

## The Writings of Saint Antoine Daveluy

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Notes for the Introduction to the History of Korea  
Transcribed by Didier t'Serstevens

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### Table of Administration: Korea's civil organization

The name Korea seems to come from the Chinese Kaoli, pronounced Korië by the Koreans, and was the name given to the kingdom by the previous dynasty, but the present dynasty, which dates from the year im-sin, 1392 CE, changed this name to Tsio-siën, and this is the only one received today. (Korea is also called Tong kouk, (kingdom of the east) it is indeed to the east of China; and is in fact the kingdom to the far east, where the continent ends).

All the details below are taken from a book in vogue in this country, and have been corrected on a chart recently made from government documents.

The city to the east of the capital is Liëng-hai at 755 ly in the province of Kiëng-sang; the city to the west is p'oung-t'sien at 535 ly in the province of Hoang-hai; the city to the south is hai-nam at 896 ly in the province of Tsien-la; the city to the north is On sieng at 2102 ly in the prov. of ham-kyëng. The kingdom extends from east to west at 1280 ly, and from north to south at 2998. It is divided into 8 provinces,x

(named Kiëng-key, T'sioung-t'siëng, Tsien-la, Kiëng-sang, Kang-Ouen, Hoang-hai, ham-kieng, Piëng-an)

each administered by a governor, and into 332 districts, each headed by a mandarin, under the orders of their respective governors. (It is said that the districts were first numbered 354 to represent each day of the lunar year, each district being expected to provide the King with his maintenance for one day; however this number is reduced today).

The city chosen for the Capital is called Han-iang; however, this name is hardly ever used, and everyone calls it Se oul, which probably means Capital. It is divided into 5 districts: the central district, with 8 wards; the eastern district, with 12 wards; the southern district, with 11 wards; the western district, with 8 wards; and the northern district, with 10 wards, for a total of 49 wards. The city wall was built by T'ai-tso, founder of the present dynasty, and fortified by Siei-tsong,

the 4th king of this race. It has 9975 steps of circuit, and 40 feet of masonry in elevation. It has 8 gates, four large and four small. The large ones are quite beautiful, topped by Chinese-style pavilions.

Provinces 1° Kiëng-key-to

(The word Kieng-key to, in Chinese Kieng ki tao, has been erroneously given in several European works for the name of the Capital; the ending to means province, and the whole name could be translated: province of the surroundings of the Capital).

It is bounded to the east and northeast by the province of Kang-Ouen; to the south and southeast by the prov. of T'sioug t'siëng; to the southwest and west by the Yellow Sea; to the west by the prov. of Hoang-hai; to the northwest by the prov. of Hoang-hai and a little by that of Kang-ouen. It comprises 96 districts, 22 of which are in the left province (Tsoa-to) and 14 in the right province (Ou-to). Its governor (Kam sa) resides in the capital, but extra muros, having little jurisdiction to exercise in the royal city, his hotel is outside the western gate.

(Among the offices of governors, the highest in dignity is that of Ham-kiëng-to; the most sought-after for grandeur and pleasure, that of p'ieng-An-to; the most lucrative, that of Kiëng-sang-to; and the last in every respect, that of Kang-ouen-to).

Left province (tsoa-to) Here, the left takes precedence over the right.

Districts of: Kang-hoa, a walled city on the island of that name, 130 ly from the Capital. It has 17 cantons. Residence of a Niou-siou; its own mandarin is called Kiëng-niëk. (The title of Niou-siou is very lofty; the prime ministers themselves can fill these positions; there are only four, assigned to four very important posts not far from the Capital; these are Kang-hoa, Sou-ouen, Koang-tsiou and Siong to. In a way, they are 4 fortresses. The Niou-siou is not the mandarin of the city in which he resides, just as governors are not directly in charge of the city in which they reside; another mandarin fills this position, and in this case the names of their dignity are different from the various titles used for ordinary mandarins).

Koäng-tsiou, walled city, also called San-seng c.à d. city on the p mountain 50 ly from the Capit. Residence of a Niou-siou; its own mandarin is called p'an koan, it contains 23 cantons.

Nie-tsiou, 170 ly from Capti. It has 13 cantons; the mandarin is a mok-sa.

Sou-ouen, walled city, also called hoa-seng, because of the beauty of its walls, 80 ly from the Capital, has 52 townships. Residence of a Niou-siou, its mandarin is a p'an koan. There is a royal palace, built 30 years ago by King Sioun-tsong, with the intention of retiring far from business.

Pou-p'ieng, 50 ly from the capital, has 15 cantons. Its mandarin is pou-sa.

Nam-iang, 130 ly from the capital, has 14 cantons. The mandarin is pou-sa.

Ni-t'sien, 130 ly from Cap., has 14 cantons. The mandarin is pou-sa.

In-t'sien, 80 ly from Cap. has 10 cantons, the mandarin is pou-sa.

Tsiouk-san, 180 ly from Cap. has 17 cantons, the mandarin is pou-sa.

Iiang-keun, 120 ly from Cap. has 9 cantons, the mandarin is koun-siou.

An-san, 62 ly from Cap. has 6 cantons, the mandarin is koun-siou.

An-seng, 170 ly from Cap. has 19 cantons, the mandarin is koun-siou.

Kim-p'o, 60 ly from Cap. has 8 cantons, the mandarin is koun-siou.

Ma-tien, 125 ly from Cap. has 6 cantons, the mandarin is koun-siou.

Liong-in, 80 ly from Cap. has 16 cantons, the mandarin is hiën-liëng.

Tsin-oui, 123 ly from Cap. it has 11 cantons, the mandarin is hiën-liëng.

Iang-T'sien, 40 ly from Cap. it has 4 cantons, the mandarin is hiën-liëng.

Kem-t'sien, 33 ly from Cap. it has 6 cantons, the mandarin is hiën-liëng. says Si-heung again.

Tsi-p'ieng, 150 ly from Cap. has 6 cantons, the mandarin is hiën-kam.  
 Koa-t'sien, 30 ly from Cap. it has 14 cantons, the mandarin is hiën-kam.  
 Iang-seng, 110 ly from Cap. has 14 cantons, the mandarin is hiën-kam.  
 Iang-tsi, 120 ly from Cap. it has 10 cantons, the mandarin is hiën-kam.

Here is the order of dignities of provincial mandarins, starting with the highest.

Kam-sa, provincial governor, pou-ioun, tai-pousa, moksa, pou-sa, koun-siou, hiën-liëng, hiën-kam.-The kieng-niek and p'an koan are in the cities of the Niou-siou and governors and vary for degrees of dignity.

Right province (ou-to)

Districts of : Siong-to, also known as Kai-seng, walled city, capital of the kingdom under the previous dynasty, 160 ly from Cap. there are 17 townships. Residence of a Niou-Siou, its own mandarin is a kiëng-niëk.

P'a tsiou, 80 ly, 11 cantons, a mok-sa.

Iang-tsiou, 60 ly, 33 cantons, one mok-sa.

Tsiang-tan, 120 ly, 24 townships, one pou-sa.

Kio-tong, island, walled city, 120 ly, plus 50 ly by sea, one Siou-sa, maritime military prefect, oversees the navy of the three provinces.

Sak-lieng, 120 ly, 7 cantons, one koun-siou.

Ko-iang, 40 ly, 8 cantons, id. id.

Kio-ha, 80 ly, 7 townships, id. id.

Ka-p'iëng, 145 ly, 4 cantons, id., id.

Iëng-p'iëng, 145 ly, 7 cantons, id., id.

P'o-t'sien, 100 ly, 9 cantons, one hiën-kam.

Eum-tsiouk, 180 ly, 7 cantons, id, id.

Tsiek-seng, 150 ly, 5 cantons, id, id.

Nien-t'sien, 140 ly, 5 cantons, id, id.

In all: 4 niou-siou, 1 kam-sa, 3 mok-sa, 6 pou-sa, 10 koun-siou, 4 hiën-liëng, 8 hien-kam, 1 siou-sa, 2 p'an-koan, 2 kiëng-niëk. - There are 136,600 houses in this province. (We put these numbers as they are noted, but everyone says and it seems certain to us that there is no faith to add to them.)

(No doubt without the Capital) In addition, there are 6 t'salpeng, or post prefects.

(Establishments for post horses are called iëk in the local language; on the main roads, the government maintains a certain number of horses there from distance, mainly for the service of traveling dignitaries. The t'salpeng are responsible for overseeing these various depots: they have a number of officials at their residence, modeled in part on the organization of the mandarin praetorium. The valets in charge of the horses depend on the government in much the same way as slaves; they are not free to withdraw at will, and from race to race must perform this service). Here are the places of residence of the t'salpeng for this province:

ieng-së, iang-tsiou district, responsible for overseeing 6 posts.

ien-hoa.....de koa-t'sien.....12 posts

p'ieng-kou.....de iang tsiou.....11 posts

tsiung-lim.....de in-t'sien.....6 positions

to-ouen.....de tsiang-tan..... 5 posts

Kiëng-an\_.....de koang-tsiou..... 7 posts

The number of horses maintained is 449....

## 2° T'siung-t'sieng to

This province is bounded to the N.E. by Kang-ouen and Kiëng-sang; to the S.E. by those of Kiëng-Sang and Tsien-la; to the S. by that of Tsien-la; to the W. S.W. and N.W. by the Yellow Sea; to the N., by the prov. of Kiëng-key. It comprises 54 districts, 21 of which are in the left prov. (tsao-to), and 33 in the right prov. Its capital and governor's residence used to be Tsiung-tsiou, but in the year im-tsin, (1592) during the Japanese war, it was transferred to Kong-tsiou, near the river called Keum kang, where it remains to this day.

### Left province (tsao-to)

The districts of T'siung-tsiou, a walled city 290 ly from the Capital, containing 38 cantons, its mandarin is a mok-sa

T'siëng-tsiou, walled city, 300 ly from the Cap. one mok-sa. 23 cantons

T'siëng-p'oung, .....à.....350 ly.....8 cantons, .....un pou-sa

Tan-iang,.....à.....380 ly.....7 townships, .....un koun-siou

Koi-san,..... .....à.....280 ly.....12 cantons, .....id.....id.

Ok-t'sien.....à.....410 ly.....11 cantons, .....id.....id.

Poëun,..... .....à.....380 ly.....10 cantons, .....id.....id.

T'ien-an, ..... .....à.....213 ly.....15 cantons, .....id.....id.

Moun-ey,.....à.....330 ly......6 cantons, .....un hiën.liëng.

Tiei-t'sien.....à.....320 ly......8 townships, .....un hiën-kan.

