THE ITU.

The Itu is a system of arbitrary signs to be introduced marginally in a Chinese text to help the Korean reader to apply the proper endings to the Chinese picture words. As we all know, the Chinese runs to two extremes. While each idea is indicated by a separate ideograph, the most complicated that the world can show, it is grammatically the most crude and primitive in the world. Inflection is entirely wanting. A Chinese document is a succession of simple ideas in isolated words and the connection between these words is indicated partly by the method of collocation and partly by blind tradition. The result is that the mere memorizing of the Chinese character is not half the labor involved in the mastery of written Chinese. What is the result of this? Simply that the great body of Korean literati are acquainted with a large number of isolated characters but can read only the very simplest Chinese text; in many cases none at all.

In order then to make the Chinese text intelligible to the Korean what is necessary? Merely that a system of endings such as are in use here should be appended. In that case all a man would need would be the knowledge of the meaning of the separate characters.

This was recognized in Korea long centuries ago and the attempt to make such a system of endings was a protest against thecrudeness and unwieldiness of Chinese syntax. It really condemned the Chinese as being practically unfit for the communication of ideas by intelligent people.

It was in the reign of Chong Myung in the southeastern kingdom of Sil-la, 682—702, that Sul-ch'ong the son of the king's favorite priest Wun-ho attempted a solution of the problem.

We must bear in mind that in those days the ability to read was as rare as it was in England in the days of Chaucer. All writing was done by clerks called ajuns, who corresponded exactly to the "clerk" of the middle ages in Europe.

Taking the endings in common use in the colloquial speech of Sil-la he found Chinese characters that would represent these sounds. The correspondence was of two kinds. In some cases he took the sound of the Chinese character itself, as for instance
the character 填 which is sounded myo irrespective of its meaning. In other cases he took not the sound of the name of the character but the sound of the Sil-la word by which the character was translated into the language of Sil-la. For instance the character ial is named pak but in the itu it is called sal because one meaning of the character in the Sil-la language was sal, the root of the verb sal-wei-la.

It seems plain then that wherever we find a sound different from the name of the character, we find a Sil-la word pure and simple, and if the same sound is used to-day we may conclude that the word has come down from Sil-la times.

A close study of the list appended would bring to light many more facts than it is the intention of this paper to present. I am simply trying to show that the Korean of to-day is the language of Sil-la just as the English of to-day is radically Anglo-Saxon.

The five columns in which I have tabulated the words are, beginning with the left hand, first the Chinese ideograph, second the name of the character, third the pronunciation according to the itu, fourth the present endings in Korean, fifth these endings in the native character as used to-day.

It must be borne in mind that these itu forms are not obsolete but to this very day are used by the ajuns or prefectural clerks, in the country, whose tenure of office is hereditary. This last fact has facilitated the handing down of this ancient system from generation to generation. The ajuns take great pride in the use of these stilted forms when talking with their chiefs and they secretly ridicule the prefect who cannot understand them, precisely as lawyers at home would ridicule a judge who did not understand the technical language of the law.

