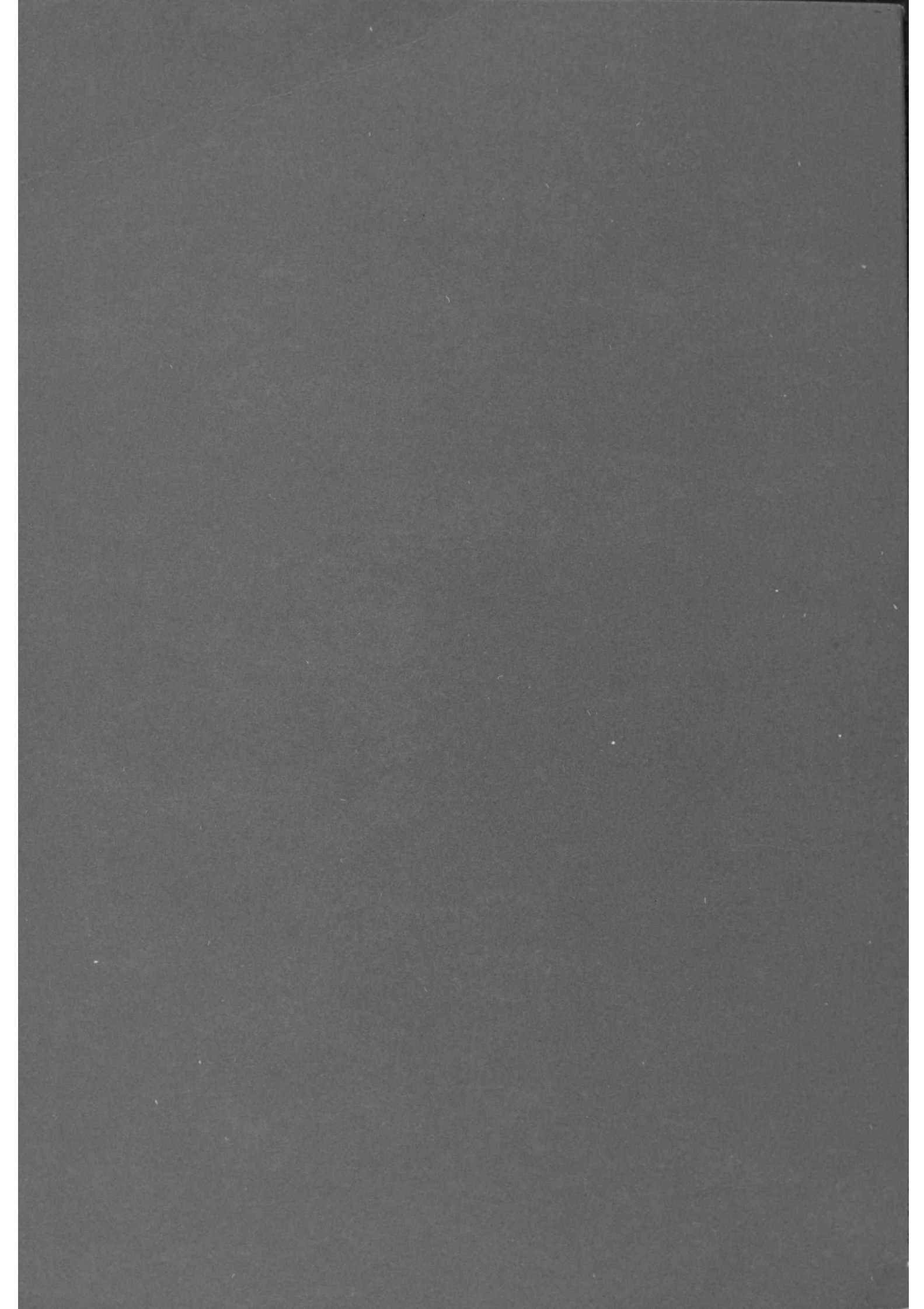
Supplied gratis to all members of the Society

Korea Branch, Royal Asiatic Society

P.O. Box Central 255

Seoul, Korea

1948-9





**TRANSACTIONS**  
**OF THE**  
**KOREA BRANCH**  
**OF THE**  
**ROYAL ASIATIC SOCIETY**

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**VOL. XXXI**

**1948-9**





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# KOREA BRANCH

## ROYAL ASIATIC SOCIETY

### 1. Brief History

Late in 1893 a group of the Oriental students of Seoul interested in the study of things Korean decided to form a society to discuss and assist in such studies. Correspondence was sent to the Royal Asiatic Society of London for the purpose of obtaining the backing and support of that Society. On receipt of a favourable reply from London a meeting was held on June 14th 1894 to formalize the Korea Branch of the Royal Asiatic Society.

## KOREA BRANCH

of the

## ROYAL ASIATIC SOCIETY

its

## PAST and PRESENT

by

## H. H. UNDERWOOD





# KOREA BRANCH of the ROYAL ASIATIC SOCIETY

## I Brief History

Late in 1899 a group of the Occidental residents of Seoul interested in the study of things Korean decided to organize a society to direct and assist in such studies. Correspondence was entered into with the Royal Asiatic Society of London so as to give the local group the backing and support of that famous organization. On receipt of a favorable reply from London a meeting was called on June 16th 1900 to formally organize the Korea Branch of the Royal Asiatic Society.

At this meeting a constitution was adopted in accordance with the suggestion from London. Officers and Councillors were elected and the Korea Branch of the Royal Asiatic Society was born. The officers elected at that first meeting were:

President	J. H. Gubbins, H.B.M., Charge d'Affaires
Vice President	Rev. G. H. Jones
Corresponding Secretary	Rev. J. S. Gale
Recording Secretary	H. B. Hulbert
Treasurer	Rev. A. B. Turner
Librarian	Alex Kenmure
Councillors	Hon. H. N. Allen, U.S. Minister Dr Wierpert, Consul General, Germany J. McLeavy Brown, Royal Korean Customs

The first General Meeting of the Society was held October 24th 1900 when Dr Gale read his paper on "The Influence of China upon Korea." Volume I of the Society's Transactions was published under the date of 1900 though actually appearing early in 1901 and included three papers by Dr Gale, Mr Hulbert and Dr Jones.

The Society continued active for three years publishing seven papers in all, as Volume I, Volume II Part 1, and Volume II part 2.

For reasons not now clear interest seemed to flag and the Society became moribund for several years. Finally

in 1911 a meeting was called to revivify the Society and in 1912 Volume IV Part 1 was published. From that time on the Society maintained a continuous and active existence down to the time of the Japanese attack on Pearl Harbor. In fact Dr. E. W. Koons, one of the Society's officers, had just finished reading the proofs on a paper for the Society when he was arrested and interned on Monday, December 8th, 1941. Up to that date the Society had published 63 articles on a wide range of subjects. The Transactions thus form a library which is of the greatest value to the student of Korea and its customs, history and art. A list of the Transactions is attached and a classified index to titles and authors for all articles published from Volume I—XXV inclusive was included in Volume XXV 1936.

Following the war and the return to Korea of some of the Society's former members, together with the arrival of many American officers and civilians interested in Korea, it was decided to reorganize the Society.

An informal meeting was held on 26, November 1947 at the Church of England Bishop's Lodge where plans were made for reopening. Following this an open meeting was held on December 18th, 1947 at the Bankers' Club at which moving pictures were shown. After the picture a business meeting was held at which the following officers were elected:

President	H. H. Underwood
Vice President	Rev. Charles Hunt
Corresponding Secretary	Lt. Bertsch, A.U.S.
Recording Secretary	Rev. E. J. O. Fraser
Treasurer	Lt. Com. H. A. Lord, Salvation Army
Librarian	Mr Prostov
Councillor	Mrs. Brown
	Rt. Rev. Bishop Cecil Cooper

Those who signified their desire to become members at this meeting were duly elected at the following meeting of the Council held on February 2nd 1948.

There are still large fields and many subjects to be investigated. The Society is happy to announce that Mr. G.

Gompertz is continuing his supplementary Bibliography on Korea, one portion of which was in the press when war broke out and was unfortunately lost. Mr Gompertz is also studying early voyages to Korea and Korean waters. The Society also is still in hopes of receiving from Mrs J. C. Crane a long promised paper on "Korean Costumes."

For those who are interested we re-print the following list of suggested topics for investigation.

### Suggested Topics for Investigation

- |                                   |  |
|-----------------------------------|--|
| 1. Korean Dress                   | 42. Monastic Libraries                 |
| 2. " Stone Monuments              | 43. Market and Labour Songs            |
| 3. " Ancient Fortresses           | 44. The Tiger-hunter                   |
| 4. " Coins                        | 45. Pearl Fisheries                    |
| 5. " Local Histories              | 46. Falconry                           |
| 6. " Law                          | 47. The Four Political Parties         |
| 7. " Taxation                     | 48. <i>Pusang</i>                      |
| 8. " Punishments                  | 49. Door Mottoes                       |
| 9. " Holding of Lands             | 50. Street Calls                       |
| 10. " Roads and Bridges           | 51. Games; Cards, Chess etc.           |
| 11. " Food                        | 52. Household Utensils                 |
| 12. " Confucianism                | 53. Counting Sticks and Counting       |
| 13. " Buddhism                    | 54. Ancient Sepulchral Mounds          |
| 14. " Image Worship               | 55. Archery                            |
| 15. " Architecture                | 56. Stone Implements of Korea          |
| 16. " Drama                       | 57. The Lepidoptera of Korea           |
| 17. " Etiquette                   | 58. Cotton in Korea                    |
| 18. " Military System             | 59. Debit and Credit Accounts in Korea |
| 19. " Burial Customs              | 60. The Dutch in Korea                 |
| 20. " Caves                       | 61. Ancient Education                  |
| 21. " Fairs                       | 62. Tobacco                            |
| 22. " Government                  | 63. Ginko Trees and Temple Sites       |
| 23. " Embassy                     | 64. Folklore                           |
| 24. " Musical Instruments         | 65. Fortune-telling                    |
| 25. " Prisons                     | 66. Habits of the Blind                |
| 26. " Signal System               | 67. Ancient Rituals                    |
| 27. " Law Suits                   | 68. Manchu Relations with Korea        |
| 28. " Geomancy                    | 69. Social Honours                     |
| 29. " Printing                    | 70. <i>The Yang-ban</i>                |
| 30. " Ornithology                 | 71. The Musical Scale                  |
| 31. " Ethnology                   | 72. Aunal Celebrations                 |
| 32. " Names                       | 73. Salt Manufacture                   |
| 33. <i>The O-Ryun Haing-sil</i>   | 74. Sacred Animals and Birds           |
| 34. Itineraries                   | 75. The Penal Code of Korea            |
| 35. Rubbings of Famous Stones     | 76. Origin of the Korean People        |
| 36. <i>Koryo Chang and Po-san</i> | 77. Mongol Remains in Korea            |
| 37. Phallic Worship               | 78. The Dragon                         |
| 38. Images and Joss Houses        | 79. Various Historical Subjects        |
| 39. Wayside Idols                 |  |
| 40. Measurements of Heads         |  |
| 41. Burial above Ground           |  |



## LIST OF PUBLISHED TRANSACTIONS

1900 — 1940 (Volumes I-XXX)

## Volume I 1900

- |                                  |                   |
|----------------------------------|-------------------|
| Influence of China Upon Korea    | Rev. Jas. S. Gale |
| Korean Survivals                 | H. B. Hulbert     |
| Korea's Colossal Image of Buddha | Rev. G. H. Jones  |

