

THE HISTORICAL MATERIALS OF THE KOREAN BIBLE SOCIETY

Vol. I.

The Korean Work from China,
The British and Foreign Bible Society,
“The Editorial Correspondence Books, Inward,
The British and Foreign Bible Society, 1880-1897”

and

The Korean Work from Japan,
The American Bible Society,
“The Correspondence of the Japan Agency,
The American Bible Society, 1882-1909”

Transcribed

by

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The Korean Bible Society

Seoul, 2002

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LIST OF SYMBOLS AND ABBREVIATIONS

[] : The word in the bracket is too dark to be read.

[work] : The word in the bracket looks like “work.”

ABS The American Bible Society

BFBS The British and Foreign Bible Society

BS Bible Society

Comee. Committee

NBSS The National Bible Society of Scotland

**THE KOREAN WORK FROM CHINA,
THE BRITISH AND FOREIGN BIBLE SOCIETY,
1880-1897**

The following correspondence are from “The Editorial Correspondence Books, Inwards, the British and Foreign Bible Society,” 1880-1897, The BFBS Archive, Cambridge University, London.

They are from volume 14 (the year 1880) to volume 35 (the year 1897) of “The Editorial Correspondence Books, Inwards.”

The editor put the writer’s name of the letter on the top of the letter instead at the end of the letter. The receiver was Mr. William Wright, secretary of the BFBS, in most cases.

Most were written by Rev. John Ross in Manchuria.

John Ross and other writers discussed many issues regarding their work in their letters, the editor transcribed only the paragraphs that were related to the Korean work.

Vol. 14 B
Mr. Dyer
Feb. 18, 1880

...

In regard to Mr. McIntyre's Corean manuscripts, I have not yet heard the direction of the Editorial Committee. But perhaps the news of the action of the Scottish Bible Society has hindered them from doing anything. But if Mr. McIntyre is willing that his share of the work should be published by the BFBS, might we not take it up too, especially if he should have the remainder done under his own eye. It would be a good thing for both Societies to publish, so that the more might be circulated. Perhaps the door of Corea is too thoroughly shut for much benefit to arise from such a procedure. However, I must tell Mr. McIntyre what word I have received from home. ...

Vol. 14 E
Mr. W. J. Slowan
10th May, 1880

...

In the month of July last our committee had an interview, at his own request, with the Rev. John Ross of Moukden, who placed on our table the manuscript of the Gospel by Matthew, translated by him into the language of Corea. We very cordially agreed to supply Mr. Ross with all he desired for the printing of this Gospel, and at once took measure for this end, intimating this resolution in the October "Record" and in our annual report. In reply to communications addressed to our Mr. Lilley of Yokohama we received last month specimens of Corea types to be used for this purpose, and arranged to have the type forwarded direct from Japan to Newchwang in order that the work might be begun without delay; and on Monday the Committee agreed to on with two gospels instead of one.

Learning that Mr. MacIntyre, Mr. Ross's colleague, who has in his absence been proceeding with the translation of the New Testament, not aware apparently that the version had been placed at our disposal and that these preliminaries had been taken by us, has entered into correspondence on the subject with your agent in China, I think it desirable thus to call your attention to our position in reference to this version.

You have not yet favoured me with any reply to my note of 24th April, I have now received a copy of the resolution adopted by your Japan Committee, which have doubtless also reached you and should be glad to know what your feeling may be in regard to the proposals they contain. It is highly desirable that the three Bible Societies concerned should act in concert. ...

Vol. 15
Rev. J. Ross
Glasgow, June 8, 1880

...

I saw Mr. Slowan of the "Scottish National" today and from the short talk I had with him I inferred that he was corresponding with you about the Corean translation. There was no time to have a correct understanding of things all round; nor to hear what and how he had written, and you replied.

I did not write to you before now simply because I had not and have not come to a clear decision as to the printing. For one thing there is no hurry, as my colleague out there will not undertake the responsibility of printing till I go out. Nor have I even yet ascertained what the type is to cost even approximately.

My own belief is, from what I have heard from members of the "National," that I may have finally it throw myself on your former generous offers. But I cannot till the cost of type is definitely fixed come to any satisfactory conclusion on the matter.

I asked, on my arrival in this country from China, the Scottish Society to undertake the printing of that new translation and the Society agreed to print one or two Gospels. This the Society is I believe still willing to undertake and if they do undertake it, the work may be done by them as well as by any other. But as I have said I am persuaded I shall have ultimately to fall back on you. But meantime I am unable to take a single step. ...

Vol. 15 B
Rev. J. Ross
June 23, 1880

...

Ever since I had the pleasure of that kindly conversation with you in the Library I have regretted that my acquaintance with you was of so recent an origin. On my arrival in this country I put myself at the disposal of friends in Scotland as to what I should do with my new and important translation of the New Testament into the Korean language. By their advice I brought the existence and nature of this work before the Scottish National Bible Society. The western Secretary of that Society was apparently eager that his Society should undertake this work, rather than let it go into the hands of any other Society. The motive I did not appreciate, but I was satisfied as long as the work could be done and done efficiently. For between four and five years the work of preparing for and working out that translation had been carried on by me, as well as my ordinary missionary work among the large Chinese population of Manchuria. All the expenses connected with that preliminary work had been incurred and paid by myself. These as well as all other necessary expenses connected with the careful printing of the work were promised by the secretary to be refunded me. And as I am not wealthy I thought it but just that if I gave time and energy and care to this work, those who were far better able to afford it might find the financial, which is the most easily procurable, portion of the means needful for this kind of work.

The Scottish Society at once undertook to provide for the printing of a Gospel to begin with; and promised to supply in the first instance the sum of money necessary to purchase type.

The Korean language consists of only a few letters, so simple that the type founder at first said that £30 would be about the cost of what was necessary to throw off a Gospel. I had to see him frequently upon the subject, but as that particular founder apparently desired to be free from the responsibility of casting such type, I have not seen him for some time. When however I did see him last he thought type such as I wanted might cost twice as much as he had originally said. Thus I am still unable to say what the price of type is likely to be; nor have I lately, as I do not return to China as soon as I had intended, taken any steps to ascertain definitely what the cost of casting this simple alphabet will be.

During the course of this unfortunate dilly-dallying on the part of the founder, the action of the Bible Society's Secretary was assuming a new phase. The result of it all is that I have just written the Secretary relieving the Society of all responsibility connected with their former promise, and formally and finally withdrawing my former application to them. It appears clearly from the letters of that Secretary that the work could not be efficiently carried out by the Scottish Society at present; and self-respect forbids that I should have further correspondence with him on the matter.

My great desire is to have the work of printing into Korean well done, and I now take advantage of your former kind offer and ask your Society to undertake this work; for I know that your Society is not only willing to efficiently execute works of so important a nature as this; but also to do so without causing the translator who has given and is willing to give time and care to his part of the work, any unnecessary trouble in calling upon him to incur any expense necessary for the proper execution of the work.

The Korean alphabet is phonetic, and so beautifully simple that all men, women and children of years of understanding can read it: for being phonetic it is necessary only to learn the alphabet to be able to read any book printed in that alphabet. The importance of the Bible translation into such a language of from 12 to 15 million of people cannot be overestimated. While the Korean language, being Turanian, is as simple as the Anglo-Saxon to us, and is therefore different in perspicuity *toto caelo* from Chinese.

When I left Manchuria my able colleague Mr. MacIntyre at once took up and has continued to carry out my work. He has done very good and important work since; and has as you know already offered his work to your Shanghai agent. But as no printing can possibly go on till I return to China in the early part of next year there is no pressing haste for a final decision.

I however lay this matter before your Society now so that on hearing of the decision of your Society, which I doubt not will be to at once take up and efficiently carry on this good work, I may again take steps to ascertain cost of type and have it ready by the time I go to China.

I shall require a small hand printing press, a second-hand one of which can I know be had cheaply; Printer's ink I shall get in this Country; but Chinese paper is best. ...

Rev. J. Ross
Oct. 26, 1880

...

The thought has just suggested itself to me that I may not have written to acknowledge receipt of your last letter containing the promise of your Committee to supply the necessary funds to carry on the translation of the Korean Bible. If I have not already written please accept this as an apology for my neglect. For your letter removed all difficulties out of the way of our progress in a work which with your aid will become a very important one.

I am retained in this country by the Mission Board till Spring to go among the churches, when I go out the work of translating will be carried on without interruption. ...

Vol. 15 E
Rev. John Ross
Dec. 10, 1880

...