Tsik-san,..... .....à.....183 ly.....12 townships, .....id.....id.

Hoi-in,..... .....à.....350 ly......6 cantons, .....id.....id.

Ieng-p'oung,.... .....à.....320 ly......4 cantons, .....id.....id.

Eum-Seng,.... .....à.....245 ly......4 cantons, .....id.....id.

(1)

Tsin-t'sien,.... .....à.....240 ly.....15 cantons, .....id.....id.

Mok-t'sien..... .....à.....243 ly de la Cap. mandarin is a hien-kam.8 cantons

Iëng-t'soun,.....à.....390 ly......6 cantons, .....id.....id.

Iëng-tong..... .....à.....460 ly......7 townships, .....id.....id.

Hoang-kan,.... .....à.....490 ly......6 cantons, .....id.....id.

T'siëng-San,.... .....à.....430 ly......6 cantons, .....id.....id.

### Right province (or to)

Districts of: Kong-tsiou, 326 ly from Cap. partly walled city, 26 townships.

Residence of the governor or Kam-sa. Its own mandarin is a p'an-koan, with the dignity of Mok-sa.

Hong-tsiou, 293 ly, walled town, 27 cantons, one moksa

Nim-t'sien, at - - - 401 ly, - - - - - 21 cantons - - - a koun-siou

T'ai-an, in - - - - 418 ly, - - - - - 6 cantons - - - id. - - - - id.

Han-san, in - - - - 441 ly, walled city, 9 cantons - - - id. - - - - id.

Së-t'sien, in - - - - 461 ly, walled city 10 cantons - - - id. - - - - id.

Mien-t'sien in - - - 313 ly, - - - - - 15 cantons - - - id. - - - - id.

Së-sang, at - - - - 388 ly, - - - - - 16 cantons - - - id. - - - - id.

On-iang in - - - - 233 ly, - - - - - 8 townships - - - id. - - - - id.

Tai-heung, in - - - 283 ly, - - - - - 8 cantons - - - id. - - - -id.  
 Hong-san, in - - - 413 ly - - - - - 9 cantons - - - id. - -hiên-kam.  
 Têk-san, in - - - 293 ly - - - - - 12 cantons - - - id. - - - -id.  
 P'iêng-taik, in - - - 173 ly - - - - - 6 cantons - - - id. - - - -id.  
 Tsiêng-san, in - - - 351ly - - - - - 6 cantons - - - id. - - - -id.  
 Tsiêng-iang, in - - - 323 ly - - - - - 9 cantons - - - id. - - - -id.  
 Eun-tsin, in - - - 406 ly - - - - - 14 cantons - - - id. - - - -id.  
 Hoi-tek, in - - - 381ly - - - - - 7 cantons - - id. - - - -id.  
 Tsin-tsam, in - - - 351 ly - - - - - 5 townships - - id. - - - -id.  
 Nien-san, in - - - 406 ly - - - - - 8 cantons - - - id. - - - -id.  
 Ni-seng, vulgo No-seng to 376 ly - - - - - 11 cantons - - - id. - - - -id.  
 Pou-iě, at - - - - 386 ly - - - - - 10 cantons - - - id. - - - -id.  
 Siek-seng, in - - - 396 ly - - - - - 9 cantons - - - id. - - - -id.  
 Pin-in, walled city, 443 ly - - - - - 6 cantons - - - id. - - - -id.  
 Nam-p'o, walled city at 393 ly - - - - - 8 cantons - - - id. - - - -id.  
 Kiêl-seng, at - - - - 323 ly - - - - - 9 cantons - - - id. - - - -id.  
 Po-riêng, walled city at 373 ly - - - - - 8 cantons - - - id. - - - -id.  
 Hai-mi, walled city at 358 ly - - - - - 6 cantons - - - id. - - - -id.  
 Tang-tsin, at - - - - 333 ly - - - - - 7 cantons - - - id. - - - -id.  
 N Sin-t'sang, in - - - 233 ly - - - - - 6 cantons - - - id. - - - -id.  
 Niei-san, in - - - - 263 ly de la Cap. - - - - 9 cantons - - - a hiên-kam  
 Tsien-ey, in - - - 251 ly - - - - - 5 cantons - - - id. - - - -id.  
 Ien-ki, in - - - - 291 ly - - - - - 7 cantons - - - id. - - - -id.  
 A-san, in - - - - 223 ly - - - - - 11 cantons - - - id. - - - -id.

In all: 1 kam-sa, 4 mok-sa, one of which is the p'an-koan, 1 pou-sa, 13 koun-siou, 1 hiên-liêng, 35 hiên-kam. Number of houses: 2,440,800.

Plus 5 t'salpeng, resident in Nien-ouên, distr. of T'sioug-tsiou - - - 14 posts

Seng-hoan - - - from t'sik san - - - - - 12 stations

Ni-in - - - - - from Kong-tsiou - - - - - 8 id.

Keum-tseng - - - from hong-tsiou - - - - - 16 posts

Nioul-pong - - - from tsiêng-tsiou - - - - - 12 id.

number of horses maintained: 7621

### 3° Tsien-la to

This province is bounded to the N.E. by Tsioug-t'siêng and Kiêng-sang; to the E. by Kiêng-sang; to the S.E. by Kiêng-sang and the sea; to the S. S.W. and W. by the sea; to the N.W. by the sea and the prov. of T'sioug- t'siêng; to the N. by the prov. of T'sioug- t'siêng. It comprises 56 districts, 21 of which are in the left prov. (tsoa to) and 35 in the right prov.

The capital and governor's residence is tsien-tsiou.

### Left province (tsoa to)

The districts of Neung-tsiou, 776 ly from Cap. 9 - - cantons un mok-sa

Nam-ouen, walled city 636 ly - - - - - 40 - - townships un pou-sa

Soun-t'ien, walled city 796 ly - - - - - 20 - - townships id. id.

Tam-iang, at - - - - - 676 ly - - - - - 12 - - townships id. id.

Tsiang-seng, in - - - - - 666 ly - - - - - 15 - - townships id. id.

P'o-seng, walled town 851 ly - - - - - 18 - - townships one koun-siou

Nak-an, at - - - - - 786 ly - - - - - 6 - - townships id. id.

Soun-t'siang, in - - - - - 636 ly - - - - - 16 - - townships id. id.

T'siang-p'iêng, in - - - - 706 ly - - - - 9 - townships one hiên-liêng  
 Niong-tam, in - - - - - 536 ly - - - - - 4 - - townships id. id.  
 Koang-iang, walled city at 821 ly - - - - 12 - - townships a hien-kam.  
 Ok-koa, at - - - - - 666 ly - - - - - 6 - - townships id. id.  
 Kou-riei, walled town at 766 ly - - - - - 7 - - townships id. id.  
 Kok-seng, at - - - - - 676 ly from the Cap. 8 - townships a hiên-kam.  
 Oun-pong, in - - - - - 686 ly - - - - - 8 - - townships id. id.  
 Im-sil, in - - - - - 576 ly - - - - - 18 - - townships id. id.  
 Tsiang-siou, in - - - - - 561 ly - - - - - 7 - - townships id. id.  
 Tsîn-an, in - - - - - 586 ly - - - - - 13 - - townships id. id.  
 Tong-pak, in - - - - - 726 ly - - - - - 11 - - townships id. id.  
 hoa-soun, in - - - - - 756 ly - - - - - 3 - - townships id. id.  
 heung-iang, in - - - - - 896 ly walled city 13- - townships id. id.

Right province (or to)

Tsien-tsiou, walled city 506 ly from Cap. 36 townships, prov. capital and governor's residence (Kam-sa) Its own mandarin is a p'an-koan.

Na-tsiou, walled city, 746 ly - - - - 38 - - cantons - - - - a mok-sa  
 Tsiei-tsiou, large southern island (Quelpaert) walled city, 966 ly, plus 970 ly by sea,  
 4 cantons. A moksa govern. of the Island, own mandarin is a propr p'an-koan.  
 Koäng-tsiou, walled city, 726 ly - - - - 40 - - cantons - - - - - a mok-sa  
 T'siang-heung, walled city at 886 ly - - - - 15- - cantons - - - - a pou-sa  
 Mou-tsiou, at - - - - - 526 ly - - - - 12- - townships - - - - id. id.  
 Niě-san, in - - - - - 436 ly - - - - 11- - cantons - - - - id. id.  
 Ik-san, in - - - - - 456 ly - - - - 10- - townships - - - - id. id.  
 Kō-pou, walled city, in - - - - - 606 ly- - - - 18- - townships - - - - id. id.  
 Liêng-am, walled city, in - - - - - 816 ly- - - - 9- - townships - - - - id. id.  
 Liêng-koang, walled city at - - - - 716 ly- - - - 28- - townships - - - id. id.  
 probl. Tsin-to island, walled city, at 1026 ly 13- - townships - - - - id. id.  
 Keūm-sang at 486 ly 12- - townships - - - - id. id.  
 Tsin-san, at 456 ly 8- - townships - - - - id. id.  
 Kim-tiei, 536 ly 23- - townships - - - - id. id.  
 Nim-p'i, walled city, at 496 ly 12- - townships - - - - - a hiên-liêng  
 Man-kiêng, walled city, 516 ly 6- - townships - - - - id. id.  
 Keum-kou, at 526 ly 12- - townships - - - - id. id.  
 Kang-tsin, walled city, at 866 ly 21- - townships - - - - - a hiên-kam  
 Niong-an, walled city, 436 ly 3- - townships - - - - id. id.  
 Ham-iël, at 456 ly 9- - townships - - - - id. id.  
 Pou-an, 576 ly 20- - cantons - - - - id. id.  
 Ham-p'iêng, 776 ly 4- - townships - - - - id. id.  
 Ko-san, 476 ly 8- - townships - - - - id. id.  
 T'ai-in, 566 ly 16- - townships - - - - a hiên-kam  
 Ok-kou, walled city, at 566 ly 8- - townships - - - - id. id.  
 Nam-p'iêng, 746 ly 12- - townships - - - - id. id.  
 Heng-těk, 636 ly 8- - cantons - - - - id. id.  
 Tsiêng-eup, 596 ly 8- - cantons - - - - id. id.  
 Ko-tsiang, walled city, 640 ly 8- - townships - - - - id. id.  
 Mou-tsiang, walled city, at 670 ly 16- - townships - - - - id. id.  
 Mou-an, 796 ly 13- - townships - - - - id. id.

Hāi-nam, to 896 ly 12- - townships - - - - id. id.  
Tai-t'siēng, Quelpaert island, walled town 140 ly from tsiei-tsiou - - - - id. id.  
Tsiēng-ey, Quelpaert island, walled town 130 ly from tsiei-tsiou - - - - id. id.