## Volume II 1 1901

- |                                   |                     |
|-----------------------------------|---------------------|
| Kang-Wha                          | Rev. M. N. Trollope |
| The Spirit Worship of the Koreans | Rev. G. H. Jones    |

## Volume II 2

- |                   |                 |
|-------------------|-----------------|
| Han-Yang (Seoul)  | Rev. J. S. Gale |
| Korean Folk-Tales | H. B. Hulbert   |

## Volume III 1 1903

- |  |                    |
|--|--------------------|
| Ch'oe Ch'i-Wun: His Life and Times                 | Rev. G. H. Jones   |
| The Culture and Preparation of Ginseng<br>in Korea | Rev. C. T. Collyer |

## Volume IV 1 1912

- |  |                 |
|--|-----------------|
| The Old People and the New Govern-<br>ment | Midori Komatsu  |
| The Korean Alphabet                        | Rev. J. S. Gale |

## Volume IV 2 1913

- |   |             |
|---|-------------|
| Japanese-Korean Relations after the<br>Japanese Invasion of Korea in the<br>Sixteenth Century | I. Yamagata |
| Village Guilds of Old Korea   |             |
| Coinage of Old Korea  | M. Ichihara |

## Volume IV 3 1913

- |  |                 |
|--|-----------------|
| Marriage Customs of Korea                      | Arthur Hyde Lay |
| Selection and Divorce                          | Rev. J. S. Gale |
| The Celestial Planisphere of King Yi<br>Tai-jo | W. Carl Rufus   |

## Volume V 1914

- |  |                    |
|--|--------------------|
| Some Recent Discoveries in Korean<br>Temples and their Relationship to<br>Early Eastern Christianity | E. A. Gordon       |
| A Plea for the Investigation of Korean<br>Myths and Folklore   | Cecil H. N. Hodges |

- Volume VI 1 1915  
 History of Korean Medicine N. H. Bowman  
 Afforestation in Korea Rev. E. W. Koons
- Volume VI 2 1915  
 The Pagoda of Seoul Rev. J. S. Gale  
 Hunting and Hunters' Lore in Korea H. H. Underwood
- Volume VII 1916  
 Gold Mining in Korea Edwin W Mills
- Volume VIII 1917  
 Introduction to the Study of Buddhism  
 in Korea Rev. Mark N.  
 Trollope  
 Korean Coin Charms and Amulets Frederick Starr
- Volume IX 1918  
 The Vegetation of Korea Ernest H. Wilson  
 Arboretum Coreense Rev. M. N. Trollope  
 An Account of the Shipwreck of a Dutch  
 Vessel on the Coast of the Isle of  
 Quelpaert, together with the Des-  
 cription of the Kingdom of Korea (Reprint)
- Volume X 1919  
 The Climate of Korea Dr. J. D. VanBuskirk
- Volume XI 1920  
 Captain Basil Hall's Account of his  
 Voyage to the West Coast of Korea  
 in 1816 (Reprint)  
 Arborotum Coreense Part II & III Rev. M. N. Trollope
- Volume XII 1921  
 Ecological Studies in the Tong-Nai River  
 Basin, Northern Korea Ralph Garfield Mills
- Volume XIII 1922  
 The Diamond Mountains Rev. J. S. Gale
- Volume XIV 1923  
 Some Common Korean Foods Dr J. D. VanBuskirk  
 National Examination In Korea H. B. Hulbert  
 Pottery of the Korai Dynasty (924-1392  
 A.D.) Dr A. I. Ludlow



## Volume XV 1924

A Shipwreck (Korean) in 1636 A.D.

Trans. by  
Rev. J. S. Gale

Korean Roads Past and Present

W. W. Taylor

## Volume XVI 1925

Old Korean Bells

Rev. E. M. Cable

Beacon-Fires of Old Korea

Rev. E. W. Koons

## Volume XVII 1927

Address Delivered by Rev. William Elliot  
Griffis.

A. Royal Funeral in Korea

Hugh Miller

## Volume XVIII 1929

The Korean Mission to the United States  
in 1883

Harold J. Noble

Some Wayside Flowers of Central Korea

Sister Mary Clare

## Volume XIX 1930

Some Pictures and Painters of Korea

Rev. Charles Hunt

## Volume XX 1931

Occidental Literature on Korea

H. H. Underwood

A Partial Bibliograph of Occidental  
Literature on Korea (From Early  
Times to 1930)

H. H. Underwood

## Volume XXI 1932

Korean Books and Their Authors Being  
An Introduction to Korean Litera-  
tureThe Right Reverend  
Bishop Trollope

A Short List of Korean Books

## Volume XXII 1933

Notes on Korean Birds

Daniel J. Cumming

The Two Visits of the Rev. R. J. Thomas  
to Korea

Mr M. W. Oh

## Volume XXIII 1933 1

Korean Boats and Ships

H. H. Underwood

## Volume XXIII 1934 2

Korean Weapons and Armour

John L. Boots

## Volume XXIV 1935

- Diary of a Trip to Sul-Ak San Rev. Charles Hunt  
 The Korean Record on Captain Basil  
 Hall's Voyage of Discovery to the  
 West Coast of Korea Dr. George Paik  
 Supplement to A Partial Bibliography of  
 Occidental Literature on Korea E. & G. Gompertz

## Volume XXV 1936

- Introduction to the "Bibliographic  
 Coreene" Maurice Courant  
 (Trans. by Mrs.  
 W. M. Royds)  
 Book Production and Printing in Korea Bishop M. N.  
 Trollope

## Volume XXVI 1936

- Astronomy in Korea W. Carl Rufus

## Volume XXVII 1937

- Some Notes on Father Gregorio De  
 Cespedes Ralph M. Cory  
 Archbishop Mutel—A Biographical sketch G. St G. M.  
 Gompertz

## Volume XXVIII 1938

- The United States-Korean Relations  
 1865-1871 Rev. E. M. Cable

## Volume XXIX 1939

- The Romanization of the Korean Lan-  
 guage G. M. McCune &  
 E. O. Reischauer  
 The Yi Dynasty Annals of Korea G. M. McCune

## Volume XXX 1940

- Korean Musical Instruments and An  
 Introduction to Korean Music Mrs. J. L. Boots  
 Sino-Korean Relations at the End of the  
 XIVth Century L. Carrington Good-  
 rich



# ONDOL RADIANT HEAT IN KOREA

WARREN VIESSMAN

MECHANICAL ENGINEER

## ONDOL

## RADIANT HEAT

## IN KOREA

by

WARREN VIESSMAN

MECHANICAL ENGINEER





# ONDOL RADIANT HEAT IN KOREA

by

WARREN VIESSMAN

MECHANICAL ENGINEER

The object of heating living spaces is to provide healthful and comfortable conditions. Heat is transferred between bodies by one or all of three means; direct contact, known as conduction; circulating currents of gases or liquids known as convection; and by direct radiation, similar to light rays, which pass from solid object to solid object without heating the intervening air space. The amount of radiation produced depends on a number of factors including the fourth power of the temperature difference. This latter method of heat transfer will be discussed here, with particular reference to phases of its historical development and its present day use in the Korean warm floor radiant heating systems.

Healthful comfort requires that heat shall escape from the human body at the same rate it is generated. If the surrounding temperature is too low, heat escapes more rapidly than it is generated, and the person feels cold. On the other hand, if the surrounding temperature and humidity are too high, insufficient heat escapes by respiration, perspiration, radiation, and convection, and the body feels uncomfortably hot. A total heat of about 400 British thermal units are generated per hour by a person at rest in an ambient temperature of 70 deg F. The amount of clothing worn, is a controlling factor in the dissipation of the body heat either by radiation or convection air currents.

About one-fourth of this body heat is dissipated in evaporation. Of the remaining three-fourths, about two-thirds are dissipated by radiation and one-third by convection. When this ratio of radiation and convection is approximated at the proper level of temperature and humidity, the person is most comfortable. This accounts for the high degree of comfort experienced in properly designed so-called radiant heating systems.

Today, because of architectural, physiological, and economic advantages, the radiant heating of dwellings, living and working spaces, has received ever increasing popularity throughout the world.

In the United States radiant heating became firmly established with the first noteworthy installations of a small village school at Glen Park, Indiana, in 1909; certain rooms in the Phipps Psychiatric Clinic of the Johns Hopkins Hospital at Baltimore, Maryland in 1911; and a large Chicago, Illinois, garage in 1912. There are now perhaps three thousand installations in the United States, mostly of the pipe coil forced hot water circulation type, although there are some closed fan operated warm air radiant systems, and some semi-radiant convection systems in which the warm air after passing through a labyrinth of ducts in the floor, enters the room and is later returned to the heater.

In England the radiant heating principle was re-discovered by Mr A. H. Barker some forty years ago. Today in England and France there are about two thousand installations, most all of which are of the hot water coil type. The Bank of England is a notable example.

The use of radiant heat for space heating was used in England long before Mr Barker's time. The Romans introduced it about 2,000 years ago when it was used at Bath, England. In many parts of the Roman Empire it was used for cathedrals and large public buildings. Wood or charcoal was the fuel, and the products of combustion, warm air, and smoke, passed through stone chambers under the masonry floors. This arrangement was typical of all the early historical installations.

Coincident with the Roman construction, the Chinese used radiant heating in the same general manner, applying it to a chamber under the floor or along the side of a room. The heating spaces were originally formed of clay rather than stone.

Korea, the Hermit Kingdom, or Land of the Morning Calm, has in the past looked to the East for its culture, and has acquired much from China. Her native architec-

ture has been inspired by China, but has been modified and adapted to suit the climatic environment and character of the people, so that it has become indigenous to Korea.

The idea of warm floor radiant heating was perhaps introduced into Korea from China more than 1,300 years ago, as there is evidence of such heating systems in some of the ancient structures and ruins of the Great Silla dynasty (668-935 AD). The system has been developed, improved and applied by the Koreans to meet the requirements of their climate and structures, and is known by the term "Ondol."

At first it was the property of the kings, and was used in palaces and government buildings. Later it was given to the people, although fear was expressed that living in heated houses, sitting and sleeping on warm floors, would make the people soft, and less hardy.

In the reign of King Inzo of the Li dynasty, about 350 years ago, the Ondol had reached great popularity, and the people were encouraged to use it to burn the twigs, pine needles, and brush in order to clean up the forests. Today the system is universally used in detached one story residences, but unfortunately the people have not only burned up the under brush in South Korea, but also the trees. Wood fuel has become a scarce and expensive fuel. Coal, though available, is not a satisfactory substitute fuel for the Ondol, as the heat is too intense and prolonged, causing cracks to form in the masonry and permitting smoke and dangerous gases to escape into the room. The ducts also become clogged with coal soot and are difficult to clean. Because of its limitations with coal, its future depends on available wood fuel and reforestation.

The typical Korean home is as shown on the drawings. It is to be noted that the warm air spaces have been developed into a system of ducts, made of masonry. Underfloor radiant heating is applied only to the bedrooms and the bathroom. The ceilings are low, being about seven or eight feet high. The walls are made of wood frame construction, joined together with mortise and tenon joints, secured with wood pins, or wedges. The paneling within the framework is usually of wattle construction, consisting of a network of bamboo, twigs,



and grasses, upon which is placed a mud plaster, with a hard troweled lime or cement stucco finish. In the poorer houses the tiled roof is replaced by a so-called grass roof made of rice straw. In the better homes the lower exterior walls are sometimes built up to window level with courses of stone or brick. Interiors are frequently papered.