These copies explain themselves. I have had more trouble in communication with this affair than I believed possible; a trouble such as I am not prepared again to undergo. Even to the last I was desirous, and at my last meeting much tempted to resolve to have nothing more to do with the Society. Perhaps it is better for all parties that as their connection with the "Two Gospel" has been so widely published it might continue. But here ends the possibility of further parleying in the matter. I send you this minute and copy letter because of a misapprehension arising out of the fact that you had not on a former occasion a copy of my letter withdrawing my application. You will not however be troubled for a considerable time to come, for we intend to do our work thoroughly which must mean leisurely.

I expect to return to China in March, being detained by our Board for congregational work during the winter.

Copy letter referred to

Your favour of 8th inst. with cheque for £50 enclosed is just to hand. I am pleased to note that the decision of the Committee to grant £130 for preliminary expenses and type for two Gospels was a "cordial" one. The cost of type is but one of several items, and not the most

serious connected with printing. It is comparatively an easy matter for me while in this country to make such arrangement as will enable my colleague and myself to carry on the work to which we intend to devote ourselves. Such arrangements would however be necessary much more difficult if negotiations had to be carried on from Manchuria.

By private persons I have been provided with means and promises of support for purchasing Printing Press, Ink, Paper, and other accessories needed for this initial undertaking for which you have now kindly granted £130. But as this money carrying on a work of the importance which I attach to a Corean version of the New Testament involves unnecessary anxiety and a waste of labour, I need scarcely say that it is in every way more satisfactory that we should be relieved in the future from the necessity of private solicitation.

As soon therefore as I heard at the meeting of your sub-Committee that the above sum was the at most limit to which the Society would bind itself, I took steps to enable me to return to my work with the assurance of relief from needless anxiety regarding future expenditure.

Mr. MacIntyre will join me in thanking the Board for refunding our past outlay; and the Board will I am sure be gratified to know that we accept the sum, as the Board desires, “on the understanding that this shall be the limit of its responsibility.”

I am sorry that this matter has been so troublesome to you in the past; and pleased to be able to promise not to trouble you after I go back to China.

Copy of Minute referred to

Read Minute of Corean Version Committee held here on 26th Oct. and agreed to arrangements made with Mr. Ross, in terms of which it is agreed that the present issue of the version be limited to a tentative Edition of the Gospels of Luke and John for which the Society supplies type to value of £30, and grants an allowance of £50 for literary and preliminary expenses to Mr. Ross with a like sum to Mr. MacIntyre on the understanding that this £130 shall be the limit of its responsibility and that one third of the 3,000 copies to be printed will be placed at its disposal. ...

Mr. W. J. Slowan
Dec. 10, 1880

...

May I also ask you to inform Mr. Wright that we have at length been able to come to an understanding with Mr. Ross of Moukden in reference to the publication of his Korean version.

...

Vol. 16 B
Rev. J. Ross
Oct. 11, 1881

...

I enclose copies of the first Christian literature ever printed in the language of Corea. One paper is a tract by my colleague Mr. MacIntyre, which is an introduction in parts to the New Test., the other is the beginning of a catechism by myself setting forth the main doctrines, as brief, as accuracy would admit, of the Bible, that of salvation through the Crucified being of course the central one.

During my absence in Scotland the work which I had apparently dropped till my return to Newchwang was taken up enthusiastically by Mr. MacIntyre, who has made almost incredible strides in the language. We are now revising for the last time prior to printing the New Testament translation.

And from various reasons which would occupy too much time in their recital we are now positively certain that the translation will not only be a true translation, but one so thoroughly idiomatic that the Corean reader will understand it far more easily than the Chinese scholar can comprehend the Chinese version though two generations of scholarly men have been labouring upon it. The fact is that the Corean is a splendid language for translation. It has its exact tenses, and above all it has particles linking the various clauses of the sentence and paragraph in such a manner that there is only one possible way of reading them. It is in this respect altogether unique, the Greek particles being clumsy and indefinite in comparison.

As soon as the Catechism is all printed we begin Luke, then John follows and with the printing of 3,000 of these our connection with the Scotch Society ceases. Indeed I have to depend upon the word of a gentleman whom I have never seen for the expenses of printing this same member. I shall certainly feel thoroughly relieved when I am thrown upon your tender mercies for them. I shall have to look to only one quarter instead of several as now.

I have a type setter (Corean), two printers and a translator, a Corean scholar, employed; and these with paper, ink etc. imply some little expense, which I cannot meet out of my own salary even if I feel that it was my duty to provide all funds as well as give my time and labour. However I know that Christian friends who are unable to give their time and labour will be glad to have the opportunity to give what they can easiest bestow.

We have four Coreans baptised, but only one—the typesetter—with us. I hope, indeed, to send him as an Evangelist with the first completed gospel. ...

Vol. 17
Rev. J. Ross
March 24, 1882

...

By this post I send you a copy of the completed gospel of Luke. John is now in progress and I expect ere see this to have Matthew's Gospel in the "Press." Already I have detected faulty idiom in Luke, borrowed from the Chinese, which I have avoided in John; this does not affect the faithfulness of the translation. Luke is the conjoint production of my colleague, Mr. MacIntyre and myself. He goes home taking his work with him while I have begun the rest of the New Testament *de novo*. This I find best in every way for reasons too many to explain here. The basis of my translation is the revised Greek version which was kindly sent me by Professor Legge of Oxford. I follow it *simpliciter* though I confess I had previously greater leanings to the readings of the Sinaitic Codex than are manifested in the Revised Edition. So much learning and wisdom and piety have been brought to bear upon the revised translation that I would not hesitate for a moment to follow against my previous predilections.

I write you now because all my future work has been long transferred to you, and because I would much like that you should at your earliest convenience send me whatever sum of money you think, it proper to advance to begin with.

After most careful scrutiny and repeated revisions of the Corean already translated I can now guarantee the exact faithfulness of the rendering in future; and the, as far as I am able to judge, perfectly idiomatic translation. That there will be in future years changes of words differing in shades of meaning or in beauty of expression is a matter of course. I shall soon hear what is thought in Corea of Luke's Gospel.

For reasons which I explained long ago I withdrew my application for aid from the Scottish National B. S. Yet after that formal withdrawal the Secretary wrote you saying that the Corean translation or version was not withdrawn. You know the result. I got type and £50 for previous expenditure in translation, to print the Gospels of Luke and John from the Scottish

Society which was then hard up for funds. A printing machine I got privately from one gentleman and the offer of cost of printing 3,000 copies each of Luke and John from another. I have reminded the latter gentleman of his offer more frequently than once and am now doing the same again. With Societies in existence of gentlemen convened together to distribute funds collected for the very purpose of translating, printing and circulating the Bible, I believed and believe that I should have been freed both from the monetary responsibilities of this work and from the unpleasant task of having to solicit private individuals to aid me in it. Because I knew you were prepared to give me this freedom and the Northern Society was not, I applied long ago to you. This I stated to the Scottish Society when acknowledging receipt of their utmost assistance in the printing and circulating of Luke and John, saying at the same time in the plainest conceivable English that in future I would not trouble the Society for any work I might have to do. Yet I see in one of the Quarterly Reports of the Scottish Society that they expect to be asked to assist in the rest of the Korean New Test. I am not quite a child to say one thing today and a different thing to morrow; and this reference is the only one I shall ever make to that Report;

I have had half a dozen men, four Koreans and two Chinese printers constantly at work for half a year and as yet have had no money save my own salary with which to pay them and the other expenses connected with printing. I still expect that Mr. Arthington of Leeds, though I have never seen the gentleman, will implement his repeated promise to provide the expense incurred for two gospels. But I could have wished that he had saved me the annoyance of having to work meantime on my own salary and when it fails on borrowed money. From such annoyance I hope to escape in future by your generous help; it is partly on this account that I now ask you to kindly send some money in advance, for the six men must be regularly paid, and paper etc. cannot be had without ready money.