In order to discover where the other endings came from, which are not found in the itu, it would be necessary to examine the system called the Ku-gyul invented by Ch'ong Mong-ju an official of Koryo about the year 1480 A.D., but this must be reserved for a future paper.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>N. of char.</th>
<th>Itu</th>
<th>Korean</th>
<th>Unmun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 是蔬</td>
<td>si myó</td>
<td>i myó</td>
<td>ha myó</td>
<td></td>
</tr>
<tr>
<td>2. 是如</td>
<td>si myó</td>
<td>i ta</td>
<td>ha yót ta</td>
<td></td>
</tr>
<tr>
<td>3. 是奕</td>
<td>si eui</td>
<td>i toê</td>
<td>ha toê</td>
<td></td>
</tr>
<tr>
<td>4. 是遣</td>
<td>si kyun</td>
<td>i ko</td>
<td>ha ko</td>
<td></td>
</tr>
<tr>
<td>5. 是喻</td>
<td>si yu</td>
<td>su chi</td>
<td>mu ó siu chi</td>
<td></td>
</tr>
</tbody>
</table>
6. 是乎厥     si ho myó  i o myó  ha si myó  [ho siru]
7. 是如乎     si nyó ho  i ta on  ha yöt ta ni  [ho siru]
8. 是乎謂     si ho wi  i on chi  ha yöt nan chi  [ho siru]
9. 是加誐     si ka yu  i tún chi  ha yöt tün chi  [ho siru]
10. 是老只     si ol chi  i ol kkeui  ha ol kke  [ho siru]
11. 是自遣     si pák kyún i sal ko  ha si ko  [ho siru]
12. 是乎矣     si ho eui  i o toé  ha si toé  [ho siru]
13. 是在果     si chá kwa i kyún kwa  han köt kwa  [ho siru]
14. 是白乎矣     si pák ho  i sal o toé  ha si toé  [ho siru]
15. 是在加中     si chá ka i kyún ta  hal tó in tà  [ho siru]
16. 是白老只     si pák ol i sal ol ha op ki é  [ho siru]
17. 是善如誐     si ol ka yu i ol tün chi  ha yöt tün  [ho siru]
18. 是置有亦     si ch'i yu i tu yu yó keu rá to to  [ho siru]
19. 是良置     siryang ch'i ra to i ra to  [ho siru]
20. 是在如良     si chá nyó i kyún ta keu rát ta  [ho siru]
21. 是如可     si nyó ka i ta ka ha ta ka  [ho siru]
22. 是自是除     si pák ppun i sal ppun ha ol ppun  [ho siru]
23. 是自是除     si pák ol i sal ol ha ol ppun  [ho siru]
24. 是善只以     si ol chi i o kíkí i ha ol kíkí  [ho siru]
25. 是如是善     si nyó si ol i ta i ol ko ha da ha ep  [ho siru]
26. 是乎則     si ho cheuk i on cheuk ha on cheuk  [ho siru]
27. 是乎尼 si ho ni i o ni ha o ni
28. 是乎加尼 si ol ka ni i ol to ni ha yot sap
29. 是如是乎 si nyö si ol i ta i ol to ni han ta ha
30. 是如是乎 si nyö si ol i ta i ol tu keu ri ha
31. 是白乎所 si pak ho so i sal on pa ha sin pa
32. 爲白只 wi chi ha ki ha ki e
33. 爲等如 wi teung nyo ha toe ro mo to ta
34. 爲等為 wi chi wi ha ki wi ha ki e
35. 爲白遺 wi pak kyun ha sal ko ha si ko
36. 爲白負 wi pak chi ha sal keui ha si kie
37. 爲白白為 wi pak chi wi ha sal ki wi ha si ki e
38. 爲白乎矣 wi pak ha eui ha sal o toi ha si toi
39. 爲有乎乎 wi yu nyo ha ha yu ta on ha sin ta ni
40. 爲有在果 wi yu cha ha yut kyun ha sin kot kwa kwa kwa
41. 爲白等 wi pak teung ha sal teun Ta ka
42. 爲等良置 wi teung ryang ha ten tulya ha teu ra ta [chi]
43. 爲乎只以 wi ol chi i ha ol kki ro ha op kki ro
44. 爲臥乎事 wi wa ho sa ha nu on sa ha on il ira
45. 爲白乎所 wi pak ho so ha sal on pa ha sin pa
46. 數味 kyo mi i ma ha na
47. 數事 kyo s i sa ha sa sa
48. 數是事 kyo si sa i si sa (ha sisaj)
49. 數是加乎 kyo si ka ho i ha si ta on ha sin ta ni
In the first 31 the character is occurs. This is pronounced si but the meaning in Korean is=i="this". Giles gives "to be" also as meaning of this character. It is the idea of existence and the itu gives i as the sound so we may safely say that the root i="this," and the verb itu "to be" in Korean to-day are ancient Silla words. We notice that to-day is used in stead. It is probable that in those days the i root was used in many cases where we use today but we shall also find that is also a Silla root.

No. 1 the M yö is the Chinese sound of the character, the character meaning "continuation". It looks as if this ending was coined in Silla days directly from the Chinese. At any rate the existence of the M yö in the itu shows that the present ending yö is of Silla origin.
In No. 2 we find that the ending *tu* is of Silla origin, for it has come down intact in the *itu*.

In No. 3 we find that the common ending *toi* or *로* is of Silla origin.

In No. 4 we find the ending *且* the common connective also in the Silla list.

In No. 5 the ending *chi* *쟈* is found to be of Silla origin. This is seen in No. 16 and others also.

In No. 6 the Chinese character *且* *よ* is the equivalent of *or* in Korean and the use of *o* in the *itu* shows the the meaning was the same practically then as now—as an ending it was simply an honorific and is so used to-day but *si* is often substituted.

In No. 7 the *on* of the *itu* has become *니* in modern Korean.

In No. 8 and others we find in Silla times the Korean meaning *on* attached to the character *且* as it does to-day.

In No. 9 we find that the important ending *どんな* *것* was the same then as now and as the character used is * Jama ka*, meaning *to* or *쟈* in Korean we have another evidence that the sound *쟈* was of Silla origin.

In No. 10 we find the character *且* * 큰* *ot*, which is not a Chinese character but was invented by Sui chosong by uniting *且* = *on* and * 큰* = *eat* and making *ot* from the combination, using the *ot* of the one and the *l* of the other. We find here also that the honorific ending *kke=쟈* is of Silla origin, for it is doubtless an adaptation from *kkeui* of the *itu*.