An ingenious arrangement is commonly provided to utilize the same fire for cooking, and for heating one of the bedrooms, usually the master bedroom. This room is used during the day, in cold weather, as a sitting, eating and work room.

In the bathroom the tub is of concrete or stone, and partially recessed in the floor. The water is heated by the hot gases of the bathroom heater passing under the tub. In the oriental home, outside of the large cities, the tub is normally filled and emptied by the aid of pails.

Only several small wood fires are made a day, usually around meal times, to heat the rooms, as the stones retain their heat for a long time, and a prolonged fire, or too great a fire would make the floor uncomfortable. The smoke flues or ducts are provided with cleanouts for ready cleaning as shown on the radiant heater detail. After combustion of the fuel, the heat is prolonged in the system, by tightly sealing the air inlet. When this is done sufficient heat and comfort can be maintained throughout the night.

Room air temperatures of 55 to 65 deg F are considered sufficient, and are obtained in cold weather, but the heated spaces are quite comfortable due to the radiant effect. The comfort of a person is a matter of clothing, activity, air temperature of the space occupied, and mean radiation temperature of the floor, ceiling and walls of the enclosure. Dr Yaglou at Harvard University has found that North Americans are comfortable under conditions produced by any of the following sets of temperatures:—

- Air 71 deg F and mean radiant temperature 71 deg F
- Air 63 deg F and mean radiant temperature 79 deg F
- Air 59 deg F and mean radiant temperature 85 deg F

The Westinghouse Research Laboratory has found North Americans to be comfortable by radiant heating with an air temperature of 68 deg F and a mean radiant temperature of 72 deg F. L. J. Fowler and Arthur H. Barker report air temperatures of 45 to 50 deg F with a mean radiant temperature of 75 deg F as comfortable and in accord with English practice. These last figures are definitely outside of the comfort zone as established by practice in the United States, and indicate that acclimatization is an important factor.

Charles Darwin makes note of this factor of acclimatization in his voyage of the Beagle in 1883 when he visited Tierra del Fuego. He found the naked Fuegians streaming with perspiration at the outskirts of his camp fire, while the Englishmen, seated close by the fire found it difficult to keep warm, even though well clothed. Acclimatization is also a factor with the oriental. Japanese steam heating systems in Western style buildings are only designed for 50 to 60 deg F in zero weather.

While the Korean home has poorly constructed walls and windows, the windows of the heated spaces are small and few. Glass or a translucent rice paper is used. Sometimes an inner window or screen of rice paper is installed, which cuts down the heat loss. Wall spaces are frequently covered with storage closets, making in effect double walls, still further reducing heat loss. Unheated spaces are usually provided with large glass windows or doors on one side, and the houses so situated whenever possible that the large glass exposure is southern. In this manner considerable benefit is obtained from the sun's rays.

The ceilings are low and insulated with rice straw. In the case of grass roofs, the grass averages eight inches thick. Ceilings are also plastered, providing a dead air space in the gables. Where the roofs are tile, they are laid in earth on sheathing covered with at least an inch of straw or wood shavings. These well insulated roofs and ceilings, together with the warm 85 deg floor directly opposite, form a large portion of the radiation surface of the room. The resultant means radiant temperature of the space is about 65 to 70 deg F in zero weather. This together with an air temperature of 55 to 65 deg gives



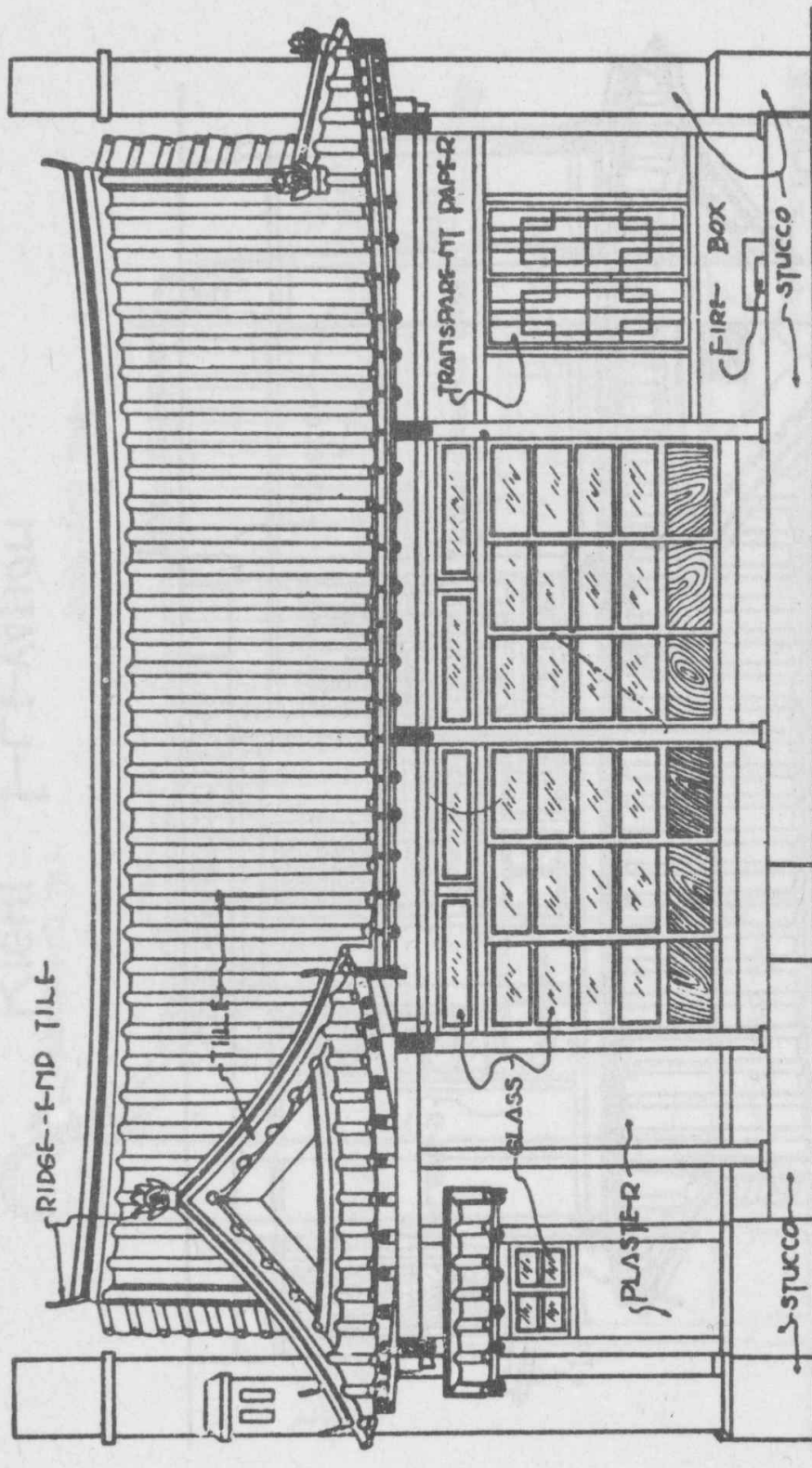
a comfort condition somewhat equivalent to the British standard, but below that of the United States.

Outside temperatures go below zero, and temperatures of ten to twenty deg are at times sustained for many hours in the vicinity of Seoul. Many homes are inadequately and poorly constructed, and fuel so expensive, that these comfort conditions are not available to a great multitude of the people. Yet they survive, and go about their daily tasks with health and vigor. Acclimatization or the adaptability of the human body to its environment is doubtless a consideration in the ability of the individual to survive the vicissitudes of the climate.

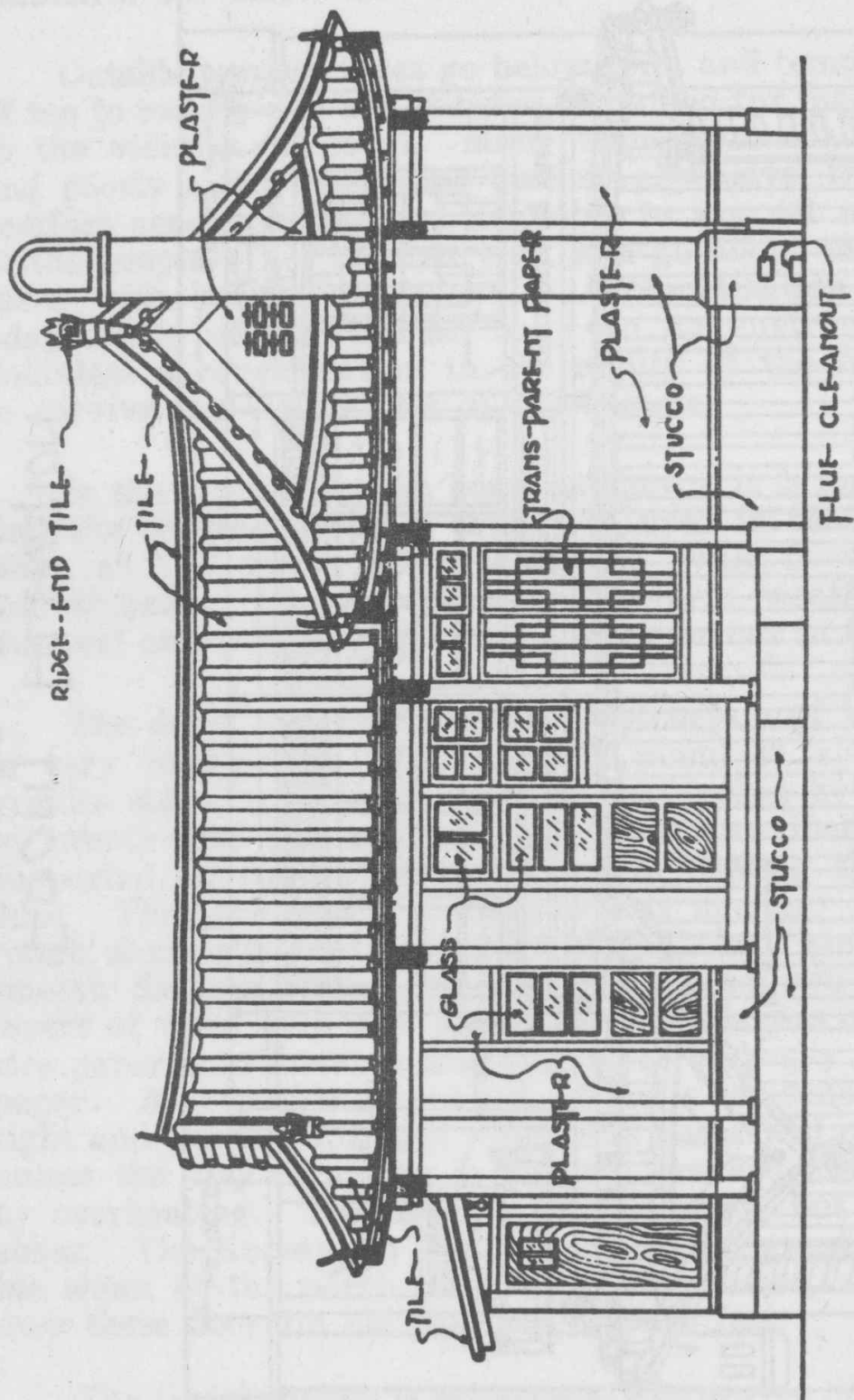
In the typical Korean home as shown, it is to be noted that the cooking fireplace cannot be used in the summer-time, as the warm floor associated with it would be objectionable. Cooking is done in warm weather on a charcoal or wood brazier in the kitchen or out in the court.