I employ two Korean literary men as translators and two as typesetters. One of the translators works by himself, translating from the Wenli or literary style of the Chinese New Test. This, he does very fairly, for he was a writer in a government office in his native country before opium smoking consumed his patrimony and drove him out of the office. The Chinese best translation has yet to be very thorough by recast in the matter of idiom and a translation from it into Korean is therefore not by any means perfect. Yet it forms a capital to the draft, so to speak, for my own work with this translation in my one hand and my Greek Revised N. T. in the other. I

go over every word most carefully with the second translator, who is a convert, thoroughly acquainted with Christian truth and whose naturally fair abilities have been considerably sharpened by half a dozen years practice in translation. This corrected Edition is sent back to the original translator to re-write a clean copy, the necessity for which you can readily infer from the fact that there is an average of at least one important correction to each verse. This clean copy I go over again with the same second translator with even more than the first. I then take my Greek concordance and refer to each word capable of more than one shade of thought in translation and see that each word when meaning a certain thing is always represented by a single Corean word exactly conveying that meaning. It is here that my Corean assistant is especially valuable. After this process is exhausted a third careful comparison is made with the Greek version and I put the results into the hands of the typesetter. All details would occupy too much time to recite them now. To me the work is intensely interesting and all the more so when I see an idiomatic and beautiful version gradually raising its fair proportions under my eye. This is I imagine the only translation except the English which gives the results of the most recent discoveries in, and the ablest researches into the codices of the New Test. ...

Rev. J. Ross
Moukden, June 6, 1882

...

Some time ago I sent you a copy of John's Gospel in Corean. Mr. Arthington of Leeds agreed years ago to meet expenses connected with this initial printing and as you know I received a grant for type from the Scottish National Bible Society. Mr. Arthington's money is yet to come and the 2,000 copies of Luke and John sent to Agent of Scot. Bible Society in Japan repay the grant for type. Matthew and Mark I have translated *de novo* as described already. Luke is being done over again as several idiomatical mistakes were left in the copy already printed. That was the conjoint work of Mr. MacIntyre and myself. In future I do as I did with John, and prepare on my own sole responsibility subject of course to the most searching criticisms of every competent faultfinder. The criticisms on which I lay most emphasis are those coming or to come from Corean scholars.

To my last two letters I have had no reply but I imagine one is coming.

If Dr. Christie who leaves for this field in August has not started before you receive this, will you please send by him a box containing several tins of printing ink. It becomes too thick in winter that I cannot get it to print properly, yet the ink which I taught the native printers to manufacture is not so good and certainly not cheaper. It can be used but I would much prefer yours if you can forward it in time.

Should I say in a sort of P. S. that all my translations henceforth are to be in the language of the Capital, which of course is everywhere understood? Just the Sabbath before leaving Newchwang—my postal address—for this city I baptised a man belonging to the capital, whose ancestors were Mandarins and whose relations are some of them Mandarins there. He talks and writes the court language thoroughly. I intend to keep him here as long as I can for the purpose of revising criticisms and, if needful, changing the work of my two translators. ...

Rev. J. Ross
June 29, 1882

...

Long ago I informed you that the Scottish Bible Society made its first and “final” grant by providing type for printing Corean. I have sent away 1,000 copies of Luke and 1,000 copies of John to their agent in Japan, with 2,000 or 3,000 small tracts explanatory of names etc. and of catechisms. The cost of producing these was more than the type cost, so they have good value for their money. I made you aware also that Robert Arthington of Leeds, whom I never saw, but who has been corresponding with me for seven years on this subject, promised the cost of producing Luke and John.

Yesterday I had a letter from him which I copy for your benefit. I had several full of piety but entirely evading the one thing I required for my work. If you have preserved the copy of the letter from the Scot. Bible Society accompanying their grant you will see that I am debarred from application in that quarter. Of course the whole New Test. including the revised and corrected Gospels of Luke and John are long under your disposal, but I am at a loss to know what to do in regard to the £95, cost of translating, printing, & c. of 3,000 copies of Luke and a similar number of John. The cost is perhaps large but you have seen the books by this time. They were printed 2

pages at a time. And I had two, sometimes three, scholar by Coreans always translating, I revising word by word and period by period again and again.

Can you know let me have that money? Or should I appeal to the public through some religious periodical for it? Please let me know at your earliest convenience.

I am at present translating and printing a small book on “True happiness and how to attain it.” Before this is finished I hope to have a reply from you to my best from Newchwang.

I have been attempting to get a smaller type cast for the future New Test. The type employed is in syllables and very bulky. My endeavours however have hitherto met with no success as the type cutting press in Shanghai can produce only six varieties of size, three of which are too large. I shall however persevere in my endeavours and if I do not now succeed I shall have Matthew and Mark—now ready for printing in language of capital—printed as Luke and John were, but of slightly differing size to distinguish them. Perhaps indeed it were better to have the New Test. in four divisions to begin with, say a Gospel and one or two epistles in each.

On this I shall wait your instructions, for it will not interfere with Matthew and Mark. ...

Mr. W. J. Slowan
July 28, 1882

...

I am only now able to send you extract from minute adopted by our Committee on Monday last. You will see that we leave you to dispose of Mr. Ross’s application as may seem to you best.

I might reply in more detail to the charges against myself incidentally made by Mr. Ross in his letter to you of 26th March last; but this kind of thing is very distasteful to me, and I am content to leave the minute to speak for me as well as for itself.

We think that we and others have some reason to complain of the way in which Mr. Ross has treated us in connection with this matter. Should you accede to his request, we trust that your experience may be of an agreeable character.

MEETING OF WESTERN COMMITTEE
INTER ALIA

CALLED FOR REPORT OF CHINA AND JAPAN COMMITTEE ON THE SUBJECT OF THE COREAN VERSION. HAVING READ AND CONSIDERED THE SAME. THE COMMITTEE RESOLVED AS FOLLOWS—

THAT THE WITHDRAWAL OF MR. ROSS'S APPLICATION FOR AID FROM THIS SOCIETY 23RD JUNE 1880, REFERRED TO IN HIS LETTER TO DR. WRIGHT OF 24TH MARCH, 1882, WAS FOLLOWED TWO DAYS THEREAFTER BY A RENEWAL OF THE INTERRUPTED NEGOTIATIONS. THAT MR. ROSS MET THE COREAN COMMITTEE ON 26TH. OCTOBER, 1880, AND ACCEPTED TYPE TO THE VALUE OF £30, AND A MONEY GRANT OF £50 ON HIS OWN ACCOUNT, WITH £50 ON ACCOUNT OF HIS COLLEAGUE AND CO-TRANSLATOR, THE REV. JOHN MACINTYRE, FOR THE PUBLICATION OF A TENTATIVE EDITION OF THE GOSPELS OF LUKE AND JOHN. SUCH TENTATIVE EDITION BEING ALL THAT IN THE OPINION BOTH OF MR. ROSS AND OF THE COMMITTEE, IT WAS THEN DESIRABLE TO PUBLISH OF THE VERSION.

THAT IN MR. ROSS'S LETTER, 10TH. DECEMBER, 1880, ACKNOWLEDGING RECEIPT OF THIS £50, THE NAME OF THE BRITISH AND FOREIGN BIBLE SOCIETY DOES NOT OCCUR. THAT THIS COMMITTEE WERE NOT AWARE TILL NOW THAT MR. ROSS HAD THEN MADE A NEW APPLICATION TO THE SISTER SOCIETY, OR HAD INFORMED THIS COMMITTEE THAT IT WAS NOT HIS INTENTION TO TROUBLE THEM IN FUTURE FOR ANY WORK HE MIGHT HAVE TO DO. THAT THE WORDS USED BY MR. ROSS WERE AS FOLLOWS-

“AS SOON THEREFORE AS I HEARD AT THE MEETING OF YOUR SUB-COMMITTEE THAT THE ABOVE SUM WAS THE UTMOST LIMIT TO WHICH YOUR SOCIETY WOULD BIND ITSELF, I TOOK STEPS TO ENABLE ME TO RETURN TO MY WORK WITH THE ASSURANCE OF BELIEF FROM NEEDLESS ANXIETY REGARDING FUTURE EXPENDITURE. MR. MACINTYRE WILL JOIN ME IN THANKING THE BOARD FOR REFUNDING OUR PAST OUTLAY; AND THE BOARD WILL I AM SURE BE GRATIFIED TO KNOW THAT WE ACCEPT THE SUM AS THE BOARD DESIRES, “ON THE UNDERSTANDING THAT THIS WILL BE THE LIMIT OF ITS RESPONSIBILITY, AND THAT ONE-THIRD OF THE COPIES TO BE PRINTED WILL BE PLACED AT ITS DISPOSAL.” I AM SORRY THAT THIS MATTER HAS BEEN SO TROUBLESOME TO YOU IN THE PAST, AND PLEASED TO BE ABLE TO PROMISE NOT TO TROUBLE YOU AFTER I GO BACK TO CHINA.”