In all: 1 kam-sa, 4 mok-sa, 7 pou-sa, 11 koun-siou, 5 hiēn liēng, 28 hiēn-kam, 2 p'an koan. Number of houses 290,550.

Plus 6 t'sal pang, residing in: Sam-liei distr. of Tsien-tsiou - - - 12 posts  
Tsiēng-an - - de tsiang-seng- - 11 id.  
Piēk-sa- - - from tsiang-eung- - 9 id.  
Tsiei-ouen- - -from Keum-san 4 id.  
O-siou - - - de Nam-ouen 11 id.  
Kieng-iang- - from Koang-tsiou 6 id.  
Number of horses maintained: 506.

#### 4° Kiēng-Sang-to

This province is bounded to the N by the province of Kang-Ouen, to the N.E by the province of Kang-Ouen and the Sea of Japan; to the E by the S.E. and to the S by the sea; to the S.W. by the sea and the prov. of Tsien-la; to the W by the province of Tsien-la; to the N.W. by the prov. of Tsioung-tsiēng. Its capital, the governor's residence, is Tai-kou.

It comprises 71 districts, 40 of which are in the left province (tsoa-to); and 31 in the right province (ou-to).

#### Left province (tsoa-to)

Districts of : Kiēng-tsiou, walled city, 770 ly from Cap. - 18 townships  
its mandarin is a pou-ioun

An-tong, walled city, 550 ly - - - - 24 cantons - - - a taipou-sa  
(1)

Mir-iang, walled city 800 ly 16 cantons a pou-sa

T'siēng-song 630 ly 9 townships id. id.

Tai-kou, walled city, 680 ly from Cap. 33 townships

Cap. of province, governor's residence, own mandarin is a p'an-koan

Oul-san 850 ly 11 townships a pou-sa

Tong-nai, walled city, 930 ly 8 cantons id. id .

In-tong, 600 ly 9 cantons id. id .

Soūn-heung, 470 ly 13 cantons id. id .

T'sil-kok, 670 ly 10 cantons id. id .

T'siēng-tō, 740 ly 13 cantons one koun-siou.

lěng-t'sien, 690 ly 20 cantons id. id .

Niei-t'sien, 490 ly 23 cantons id. id .

lěng-t'sien, 470 ly 13 cantons id. id .

Heng-hai, walled city, 800 ly 8 cantons id. id .

P'oung-key, 440 ly 8 cantons id. id .

Kiēng-sang, 710 ly 5 townships one hiēn-liēng.

ěi-seng, 600 ly 19 cantons id. id .

lěng-těk, 800 ly 5 cantons id. id .

Niang-san, 890 ly 6 cantons un hiën-kam.  
 ha-iang, 700 ly 6 cantons id. id .  
 Niong-kong, 460 ly 10 townships id. id .  
 Pong-hoa, 520 ly 10 cantons id. id .  
 Tsiëng-ha, walled city, 830 ly 5 townships id. id .  
 Ēn-iang, walled city, 830 ly 6 townships id. id .  
 Tsin-pō, 630 ly 6 cantons id. id .  
 Hiën-p'oung, 680 ly 17 cantons id. id .  
 Koun-oui, 680 ly 10 cantons id. id .  
 Pian, 550 ly 9 cantons id. id .  
 ěy-heung, 620 ly 11 cantons id. id .  
 Sin-liëng, 690 ly 7 cantons id. id .  
 Niei-an, 530 ly 7 cantons id. id .  
 Tsiang-ki, walled city, 820 ly 10 cantons id. id .  
 iën-il, walled city, 780 ly 8 townships id. id .  
 Tsiang-liëng, walled city 720 ly 13 townships id. id .  
 Niëng-san, . . . . . at 750 ly 7 townships id. id .  
 Key-tsiang, . . . . . to 940 ly 7 townships id. id .  
 Tsa-in, . . . . . to 730 ly 7 townships id. id .  
 iëng-iang . . . . . to 650 ly 8 townships id. id .

Right province (or to)

Districts of : T'siang-Ouen, walled city, 810 ly from Cap. 16 cantons  
 un taipou sa .  
 Sang-tsiou, walled city, 490 ly from Cap. 14 cantons un mok-sa.  
 Seng-tsiou, walled city, 610 ly 40 townships id. id .  
 Tsin-tsiou, walled city, 856 ly 70 townships id. id .  
 Kim-hai, walled city, 880 ly 18 townships one pou-sa.  
 Siën-san, walled city, 560 ly 18 townships id. id .  
 Kě-tsiei, large island, walled city, 1020 ly 6 cantons id. id .  
 Ha-tong, ... .. at 836 ly 12 cantons id. id .  
 Kě-t'siang, . . . . . at 720 ly 22 townships id. id .  
 Ham-iang, walled city, 746 ly 18 cantons one koun-siou  
 T'so-kiei, . . . . . at 710 ly 11 cantons id. id .  
 Ham-an, walled city at 810 ly 18 cantons id. id .  
 Kim-san . . . at 570 ly 16 townships id. id .  
 kon-iang, walled city at 906 ly 10 townships id. id .  
 Hap-t'sien, . . . . to 910 ly 20 cantons id. id .  
 Nam-hai, island, walled city, at 936 ly 7 townships un hiën-liëng.  
 Ko-seng, walled city, 910 ly 14 cantons id. id .  
 Sam-ka, walled city, 760 ly 12 cantons un hiën-kam.  
 ei-riëng, walled city, 795 ly 19 cantons id. id .  
 T'sil-ouen, walled city, at 780 ly 4 cantons id. id .  
 Tsin-hai, walled city, 850 ly 3 cantons id. id .  
 Moun-kieng, 390 ly 12 cantons id. id .  
 Ham-t'siang, ..... 450 ly 6 cantons id. id .  
 Tsi-riei, . . . . . to 620 ly 4 cantons id. id .



Ko-riêng, . . . . . to 660 ly 14 cantons id. id .  
 Tan-seng, . . . . . to 846 ly 8 cantons id. id .  
 Kai-riêng, . . . . . to 560 ly 8 cantons id. id .  
 Sa-t'sien, walled city, at 886 ly 8 cantons id. id .  
 Oung-t'sien, walled city, 870 ly 5 cantons id. id .  
 An-ey, ... .. at 760 ly 12 cantons id. id .  
 San-t'siêng, . . . . . to 860 ly 14 cantons id. id .

In all: 1 kam-sa, 1 pou-ioun, 2 tai-pou-sa, 3 mok-sa, 13 pou-sa, 12 koun-siou, 5 hiên-liêng, 34 hiên-kam, 1 p'an-koan. The number of houses is 421,500.

In addition, 11 t'salpeng, residing in :

Iou-kok, Moun-kieng distr. 18 So-t'son posts - - de tsin-tsiou - - 15 id  
 An-key, - - from An-tong 10 id. Hoang-san from Niêng-san 16 id.  
 Tsiang-sou from Sin-liêng 14 id. Keum-t'sien from Kim-san 19 id.  
 Song-na from t'siêng-ha 7 id. Seng-hien of t'siêng-to 13 id.  
 T'sang-nak de Soun-heug 9 id. Tsa-iě from t'siong-ouen 14 id.  
 Sa-keun de ham-iang 15 id. Number of horses maintained: 1700

#### 5° Kang-ouen-to

This province is bounded to the N.E. and E. by the Sea of Japan; to the S.E. by the prov. of Kiêng-sang; to the S. by the prov. of Kiêng-sang and T'sioug-t'siêng; to the S. W. by the prov. of t'sioug-t'siêng; W. by the prov. of kiêng-key; N. W. by the prov. of kiêng-key and Hoang-hai; N. by the prov. of Ham-kiêng. It comprises 26 districts, 9 of which are in the eastern province (tong-to), and 17 in the western province (Sě-to). Its capital is Ouen-tsiou, residence of the governor.

#### Eastern province (tong-to)

Districts of : Kang-neng, walled city, 530 ly from Cap. 8 cantons un tai-pou-sa  
 (2)  
 P'iêng-hai, walled city, 880 ly 7 townships one koun-siou  
 T'ong-t'sien, . . . . . at 440 ly 8 cantons id. id.  
 Kō-seng . . . . . 510 ly 7 townships id. id.  
 Kan-seng ... .. to 555 ly 8 cantons id. id.  
 Oul-tsin . . . . . to 820 ly 8 townships un hiên-liêng  
 (3)

#### Western province (sě-to)

Ouen-tsiou, 240 ly from Cap. 20 cantons. Prov. capital and residence of governor (Kam sa); own mandarin is a p'an-koan, with title of mok-sa.

Hoi-iang, 380 ly 6 cantons one pou-sa Kim-hoa, 220 ly 7 cantons one hiên-kam  
 T'soun-t'sien at 205 ly 11 townships id. id. Nāng-t'sien at 235 ly 6 cantons id. id.  
 T'iěl-ouen, at 180 ly 9 cantons one pou-sa Hong-t'sien at 230 ly 6 cantons id. id.  
 Niêng-ouěl, 410 ly 7 cantons id. id.  
 Iang-kou, 310 ly 8 cantons id. id.

I-t'sien, 280 ly 10 cantons id. id.  
Nin-tiei 375 ly 4 townships id. id.  
Tsieng-sien, 430 ly 4 cantons un koun-siou  
Hoing-seng, 230 ly 8 cantons id. id.  
P'iëng-t'sang, 370 ly 5 cantons id. id.  
An-hiëp, 240 ly 3 cantons id. id.

(1) In all: 1 kam-sa, 1 tai pou sa, 1 mok-sa which is the p'an-koan, 7 pou-sa, 6 koun-siou, 3 hiën-liëng, 8 hiën-kam, the number of houses is 93,000.

In addition, 4 t'sal-pang, reside in : Sang-oun . . de iang-iang . 15 id.  
eun-kiei, hoi-iang district 19 posts Po-an . . de Ouen-tsiou . 29 id.  
P'iëng-neng . . from Sam-t'iëk 15 id.      Number of horses maintained: 447.

### 6° Hoang-hai-to

This province is bounded on the N.E. by ham-kieng; on the E. by Kang-ouen; on the S.E. by Kang-ouen and Kiëng-key; on the S. by Kiëng-key; on the S.W. and W. by the Yellow Sea; on the N.W. by the Yellow Sea and the prov. of p'iëng-an. It comprises 23 districts, including 14 in left prov. (tso-to) and 9 in right prov. (or to).