The ducts and heated floor construction of the Ondol is very interesting. The floor is made of slabs of a granite stone, rough cut, about twelve inches by eighteen to twenty-four inches long, and about two inches thick, supported on rows of stone or brick forming the smoke flues. They are all laid in mud or clay mortar. Over the rough stone slabs is a layer of beaten clay, worked to a smooth flat surface. Over this is placed two or three layers of wood pulp newspaper, then two layers of Korean rice paper, and finally a finishing layer of heavy oiled rice paper. A vegetable oil is used. This is the finished floor, tight and smooth, through which flue gases will not escape unless the clay structure is shrunk, cracked and warped by overheating. This floor is walked upon, but not with shoes. The Korean, as well as his foreign guest, removes his shoes at the porch or steps to the house, and walks over these floors in his stocking or bare feet.

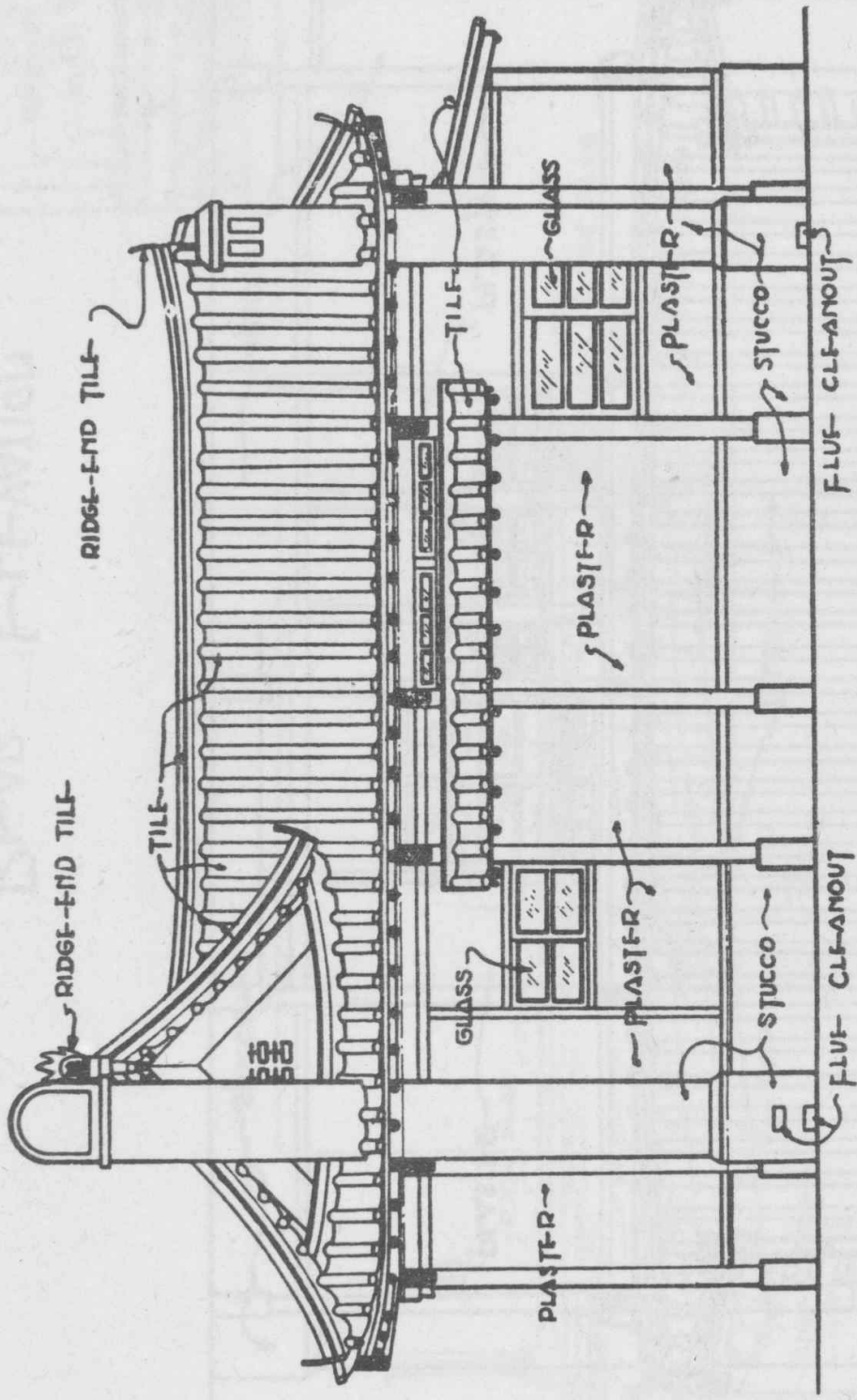
The Ondol system is evidence of the degree of technical ingenuity of the people in developing a combined heating and cooking system which in its simplicity, is economical in operation, easily constructed from native materials, and provides adequate comfort and convenience for everyday living.