THAT THE PRAISE “LIMIT OF RESPONSIBILITY” WHICH MR. ROSS HERE QUOTES IS QUALIFIED IN THE EXTRACT MINUTE HANDED TO HIM IN THE LETTER TO WHICH HE THUS REPLIES, BY THE DECLARATION THAT THE “PRESENT ISSUE OF THE VERSION BE LIMITED TO A TENTATIVE EDITION OF THE GOSPELS OF LUKE AND JOHN”; AND THAT THE SECRETARY'S LETTER WHICH ACCOMPANIED THE MINUTES EXPRESSED “THE HOPE THAT AFTER THE GOSPELS HAVE BEEN PUBLISHED AND APPROVED WE MAY HAVE THE FURTHER HAPPINESS OF ASSISTING YOU IN THE PUBLICATION OF THE ENTIRE NEW TESTAMENT.”

THAT THE SOCIETY HAS BEEN ALLOWED TILL NOW TO CHERISH THIS HOPE AND TO EXPRESS IT IN MORE THAN ONE OF ITS PUBLISHED REPORTS.

THAT IN THE PECULIAR CIRCUMSTANCES UNDER WHICH THIS TRANSLATION HAS BEEN MADE BY MISSIONARIES WHO DO NOT RESIDE IN COREA AND WHO HAVE NOT EVEN VISITED THE COUNTRY, IT HAS APPEARED TO THE COMMITTEE NOT UNREASONABLE TO DESIRE THAT BEFORE THE SOCIETY OF THE TRANSLATORS WERE COMMITTED TO THE ISSUE OF THE ENTIRE NEW TESTAMENT, THE VERSION SHOULD BE TESTED BY THE PRELIMINARY PUBLICATION OF LUKE AND JOHN. THAT IN THE PROPRIETY OF THIS COURSE THE COMMITTEE UNDERSTOOD MR. ROSS TO CONCUR WHEN PRESENT WITH THE SUB-COMMITTEE ON 26TH. OCTOBER, 1880. THAT THE COMMITTEE NOW FIND THAT SEVEN WEEKS BEFORE MR. ROSS SENT HOME A SPECIMEN COPY OF THE TENTATIVE EDITION, HE HAD WRITTEN HIS LETTER OF 24TH MARCH LAST TO THE BRITISH AND FOREIGN BIBLE SOCIETY, IN WHICH HE PROPOSES TO TRANSFER HIS COREAN TRANSLATIONS TO THAT SOCIETY, AND THAT WITHOUT FURTHER INTIMATION OR COMMUNICATION WITH THIS COMMITTEE ON THE SUBJECT.

THAT IN VIEW OF THE FACT THAT THE COREAN TRANSLATIONS ARE THE WORK OF SCOTTISH MISSIONARIES IN THE SERVICE OF A SCOTTISH CHURCH, AND THAT THE FIRST PORTIONS ISSUED HAVE BEEN PUBLISHED WITH THE ASSISTANCE OF THIS SOCIETY AND PRINTED FROM TYPES SUPPLIED BY IT, WHICH ARE STILL AVAILABLE, THE COMMITTEE CANNOT BUT REGRET THE CIRCUMSTANCES UNDER WHICH IT IS NOW PROPOSED TO DEPRIVE THEM OF THE PRIVILEGE OF COMPLETING THE ISSUE OF THE SCRIPTURES IN THIS TONGUE.

THAT THE COMMITTEE RESPECT THE ABILITY AND EARNESTNESS OF MR. ROSS AND DEPLORE THE MISUNDERSTANDING WHICH HAS LED HIM TO WITHDRAW FROM COMMON ACTION WITH THEM. AND THAT WERE IT POSSIBLE FOR MR. ROSS TO WORK ALONG WITH OTHER COMPETENT TRANSLATORS THE COMMITTEE WOULD BE PREPARED TO PROCEED WITH THE PUBLICATION OF THE VERSION BY DEGREES AND AS MIGHT BE FOUND EXPEDIENT.

THAT THE COMMITTEE, HOWEVER, HAVE NO WISH TO ACCEPT UNWILLING SERVICE OR TO URGE FURTHER THE CLAIM OF THE SOCIETY; AND GLADLY ACKNOWLEDGING THE CHARACTERISTIC FRANKNESS AND COURTESY SHOWN BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, THEY LEAVE THEM, WITHOUT RESERVE, TO TAKE SUCH FURTHER ACTION IN THIS MATTER AS MAY SEEM TO THEM DESIRABLE.

EXTRACTED FROM MINUTES BY
WILLIAM J. SLOWAN
WESTERN SECRETARY

Mr. S. Dyer
Sept. 25, 1882

...

In another letter that came at the same time as the other, from Mr. Ross of Moukden, I find the following remarks which it would be well that you should have. It is addressed to Mr. Muirhead.

“If you intend sending a man into Corea, I shall hurry on Matthew and Mark, and if possible the revised form of Luke and John. I cannot however go on with all this hurriedly at my own cost. I must keep on the four Coreans and two printers I have, but I could not think of adding to them without immediate funds. I expect to hear very shortly from the B. & F. as I wrote about 3 months ago.

“I have a young scholarly Corean, a native of the Capital, recently baptized. He is revising all the work done and changing it into the speech of the Capital, which I intend to use in all my future work.”

In a former part of the letter he says:

“Matthew and Mark are ready for starting as soon as I hear definitely from your Society in London: for the final as well as first grant of the Scottish Society was £30 for type, besides a grant for preliminary expenses.” ...

Mr. R. Arthington
Sept. 21, 1882

...

What I always endeavouring to impress on Mr. Ross was that I thought it would be best to print and put into circulation first a single Gospel—Luke or John—but he seemed, I thought, intent on having the whole New Test. dealt with at once. I could not agree in that view as I thought it best to test the work first extensively or fully. I am sorry I don't understand what Mr. Ross now says. Before he left England he intended to call on me or see me at Leeds, but some unexpected occurrence, I understood, prevented his doing so.

Below are verbatim portions of his letters, with dates respectively, Newchwang, 17 Feb. "In accordance with the conditions of the grant by the Scottish Bible Society—a grant of £50 to me for translating expenses prior to any printing, a similar sum to Mr. MacIntyre for the same purpose, and £30 for type—I promised to send 1,000 copies of Luke and 1,000 of John to their agent in Japan to introduce into Southern Corea where the Capital is situated. This can be done by means of the Japanese who here trade with Corea. The remaining 2,000 copies of each we shall introduce into Western Corea where the work is already widely published and where it will be warmly welcomed—from curiosity at first, but we may surely hope that this curiosity will produce a nobler fruit. We have one Corean already converted by reading, who is now engaged in preaching to his countrymen after he served his Christian apprenticeship in suffering for Christ's name's sake in prison and by "stripes many"

"On the last page I give you the cost of producing 3,000 copies of the Gospel of Luke in Corean." "Acct. Printing 3,000 copies of Luke's Gospel in Corean:—

Wages of 2 printers, 2 type setters and 2 translators	£ 24.9.0
Paper, Ink, Rollers, Tire and Light	£ 30.2.6
Total expense	£ 54.11.6

I shall be greatly obliged if you send the above sum to me to c/o Mr. John Slight, Edinburgh the treasurer of our Church, or direct by Bank Order. Of course you will readily understand that a Missionary trusting to his ordinary income cannot have much surplus cash to carry on a work of this nature."

The above answered May 3rd. 1882.

Newchwang, 24th March. "Some time ago I sent a detailed account of the cost of Luke which I hope you are able to send me at once. I should much like if you send on £50 to cover cost of John's Gospel. If you so desire it, £10 or 12 more might be sent to engage a member as

colporteur and within the year 6,000 copies of the Gospel would be circulating and preaching in as many centres throughout the length of the land from our shores to those of Japan. From what the Coreans tell me, I believe that though having to distribute in secret, the sales would cover travelling expenses. You may recollect that it was a generous offer by you of £50 to spend the Gospel in Corea, and that gave the first impulse to my work. You did not then think that you would be the means not of circulating only, but of translating at least the first portions of the N. T. into Corean. As my own means are not of a very large nature and the expenses incurred in translating and printing—employing six and sometimes seven men—are considerable, I trust to your generous aid arriving speedily.”

I not only wish to encourage my dear brother Mr. Ross, but to express the intense interest and sympathy which I feel constantly in the Corean work and with him; so that we may make known the glorious Gospel to the Coreans, as to every nation and people under the whole heavens over the face of the globe. Let us all do this with the utmost intelligence and diligence, and good speed, promptly and well, until every people on the face of the earth can either read in their own tongue, or hear read or taught intelligibly by a native of some tribe of an allied language the Word of God as it is set forth clearly and invitingly in the New Testament Scriptures. The above foregoing quotations from Mr. Ross, should be supplemented with the following.