#### Left province (tso-to)

Districts of: hoang-tsiou, walled city Siou-an, 335 ly 13 cantons id. id.  
465 ly from cap. 18 townships Sin-t'sien mandarin, 495 ly 10 townships id. id.  
is a mok-sa. Keum-t'sien, 205 ly 16 cantons id id id.  
Piëng-san, at 265 ly 17 cantons a pou-sa Sin-kiei, at 345 ly 13 cantons a hiën-liëng  
Së-heng, 345 ly 13 cantons id. id. Moun-hoa, 525 ly 9 cantons id. id.  
Kok-san, 435 ly 12 cantons id. id. Tsiang-nien, 575 ly 5 cantons one hiën-kam  
P'ōng-san, 415 ly 15 townships one koun-siou T'o-san, 230 ly 9 townships id. id.  
An-ak, 535 ly 18 cantons id. id  
T'sai-rieng, 465 ly 13 cantons id. id.

#### Right province (or to)

Hai-tsiou, walled city, 375 ly from Cap. 35 townships  
Tsiang-ien, 525 ly 11 townships id. id.  
Provincial capital and governor's residence,  
P'aik-t'sien, 220 ly 16 townships a koun-siou  
the mandarin is a p'an koan, with the title of Mok-sa.  
Song-hoa, at 495 ly 8 cantons a hiën-kam.  
ien-an, walled city, at 255 ly 22 cantons a pou-sa  
Kang-liëng, 455 ly 5 cantons id. id.  
poung-t'sien, 355 ly 8 townships id. id.  
eun-lioul, 585 ly 4 cantons id. id.  
ōng-tsin, walled city, at 485 ly 5 cantons id. id.

In all: 1 kam sa, 2 mok-sa, one of which is the p'an-koan, 7 pou sa, 7 koun-siou, 2 hiên liêng, 5 hiên-kam. Number of houses 138,000  
In addition, 3 t'sal-pang, resident in: Keum-kio, keum-t'sien distr. . . 8 stations  
T'sieng-tam ... of hai-tsiou ... . 9 id.  
Key-rin . . from p'iêng-san . . 11 id.  
Number of horses maintained: 396

#### 7° Ham-kieng-to

This province is bounded to the N.E. and E. by the Tou-man-kang river; to the S.E. and S. by the Sea of Japan; to the S.W. by the prov. of Kang-Ouen; to the W. and N.W. by that of p'iêng-an; to the N. by the Sauvages. It comprises 24 districts, 12 in the southern province (nam to); and 12 in the northern province (pouk to); its cap. is ham-heng, residence of the governor.

#### Southern province (nam to)

Districts of ham-heung, walled city, 820 ly from the Capital. 24 townships, capit. of province and residence of governor (kam-sa) with title of pou-ioun, proper mandarin is a p'an koan.

iêng-heung, at 685 ly 12 cantons a tai pou-sa  
Tan-t'sien, walled city, 1205 ly 9 cantons id. id.  
An-pien, 510 ly 25 townships a pou-sa  
tsiang-tsin, or hou-tsiou, 1050 ly 5 cantons id. id.  
p'ouk-t'siêng, 1010 ly 19 cantons id. id.  
Ko-ouen, 645 ly 6 cantons un koun-siou  
têk-ouen, . . at 560 ly 20 cantons id. id.  
Moun-t'sien at 595 ly 6 cantons id. id.  
tieng-p'iêng, 770 ly 9 cantons id. id.  
Kap-san, 1275 ly 3 cantons id. id.  
Sam-siou, walled city, at 1365 ly 3 cantons id. id.

#### Northern province (pouk to)

Kil-tsiou, walled city, at 1385 ly 7 cantons un mok-sa  
ōn-seng, walled city, at 2102 ly 12 cantons id. id.  
Kiêng-ouen, walled city, at 2209 ly 12 townships un pou-sa  
Kiêng-heng, walled city, at 2342 ly 5 townships id. id.  
hoi-riêng, walled city, at 1935 ly 9 townships id. id.  
pōu-riêng, walled city, at 1695 ly 9 townships un pou-sa  
tsong-seng, walled city, at 2032 ly 5 cantons id. id.  
Miêng-t'sien, walled city, at 1450 ly 7 townships id. id.  
Mou-san, walled city, at 1840 ly 9 cantons id. id.  
Kieng-seng, walled city, at 1595 ly 6 townships, a p'an koan with the title of pou-sa.  
Hong-ouen, walled city, 920 ly 6 cantons, one hiên-kam.  
Ni-seng or Ni-ouen, walled city, 1115 ly 3 cantons id. id.

In all: 1 kam-sa, with the title of pou-ioun, 1 tai-pou-sa, 1 mok-sa, 16 pou-sa, 2 koun-siou, 2 hien-kam, 2 p'an koan, one of which has the title of pou-sa.  
number of houses: 103,200

In addition, 3 t'sal pang, residing in : Kosan, distr. of An-pien . . 12 posts.  
ke-san, from pouk-t'sieng 24 id.  
sou-seng from tsong-seng 22 id.  
Number of horses maintained: 792.

7° P'ieng-an-to

This province is bounded to the N.E. and E. by ham-kiëng; to the S.E. by ham-kieng and hoang-hai; to the S. by hoang-hai; to the S.W. and W. by the Yellow Sea; to the N.W. by the ap-nok-kang river; to the N. by the Pays des Sauvages. It comprises 42 districts, 23 of which are in the southern province (nam to), and 19 in the northern province (pouk to). Its capital is P'ieng-iang, residence of the governor.

Southern province (nam to)

Districts of : P'ieng-iang, walled city, 566 ly from the Capital. 36 cantons, capital of the province and residence of the governor (kam sa) with the title of pou-ioun; the mandarin proper is a sě-ioun

An-tsiou, walled city, at 736 ly 12 cantons a mok-sa  
Souk-t'sien, 676 ly 14 cantons id. id.  
Iëng-t'sien, . . . to 706 ly 25 cantons one pou-sa  
Tsioung-hoa at 516 ly 12 cantons id. id.  
tsa-san, at 656 ly 10 cantons id. id.  
iëng-iou, at 636 ly 14 cantons id. id.  
Sam-hoa, 676 ly 10 townships un pou-sa  
tseng-san, 656 ly 5 townships id. id.  
ham-tsong, 636 ly 12 cantons id. id.  
Sam-teng, 656 ly 3 cantons id. id.  
ka-san, 796 ly 5 cantons un koun-siou.  
Soūn-an, 606 ly 10 cantons id. id.  
sang-ouen, at 676 ly 7 cantons id. id.  
Kang-sě, 616 ly 11 cantons id. id.  
t'ëk-t'sien, 940 ly 9 cantons id. id.  
Iang-tëk, 896 ly 9 cantons un hiën-kam  
kăi-t'sien, 791 ly 8 cantons id. id.  
Maing-san, 846 ly 6 cantons id. id.  
soūn-t'sien, 721 ly 15 cantons id. id.  
Kang-tong, 656 ly 7 cantons id. id.  
Niong-kang, 656 ly 12 cantons one hiën-liëng  
Eun-san, 686 ly 12 cantons id. id.

Northern Province (pouk to)

ëy-tsiou, walled city, 1096 ly 21 townships un pou-ioun  
t'sio-san, walled city, 1196 ly 6 cantons id. id.



iěng-tsiang, is a low-ranking military prefect, also called criminal judge, because criminal cases are what occupy him most.

tsiung-koun

kam-mok-koan lower military prefects

piěł-tsiang

### Provincial organization

#### 1° Kieng-key-to

1 pieng-sa. It is the governor who combines the functions.

1 siou-sa; on Kio-tong island, (Capit. Gulf)

6 iěng-tsiang. The mandarins of Koāng-tsiou, nam-iang, iang-tsiou, sou-ouen, tsiang-tan, and tsiouk-san, perform the functions.

4 tsiung-koun, namely: one near the governor, and one in each of the towns of Koāng-tsiou, sou-ouen and Song-to

5 kam-mok-koan - 7 piěł-tsiang - number of soldiers: 106,573

#### 2° T'siung-t'sieng-to

2 piěng-sa, one of whom is the governor; and the 2d at T'sieng-tsiou

2 siou-sa, one is the governor; the other in po-riěng district.

5 iěng-tsiang, to the towns of Hong-tsiou, t'siěng-tsiou, kong-tsiou,, t'siung-tsiou and the mandarin of hai-mi.

1 tsiung-koun, near the governor - 1 kam-mok-koan. Number of soldiers: 1,309,201

Note Everything that is not noble is a soldier, with a few legal exceptions. But most have never touched a gun; their names are only inscribed, and they pay an annual personal rating. Today, most commoners are not even registered, and the registers usually bear fictitious names, or those of extinct families. So much for the real value of these numbers of so-called soldiers.

(There are 3 or 4 military establishments in the capital, commanded by generals and containing almost ten thousand soldiers; these establishments do not depend on the Minister of War, but on the Great Royal Council, which appoints and dismisses the generals. These soldiers are somewhat trained in maneuvers and tactics. There are also a few soldiers in the 4 provincial royal fortresses and near the governors and generals commanding the provinces, but it's hardly worth mentioning them).

#### 3° Kieng-sang-to

3 piěng-sa, one the governor; one near the town of oul-san, in the left province, and one in tsin-tsiou prov. on the right

3 siou-sa, one in Kō-seng district, right prov. (1)

(This title was created during the Japanese war of 1592 et seq. to reward the general who defeated and drove out the Japanese; it is very high and very highly paid).

another at pou-san, 20 ly west in the distr. of Tong-nai; one is filled by the governor.

6 iěng-tsiang, in the towns of : An-tong, Sang-tsiou, tai-kou, tsin-tsiou, kieng-tsiou, plus the mandarin of kim-hai.

1 t'siung-koun, near the governor. 3 kam-mok-koan, 10 piěł-tsiang, mostly in the islands or on the seashore. Number of soldiers:310,440

4° Tsien la-to

2 pieng-sa, one the governor, the other in kang-tsin.

3 siou-sa, one is the governor; one at soūn-t'ien prov. left; one at hai-nam, prov.

right

5 iěng-tsiang, to the towns of Soūnt-t'ien, tsien-tsiou, na-tsiou, plus the two mandarins of Ouung-pong and Niě-sang.

1 tsioung-koun, near the governor. 5 kam-mok-koan, 6 piěł-tsiang. Number of soldiers: 206,140

5° Hoang-hai-to

2 piěng-sa, one the governor; the other in Hoang-tsiou

2 siou-sa, one is the governor; the other the mandarin of ōng-tsin.

5 iěng-tsiang, these are the mandarins of: poug-san, p'oung-t'sien, an-ak, kok-san and p'iěng-san.