FRONT ELEVATION  
NO SCALE

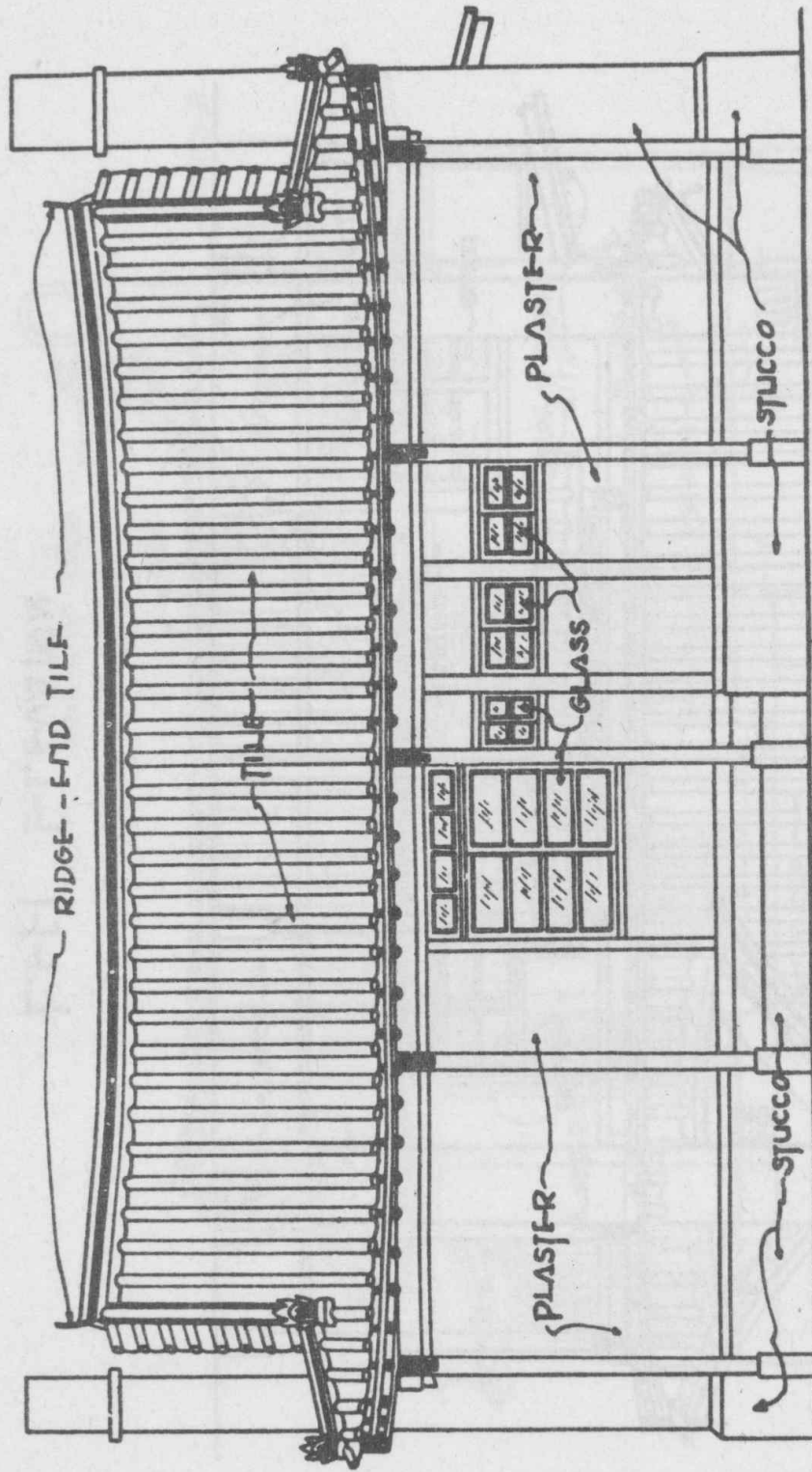


RIGHT ELEVATION



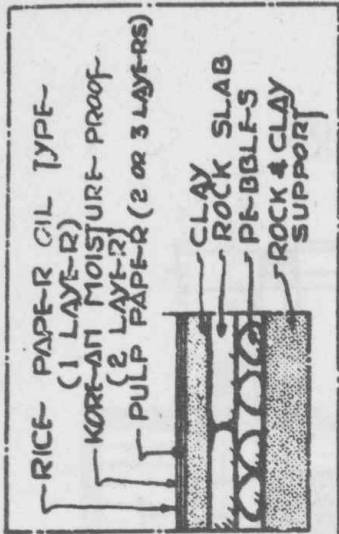
LEFT ELEVATION



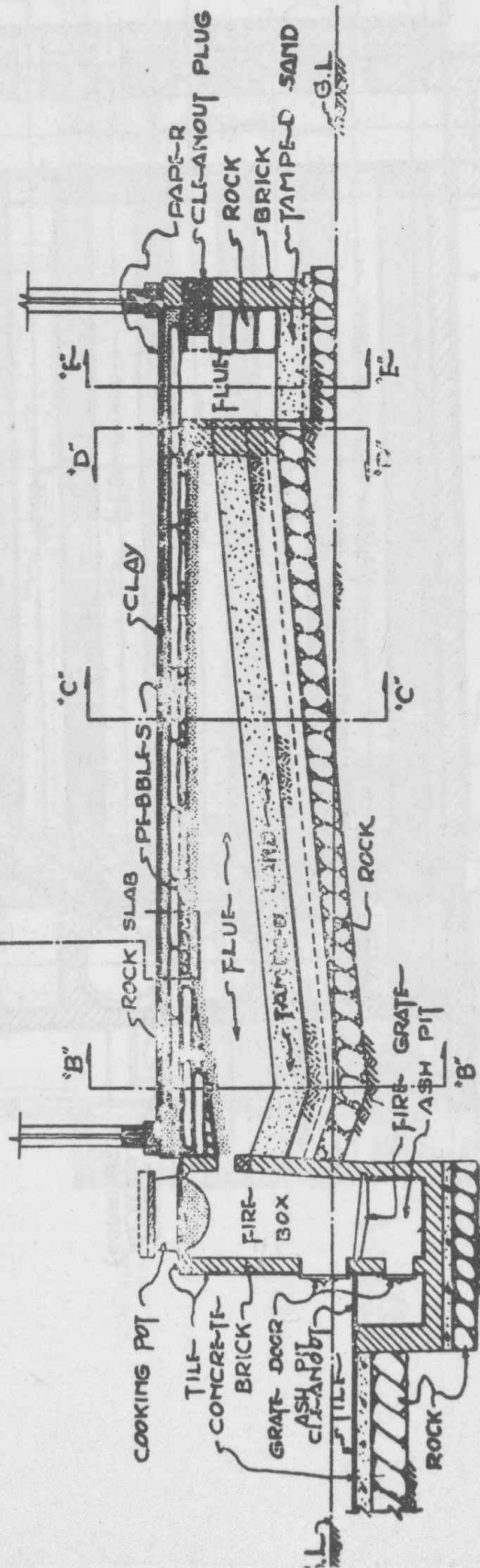


REAR ELEVATION

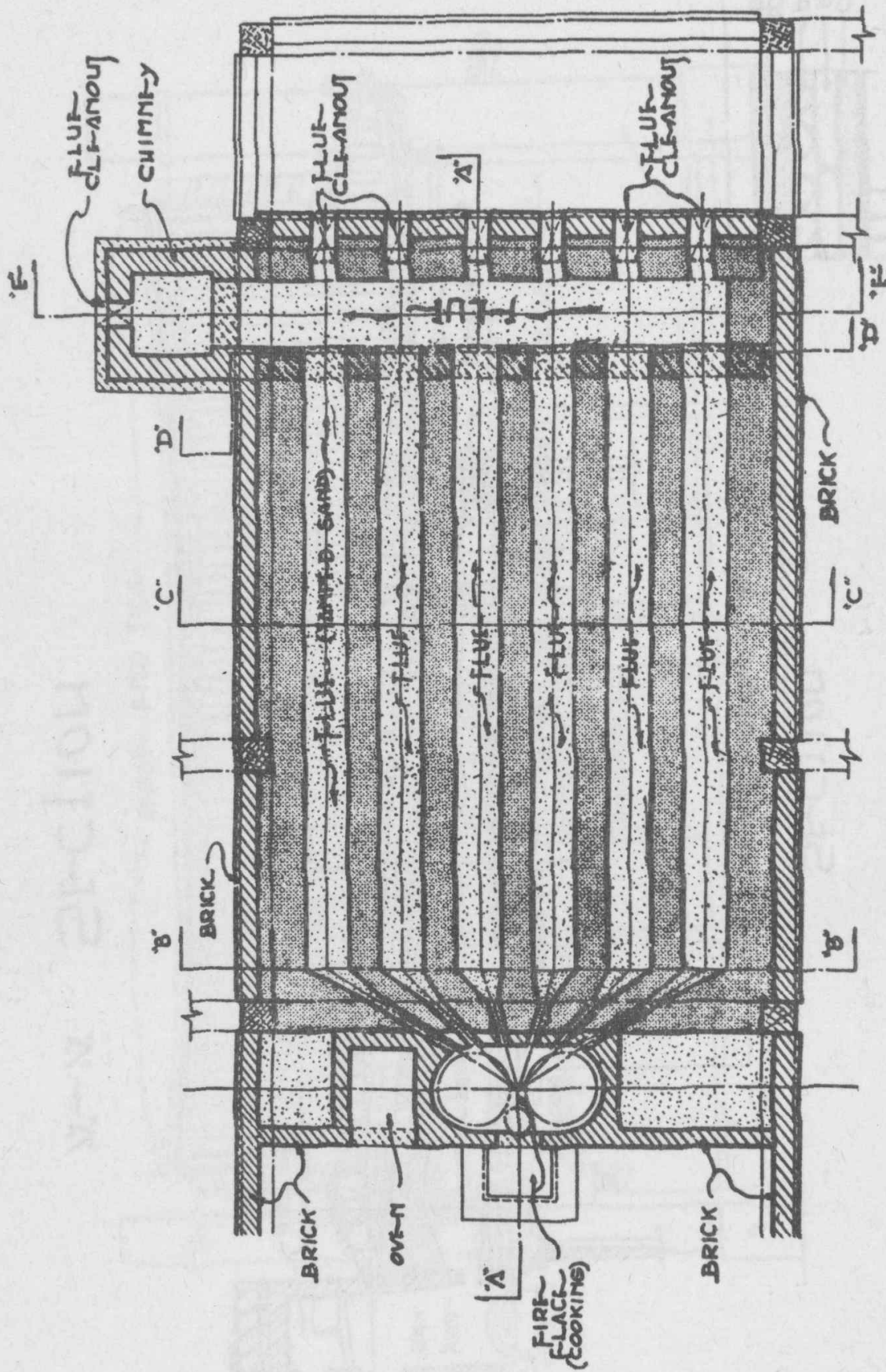




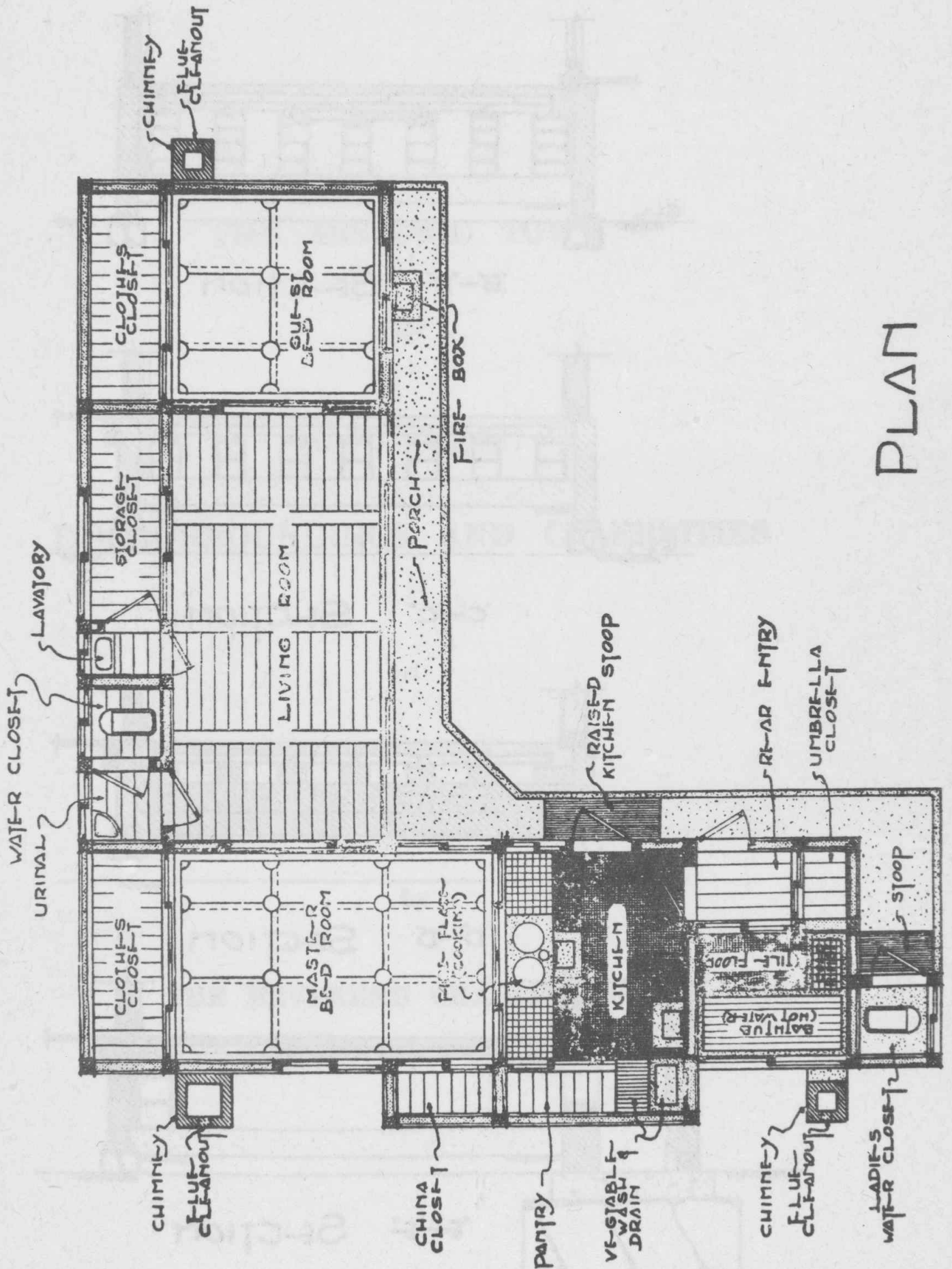
SECTION



A-A SECTION



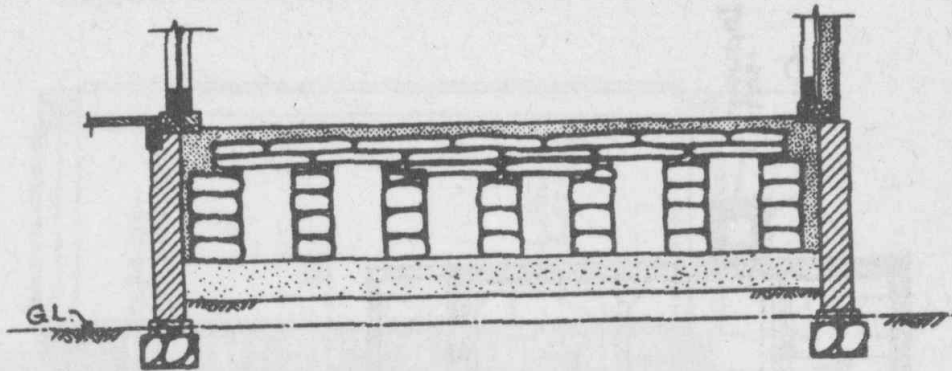
RADIANT HEATER DETAILS



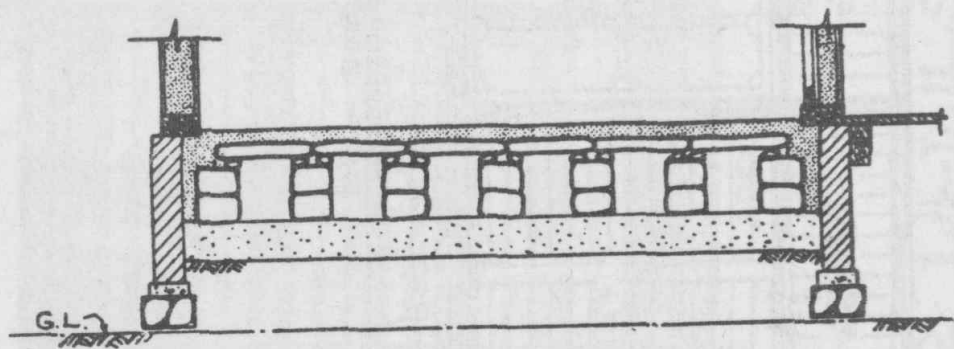
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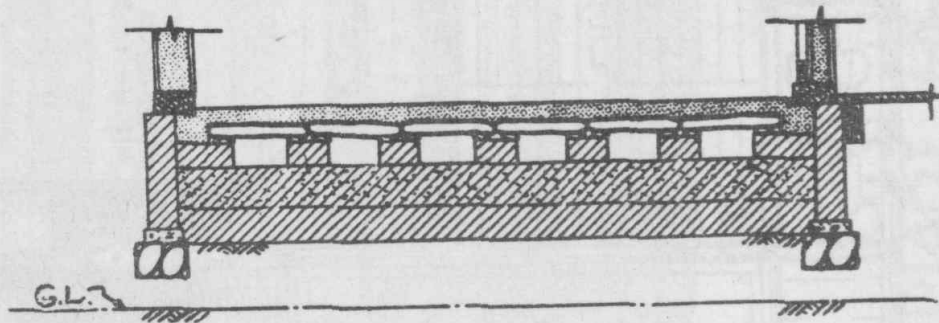
ONDOL-RADIANT HEAT IN KOREA