“The present is either the 8th or 9th translation of Luke, and though I dare not claim anything like perfection—indeed I have detected several phrases translated from Chinese idiom which I shall keep out in the next Edition—yet this translation gives the Corean an immense advantage over the Chinaman in reading of Him who came to take away the sin of the world. The Gospel of John I am printing differently from that of Luke. The latter is virtually the version of my colleague Rev. John MacIntyre who spent much time and care upon it when I was in my native land. It is entirely without form of Corean spoken in the West of Corea which however is understood in all the land. John’s Gospel there translated entirely anew and there are printing 2,000 copies in Western Corean and 1,000 in the form prevailing in the capital. This I think must be the final form of all our printing.”

It was when Mr. Ross was in Corea I believe that we looked forward more particularly to the printing, but if I remember correctly I felt, or it seemed, as if the matter had eluded into other hands when I found Mr. MacIntyre conveying to us in this country his intense joy in being

engaged in the translation work, which picture as drawn by him, is no doubt to be met with readily in print in magazines. I remember it vividly, and although I felt somewhat disappointed that my brother Mr. Ross, so to speak of him, from communion between us by letter was not the person now, that is at that time, yet I rejoiced in the intense joy of MacIntyre which I quite understood. (Mr. Lett of South America seemed to have a feeling akin in relation to the New Test, or a part of it, in Quichuan or Quichua) But I must draw a close, and make a proposal, as love and conscience seem to indicate, and high sense of honour and joy too, a loving mercy from God, a favour and a blessing.

So far as I at present understand the matter, I should have great pleasure in sending to your Committee at once, to forward to Mr. Ross, fifty pounds towards the cost of translating the Acts of the Apostles, and printing and binding 3,000 copies of that most important history together - under one cover - with the account of our Lord's work by the same writer, viz., Luke's Gospel, instead of circulating Luke's Gospel alone, if you and they can assure me that it shall be so applied.

Mr. Ross seems to have proceeded independently of me since leaving China or arriving in this country. I am not aware that I have failed to fulfill any promise to him. ...

Rev. J. Ross
Oct. 9, 1882

...

Mr. Slowan of Glasgow wrote me the other day with a copy of the minute of 24th July, which however was intended for you rather than for my eyes. I reply in order to give you the clue to the whole question. Though I sought assistance I see no reason why I should have been treated as an unfortunate beggar, much less do I see any reason for his expressing a desire to "assist" me, in future, in his reports, without dropping a note of some kind to me. I understand now how it is that my various letters to you have remained so long unacknowledged, so that, in desperation, I was on the point of discharging the men employed, whom I could not replace again if I would. Other causes have unfortunately combined to exhaust all my small means and throw me into temporary difficulties, for I have had to purchase and pay ready money for a mission house, money for which is not yet forwarded from home.

A thousand copies each of Luke and John were forwarded to Yokohama to agent of Scottish Bible Society. I know not how or where they are to be introduced into Korea. I have sent many hundreds by Koreans, converts or friends who were delighted to take them. I did not pay those men for carrying them, but permitted them to sell or give them away to friends as they pleased. Three days ago I sent away by a colporteur 500 Gospels and as many tracts, the latter being provided by the Religious Book and Tract Society, whose grant of £20 is all the assistance I have had for a year's printing and translating."

I think I mentioned to you that the printed Luke is a revision of the translation of Mr. MacIntyre. To satisfy him it was printed wholly in the dialect of Western Corea. John was printed, 2,000 copies in Western dialect and 1,000 in that of the Capital. I have always believed that it were better to have all translation done in the language of the Capital, which is understood everywhere and to which the stigma of vulgarity or provincialism cannot be attached. I have now all the four Gospels in this language and the rest of the N. T. which is being translated will be in the same. These translations have been passed through four Korean translators each by a more or less scholarly man and a Christian. The only fault which I have heard laid against the version is that the names are strange. You are aware that the Chinese translation of Western names is not very satisfactory, e.g. Jesus Christ Yesoo Jidoo or Yesoo Jilisudoo; Jerusalem, Yeloosalung, Capernaum, Jiabainoong, Abraham, Yabailahan & c. Now Corean admits of a very near approximation as ab-ra-ham, Yeroosalem, Kapernam etc. But these combinations of letters are not common and look strange. Yet I have no hesitation in adopting those letters which give the nearest approximation to Greek, indeed I can see no reasonable objection to this course. Several names translated in Chinese version I have retained in Corean e.g. Sabat for Sabbath instead of Rest Day as in Chinese, Baptism Rite instead Wash Rite, as "baptism" is translated in Chinese. "Passover" I have translated literally, though even still I am doubtful whether it might not be as well to retain Pascha. These and the names of chief countries and men I briefly explained on one page which is adhibited to each Gospel.

The Colporteur mentioned above is the first Korean convert, who translated Luke with me several years ago and ended the translation by a request for baptism. I was afraid of him for a time, but he is long re-established in good conduct. Through your interim representative in Shanghai, my good friend Mr. Muirhead, this man goes for three months in connection with your Society. He can travel all over the country, but is to begin his sales in Yichow, a city beautifully

situated on the crest of a hill on the East bank of Yaloo. There is already an Evangelist there and quite an eager desire for the Scriptures from curiosity mainly, as they are long aware that this translation is going on. From these books I do not expect to realize more than carriage and travelling expenses.

I hope you are now free to render me the assistance I so much require. I am waiting your assistance for a smaller type.

Vol. 18
Rev. J. Ross
Jan. 24, 1883

...

I am not sure whether I informed you of the principles of translation which I follow in my Korean work. These are 1st. An absolutely literal translation compatible with the meaning of the passage and the idiom of the Korean language, and 2nd. the Greek of the Revised Version is made the standard rather than the English. My main object being an accurate and faithful representation of the sense, in the best attainable idiom, where that sense is rendered by paraphrasis in Chinese I have followed the literal language of the Greek. Literal translation would however in a few instances make nonsense, as the phrase “uncircumcised in heart” and the phrase “unloose the shoes” would be meaningless to a people who have no thongs or latches to untie before they “take off” their shoes. In certain cases where the English literally translates the Greek such literal translation is impossible in Korean as “they laid many stripes upon them” (Acts 16:23) which in Korean is “they beat them much.” Neither sense nor grammar would admit of the English translation of εναγγελιζομ εθα in Acts 16:32 “we being unto you good tidings” which in Korean is “we preach unto you.” In other instances Korean idiom admits of or demands a translation nearer the original than the English as in Acts 15:6, where ιδεινπεζι is translated in English “to consider of”, in Korean “to look about”; αλλοι μενουν αλλο τι of Acts 19:32 in English “some one thing and some another,” in Korean “the people not at one”; the “hither” of v.37 is best omitted from Korean; and the παζαναλεσα λογω πολλω of Acts 20:2 is in Korean “by much speech exhorted.”

The particles μεν, δη and ναι when merely connective are not translated, connection of clauses and sentences being effected in Korean by the remarkable final particles whose use is explained in “Korean speech.”

The Greek terms “Baptism” and “Sabbath” have been retained. Over “Pascha” and “Passover” I hesitated long, but have adopted the translation. All names are translated from the Greek, the Korean alphabet admitting generally of a correct transliteration. I have left out all words, clauses or sentences omitted in the Revised Version and adopted its readings. The Revisers however seem to have shrunk from omitting the story of the woman taken in adultery (8th of John) and the conclusion of Mark’s Gospel. I have left out both. That the conclusion of Mark’s Gospel is an extension of and addition to the preceding verses, few students can doubt, and though the story of the woman is not without evidence as to its genuineness there is I think little doubt as to its lack of authenticity. It pierces through its context like a trap dyke through a granite hill, having no homogeneity with its bed. As the Korean is an entirely new Version I had not the same reasons to shrink from keeping out these passages as the Revisers had from putting them out. Mark is not yet printed, nor will it probably be finished before I can hear from you and it will be sometime ere a second Edition of John is thrown off. I am at present finishing the Acts and using the Greek concordance on all the Gospels.