1 tsioung-koun, near the governor. 3 kam-mok-koan. 5 piěł-tsiang

Number of soldiers: 153,800

6° Kang-ouen-to

1 piěng-Sa, the governor.

1 Siou-sa, this is the governor.

3 iěng-tsiang, one in Sam-t'iěk, and the mandarins of t'iěł-ouen and hoing-seng

1 tsioung-koun, near governor. Number of soldiers: 44,000

7° Ham-kieng-to

3 piěng-sa, one the governor; one in Pouk-t'sieng southern province, and one in Kieng-seng northern province.

3 Siou-sa, accumulated by the governor and the two piěng-sa

6 iěng-tsiang, these are the mandarins of hong-ouen, kap-san, hiěng-heung, tam-t'sien, sam-siou and tēk-ouen.

1 tsioung-koun, near the governor. 3 kam-mok-koan. 2 piěł-tsiang.

Number of soldiers: 87,170.

8° P'iěng-an-to

2 piěng-sa, one is the governor, the other is in An-tsiou

1 Siou-sa, this is the governor.

9 iěng-tsiang, these are the mandarins of : Souk-t'sien, tek-t'sien, tsioung-hoa, soūn-t'sien, ham-tsong, niong-t'sien, kou-seng, ka-san, and Niěng-pien

1 tsioung-koun, near the governor. 1 kam-mok-koan. 4 piěł-tsiang.

Number of soldiers: 174,538.

Military mandarins, though from noble families, and in very high office, are much less highly regarded than civil mandarins, and vis à vis the latter, they are almost on the footing of commoners, their posture and language must testify to profound respect, and never is the wheelchair conceded to them, be they generals. They hold this inferior position too dear

to their hearts, and if there is trouble or war, they take revenge, for then they are everything and the civil mandarins nothing.

(The great military mandarins are not allowed to take their families with them into the prefectures, as a precaution against revolt).

They humiliate and demean as much as possible those who were once so haughty. It is no doubt due to this difference that the families of civilian mandarins do not allow their children to go over to the military, and the latter are in this part from race to race. There are, however, a few families who go this way and that, depending on what they find profitable, and the consideration they enjoy is like an intermediary.

All civil trials are judged by the mandarin alone, and from there, recourse can be had to the governor, then, if necessary, to the various ministers (often without witnesses, the praetorians' word is almost all that counts). Today, money alone wins cases, and people no longer hide from this), depending on the quality of the case, and even to the king, but today this is very difficult. The palace cashier is no longer affordable; (the cashier called Sin-mounko was established by the 3rd king of the current dynasty, called t'ai-tsong and whose reign began in 1400 A.D.) when the king goes out, they wait for him outside the gates and beat the tam-tam; at this sign, he sends a valet to receive the petition, which is immediately handed over to one of the dignitaries in the retinue: they deceive again. Another method is to light a large pyre on a mountain opposite the capital; the place is designated, the king sees the fire and inquires. I've only seen this method used once, and even then it wasn't prosecuted.

Criminal trials begin near the iëng-tsiangs, then go up near the piëng-sa or governors, from there to the Capit. either to the p'o t'seng, and to the court of crimes.

(The mandarins often start them, but it's more to make sure the case is such, and they immediately refer to the competent judges.

Murders have their own legislation. 3 mandarins appointed by the governor must examine the case and decide on it).

Each criminal judge does not have the right of death, so they cannot carry out public executions; they are not answerable for culprits who die under the blows during interrogation, which happens from time to time. Moreover, governors, and especially the p'otsiang, often use this method to dispatch bad subjects. Moreover, the p'otsiang cannot carry out public executions, or even exile; they refer to the criminal court. Governors have the right to exile, but with some restrictions. They also have the right to death, but to a limited extent, and more often than not, for public executions, they must first obtain the approval of the Minister of Crimes.

The keum-pou court is for judging dignitaries of all ranks and all cases of rebellion. Judges are deputised by the king, who sometimes has direct knowledge of the case.

The nobles are also responsible for guarding the king's tombs, and it is usually here that the bachelor tsin-sa begins to hold office after a few years' waiting. There are usually two or three dignitaries here, with small servants modelled on the other mandarins. They are responsible for sacrifices on the customary days, and for policing all the land around the tomb. These tombs are quite numerous, as in this country each king is buried separately. The land allocated to the tombs no longer depends on the mandarin of the districts where they are located, but only on the dignitary guardians, who themselves depend only on the ministers.

Middle class.



The middle class stands between the nobility and the common people, with a background in the sciences, and is destined to serve the king and the great dignitaries. Their functions are close to those of the higher classes, and they are friends of the great ones, thus gaining a certain influence and consideration in the kingdom.

They form a class of their own, generally marrying among themselves, and the positions entrusted to them are no longer given to other families. Like the nobility, they are outlawed for offenses and rehabilitated if necessary. They are exempt from commoner dues and military service, and have the right to wear the nobles' bonnets. The nobles treat them as equals in their relations, but the dignitaries treat them as inferiors. They must follow special courses of study and pass examinations to reach the grades in their parts, and once graduated can no longer change the special branch they entered. Before they are given the degrees, their extraction is examined in the same way as for the nobles, and they are appointed by a minister, together with two other dignitaries. In addition, like all Koreans, they can take part in public examinations, whether civil or military; and if they obtain the degrees, they can obtain mandarin positions up to and including mok-sa and pou-sa, but no higher; the great dignities being reserved exclusively for the nobles.

They can also occupy the positions of piël-tsiang (small military mandarin), t'sien-sa (small maritime prefect) (1); t' saik-pang (private prosecutor of the mandarins) this last title is not a dignity.

This class is divided into 8 branches.

1° Interpreters. This is the most sought-after and lucrative branch. Their studies focus on 4 languages, and after the degrees cannot switch from one language to another. These are: Chinese, t'sieng-hak; Mantchoux han-hak; Mongolian mong-hak; and Japanese oai-hak. They accompany a large number of ambassadors to China; for Japanese ambassadors, an interpreter acts as ambassador, and they are treated more generously than in China, but they are not regular; at first they took place every year (2), today there is no fixed term and often only take place for major events; but there is always in the city of tong-nai an interpreter with the title of houn-to, for relations between the two kingdoms.

2° The establishment named Koan-sang-kam; it is divided into three 3 parts: Astronomy, geoscopy and the art of choosing days. All this is for government use only.

3° Medicine (ey-sa) There are two branches, one for the service of the palace, and the other for the service of the people, but these two divisions are only for form's sake, for whether studies have been made in one or the other of these establishments, they are likewise admitted to the palace and chosen for places.

4° Establishment for writing (sa-tsa-koan), mainly for writings to be sent to Peking.

5° Drawing Establishment (to-hoa-sě), for drawing portraits of kings and for various government needs.

6° Legislation (nioul-kak); this establishment is attached to the court of crimes, where the penal code is studied above all, and in judgments these employees indicate the penalties carried by the law according to the conclusions of the proceedings, but they are only at certain courts.

7° Establishment of the kiei-sa, annexed to the finance court, these employees are responsible for evaluating expenditure ordered by the government, and sometimes direct the work.

8° Establishment of the keum-nou-koan; this is where the directors and supervisors of the government's hydraulic clock are drawn from. In Korea, the only existing clock measures time by drops of water flowing uniformly from this machine.

The music section of the palace is not entrusted to the middle class; it is a separate body of a somewhat inferior status, although public opinion often wrongly associates them with this class.

The entire administration of the kingdom is entrusted to a ministry made up of six courts, whose special powers are designated as follows in the code revised and published in 1785 by King Tsiëng-tsong, and in the following order:

(Ni tso) court of offices.

Take cognizance of the literati, select them for the various offices in the kingdom, issue them with letters patent, supervise their conduct and change them if necessary. Examine the reports that each provincial governor issues twice a year on each mandarin. (There are some appointments and changes of mandarins at any given time, but there are especially two large batches, one at the 6th moon and the other at the 12th moon).

Provincial governors and other important posts are appointed by the Council of Grand Ministers. High dignities do not depend on this court either, but on the council of ministers united with the king.

(Ho tso) Finance court.

Enumeration of the people, supervision of taxes and various contributions, taking measures for supplies according to the scarcity or fertility of the years (it is also responsible for melting coins, but the code does not mention this, which could confirm the public saying that the king has no right to do so).

(Nieï tso) Court of rites.

All kinds of rites, sacrifices, music, public and reward feasts, reception and reward ceremonies, etc... public instruction, public examinations....

(Piëng tso) War Tribunal.

All military matters, selection of military mandarins, soldiers, king's guard and guides; royal post establishments, arms and ammunition, city post sentries and guards...

(Hiëng tso) Criminal court.

Everything related to criminal laws and criminal cases.

(Kong tso) Public works court.

Public works, public buildings, various government and private factories...

Each of these courts is under the direction of a minister of 2d order, named p'an-sě, who is changed quite often. He himself has as adjutants a t'sam p'an and a t'sam ey, who are

also ministers of the 3rd and 4th orders, and many other minor subordinate dignitaries, not to mention clerks, etc....

All these courts are subordinate to the grand ministers, who form, as it were, the king's permanent council; these ministers have little to do with the details of administration, but are there to report to the king on a daily basis, to keep him abreast of events, and are seized of all major cases - the top of the ladder.

This dignity is for life, like all the others; there are very few of them, 5, 6, 7, 8, and in this number three are usually in office at the same time, changing and rising quite frequently.

End of Cahier 1

Notes on names

(Notes on ordinary and extraordinary embassies) We often see several names given to the same person. However, it should be noted that in local usage, there are three kinds of names, which could be translated as follows: child's name, vulgar proper name and legal name, to which must be added nicknames and, for Christians, the baptismal name.

(Family names are very few in number. We have only been able to note 144, and many of them are not very common. Except for 6 or 7, which are made up of two Chinese characters, all the others are made up of a single character. To distinguish between different families bearing the same name, we add what is called *de pon*, i.e. the name of the country from which these families originated in antiquity. When the source is different, we are not considered related; but all that come from the same source are considered related, treat each other on this basis and cannot marry each other. There are names like Kim and Ni which have more than 20 *pon* or different origins; we have marked these differences under the name of the branch of this or that country, to avoid confusion and facilitate future research).

The child's name is given in childhood, and everyone except slaves and direct inferiors uses it as a personal appellation until the time of marriage. After marriage, it is no longer used, except sometimes by one's own parents, preceptors or similar persons.

The vulgar proper name is given at the time of marriage. It is used as an appellation by all superiors and equals. Friends and acquaintances never use any other, and it's generally the best-known.