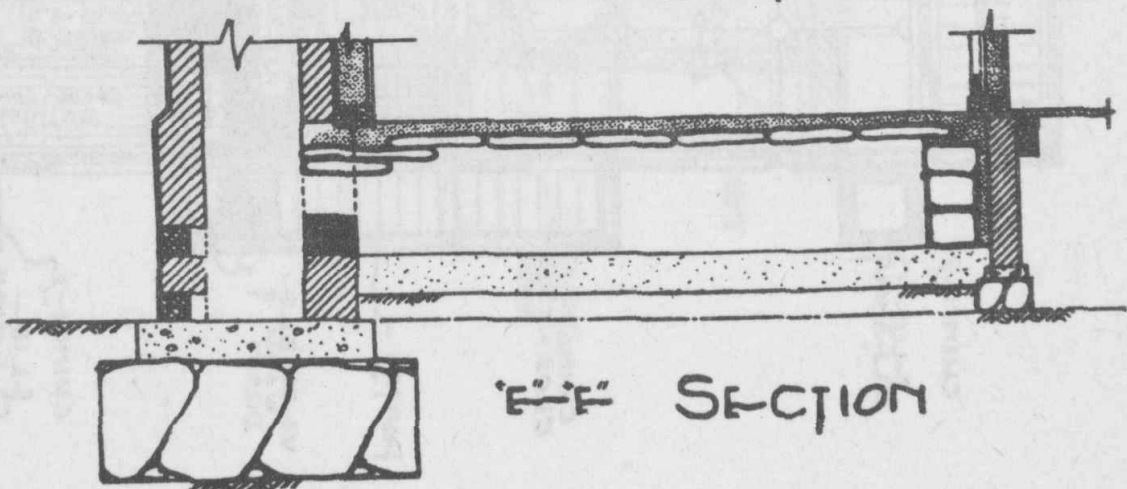
'B-B' SECTION



'C-C' SECTION



'D-D' SECTION



'E-E' SECTION

**THE HISTORIC TOWN**  
**OF**  
**YO-JU (隴州)**  
**ITS SURROUNDINGS AND CELEBRITIES**

by

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## THE HISTORIC TOWN OF YO JU (驪州), ITS SURROUNDINGS AND CELEBRITIES

The small country town of Yo Ju is situated South-east of Seoul on the banks of the River Han in the Province of Kyengi some 65 miles from Seoul.

The name Yo Ju (驪州) means the 'Town of the Fabulous Horse' that can cover ten thousand li a day, or one hundred and twenty five miles an hour!

The town is approached by road from Seoul crossing the River at Kwang Naru (廣壯里) and passing through the towns of Kwang Ju (廣州) and Yi Chun (利川) or via Su-Won (水原) joining the Yo Ju road at Yi Chun.

There is a small motor-train railway from Su-Won to Yo Ju. At Yi Chun the main road to the centre of Korea passing through Chang-Ho-Won leaves the Yo-Ju road which goes on to Won-Ju (原州) and so continues into Kang-Won-Do (江原道).

Approaching Yo-Ju the visitor is impressed by the fine range of mountains to the north over the River Han, of Yong-Mun-San (龍門山) 'Dragon Gate Mountain' in the district of Yang Pyeng (楊平) and the small sugar loaf mountain stands out strikingly against the more distant mountains. In the immediate vicinity of Yo-Ju as one enters the town is a well wooded hill in the valley of which are to be found lovely specimens of lilies and especially quantities of lily of the valley in early May.

A well wooded area on the left as you enter the town locates the Royal Tomb of King Sei Jong (世宗大王), the scholar who invented the Korean syllabary over five hundred years ago. At the immediate approach to the town on the left of the road stands the small Soh Won (書院) or College of Song Ou-Am (宋尤奄) the scholar statesman of Korea who lived in the early part of the seventeenth Century and died at the latter part of the same Century. Further down on the right hand side of the road, but practically hidden is the more famous pavillion erected to the memory of the same scholar.

The town itself is typical of any Korean town except that it has on the banks of the river some fine old Korean tiled houses at one time inhabited by the old retired government officials for it would seem that Yo-Ju was rather preserved as a place of retirement, later to be full of decayed aristocracy of old Korea. The town has the usual civil offices, schools, at one time attractive old law courts, Korean Inns and at one time a Japanese Inn nicely situated with fine views of the river and mountains. The market place is of usual size with nothing distinctive about it.

Further up the river are some rapids which at times, when a number of Korean junks with their orange—San de Beuf coloured sails clustered together waiting to be hauled over the rapids, present an attractive picture.

American Methodists have a small church in the town and the Anglican Episcopal Mission the small hospital of St. Anne and attractive Church of Our Lady.

There are at least four historic and beautiful sites to see at Yo-Ju.

(1) The Buddhist Temple called Shin-Ruk-Sa (神勒寺) or "Brick Temple".

(2) The Royal Tomb of Sei-Jong (世宗大王陵, 英陵)

(3) The Pavillion (大老祠) Commemorating the scholar Song Si Yul (宋時烈).

(4) The Soh Won or College of Song Si Yel (宋時烈書院).

(1) The Buddhist "Temple of Spiritual Impressions" (神勒寺) or 'The Brick Temple' (甃寺).

This temple is situated on the far side of the river at the East end of the town. You may cross the river at two points—in the centre of the town where the road across the Ferry proceeds to Yang-Pyeng, or at the East end of the town opposite the Temple. The name of the Temple Shin-Ruk-Sa 'Spiritual Impression Temple' or

more commonly called Puk Chul or Brick Temple. The Temple itself is situated on a rocky promontory jutting out into the river and it is backed by small well wooded foot hills. The river takes a bend beyond this rocky point and winds towards the rapids not visible from this point but to be found a mile or two beyond. Very prettily situated are the temple buildings, the chief feature being the large main pavillion which enshrines the Buddhist Yak-Sa-Yerai (藥師如來) or 'Healing Buddha,' a white figure. It may be that the King who patronized Buddhism and who himself was a leper, King Sei-Cho (世祖大王) and who was, as I will show later, connected with the building of the Temple, chose the Healing Buddha as the chief deity for this shrine and placed him in the central shrine or Pep-Tang (法堂) in the hope that a cure would be forthcoming for his leprosy.

There are a number of subsidiary shrines such as are usually found in any temple in Korea of any size such as the shrine devoted to the souls of the departed, Myeng-Poo-Chun (冥府殿) presided over by Ti-tjang-Posal (地藏菩薩) the Bodhisattava or God of the dead supported by his assessors, the Ten Kings (十大王) of the nether world; and the two smaller shrines of the cult of the Constellation of the Great Bear (the Seven Stars) Chil-Sung-Kak (七星閣) and to the 'Spirit of the Hill' San-Sin (山神), where sits the old sage with his tiger at his feet. The actual date of the erection of the temple is unknown. It would appear to have been built in the Koryo Dynasty, for it was to this temple as we shall see that the famous monk Na Ong (懶翁) came and was eventually buried there. Na Ong was a Buddhist monk of the Koryo Dynasty although he died at the Early part of the Yi Dynasty (李朝). Another famous scholar of the Koryo Dynasty Yi Mok Eun (李牧隱) also lived and died there.

Another account gives the erection of the temple—perhaps a restoration of the same temple in Sei Cho's (世祖朝) time. Sei Cho had a dream in which a suggestion was made to him to build a temple near his father's tomb—his father being King Sei-Jong (世宗). Trees were felled and materials were prepared and accumulated on the river bank at Yo-Ju, but a flood washed the materials away. Later in King Yei Jong's



(睿宗大王) reign King Sei-Jong's body was removed to Yo-Ju (A. D. 1467) and the temple being in the vicinity it was recommended as a suitable place for sacrifices to be offered on behalf of the dead king—the sound of the temple bells could be heard far away to where the Royal Tomb was built. The temple was repaired at the State expense. Later the Wife of Sei-Cho changed the temple's name to that of Po-Eun-Sa (報恩寺) but it reverted to its popular and original name very soon after the royal lady's death.

In the Spring and early Summer there is a wealth of flowering trees and shrubs among which the azalea, the forsythia and cherry blossom are abundant. In the centre court before the great shrine (法堂) there is a fine specimen of the guelder rose.

A large tree, the Linden or the Lime tree, called by the Koreans the Yum-ju-na-mu (念珠樹), the sacred tree of Korean Buddhists, the Korean equivalent to the Bodhi Tree, stands near the central shrine. From the berries of this tree Buddhist monks make their rosaries, and this one at Yo-Ju is said to have grown from the walking stick planted there by the famous monk, Na Ong, in the 14th Century.

One of the chief items of interest is the Brick Pagoda which gives the popular name to this temple, Pyek-Chul (甃寺) brick temple. This brick pagoda is not the only one of its kind in Korea although it is more usual to build pagodas of stone than of brick, but this brick pagoda is certainly a handsome one of mellowed reddish brick—not the dark grey of the old bricks of Korea. The bricks are for the most part if not all, carved or embossed with a figure of a Buddha and it stands as a striking monument on a raised eminence near the river but hidden rather by the trees surrounding it.

A little distance up the hill behind the monastic buildings is the chief monument of the temple, the tomb and lantern of the renowned monk Na Ong (懶翁).

This tomb or Poo-Too ( ) may perhaps enshrine only the sacred Jewel found in the cremated ashes of the holy monk, or it may be that Na Ong's ashes rest here

and the Jewel found in the ashes at his cremation is buried at Hoi-Am-Sa (檜岩寺) the Buddhist Temple near Wi-Jong-Poo (議政府) where Na Ong lived and where to-day can be seen a memorial to him. However we know that Na Ong died at the Temple at Yo-Ju and the tomb is shown with pride as well as the marble lantern beautifully curved—now a National Treasure. His foot prints in the stone rock near the river in the temple precincts and the socket holes for the support of the pillars of his summer house on the same rocks are also to be seen. Na Ong's memory is revered to day although he lived some six hundred years ago—at the end of the Koryo Dynasty and at the beginning of the Yi Dynasty.

(2) Na-Ong (懶翁) commonly called 'The Lazy Old Man' A.D. 1320-1376.

Born in the 7th year of Yun-Moo (延武) during the reign of King In-Jong (仁宗) of the Won Dynasty (元朝)—or Mongol Dynasty, at Yong Hai Poo (寧海府), he was known under the name of Auh (牙) 'tooth.'

At the age of 20 Auh was much distressed at the death of a dear friend and turned to serious thoughts, he asked his father and mother a satisfactory answer to the problem of death. No answer was forthcoming so filled with sorrow he shaved his head and entered a Buddhist monastery called Myo-Juk Sa. After a pilgrimage to many temples Na Ong found great spiritual refreshment and peace at Hoi-Am-Sa (檜岩寺) on Chun-Po-san (天寶山) about twelve miles north from Wi-Jong-Poo (議政府) being about thirty miles from Seoul on the Won San Road.

At this temple which is still standing Na-Ong met the famous Japanese Buddhist monk Sok-Ong (石翁) who was residing there, and together they studied the Buddhist Classics. Later Na Ong went to China and Studied under the still more famous monk Chi Kong (指空) who himself came to Korea and preached the Buddhist doctrine. In Buddhist Monasteries in Korea where there is a portrait gallery of the Abbots and other famous Buddhists, it is usual to find in the central place three portraits—those of Chi-Kong (指空), Na-Ong (懶翁), and Moo-Hak (無學).



Na-Ong wrote many books on Buddhist subjects and poems, two of his works being:—

Song of Praise.