Method of procedure—As Chinese classics are the only books taught in Korean schools, the scholars are as familiar with the Chinese classics as are the Chinese themselves. The Korean scholar is therefore an expert at translating from or into Chinese classical style. Into the hands of such a scholar I put a Gospel in classic Chinese with a copy of the colloquial. This he carefully translates into Korean, forming for me an excellent rough draft. This along with another Korean scholar long in our employment and conversant with Christian truth, I compare word by word and clause by clause with the Revised Greek and English New Test. The changes required to be made are very extensive, partly from the difference between the Revised and former Versions, partly from misunderstanding the Chinese text, but mainly because of the idiom used in the Chinese Version. There is rarely a line without a change as you will see from a first-hand revised copy which I shall send you. Words have to be ejected, clauses inverted, phraseology changed, oft times the sense even of the passage is considerably affected, and punctuation, on which depends the style, idiom and much of the meaning, is more often wrong than right. The concentrated essence of apostolic speeches recorded with much frequency in the Acts is specially difficult to translate because of the long and involved character of the sentence. A few verses sometimes occupy a day; sometimes I can revise almost a whole chapter.

After this translation is thus thoroughly revised it is handed back to the Korean to have a clean copy written out. This revised copy is then tested by the Greek Concordance and the same Greek word is where possible always represented by the Korean word approximating nearest in meaning. This second revision is of great service, for synonyms and words differing only by slight shades of meaning are remarkably common in Korean.

The results of these thorough revision have long convinced me not only that the Chinese version stands in need of amendment, but that the best accessible mode of improving it, is by a re-translation from the corrected Korean into Chinese by a competent Korean scholar. Such a scholar has turned up just as I was anxious to test the matter. I gave him several passages in Korean to translate into Chinese and am convinced that great improvements can be made in securing a more idiomatic classical Chinese version, reading more smoothly than the present, and presenting the exact meaning of Scripture without the circumlocution often resorted to. I send herewith the Sermon on the Mount to Mr. Dyer in Shanghai, who if he sees fit can forward it to you. It is the exact Chinese translation of the Korean, the translator having no Chinese books beside him. If you deem it proper to put this matter to the proof will you kindly allow from £15 to £20 for a half years work, or more if needed. I cannot meantime finally engage the man. You will not infer from this that I slight the present Chinese Version. It is the result of laborious research and learning, is remarkably faithful in its rendering of Scripture truth, but is not faultless from the standpoint of idiom. ...

Rev. J. Ross
Feb. 9, 1883

...

I am pleased you were able to stir up Mr. Arthington to his duty at last. It is a striking coincidence that your favour of 21st. Nov. reached me when the Acts of the Apostles were almost ready for printing. Before this letter arrives in Shanghai I expect to have a portion of it in type, though the work will go on slowly for a month or two. This work necessitates a new Version of St. Luke. Indeed I much prefer that the thousand copies of the first Edition yet on hand should be distributed as they stand. I have had a new translation made omitting all the remnants of Chinese idiom left in the first, and have used the Greek Concordance to test the

proper expressions. I shall have however to revise it carefully from beginning to end, word by word, before again printing it. This I shall do, God willing, before Acts are printed. But when finished both shall be bound in one.

I write Mr. Dyer by this mail asking him whether he is able to let me have some money now for the printing. I hope he has your authority to help me.

The former half of the Acts of the Apostles as originally translated from Chinese and corrected in the first revision I send you herewith. It has been turned up as often and the leaves have been so frequently rubbed by fingers and on the table that I should have been ashamed of letting it be seen but that you wanted something like it. It is now virtually of no use to me as the revised Edition is written out in clean copy. The pencillings show the most important changes save where the necessary corrections were so general that a separate sheet of paper had to be resorted to, as in the introductory verses where the entire fabric had to be torn down and rebuilt on a new plan more conformable to the original.

Matthew and Mark are almost ready for the press, though I am not sorry that Acts takes precedence. Of John I have still a number of copies on hand. But these and Luke I trust to have distributed by the Colporteur and visiting Coreans during this year. This work of distribution is not in the least affected by the relations of Corea and Western nations, as it is carried on by natives who have practically free access to the country.

I go to Moukden shortly via the Korean border where there is a station of ours and where I have to baptize a man. I am pleased to say that the numbers of Chinese inquirers in Moukden and in the large city of Liaoyang are increasing and at present there are many applicants for baptism. Of course my time given to translation does not in the slightest degree impede my ordinary mission work, but whether I am at this station or at that I have six earnest native preachers always on the spot, each in his own sphere, preaching in public and teaching in private. Almost all the members are virtually preachers. Hence the rapidity with which the Gospel has become known to the places where members live. I should like to see Corea thus worked. Meantime every gospel is a quiet preacher to a few people there. ...

Mr. S. Dyer
March 2, 1883

...

The Rev. Mr. Ross of Newchwang has sent me a letter to be forwarded to you, which I enclose.

You will find therein, besides other matter, a proposal by him for the B. & F. Bible Society to give him some assistance in making a certain experiment. This is the translation of Scripture into Chinese from the Korean, after it has first been translated into that language. He considers that it will have some advantage.

I enclose extracts from my reply to him in which I answer this and other questions revised by him which are the following:

1. Whether we would pay rent on account of rooms occupied for printing and printed matter.

2. He mentions that the printing press which he uses, though a gift from a friend, cost himself somewhere about £10 for carriage from Europe to Newchwang, and says "If you think it a matter which can be laid before the Society, you will know best how to do it."

3. He asks if I will undertake the responsibility of paying for the cutting and casting of a new set of punches and types, smaller than these he is using which he says are "far too bulky for ordinary Edition of the New Test."

Will you kindly let me know to what extent the Bible Society has given him leave to print Korean Scriptures.

You will please write me the Committee mind on the question of making the matrices and type.

Mr. Dyer's reply to Mr. Ross refers to.

Your letters of 18th Jan. and 24th Jan. refer to the matter of translating into Chinese from the Korean Scriptures and I received a sample of the work, sent by you.

Your letter for the Editorial Secretary in London I will forward to him. But I feel quite warranted in saying that there is no doubt about the view that will be taken of the matter. The "Delegates' Version," as it is called, of Scripture is looked upon as a very fine work, very idiomatic and beautiful as to the language. It is admired by many Chinese. The sense of the original may sometimes not be well represented. But as a whole it is considered by some as so good that they are unwillingly to alter it. No doubt to many, perhaps to most, Chinese readers it

is in too difficult a form. But then we have for them, the Northern and Southern Mandarin Version, which are both good in their way. At the present time it is under discussion to make a new easy Wenli translation (at any rate of the Testament) and indeed you have perhaps had sent your samples of work done to this end, for inspection, so that I do not feel that I shall be able to encourage you to go on with this plan.

As regards the rent of rooms used for printing and printed matter, it seems to me but reasonable that we should pay such proportion of it as may be due from us on account of room taken up in printing Scriptures which will belong to the Bible Society when printed, and in storing such Scriptures. Of course in printing and preparing Scriptures, every item of actual cost can fairly be charged to the Bible Society to such extent as the Society has given sanction for such work to be done.

It scarcely seems to me that the Bible Society should pay for the carriage of the printing press from Europe to Newchwang. But on the other hand it is reasonable that the Society should pay something for the wear and tear of the machine as long as it is doing work for us. The press itself is not ours and also as it will be working for others besides the Bible Society, no part of the original cost can well be paid by us. But for the use that we get out of the machine some charge could be made.

I have made enquiries at the press here about the type etc. They tell me they do not cut punches. But they say you only want matrices. For these the charge is \$1 each. For type their charge is \$1 a lb., but they cannot tell me how many lbs will be required. I think on the whole the best way about this will be to write home to the Society and ask them if they will pay for making the new type. It is usually wished by them that we should even apply to them before printing a New Edition of anything. And the making of type is a thing beyond this. But giving my own opinion on the subject, I think it would be best if the type were belonging outside of the Bible Society so that it could be used for printing other things than Scriptures. However we will see what they say at home. ...

Rev. J. Ross
April 2, 1883

...

Before my last trip to Mookden I sent you the M. S. of the first volume of Acts. Herewith I post the second containing the remainder of the book from the 11th chapter. I regret it is not more presentable, but it has been handled so frequently and turned over and over so often that it could scarcely remain clean, and the less care was taken of it as it was known from the beginning to be but a preliminary draft. The erasures, emendations and corrections are at least numerous in this as in the former, the last chapters especially having been misinterpreted by the original translator from the Chinese Version.