In No. 11, 14, 16, &c. we find the character *且* *pék*, but called *sal* in the *itu*. Now the meaning of *且* in Korean to-day is *sal-wir* *ta* so we see that this root *sal* comes from Silla.

In 13 we find the connective *kwa* or *且* to be from Silla. It looks as if the Korean word *köt*, *쟈*, "thing" was pronounced *kyun* in Silla days.

In No. 18 the Chinese character *且*, *chi*, is called *tu* in the *itu* but as its meaning in Korean is *tu* = "to place" we see that this is also a Silla word.

In No. 19 the ending *且* "although" is shown to be of Silla origin.

In No. 21 the the interruptive ending *ta* *ku* is shown to be from Silla.
In No. 22 we find a curious combination. First 是 = pâk giving us sal as its Korean meaning, then 能 = ppun, giving ppun in the itu and this has come down to the present in the same form ppun 廿 “only;” then 除, che, whose meaning is töl=“subtract.” This with the following 良 = ryang whose meaning is ∙jie gives töl-jie in which only the ∙ of ∙jie is used, so we have töl which by a common rule in Korean becomes tō-rō. The itu therefore has i-sal-ppun-dō-rō. In these days we have ha instead of i, ol instead of its cognate honorific sal (or si), giving us ha-ol-ppun-dō-rō as the present form. In this one form i-sal-ppun-dō-rō we find five words that are common to the ancient Silla language and the Korean of to-day, namely i=“this,” sal (witą)=“tell,” ppun=“only,” döl (ta)=“to subtract” and (jie)=“humane.”

In No. 23 we find that the Chinese 良, pul, had the meaning arid in Silla times the same as it has to-day.

In 24 we find that the ending 亙 was common to ancient as well as modern Korea.

In 26 the itu ending cheuk is the same as the present ending cheuk=즉.

No. 27 shows us that that most common ending 亙 was used in Silla the same as it is to-day.

In 31 we find that the Chinese 堃, so, meant pa in Silla as it does in Korea to-day.

No. 32 is one of the most important because it shows that the verb ha-ta was used in Silla. This we can easily discover from the fact that they used the character 堃, wi, to represent it. We also find here that the ending ki, 亙, was used in Silla as it is to-day.

In 37 we find evidence that the common honorific particle si, 亙, comes from the Silla sul.

In 42 we find that the Chinese character 等 = teung which is now translated in Korea by muri, 무리, is called teul in the itu. This shows clearly that the plural ending teul originated in Silla. Under this we also find that the particle ra, 萬, now used before the concessive ending to, 도, is probably from the Silla rya.

In 44 we find that the Chinese 이, wa, is called nu in the itu. As this character means nu=“to lie down,” to-day, we see that it is common to Silla and to the present Korean.
No. 46 shows that the ending "na" is both Silla and Korean.
No. 47 shows that the precative ending "sa", 약, came from Silla.

The cha-ha of No. 53 belongs not only to the itu but is commonly used now in such expressions as cha-ha chup-si-o= 차히웁시오

No. 54 indicates that the locative ending çe=세 comes from Silla.

The than-tu of No. 55 is not confined to the itu but is a common low term like nom 냉, and is used in such expressions as 네희면두무얼تسليم나="What are you fellows doing?" or the than is used without the tu in such expressions as 이것سجل은어디서monto. "Where did this worthless thing come from?" This is used with great frequency.

No. 55 shows that the word ch'in=전 meaning the past was used the same in Silla as it is in Korea to-day.

In 57 we find that the itu na is called teul in the present but na is also a common plural ending to-day, for instance in the terms 소인니 backتكوين, 이니 or 우리니 or 자네니. This 냉 is a lower term than teul, 들, the common plural ending.

In 58 we see that the word ta ch'im is common to ancient and modern Korea.

In 61 we see that the Chinese 甲, yong, was translated by the word so="to use" even as it is to-day.

If we attempt then to summarize the result of this comparison we shall find that there are at least thirty-eight almost if not, quite identical forms in the endings of Silla words and of Korean words to-day. In fact the most important of the verbal and inflectional endings are found to be the same.

It seems to me that this is a more striking proof that the language of Korea to-day is the language of ancient Silla than any more historical statement to that effect could be.

It indicates also that Chinese was introduced into Korea at or about the time of Christ. Perhaps a little before, at the time of the fall of the Tsin dynasty in China. It is hard to believe that it was effectively introduced before that time.

If the validity of the foregoing argument is conceded it will be another step taken toward the solution of the origin of this language. The question then remaining will be where Silla got her language.

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