Song of Buddhist Rosary.

A great seeker after truth he gave his time to diligent study of Buddhism and to writing. A work of his is to be seen at the temple in the Diamond Mountains, Yu-Chum-Sa (楡枯寺) and this book is one of the treasures of Buddhist Literature.

The three great monks who were contemporary and living in Korea, Chi-Kong (指空), Na-Ong (懶翁), and Moo-Hak (無學) were leaders at Court and Chaplains to the last King of the Koryo Dynasty and to the first King of the Yi Dynasty, Na-Ong became the founder of the Buddhist sect called Sun-Chong (禪宗) and this sect or school is that followed chiefly in Korea to-day.

Na-Ong died at Yo-Ju at Shin-Ruk-Sa (神勒寺) in A. D. 1376 and his Poo-Too and the marble lantern are there today.

The beautiful marble lantern at the tomb is a national monument. It has on it superb carvings of angelic figures—quite unusual and almost Indian in design. The Japanese tried to carry off this monument during Hideyoshi's invasion in the 16th Century but failed to do so.

At the aforesaid monastery of Hoi-Am-Sa (檜岩寺) on Mount Chun-Hyang-San (天香山) "hill of heavenly incense," about thirty miles from Seoul, there is to be found a famous tablet of stone on a three storied pagoda-like monument, recording the names and illustrious deeds of the three above named monks, the three 'saints' Chi-Kong (指空), Na-Ong (懶翁), and Moo-Hak (無學).

This temple of Hoi-Am-Sa is easily approached from the railway station of Tok-Chong (德亭) on the Won-San line and lies about three miles away from the station.

Na-Ong is said to have carved the colossal figure of Buddha known as Myo-Kil-Sang (妙吉祥), and the small bas reliefs near Pyo-Hoon-Sa (表訓寺) in the Diamond Mountains in Korea.

(3) **The Royal Tomb of King Sei-Jong (世宗大王 英陵)** A. D. 1419-1451 In the opposite direction to the Brick Temple and about three miles by road, or two by boat down the river is the Royal Tomb of perhaps Korea's greatest, certainly the wisest and most revered, King Sei-Jong (世宗大王)—the Alfred the Great of Korea. In this lovely wooded spot rests a king who lived five hundred years ago. Sei-Jong was the son of King Tai-Jong (太宗大王). It was not until his two elder brothers had proved incapable of ascending the throne that Sei-Jong came into the direct line of succession. His eldest brother called the Yang-Ryung-Tai-Koon (讓寧大君) was a studious fellow but overhearing conversation in which they doubted his capacity to succeed to the throne, and although called Crown Prince he knew he would not succeed so feigned madness and gave his life up to dissipation and debauchery. The second brother thought that he would perhaps become Crown Prince but after a hint from his eldest brother he retired to a monastery in Kwan Ak San (冠岳山) near the Han River and became a Buddhist monk. The third brother therefore known as the Choon-Ryung-Tai-Koon (忠寧大君) became Crown Prince and afterwards King Sei-Jong (世宗大王).

Sei-Jong was a scholarly man and surrounded himself with learned ministers and others of like mind. Nearest to him was perhaps the Prime Minister, Whang Heui (黃喜) a scholar and statesman who undoubtedly helped the King to reign well. His favourite scholar was Pyen Key Yang (卞季良) who was Head of the Confucian College for over twenty years—a man of eccentric habits and of mean ways—he would do such things as lock up any gifts of food, take away wine bottles before the guests had finished drinking and even count the pieces of shredded pumpkin hanging out to dry.

Sei-Jong improved the movable metal type which had been invented before, in the early 13th Century—mentioned by the scholar Yi Kyoo-Bo (李奎報) who, in A. D. 1232, lived in Kangwha and mentioned in one of his writings that he had acquired twenty eight sets of Books of Ceremonies printed in movable metal type—perhaps of copper or brass. (Dr Gale maintains that these founts were made privately for two hundred years). It would seem that King Tai-Jong (太宗) set up a government

Printing House in A. D. 1403 and his type was made of brass.

King Sei-Jong also invented a Water Clock, Clepsydra, an instrument like a Cuckoo-clock.

In the Palace grounds in Seoul he built a Hall or 'House of Wisdom' called the 'Chip-Hyen Chun (集賢殿)'. It was to this building that the scholars Hur-Cho (許稠), and Kang Suk-Tok (姜碩德) were summoned by the king to compile and publish the Book of the Five Relationships known as the O-Ryun Haing Sil (五倫行實) which was used so successfully to popularise the new Korean Alphabet. This book explained the "Five Relationships" and the text printed in Chinese, on one page, was printed in the new Oun-Moon (諺文)—Korean phonetic script on the opposite page, and a picture—wood block—illustrating each of the five subjects. The book was distributed gratis to those who would read and was an immediate success.

A Bureau of Korean Letters—Oun-Moon-Kuk (諺文局) was set up and the King with the assistance of four well known scholars, Song Sam Mun (成三門) Chung Ryn-Chi (鄭麟趾) Shin Sook-Choo (申叔舟) and Choi Hang (崔恒) compiled an alphabet of twenty eight syllables. Everyone knows of this famous syllabary which we are told took four years to compile. It is probable that the King and his friends took as a basis the Chinese Musical Tones called the Koong-Sang-Kak-Chi-Oo (宮尙角之羽).

For this work the King is renowned and is best remembered by a grateful people.

King Sei-Jong compiled many other books including a work on Agriculture and a Book on the Phonetics of the East (東國正韻).

Sei Jong's reign was the golden Age of the Yi Dynasty. Expeditions were sent North to curb the unruly tribes. A settlement was made with the Japanese and a trade treaty signed in which it was stated that fifty Japanese ships would be allowed to enter ports in South Korea annually. Envoys were sent to Japan and great progress was made in every direction.



Sei-Jong reigned for thirty two years and was succeeded by the scholarly king Moon-Jong (文宗) who in turn was the father of Tan-Jong (端宗) the prince murdered by the wicked uncle, afterward King Sei-Cho (世祖大王) Sei-Jong had great affection and cared greatly for his mother. He had a large family of eighteen sons and four daughters. A man of gentle disposition, of few words, forgiving and a lover of peace and harmony. Sei Jong was industrious and up at the forth watch in the morning. He was interested in all the departments of his state, everything he touched he blessed. In the Summer he slept on the bare boards of his pavillion. His fame spread far and wide. Ming Emperors were charmed with the reports they heard of the Korean King and sent him presents of books and gifts innumerable.

Sei-Jong died in the year A. D. 1451 and was buried by his people with sincere sorrow, but with proud appreciation and affection.

The Royal Tomb is situated in a beautifully wooded glade by the side of the River Han at Yo-Ju. The writer of this article has picked, many a time, lilies of the valley, wild bog orchids, azaeleas and other flowers in these woods, seen blue jays in the trees and heard and seen the golden oriole in the pine trees surrounding the resting place of this good and illustrious king.

(4) The fourth 'monument' in Yo-Ju is connected with one of Korea's Greatest Scholars — Song Si-Yel (宋時烈) A.D. 1607-1689, better known by his pen name Oo-Am (尤庵) "One cottage more".

At Yo-Ju are to be seen the Pavillion Tai-Ro-Sa (大老祠) by the side of the river at the centre of the town and the "College of Song Si-Yel," Soh-Won (書院) at Wha-Yang-Tong (華陽洞) a village at the west side of Yo-Ju town and situated on the bank of the river.

The Tai-Ro-Sa (大老祠) has lost its former glory and has been made into part of some local office and school. Probably few people who use it know of its original purpose or in whose honour it was erected.

The Soh-Won at the west end of the town is still of interest and consists of a few tiled buildings and a small pavillion which contains within a cupboardlike shrine a delightful portrait painted on a silk scroll and protected by a gauze curtain. The picture was probably painted by a Chinese artist some years ago and is probably a copy of an older portrait.

An account of Song Si-Yel is to be found in the late Bishop Trollope's article—An Intruduction to Korean Literature Vol: xxi of the R.A.S. Transactions. Song Si-Yel was both a Scholar and a statesman. He was born at Un-Chin (恩津) in Chung-Chong Nam Do in the year A. D. 1607—the site of the famous stone Buddha.

Educated by Kim Chang Sa he became a learned scholar in the Chinese Classics and studied especially the Commentaries on Confucius' works by Chu-Ja (朱子) of the Song Dynasty (宋朝) of China. Chu-Ja's works greatly influenced Korea. Song Si-Yel greatly emulated Chu Ja whose real name was Ho-Am (晦菴) meaning 'Twilight or dusky cottage;' hence the choice of his own pen-name Oo-Am which means 'One cottage more.'

Song Si-Yel also did much to propagate the teaching of the Great Korean Scholar Yi-Yul-Kok (李栗谷), or Yi-Yi (李珥) his correct name, whose works he greatly admired.

The King Hyo-Chong (孝宗) the 17th of the Yi Dynasty invited Song to become a Minister of State and being mutual friends the office was accepted.

During the Manchu Invasion A. D. 1636-1637 Song Si-Yel shared the trials of the King In-Cho (仁朝) in the mountain fortress city of Nam Han about twenty miles East from Seoul. After the surrender to the Manchus when Korea was forced to acknowledge the end of the Ming Dynasty and accept the new regime of the Manchus, Song Si-Yel refused to accept further office under King In-Jo. Political strife led to the exile of Song Si-Yel to Quelpart, Chei-Ju-Do (濟州島) by King Suk-Jong (肅宗) the 19th King of the Yi Dynasty. This took place in the 15th year of the reign of Suk-Jong, but in the 20th year of the reign of the same king he was recalled and reinstated.



There were two outstanding political parties, the West and the East (東人, 西人) and these parties were sub-divided into other parties, Song-Si-Yel founded the party called "Old Party"—No-Ron (老論) a sub-branch of West-Party, while Youn Sung (尹拯) founded the "young Party" So-Ron (少論) also a sub-branch of the West Party.

The quarrel began over the length of mourning for the King Hyo-Chong (孝宗) and for his mother Cho Tabi (趙大妃) Three years of mourning were required for the King and in the Second year of this mourning the King's mother died which meant another three years of mourning. Song Si-Yel objected to this and asked that the period of mourning be shortened. After a period of struggle Song Si-Yel was again exiled and taken to Chong-Eup (井邑) where he was ordered by the King to end his life by drinking the hemlock. This he did facing the Capital and in obedience to a royal command, died like Socrates. Song Si-Yel was a most prodigious writer. His collected works were published thirty years after his death in fifty three volumes. Later more volumes were added, and in A. D. 1847 an Edition de luxe of One hundred and two volumes was published as the 'Complete Edition of the Works of Philosopher Song' (宋子大全) So great was the esteem in which Song Si-Yel was held that his tablet was enshrined in the Confucian Temple among all the Great Chinese Scholars and disciplines of Confucius. His "Canonisation" in the Confucian Temple took place in A.D. 1756.

Song Si-Yel was buried at the age of eighty three after his death by self-administered poison, while in exile as already recorded, and he is buried not far from the town of Chong-Ju (清州) in Choog-Chong Puk Do.

It will be seen how interesting is the historic town of Yo-Ju with its associations with the Royal House in connection with the Royal Tomb of one of Korea's greatest kings, and with the illustrious scholars Na-Ong and Song Si Yel and the Buddhist Temple and ancient College and Pavillion. Other and more historic and renowned towns and sites there are in Korea, but Yo-Ju can claim perhaps more than a passing interest, for it is connected with the resting place of the scholar king who gave to the Korean people one of the most-perfect phonetic syllabaries known in the civilized world.