On my return the other day from Mookden there was awaiting me a kind letter from your agent, Mr. Dyer, giving his views on various matters. He does not think you will deem it at present advisable to do anything in the way of an endeavour to improve the present Chinese Version. But whenever any such endeavour is made, by far the best means will be found in the Korean Version as Korean scholars are as familiar with the Chinese classical style in writing as with their own language in speech. Hence the shades of meaning conveyed by particles, tenses and punctuation, already in Korean, they will best reproduce into Chinese.

I consulted him also in regard to type. The present type is syllabic and clumsy, but its worst fault is its bulky character. I enclose the 3rd, 4th and 5th chapters of Acts on a proof sheet, a copy of the second sheet passing through the press when I left Mookden. You will perceive that the letters are very large—a good fault in a single Gospel, but not so agreeable when several books are bound in one volume. You will also notice that some of the type is not very “clean” having become worn with so much printing. Mr. Wylie informed me long ago that Japanese type was of a softer metal than Shanghai type. I sent down letters of the Korean alphabet to secure alphabetic type and of a size little more than half that now in use. Mr. Dyer writes me that each letter will cost a dollar for “mould” and a dollar per lb. for type. He thinks it were better if the type were owned by me. I do not think the cost will be very great and as the Religious Book and Tract Society are vying in kindness with you, it might be as well that I should take charge of the matter and allocate cost according to the work done by it. I have therefore meantime ordered moulds and a specimen of type. This is of course without prejudice in any way as to the course which you take in regard to the subject.

The Colporteur is not yet back though I expected him a month ago. I have sent several scores of Gospels by other Koreans into the country and the translator in Mookden had 200 left him to give to the Korean Embassy which passes in a few days through Mookden from Peking. ...

Mr. S. Dyer
May 13, 1883

...

Enclosed I send you another letter from Mr. Ross. I do not remember to have heard from you about the Acts etc. but doubtless it is all correct, and I will let him draw on me for money for it.

He has sent a portion of Acts, which I send per post.

You have received copies of the Corean Gospels already by printed, have you not? ...

Mr. J. Ross
June 11, 1883

...

Some time ago I wrote asking whether you could assist me in procuring smaller and better type for my Corean printing, alphabetic instead of syllabic. Since then I have had unpleasant proof of the inadequacy of syllabic type. In the Acts syllables were sometimes too few to supply the necessary number of pages, at times it was impossible to correctly represent Greek names. Though the Coreans are not so particular as we regarding the spelling of words, I yet regretted the necessity to give an approximate instead of the absolutely correct sound. Had I alphabetic type I could of course supply all the syllables and sounds required. After Mr. Dyer gave me his opinion as to the advisability of my owning the type, I ordered the preparation of type, which I trust will be ready soon.

On 22nd May I sent away a Corean Christian, my former compositor, as a second Colporteur. His destination is the city of Pingyang on the bank of Dadong river where the crew of the American ship was murdered and the ship stranded a few years ago. The city is a very ancient one, famous in Chinese history. It contains over 200,000 people and lies S. E. from Yichow on the Yaloo, nearby 200 miles. He entertained no fears of any danger or even trouble on his errand. He took with him 700 copies of John and 237 of Luke. With him I sent away another box containing 300 copies of John and 100 of Luke to be forwarded by him to another of

our members now preaching the Gospel to his friends in the Capital. This latter member is well connected, though not himself wealthy.

Thus the original Edition of 3,000 of each of Luke and John's Gospels is in Corea or on its way thither, the few remaining copies being not enough for the wants of our Evangelist from Yichow who is here at present, the bearer of good news as to the receptivity of his people for the Gospel and the freedom he has in preaching. He brings one item of unpleasant news however. A Corean member visiting me last year, I sent away with a few dozen Gospels and other Christian books. He was apprehended and thrown into prison for a month, though afterwards liberated without further enquiry, but his books were all burnt by order of the Mandarin on the ground that they contained "impious" doctrine. Pity that wherever Romanism is known, Christianity gets the name of being "unclean" and of favouring and teaching "uncleanness."

As you perceive from the above, I have but a few copies of the printed gospels in hand. Acts has been sometime printed and Luke is now passing through the press after a very thorough revision which has according to Coreans greatly improved it. Matthew and Mark are ready, and John has been once revised. Shall I go on with these after Luke is finished? I have meantime a small work to print under the auspices of the Religious Book and Tract Society. ...

Mr. S. Dyer
July 5, 1883

...

I wrote requesting permission for the Rev. John Ross to print 5,000 each of Matthew, Mark, and John in Corean, but was unable to give an estimate of cost as he had sent none. He has now written again saying that he is desirous to go on printing them, and that, with translation expenses, they will cost at least £50 for printing each Gospel, 3,000 each. He had previously asked for £10 or £20 to go on with Luke to bind along with Acts, but now wants £50 for it. I had paid £20, as perhaps I told you, and I feel it will be well to let him have the other £30, though I scarcely seem to have such authority to do so as I should have liked. Still as sanction was given to pay for Acts to bind with Luke, it follows that he needs the money for printing the Luke for the Acts. So I will pay £30 more.

As to printing Matthew and Mark and reprinting John, it appears that Mr. Thomson has written to him from Japan, asking on behalf of Scot. National Bible Society, for as many of the other Gospels (you know they had some Luke and John) as could be spared. So I think the Committee will agree with me that it is not advisable to delay longer than can be helped. So I am telling Mr. Ross that when Luke is finished my suggestion has already been sanctioned at home; and this will give time for my letter to reach home, that is, the one containing the application; and that I will ask that a telegram be sent out about Matthew and Mark, those versions not having previously been passed. So may I ask that when you get this, as soon as possible afterwards you will kindly get permission and send out a Telegram of, say, one word "Yes" or "No." It will save time and be a good opportunity for using our registered word, and moreover not cost any much.

Mr. Ross says he has begun his last revision of Romans. Had he not better go on with the preparation and printing of the whole Test. as fast as he is able? I should like to know how far I may sanction his going on. ...

Rev. J. Ross
July 22, 1883

...

Thanks for yours of 31st. May. From it I infer that you are ready to go on with the whole New Test. as soon as it is translated as carefully as the Gospels have been. Romans is thus finished and Corinthians I begin tomorrow. The work in Romans was remarkably difficult and remarkably interesting. The intricate passages of the ponderous mind of Paul are difficult of translation at once accurate and idiomatic. The Chinese Version does not attempt a reproduction of Paul's sentence but breaks them up into fragments, I believe this was wisely done. The beautiful punctuation of Corean admits of accurate translation and I am so far satisfied with the result. The work is now being as usual recopied, and when Corinthians are translated I shall go back on Romans again *de novo*.

Mr. Dyer has kindly assumed the responsibility of a second Edition of John's Gospel of 5,000 copies. I have again revised it and insert as you request the story of the woman taken in adultery. I shall also as you desire adhibit the last few verses to Mark before printing.

It takes so long a time to have a reply to any request for leave to print and, as matters stand in Corea, it were pity were the publication of the N. T. in the language of the people unnecessarily delayed. Might I therefore ask that you authorise Mr. Dyer to carry on the work, without having in the case of each book to write to London for special authority? Thus the printers could be always at work instead of as last year playing holiday for half the year. Not only so but I could add, as I have already written to Mr. Dyer, another hand press so that repeated Editions and Religious Tract work could be carried on by one press and the New Test. first Editions printed on the other. I have at present ready work for several months for the printers.

Of the Edition of Acts and Luke just printed, I have sent an interleaved copy to Mr. Aston, Japan, and two to Peking. The criticisms of Corean native scholars are of almost no value at present, except under European guidance, for they mostly treat slightly any writing in their native tongue believing that Chinese is the only language for a scholar. Bible names are *autre* to them and Hebrew and Greek words and names with interpretation attached form a feature in a real translation of the Gospels utterly repugnant to the taste of the Corean scholar who delights in a smooth uninterrupted narrative. Within ten years, I, if living, expect to see a change in this respect. Yet were generations to come and go before a healthy feeling set in regarding native literature it need not be greatly wondered at for only the other day I read that the upper Classes in Russia despise their native language—and effect French as much as ever. Yet though every Corean scholar should laugh at the simplicity of a book in his native tongue, the language which every woman in Corea can read is the language for the Bible. I shall rejoice to have your word that you desire the whole New Test. in Corean as soon as it is properly translated. This will not be long if I am, as I believe I will be, thoroughly supported by you. A convert not yet baptized, a superior scholar, is coming here in autumn for baptism from his native land and I intend to keep him for critical examination of all translations. ...

Rev. J. Ross
Sept. 29. 1883

...