The legal name is most often imposed in childhood, or at least at the time of marriage, and is not given indiscriminately. It is most often composed of two Chinese characters, and among the nobility, all those who descend from a common stock must enter a conventional character which varies for each generation, so that the mere inspection of this common character immediately indicates the number of generations separating the common stock from all relatives in an equal collateral line. This name is only used for dignitaries or famous men, but it is the one that must appear in civil or public deeds, exams, trials and sentences, and which is then used as a signature, as it is also used when writing letters. This name is often little known, even though it appears on genealogical lists, to those who are not members of the family or have no connection with the individual.

We'll point out here that not only can we not call superior relatives by their name, but we can't even pronounce it, and we use detours to indicate it. The king's name cannot be pronounced either; it is given to him by the Peking Court and consists of one or two

characters that the people do not even know, except for the one imposed on him after his death.

Nicknames are very common and anyone can pronounce them. None of this applies to women. A girl is given a child's name and no other. Some even have none at all. Superior and equal parents call her that until she marries. However, when she grows up, most people, except her own parents, avoid calling her that and refer to her by periphrases such as: the daughter or sister of so-and-so. After marriage, she no longer has a name. The parents themselves rarely call her by her childhood name, and all refer to her by some phrase; most often by the name of the district or country where she was married. The husband's family refers to her by the name of the district where she was married, as if she were Mde de Paris, or Mde d'Amiens. They may also call her by the name of the husband's house, e.g. Mr Ni's house.

It's all part of good manners and civility. That's why they are given a name in court, but it's only known to those who have followed the proceedings.

#### Public examinations and degrees.

Public examinations are the ordinary route to the kingdom's dignities. By law, all classes can take part and compete in almost all examinations: but when a non-noble man is crowned, he has absolutely only his title of bachelor and cannot advance in offices and dignities, or, at most, he is given a small insignificant office. There are two kinds of public examinations in Korea: literary examinations, which are without comparison the most honorable, and military examinations.

The literary examinations form two distinct classes called, in the local language, tsin sa, which means first entry among the learned, and keup tiei, the meaning of which is that one has reached the highest goal. However, these are not two successive degrees. It is possible to become a keup tiei without having been a tsin sa, just as it is not easier for tsin sa graduates to become keup tiei. These two levels of examination are also obtained by competitive examination. Each candidate is given a theme or composition to work on, and is then asked to write and present his or her paper. The most skilful should be crowned.

According to the law of this country, tsin sa graduates are mainly destined to fill administrative posts in the province. A few years after their promotion, they have the right to be appointed to some position, a right which today no longer seems to be an entitlement. They are placed as ordinary city mandarins, or guardians of kings' tombs, etc., but with this title alone they cannot be appointed to any other position.

But this title alone does not entitle them to the great dignities of the kingdom. Keup tiei bachelors are ipso facto placed in a very special position. They are linked to the State and immediately fill, from grade to grade and in turn, all the most honorable and influential positions in the palace and the capital. With this title, they can aspire to all the highest dignities, and with talent and protection, nothing can stop them. After a few years, they are often sent to provincial offices, to certain special cities, or as provincial governors; but this will only be for a few years: their real place is around the throne.

Military examinations are quite different. The high noble families don't want to take them, and if by chance any of their members should embrace the military party, they find a way to get them the degrees without taking them. So it's only the lower noble families, and above all the common people, who make up the majority of candidates for these examinations. They are held mainly for an archery competition, and also for some other military exercises. There is only one degree, called keup tiei. If the winner is a nobleman, he is eligible for all degrees of military mandarin, according to his talents and protections. If he

is not noble, he will never have more than his title to call his own, or at most will hold some small office that will lead to nothing.

These are the examinations in this country, which open the door to honors and offices, and are run with a fury that is hard to fathom. In fact, in recent years, they have become a veritable racket. They are now given only for birth, protection and, above all, money. There have always been miseries in this area, but at least it wasn't so public and so frequent. The late king hen tsong began to publicly sell examinations and almost all state offices.

In the beginning, there were clamors, complaints and so on. Gradually everything fell into place, and after his death some of the great continued the trade for their own profit. Today, this has become common practice. So it's an indignity. Compositions are made by others in full view of everyone. The future baccalaureate holders are often designated and known before the competition. It's almost to the highest bidder. The result was more studies, general disgust and scandal, which contributed in no small measure to the downfall of the government and perhaps even of the current dynasty.

But let's have a look at these exam meetings. Some of these examinations are held in each of the eight provinces, where they are held as a first, non-definitive competition, and where each of the winners must travel a little later to the capital to take part in a new, definitive competition. The others are held only in the capital, and only once, in two different places. But in either case, it's easy to imagine how crowded it must be. Everyone who is, or is supposed to be, engaged in the study of letters, or at least just about everyone, must go to the designated place. Hope draws them there, and it would be a disgrace not to show up. So everyone sets off, almost always on foot, and the roads are swarming with travellers. Supposedly summoned by the king, each one acts as master, and much disorder ensues along the highways. When they arrived at their destination, everything had been converted into inns and was no longer sufficient. New crowd, new disorder! You might think that the meeting place is well laid out. But not at all. With the exception of one of the capital's so-called more suitable locations, everything else has been prepared in name only and is untenable. And here, above all, is a spectacle that is no small disgrace for the so-called literate class. From the night before, people hurry, argue and fight for a better seat. They take along their servants and food to get through the day. One works, another eats and drinks, a third loiters and gossips, not to mention a thousand unworthy things that can't be written down. And if it rains, it's a confusion and uncleanliness that would scarcely be found in a meeting of vile rabble. There are who knows how many thousands of men there. Let's judge the grotesque scene. Let's move on. When a scholar has been declared the winner, and there are sometimes many, the Tsin sa bachelor receives only a diploma on white paper from the king, while the keup tiei bachelor receives one on red paper, accompanied by a sort of flower garland. Then both of them, each dressed in uniform according to his or her dignity, go on horseback to pay etiquette visits to the main dignitaries of the State, their protectors, examiners, etc., all preceded and followed by musicians. But there is one final ceremony not required by law, but so imposed by custom that anyone who fails to perform it will not be treated as a bachelor in the country, nor will he be presented to the king for office. It is a matter of making oneself known as a bachelor by all the nobility. This ceremony cannot be started by just anyone. It must be a relative or acquaintance of the same civil party who is already a keup tiei bachelor himself. He or she is naturally designated by the suitor's social relations. On the appointed day, the candidate goes to the designated place. The new bachelor presents himself to the inductee, who takes him a few steps forward and then back, puts him on the selette and smears his face with ink, often adding flour.

After that, any friend or acquaintance is allowed in, and in turn subjects the patient to all manner of abuse. He is damaged, soiled, gets up, then gets up again, and each newcomer starts this ridiculous merry-go-round all over again. However, the patient is obliged to treat all comers to something to eat and drink, and if he doesn't comply, he's pushed around, tied up, sometimes suspended in the air, and willy-nilly, the show must go on. Here's the grotesque mingling with this ceremony. (It's reminiscent of the christening of the line by the rude sailor!)

Young and old alike have to put up with it, and these big jokes and antics, which to our eyes are so ridiculous, are a joy for Koreans, who want to have fun and be entertained at all costs. And from then on, you're recognized as a bachelor without contradiction. At the end of it all, the visits to relatives and friends take place. Musicians and sometimes comedians accompany you, each according to his or her abilities. Some of these comedians jump, dance on ropes and perform all sorts of antics and feats of strength. The others play comedy, and one of them plays all the roles. He tells his stories, interweaving them with songs, laughing and crying in turn, addressing one and then the other, paying compliments, and then making jabs, bon mots etc., all in an admirable manner, for comical and for amusing, but often too licentious. It's reminiscent of the madmen, bards and troubadours of the Middle Ages. They get away with it, and then the party's over. This is not the only occasion when these grotesque or entertaining scenes take place. They occur quite often among people who make a profession of letters. We have witnessed them at the awards given at the end of a year's courses. It is then the father of the crowned children who is patient. Here again, to regale the assistants, the slightest favorable opportunity is seized and things go more or less far. If it's grotesque, there's at least something simple, familiar and childlike about it, which is perhaps worth as much as our dry, overdressed seriousness, which has replaced amusements with worse pastimes and done away with simplicity, fraternity and so on.

Different classes of society.

The various classes of society can be reduced to three: the nobles, the people and the slaves.

The nobles are the descendants of loyal subjects who helped found the dynasty, or have acquired eminent merit in any era. They, and only they, can lay claim to the dignities of the kingdom. It's like a patrimony reserved for them by the State. Each family keeps separate genealogical lists of all its descendants, with no less accuracy than the ancient Jews, and to preserve your nobility, you must be registered on each new booklet, and maintain relations with the main families of the stock, who will support you if need be. The bastards, who here are without number and raised in the eyes of all, in principle were not put on a very high footing, but little by little they claimed and from age to age they gained to be able to take part in more dignity, so much so that in the year 1857 they were granted to be able to take part in almost all. So that they will soon be on the same footing as legitimate children. Until now, however, they have been rather despised, despite the fact that they must be treated nobly, and the non-bastard nobles in particular look at them and speak of them quite vilely, while maintaining honest manners towards them and all the forms that claim their nobility.

Nobles have the right to wear a distinctive horsehair bonnet at home. They have the privilege of not being entered on the soldiers' roll, which is the distinguishing mark here, and many other immunities. Their home and person are inviolable, and to say even insulting things to a nobleman is to make oneself worthy of exile. They know each other very well. Examination meetings, constant visits and the salon-hotel system used here mean that their relations with each other extend far and wide. What's more, holding each other tightly by the hand, they form an unassailable phalanx. Little by little, they have invaded territory and established their own rights, which no means can remedy. If a mandarin, who basically has

the law on his side, tries to repress them and keep them in line, the cabal will get involved, they'll come down on him and, thanks to his high protectors, he'll often be broken up and defamed. In the present state, not only are most mandarins unable to fight against a nobleman with a bit of class, but the king himself, an ordinary king at least, will be forced to give in.

(Quite often, families buy titles of nobility not from the government, but from some other family. All they have to do is allow them to be listed on the genealogy as descendants of such and such, and from then on all the branches of that stock treat and support them vis-à-vis the government and the people as relatives. They are de facto nobles. Many also claim to be noble, without actually being so. When they have talents, they are often left to their own devices. Occasionally we support them, and sometimes we forbid them).

Since the founding of the present dynasty, there have been some 15 or 16 generations. One can see at a glance that the number of nobles must have multiplied, and in fact it's enormous, and that's where the problem lies. It's impossible to give dignities to everyone, and everyone hopes and expects them in order to live. Proud and lazy, they don't want to demean themselves by doing any work that might sustain them, and are almost always destitute. With the strength they have in their hands, where do we go wrong? Or rather, where haven't we got to?