**CONSTITUTION AND BY-LAWS**

**OF THE**

**KOREA BRANCH**

**OF THE**

**ROYAL ASIATIC SOCIETY**

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**CONSTITUTION**

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**Name and Object**

- Art. I      The Name of the Society shall be **THE KOREA BRANCH OF THE ROYAL ASIATIC SOCIETY.**
- Art. II      The Object of the Society shall be to investigate the Arts, History, Literature and Customs of Korea and the neighbouring countries.

**MEMBERSHIP**

- Art. III     The Society shall consist of Honorary and Ordinary Members.
- Art. IV     Honorary Members shall be admitted on special grounds to be determined in each case by the Council. They shall not be resident in Korea and they shall not be required to pay either Entrance Fee or Annual Subscription.
- Art. V      Ordinary Members shall pay on their election an Entrance Fee of Five Dollars and the Subscription for the current year. Those resident in Korea shall pay an Annual Subscription of Five Dollars. Those not resident in Korea shall pay an Annual Subscription of Three Dollars.
- Art. VI     The Annual Subscription shall be payable in advance on the first day of January.
- The first Annual Subscription of Members elected in the last quarter of any year shall cover the Subscription for the following year.
- Art. VII    Every Member shall, subject to the provisions of sub-heading (h) of Article XIII of the By-laws, be entitled to receive the Publications of the Society during the period of his Membership.

**OFFICERS**

- Art. VIII The Officers of the Society shall be—  
 A President;  
 A Vice-President;  
 A Corresponding Secretary;  
 A Recording Secretary;  
 A Treasurer;  
 A Librarian.

**COUNCIL**

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

**MEETINGS**

- Art. X General Meetings of the Society and Meetings of the Council shall be held as the Council shall appoint and announce.
- Art. XI The Annual Meeting of the Society shall be held in December. At this Meeting the Council shall present its Annual Report, which shall include the Treasurer's Statement of Account.
- Art. XII Nine Members shall form a quorum at an Annual Meeting and four Members at a Council Meeting. The Chairman shall have a casting vote. At all Meetings of the Society or Council, in the absence of the President and Vice-President, a Chairman shall be elected by the Meeting.
- Art. XIII The General Meetings of the Society shall be open to the public, but persons who are not Members shall not address the Meeting except by invitation of the Chair.

**ELECTIONS**

- Art. XIV All Members of the Society shall be elected by the Council. They shall be proposed at one Meeting of the Council and balloted for at the next, one black ball in four to exclude; and their election shall be announced at the General Meeting following.
- Art. XV The Officers and other Members of the Council shall be elected by ballot at the Annual Meeting and shall hold office for one year.
- Art. XVI The Council shall fill all vacancies in its Membership that may occur between Annual Meetings.



## CONSTITUTION AND BY-LAWS

## PUBLICATION

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

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

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

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

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

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

## MAKING OF BY-LAWS

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

## AMENDMENTS

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

**BY - L A W S**

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**GENERAL MEETINGS**

- Art. I      The Session of the Society shall coincide with the Calendar Year, the Annual Meeting taking place in December.
- Art. II      Ordinarily the Session of the Society shall consist of nine monthly General Meetings, of which the Annual Meeting shall be considered one, but it may include a greater or less number whenever the Council finds reason for such a change.
- Art. III     The place and time of meeting shall be fixed by the Council, preference being given to 4 p.m. of the second Wednesday of each month.
- Art. IV     Timely notice of each General Meeting shall be sent to every Member resident in Seoul or Chemulpo.

**ORDER OF BUSINESS AT GENERAL MEETINGS**

- Art. V      The Order of Business at General Meetings shall be:—
- (1) Action on the Minutes of the last Meeting.
  - (2) Communications from the Council (Reports, etc.).
  - (3) Miscellaneous Business.
  - (4) The reading and discussion of Papers.

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

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

- (5) The reading of the Council's Annual Report and Treasurer's Account and submission of these for the action of the Meeting upon them.
- (6) The Election of Officers and Council as directed by the Constitution.

**MEETINGS OF COUNCIL**

- Art. VI     The Council shall appoint its own Meetings, preference being given to the first Wednesday of each month at 4 p.m.
- Art. VII    Timely notice of each Council Meeting shall be sent by post to the address of every Member of the Council, and shall contain a statement of any extraordinary business to be transacted.

## ORDER OF BUSINESS AT COUNCIL MEETINGS

- Art. VIII The Order of Business at Council Meetings shall be:—
- (1) Action upon the Minutes of the last Meeting.
  - (2) Reports (a) of the Corresponding Secretary.  
(b) of the Publication Committee.  
(c) of the Treasurer.  
(d) of the Librarian.  
(e) of Special Committees.
  - (3) The Election of new Members.
  - (4) The Nomination of Candidates for Membership.
  - (5) Miscellaneous Business.
  - (6) Acceptance of papers to be read before the Society.
  - (7) Arrangement of Business for the next General Meeting.

## PUBLICATION COMMITTEE

- Art. IX There shall be a Standing Committee called the Publication Committee, composed of the Secretaries, the Librarian and any Members appointed by the Council. It shall ordinarily be presided over by the Corresponding Secretary.
- It shall superintend the publication of the Transactions of the Society and the re-issue of parts out of print.
- It shall report periodically to the Council and act under its authority.
- It shall audit the accounts for printing the Transactions.
- It shall not allow authors' manuscripts or printers' proofs to go out of its custody for other than the Society's purposes.

## AUDIT

- Art. X Before the Annual Meeting of each year the Treasurer's Statement of Account shall be audited by two Members appointed by the President.

## DUTIES OF CORRESPONDING SECRETARY

- Art. XI The Corresponding Secretary shall—
- (a) Conduct the correspondence of the Society.
  - (b) Arrange for and issue notices of Council Meetings and see that all business is brought duly and in order before each Meeting.
  - (c) Attend every Council Meeting or give notice to the Recording Secretary that he will be absent.

- (d) Notify new Officers and Members of Council of their appointment and send them each a copy of the By-laws.
- (e) Notify new Members of their election and to each send them a copy of the Constitution and of the Library Catalogue.
- (f) Unite with the Recording Secretary, Treasurer and Librarian in drafting the Annual Report of the Council and with the other Members of the Publication Committee in preparing for publication all matters as defined in article XVII of the Constitution.
- (g) Act as Chairman of the Publication Committee and take first charge of authors' manuscripts and proofs struck off for use at Meetings.

### DUTIES OF RECORDING SECRETARY

Art. XII The Recording Secretary shall—

- (a) Keep Minutes of General Meetings and Meetings of the Council.
- (b) Make arrangements for General Meetings as instructed by the Council and notify Members thereof.
- (c) Inform the Corresponding Secretary and the Treasurer of the election of new Members.
- (d) Attend every General Meeting and every Meeting of the Council, or, in case of absence, depute the Corresponding Secretary or some other Member of the Council to perform his duties and shall forward to him the Minute-Book.
- (e) Act for the Corresponding Secretary in the latter's absence.
- (f) Ass'ist in drafting the Annual Report of the Council and in preparing for publication the Minutes of the General Meetings and the Constitution and By-laws.
- (g) Act on the Publication Committee.
- (h) Furnish to the Press abstracts of Proceedings at General Meetings as directed by the Council.

### DUTIES OF TREASURER

Art. XIII The Treasurer shall—

- (a) Take charge of the Society's funds in accordance with the instructions of the Council.
- (b) Apply to the President to appoint Auditors and present to the Council the Annual Balance Sheet duly audited before the date of the Annual Meeting.



## CONSTITUTION AND BY-LAWS

- (c) Attend every Council Meeting and report when requested upon the money affairs of the Society, or, in case of absence, depute some Member of the Council to act for him, furnishing him with such information and documents as may be necessary.
- (d) Collect Subscriptions and notify Members of their unpaid dues in January and June.
- (e) Collect from Agents the money received by them for the sale of the Society's Publications.
- (f) Pay out all moneys for the Society under the direction of the Council, making no single payment in excess of Ten Yen without special vote of the Council.
- (g) Inform the Librarian when a new Member has paid his Entrance Fee and his first Subscription.
- (h) Submit to the Council at its January Meeting the names of Members who have not paid their Subscription for the past year; and after action has been taken by the Council furnish the Librarian with the names of any Members to whom the sending of the Publications is to be suspended or stopped.

## DUTIES OF LIBRARIAN

Art. XIV The Librarian shall—

- (a) Take charge of the Society's Library and stock of Publications, keep its books and periodicals in order, catalogue all additions to the Library and supervise the binding and preservation of the books.
- (b) Carry out the regulations of the Council for the use and lending of the Society's books.
- (c) Send copies of the Publications to all Honorary Members, to all Ordinary Members not in arrears for dues, according to the list furnished him by the Treasurer, and to all Societies and Journals, the names of which are on the list of exchanges.
- (d) Arrange with booksellers and others for the sale of the Publications as directed by the Council, send the required number of each issue to the appointed Agents and keep a record of all such business.
- (e) Arrange for further exchanges as directed by the Council.
- (f) Draw up a list of the exchanges and of additions to the Library for insertion in the Council's Annual Report.
- (g) Make additions to the Library as instructed by the Council.

- (h) Present to the Council at its November Meeting a statement of the stock of Publications possessed by the Society.
- (i) Act on the Publication Committee.
- (j) Attend every Council Meeting and report on Library matters, or, if absent, send to the Corresponding Secretary a statement of any matter of immediate importance.

## LIBRARY AND MEETING ROOM

- Art. XV The Society's Rooms and Library shall be in Seoul, to which may be addressed all letters and parcels not sent to the private address of the Corresponding Secretary, Treasurer or Librarian.
- Art. XVI The Library shall be open to Members for consultation during the day, the keys of the book-cases being in the possession of the Librarian or other Members of Council resident in the vicinity, and books may be borrowed on application to the Librarian.

## SALE OF PUBLICATIONS

- Art. XVII A member may obtain at half-price, for his own use, copies of any part of the Publications.
- Art. XVIII The Publications shall be on sale by Agents approved by the Council and shall be supplied to them at a discount price fixed by the Council.



**OFFICERS**  
of the  
**ROYAL ASIATIC SOCIETY, KOREA BRANCH**  
1948 — 1949

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*President* ..... Reverend Dr. H. H. Underwood.

*Vice President* ..... Reverend Chas. Hunt.

*Treasurer*... Lt. Commissioner H. A. Lord, (S.A.), C.B.E.

*Corresponding Secretary* ..... Mr R. A. Kinney.

*Recording Secretary* ..... Mr. J. F. C. Robertson.

*Librarian* ..... Miss Marion Conrow.

*Councillor* ..... Major General C. G. Helmick, A.U.S.

*Councillor* ..... Bishop A. Cecil Cooper.

*Councillor* ..... Mr. Vyvyan Holt. C.M.G., M.C.

## LIST OF MEMBERS

### THE ROYAL ASIATIC SOCIETY — KOREA BRANCH

November, 1948.

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#### HONORARY MEMBERS

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#### LIFE MEMBERS

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BROWN, Maj. Gen. Albert E.	c/o Chief of Staff, U.S. Army, Washington, D.C., U.S.A.



## LIST OF MEMBERS

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HELMICK, Maj. Gen. C. G.	c/o Chief of Staff U.S. Army, Washington, D.C., U.S.A.

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HOLT, Vyvyan C.M.G., M.C.	H. B. M. Legation, Seoul
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