I am pleased to be able to enclose a criticism by Mr. Aston on Luke-Acts. As Mr. Aston states, criticism by native Korean scholars are the most important, these I have been always receiving. I have unsuccessfully endeavoured to secure a critical examination of the work in Peking, there is no one there possessing the adequate knowledge. Indeed Mr. Aston's notes show him the best qualified to criticise that I know.

I must have mentioned to you long ago that the spelling of Korean follows its pronunciation, which like English differs in different provinces. Almost all the Koreans with whom I have come in contact belong to the Western province of Pingyang. They pronounce and therefore spell very differently from the capital. I wrote you a considerable time ago that I wished to approximate as nearly as possible to the spelling of the capital. As you will observe this is mainly all that Mr. Aston seeks of change in what he has critically examined. With his views I thoroughly agree in as much as the spelling of the capital is universally understood as all school text books are printed there. Yet even in the capital, nay, in the same volume, spelling often differs e.g. the syllable sia is also written sa, si and su. I have not the ambition to set myself up as one who will harmonise all these diverse forms of spelling for Corea, but as far as my judgment goes, I shall in the future as in the past, choose what seems the best form and use it uniformly, all at least a better presents itself. I think you can learn from Mr. Aston's note that the translation is correct and this after all is the main thing.

For the past two years I have been working very hard at translation and revision. The Gospels as you are aware are all ready for the printer, Acts is printed. Romans, 1st and 2nd Corinthians require only another revision. The other Epistles will be ready before the printers can touch them. For this reason and especially to cheapen the cost of production I am anxious that the work went forward more briskly. The type and press (a Columbia demy) in my possession can print only four double pages such as I sent you. Had I treble the quantity of type and a larger press, double the printing labour would produce thrice the amount of printing, reducing the cost to half what it is, for the compositors and reader could carry on the work of two presses as easily as of one. I have asked additional assistance from the Religious Book and Tract Society which if granted will make an increase of printing power all the more necessary. With my present material it is difficult to throw of 3,000 copies of one Gospel in six weeks. Your own Colporteurs will disseminate large numbers. The Scotch Society wants 1,000 of each portion printed for Southern Corea. The demand will be more than I can meet after missionaries betake

themselves to Corea. The second Edition of John is almost finished, by the time you get this I expect a large portion of it and of Luke & Acts will be in Corea. In future printing, I think it were well to combine an Epistle with a Gospel. The most intelligent Coreans who have read the translations speak highly of the Epistles especially of Corinthians, but think the Gospels ‘jerky’ because of their numerous short narrative. An Epistle would explain the subject of the Gospel, the Gospel would illustrate the basic of the Epistle. Will you please think of this.

If you do wish to carry on the work more rapidly will you kindly get some one to procure for me a good second-hand press large enough to throw off 8 double pages like Luke or John already sent you.

My demy Columbian has a pattern 19x14 inches. I would require, to be fitted for 8 double pages, a pattern of at least 28x21 inches. As long as the press can be easily and rapidly worked by two men the name is of no importance.

On the understanding that this press be sent, please also order with it a book-cutting knife, the native mode of cutting book edges being very rude and slow. If good the knife need not be new. I do not wish to incur great expense in as much as this printing will ultimately be more conveniently carried on in Corea when the “hour and the man” present themselves. It is not meantime possible.

The expense of Press and knife, if you send them, please pay and charge to my working account. As Messrs. Bywater, Perry and C; 11 Queen Victoria St. are to send me other boxes in winter to be here for spring these two articles could be forwarded to me by them.

I regret to have to announce the death by Cholera of my principal Corean writer, one of the cleverest men, Chinese(2) or Corean(1), I have yet seen. This dire disease has been very deadly in this city.

Letter from Mr. Aston to Mr. Ross

I return you the translations of the Gospel of Luke and of the Acts of the Apostles by this opportunity to the care of the Bible Society, Shanghai. I have been much interested in examining them, the first translation I believe of any part of the Bible into Corean language. I am sorry I am not in a position to go through the whole occupied, and in the second place without the aid of a Corean scholar, any suggestions that I could offer could have no great value. You will see that what notes I have made on a chapter selected at ransom refer almost entirely to the spelling. I

need not of course say to you that Corean spelling is very irregular and very much in the state English spelling was in Shakespeare's day, but still I think a better standard is attainable. I suppose your Corean writer is really responsible for this part of the work. I hope you will forgive anything which may seem to you hypercritical in my remarks. ...

Rev. J. Ross

Oct. 9, 1883

...

By this post I forward you a few copies of the completed volume, Luke and Acts. Along with them are sent the first connected copies of 1st and 2nd Corinthians. In both but especially in the first Epistle there are many—several of them serious—changes from the Chinese version. Romans I would have sent also but that the important changes are so many that I am anxious to retain the corrected copy for future reference.

I am pleased to hear from Mr. Dyer that you have agreed to go on at once with Matthew and Mark. This work will occupy my small press almost all winter and spring up to the opening of the river. ...

Mr. S. Dyer

Nov. 6, 1883

...

Yours of 21st Sept. is to hand. In it you mention the sanction to Mr. Ross's printing Corean Matthew, Mark and John and also too my advancing £30 towards publication of Luke. The extra £30 I wrote about was advanced some time ago. On the receipt of the telegram "yes" I gave Mr. Ross permission to go on with Matthew and Mark having as you know previously permitted him to reprint John.

As regards the equitableness of the amounts that these books cost, I have written to him on one or more points, feeling the charges seems high in comparison with those in printing of Chinese books here and at Foochow. From all he says, however, we must, I feel, at present at least, put up with comparatively high charges. His facilities for doing the work are not equal to

those here. Of two men also that he writes about, one is able to set up type, but appears to be physically unfit for the manual work of printing; the other man can do the latter but is unable to do the former. So I suppose there is no help for it at the present time. One or two other possible reasons I might mention, but perhaps the certain ones will suffice. ...

Rev. J. Ross
Nov. 10, 1883

...

I am aware of the rule of your ably conducted Society forbidding commentaries of any kind in the Bibles printed by or for you. There is one feature of the Gospel which I have printed lately which may appear inconsistent with this rule, but one to which I felt myself driven in order to render the Gospel intelligible to people who know nothing of it. As I mentioned on a former occasion our names are very uncouth to a Corean. There is nothing in the syllables or words composing the names to indicate the fact that it is a proper noun. Hence confusion may, and sometimes does arise in attempting to understand proper names as common nouns to other parts of speech. I therefore took the liberty without consulting you of adding a fly leaf to each Gospel of John, and preparing the same for Matthew and Mark containing the principal names, explaining them in words, the exact and full translation of which I give below so that you may know and be able to give your verdict on this addendum:—

“Page explaining Names”

- Baptism Rite is the mode of introducing by the use of water into the Church (or religion) of Jesus
- Cutting Rite, the mode of introducing, prior to the time of Jesus, into the Jewish Church, it was instituted by the ancestor Abraham.
- Sabat day, one day in every seven set apart for rest.
- Pass-over Feast, the day instituted to keep in remembrance the departure of the People of Israel from Egypt.
- Tabernacle Feast, the Jewish harvest-moon feast.
- Yoodai, the name of the kingdom in the South of Israel, subjected to Rome.
- Yeroosarem, the Capital of Yoodai.
- Holy Temple, the place in Jerusalem where God was worshipped and sacrificed to.
- Samaria, a province subject to Rome, to the North of Judo.
- Ganiani, also a province subject to Rome, to the North of Samaria.
- Roma, the name of a city which anciently was supreme over all western kingdoms.

<u>Yesoo,</u>	means the “Saviour.”
<u>Kirisuto,</u>	means the “Anointed.”
<u>Barisai,</u>	a sect of the religion of Moses who believed in the existence of spirits and the resurrection of the dead.
<u>Saddoogai,</u>	also a sect of the religion of Moses who did not believe in angels, spirits of men or the resurrection of the dead.
<u>Sacrificer</u>	(= priest) one whose office it was to sacrifice to God.
<u>Pidur</u>	means a “stone.”
<u>Rabbi</u>	means a “teacher.”
<u>Satan</u>	means a “enemy.”
<u>Biulsibool,</u>	a god of the heathen; the name means “Lord of flies.”

From the names which are translated from the Korean you can perceive the exact capacity of the alphabet of that language. The name of Christ shows that at times the Koreans must insert vowels where we do not, though these cases are rare compared to Chinese. You will also observe that there is no letter f in the language, b or p being invariably used instead; i is always pronounced as in the word it.