They abuse their position to decimate the people who cannot resist them, and those who are more honest live on loans, often obtaining them only through terror, and almost never returning them. The people, under the yoke and always in fear, can find no way of getting rid of them. They are always greedy and tenacious bloodsuckers. When a scholar obtains a position, he is expected by custom to feed all his relatives and friends. He is continually besieged and persecuted by a crowd of these beggars, and not wanting to do so himself, he shoots at the poor people. This is a horrible plague. We don't mean, however, that there are no exceptions. Fortunately, there are many nobles of all ranks who know how to respect themselves, fulfill their duties and act in all things according to the dignity and propriety of their title: but a mass of bad subjects whom the law keeps in this position of nobles will always remain for the misfortune of the kingdom until they decide to work to support themselves, as a large number do otherwise.

In addition, there is another class of nobles known as nobles de province. These are the descendants of those who have held some small office in their own district. They also wear the Cree bonnet and have certain privileges. In language and relationships, they are often placed on the same level as the real nobles, but the difference is enormous. They have no real strength, and especially if they leave the district they often lose their position.

(The people divided into the middle class, the simple people, the ox-cutters).

The middle class. The middle class we're talking about here only really exists in the capital. These are families of the people whom the government has attached to carry out some special functions close to it, which can be divided into three branches: interpreters, doctors, and the exact sciences of music and design. These families perform these special tasks from generation to generation. They are the only ones to compete for dignities related to these fields, and can sometimes obtain a somewhat passable position in provincial administration. Marriages are generally made between them, and they truly form a small class apart between the nobility and the common people. They enjoy a certain consideration, and if their knowledge is deep, they have a very honorable position. However, they cannot leave the circle of their own party, and they never reach any important dignities.

The common people. It is said that this class was once small. There were little more than nobles and slaves. But that year, the king issued an edict to adopt the axiom: proles

sequitur ventrem: And from that moment on, the common class multiplied. Previously, anyone born to a slave father and a free wife was also a slave. The common people could take part in all the public literary and military examinations, but even if they obtained the degrees, they only had the title. They are entrusted with a few small, unimportant and always very menial positions. There's no way out. As a result, he has no influence anywhere, and all the capable men who can be found in this class have no way of using their talents and making a name for themselves.

#### Slaves.

(Beef slaughterers form a separate class, as lowly as the Pariahs of India. They live separately and intermarry. The executioners are taken from among them. They are the only ones who slaughter oxen, and anyone who does so risks being put on their level not only in opinion, but in fact).

This class, once so numerous according to what we have noted above, is today much less considerable and is decreasing, we are assured, day by day. In the present state, a person is a slave either by birth, or by sale by the parents of themselves or their children, or by the maintenance given to an abandoned child *ab infantiã*: but in the latter case, children who may be born are no longer slaves. In Korea, slavery is fairly mild. Generally speaking, they are only put into service during their youth, and girls are especially valued for internal and external family service. When they are married, they are usually given a house close to the master's, and live with their husbands with no duties other than a few small services for the master and the obligation to give him any children she may have. However, slaves can be made to serve for the rest of their lives, and this is done when there is no young girl to suffice. Boys are not much in demand. While they are young, they are kept busy with errands and other work, and then either married off to their own slaves or left free to retire wherever they please. Some, however, demand a small annual tribute. The master has the right of life and death over his slaves. However, if he were to kill them without a very serious reason, he would be punished, and public opinion also vilifies those who beat them too violently. It is said that there are very few excesses of this kind, and I would easily believe it. Slaves are in no way inferior to the common people, and backed by the authority of their masters, they are much calmer. It's not uncommon for a commoner to ask to marry a slave, thus avoiding a thousand hassles. The government also has slaves in every prefecture and administration. They are subject to special conditions, the details of which would take too long to describe.

#### Civil and political parties.

The origins of these parties, as we are about to relate them, are recorded in a historical book we have at hand. We were reluctant to believe it. But we can't find anything more satisfactory, and besides, tradition doesn't contradict it. During the reign of King Sien tsong, between 1567 and 1592, a nobleman who found impudence and too much flattery in the conduct of another nobleman with the grandees, formed a cabal to prevent him from attaining dignities. But the latter, whose conduct was based solely on sympathy and friendship, supported by other nobles, nonetheless succeeded in obtaining positions. The two parties remained enemies, and divided under the names of Tong in Orientals and Sie in Occidentals.

Shortly afterwards, other nobles, for some no less futile quarrel, also formed parties under the names of Nam in Meridionals and Pouk in Septentrionals: but soon the Tong in Orientals joined the Nam in Meridionals under the latter name. The very numerous septentrionaux were also divided, forming the large tai pouk and small Sio pouk Septentrionaux. The big ones, involved in flattery and conspiracy, were decimated and



reduced to nothing. Their remnants reunited with the small ones. So we have three parties, the Western Sie in, the Southern Nam in, and the small Northern Sio pouk.

Thus passed many years; but under King Siouk tsong, between 1674 and 1720, a nobleman of the Western Sie in party, named Ioun, having lost his father, asked his preceptor Ou am to write an epitaph for him. He did so, but maliciously. From then on, they fell out and each had his own supporters. Those of Ou am took the name Noron and those of Ioun the name Sio ron. The western name Sie in disappeared entirely. So we have the four civil parties as they still exist today: Sio pouk, Nam in, Noron and Sio ron. - The aforementioned Ou am is a man of great talent and renown. He is almost worshipped to this day by the Noron party; but in addition to his great qualities, he also had some very bad ones, and many of his overly odious actions earned him the general hatred of all the other parties.

(The Nam in party is undoubtedly the one that gave birth to the greatest number of eminent men of letters).

The origins of these four parties already give reason to suspect that these divisions are not based, as in Europe, on different principles of government or administration. Korean politics is not yet very advanced. They only compete for dignities and influence in business. To overthrow opponents, any means are good enough. Slander and cabal are the order of the day. But the two main rivals are the Nam in and the No on. They have always been the most numerous and the most fierce among themselves. They hate each other cordially and have no other thought than to harm each other. This is the reason why, from time immemorial to the present day, we have seen terrible discord, often ending in the death of many of them, a death that is never given by oneself. But it is given, supposedly legally, by the government one has captured. These different parties are propagated from generation to generation, as the son can never abandon the party of which the father was a member.

They also rarely intermarry, but especially the Nam in and Noron never have. All the nobility is thus divided. The government recognizes them as such, and in times of calm, dignities are shared out among them, with the difference that the dominant party takes the lion's share. - There are two other colors whose origins we cannot pass over in silence. Here's how they came about. King Ieng Tsong, brother of the previous king and a man of resources, was under the weight of serious accusations from the time of his accession to the throne in 1724. He was accused, not without foundation, of having contributed to the premature death of his brother the king, and also of having, by means of medicines, prevented him from having children, all in order to place himself on the throne. No sooner had he ascended the throne than he killed many of his enemies. Some time later, his eldest son having died in infancy, he declared his second son, named Sa to, heir to the throne, and even had him administer the kingdom for a few years. Sa to, who is generally agreed to have been gifted with fine qualities of heart and mind, often urged his father to forget all precedents, to banish all thoughts of them, and to love all his loyal subjects. These words displeased the king, and urged on by a party of his great flatterers, there was talk of putting Sa to death as guilty of rebellion, and this party having prevailed, a large wooden chest was made in which Sa to was ordered by the king to shut himself up. Then he was covered with herbs, and it was there that he died, a victim of the flatterers and deplored by a large section of the nobility. On this occasion, two new colors were formed. Sa to's supporters were called Siou si pai, and his enemies Piek or Piek pai. These two colors are found only among the Nam in and Noron, and in each color there are members of both parties. Moreover, here the color is personal to the person who follows it. It does not affect families. Two brothers can be of different colors; and the son is not obliged to follow the one his father adopted; and these different families intermarry. Hence we see that this is quite different from the four parties noted above. Those who are restless and inclined to violence often side with the Piek, while the more moderate and upright side with the Si. Many are also neither for nor against. Since that time, the Si and

the Piek have readily seized the opportunity to harm each other. Sa to having been declared heir to the throne and having even administered it, the Si and the majority of the people would like him to be counted among the kings, and for the line of descent to be under his name. So far, the fear of the Piek faction has prevented Sa to from being made a king, but one day perhaps this will happen.

The Si and Piek factions, so fierce against each other over this affair, came into the fray when Religion appeared in Korea. Most of its supporters were Si, and it didn't take much to make the Piek take up arms. Most of the first founders and propagators were also from the Nam in party. The Norons couldn't let the matter drop: and Piek pai and Noron tried to attack the so-called New Religion and make its followers look like rebels against the King. The powerful Nam in, then in power, could not withstand the shock, and when the King died in 1800, the persecution began in earnest, totally overthrowing them and ruining the religion. It's easy to see how this affair, under the pretext of religion, came to include a number of Payens. As a result, the Nam in, though the most numerous, fell. All their leaders have perished. They no longer have any influence, and may never recover from this blow. From then until now, the Noron have invaded power and hold it without fear. They share it a little with the Sio ron party, which is fairly numerous but very flexible and complacent. The Nam in are accorded a few dignities on either side, but with reserve, and the Sio pouk, a very small, very modest party, with no cabal and no influence, is more or less on the same footing: it goes about its business in the dark, supported by its weakness. We confess that the Norons, in their omnipotence, act with more generosity than any other party would have done in their position. We can give no truer idea of the current position of the four parties than by the cartoon that depicted them au naturel, a number of years ago. It depicted a magnificently served table. The richly dressed Noron is seated there. He has a free hand and feasts like a mylord. The Sio ron, seated not far from him, graciously acts as his servant, and for the price of his services snags a small portion of the feast. The Sio pouk, knowing he has nothing to wait for, sits further back unassumingly, graciously and calmly. He'll have a few crumbs and debris. Finally, the nam in, dressed in his hard clothes, stands behind the Noron, unnoticed. He scowls, gnashes his teeth and shows his fist, as if to say: Ah! if one day I get him! Nothing could be fairer or more accurate. It's masterfully done and worthy of gossip. There really is something French about Korean sometimes.

#### Pagodas.

Pagodas are temples of the Fo religion. This religion spread around the 4th century of the Christian Era to the three kingdoms which then shared the Korean peninsula. But towards the beginning of the tenth century, when the Korie dynasty was formed and united the whole country into a single kingdom, this religion was fully protected and probably became dominant in the country. The present Tsio Sien dynasty of 1392, while not defending the Fo religion, did little to protect it. The religion of the learned became dominant and legal. Today, therefore, Fo's followers are few and far between and have fallen into contempt, although in certain circumstances Fo's protection is still sought. The priests of this religion are called Bonzes and live in pagodas. In the past, these temples were very numerous, built and maintained by the generosity of the people and the kings. There were some very large and beautiful ones. Their architecture is nothing remarkable. It's copied from the Chinese style, probably still degenerate. The temple where the statue of Fo stands is never very large, but it is always surrounded by numerous apartments, some of them large and lofty. These various rooms and chambers serve the bonzes as living quarters, study rooms and so on. Today, most of them have been destroyed or ruined by time. Only a few large pagodas remain, and all the others are quite small. Generally speaking, they are built in the middle of the mountains, in secluded locations and often on magnificent sites. Some are abandoned.

Others still have a few monks, often destitute, who live from manual labor and alms collected by begging. Particularly in summer, scholars often gather here to study. Here they find the tranquility of isolation, the freshness and perhaps also the inspirations of nature's beauty. Bonzes serve as their servants; and after a time, more or less long, according to their wishes, they retire.

#### Esteem and admiration for Science.

There is something very singular and remarkable in this country: it is the esteem and high admiration that all classes profess for all that is learned.

Science, strictly speaking, does not exist here. This people, living in isolation and without any habitual relations with other kingdoms, has nothing to tempt it or open its doors. They do, however, have links with China, and it is from there that they have drawn the few books they possess - books, moreover, that are not very capable of taking them far: and they have remained far below China in the exploitation they have made of it. Studies here are limited to learning a few characters and a little literature to train oneself to render one's ideas properly. Such are the ordinary studies. A small number of those who really want to work, devote themselves to the study of moral philosophy, for which Chinese books offer them sources that are remarkable in many respects, but very limited and superficial. That's all there is to it. Beyond that, a little history, not of one's own country, but of China, then a little medicine, and rarely mathematics and astronomy, which seem to be left to a few middle-class civil servants.

With so little study and a character naturally lazy and a friend of rest and idleness, it's hard to conceive the high admiration and prodigious enthusiasm inspired by everything to do with science, and also by those who in the country hold the first rank in it. Yet this enthusiasm exists, and on a very high level. From time immemorial, or thereabouts, the government has treated men of learning with great honor and respect. Enlightened kings regard them as the oracles of doctrine and the sources from which pure morality must flow first to the throne, then to the nobles and the people; and from this they are like the preceptors of the whole kingdom and eagerly consulted on all matters. If they do not renounce dignities, they attain them more easily than others. If they refuse them, which often happens and raises them even higher in public opinion, they have no title, it's true, but they are in fact above all dignitaries, and receive from all the honors that the latter cannot hope for. Their families are also eminently elevated, and their descendants have acquired exceptional rights to public office. The literati of every province, and even the common people, are at a loss for words when it comes to exalting these great men. Everything is at their feet. Their names are spread far and wide: and it is true to say that they exert a major influence from far and near. This may go some way to explaining the enthusiasm and worship of Confucius. Mong tse and a few others, a cult carried so far that, given the opportunity, I have no doubt that these great men will find many martyrs in this country. Before the persecution of 1801, we see that King Tsieng tsiong was very fond of some of these great figures, then new Christians. He could not bring himself to sacrifice them to the rage of their enemies. He ostensibly protected them several times, and it was only after his death in 1800, and during a minority, that they were freely allowed to perish: Even today, people everywhere still speak of them with regret. However, this admiration remains purely an idea for most people, and does not seem to influence any real desire for knowledge, just as it does little to motivate people to work. Yet it has real advantages, and would offer resources to a government which, jealous of the prosperity of its people, would like to encourage them to study and place them on a progressive path. Religion has taken advantage of this to introduce itself here nobly and has found, *humanum dico*, the basis that still supports this Christianity today.

This too seems to be the seed of the progress we dare to hope for, for every day the thought of eminent men who have practised it in principle or been its martyrs brings us new neophytes. But if we continue on the present path, these very ideas will fall, as have all studies and everything that can give hope for the regeneration of a people. In any case, faith in the future!

End of Book 2

If ever

If these notes fall into someone's hands, I beg them not to pay any attention to them, they're too inaccurate, withdrawn alone in a corner and not knowing how to spend my time, I put them down on paper out of distraction, but without attention and without order. It's a waste of time, but you have to keep busy, and what can I say?

The satellites of these countries are pretty much all dependent on the thieves' court.

(Satellites are not like Praetorians in that they are in a class of their own, most often exercising this function from generation to generation; very often they exercise it for some time, then cease. Frequently, too, they are thieves or other compromised culprits who try to take on this function to shield themselves from justice, and become even more thieves).

Every district, or thereabouts, has a few known by different names, but they are mainly to be found in the various criminal courts of the province, where they are the most skilful, the most terrible and the most ferocious. With no fixed remuneration, they live off plunder, so to speak, and get whatever they want from anyone they come across. They have a particular tact for recognizing thieves and other culprits, and would seize them if they wanted. But they don't care about petty thieves. To catch and punish them, they say, would be to make them big thieves. As for the big thieves, they are very often satellite affiliates and are rarely punished. If there's no way to escape, we make arrangements. Before going to court, a few small misdeeds are agreed upon, declared and confessed, and then everything else is ignored. What way is there for people to live in peace? In the big centers, the satellites always have thieves in charge, paid in advance, much like the managers in charge of our newspapers. If the criminal mandarins demand too much and we can't easily catch the actual culprits, we hand over q.qu'un de ces responsables and that's the end of it. In Seoul, there's a band of quasi-legal thieves who are tolerated by the authorities so they can practise their thieving skills. They always go unpunished, stealing everywhere, and if you can get the mandarins to listen to you, you ask them for the stolen goods and they're returned, because they keep them for three days, after which they sell them. All these thieves, but especially the non-legal ones, have affiliated merchants to dispose of the stolen goods, delivering them at low prices. To refuse to take what they bring is to expose yourself to being handed over to the law. Because they'll accuse you one way or another, and they're very good at ruining you. It is said that the government's aim in keeping the "filoux" around is to always have trained people on hand to use when needed, and in many circumstances they are a real help in seizing culprits or recovering objects. They are very skilful and don't give in to our great European tricksters. Well, satellites and tricksters from the capital have just been launched in the provinces to catch priests and leading Christians. So far they are behaving with moderation, not pillaging or mistreating Christians too much, but their searches are skilful and they seize those they want.

This country truly honors and practices hospitality; in addition to the hospitality that is so generously received in open living rooms, it is very rare that anyone who shows up at mealtimes is even refused something to eat; sometimes rice is cooked on purpose to help them; workers who take their refectation in the fields are often the first to offer to share it with passers-by, and do so willingly; sailors have a fixed principle of sharing with those who show up without having eaten. Neighbors are always invited to parties and galas, and everything is shared in a fraternal manner.

If you don't have a viaticum for your journey, you'll often find one in the gift of a few sapèques. This is one of the virtues of the Korean. He who has, shares with he who has not. Hence the large number of near-beggars. Small hawkers grab food wherever they can find it, and make a profit from selling it. It's a speculation on the part of many, based on custom, and everyone accepts it; bad people also take advantage of it to live flannantly and always dress quite well; and woe betide anyone who doesn't treat them well, the word of command is given in the clubs and charivaris or more ensues. A few of the more brazen come to live with wealthy people, stay for a number of days and are sometimes given clothes, but this is not very frequent. It is said that in the prov. of Pieng An the case is not rare. In the Kang ouen mountains, unfortunate people, especially in times of famine, go in gangs to settle in a village and live there for a few days, then move on to other villages. All this is tolerated by the government, which takes no action against them. Comedians, bards etc. do much the same. It's a great burden for the people, but what can you do? It's the custom.

Beggars as such are quite rare; they are a few cripples, and all the bonzes who, despite the contempt in which they have fallen, receive a little rice from the majority, often through a remnant of superstition.

In Seoul there is a real class of beggars, almost all of them women. They have their own neighborhoods, which they periodically walk from door to door, receiving a lot of rice. This class is mean, proud and abusive, and refusing alms often attracts very nasty business from them, so everyone gives a little rice. It's a great abuse.

A word must also be said about the notorious society of "porte faixes", who often beg for food on the roads as they ply their trade. Most of their confreres are either unmarried or widowed. A few, however, have wives and children in tow. Scattered in numbers of a few thousand over all parts of the kingdom, they have their own chiefs, under-chiefs, etc., and are divided into districts. They have their own rules, sometimes very strict, a special language, they recognize each other everywhere, they have an astonishing subordination among themselves, they must greet each other wherever they meet, and their countless bows, their emphatic, ceremonious language etc. make them an entertaining spectacle for those present; very united among themselves, they punish the offences of their fellow members and sometimes even put them to death, as they often claim that the government has no business meddling in their affairs. They pass for probity, but what secret thefts! One of their major vices is sodomy among themselves, but they have little use for women, and it is said that they never dare touch the wives of their colleagues, who are honored and respected beyond belief. Besides, if they did and were caught, they would be killed immediately. They are entrusted with bundles for the most distant countries, and they carry them faithfully - but they are too proud and independent, and often cause violent scenes for no reason at all. They all take sides with each other, and often the mandarins themselves fear their gatherings, don't want to judge them, and let it happen. Some of them are well-born people who go there to be free, to run around, to eat and drink at ease, and to be supported in their mischief. When they are dissatisfied with a country for a supposed affront or injustice, they all withdraw, and this sudden abandonment prevents the circulation of goods, so they are often begged for mercy and return prouder than ever. So much misery that the government could easily prevent with a little firmness. During a famine, when a well-to-do Christian had married his son, numerous

bands of beggars gathered to wait for the bridegroom's return, and to make galas at his expense, as was the custom. Despite the high cost of food, they had to be given food and drink. Wine and rice were given in abundance, and everyone, though not satiated, was pleased with the Christian's generosity in these difficult times. After all was served, one of them, overheated by the wine, shouted and banged on the master's door, asking for more wine. The confrères were outraged, and he was immediately seized, laid on the ground and beaten severely by one of the censors. He then gave him a full sermon, warning him that his rudeness would be worthy of death, but, he added, to kill him here would be to disturb the family celebration. All was done in order, and the party was no longer disrupted.

This is how things are done in this brotherhood, and may God grant that they always act in this way.

The religion of this country is the religion of the learned, which might better be called the religion of the ancestors, since it is concerned only with them. This cult is legal, and any contravention is punishable, even by death, as proven by all the documents from the trial of ioun-tsi tsieng and Kouen sang ien. This religion recognizes a supreme being, the creator of things, the Siang tiei, but these ideas are confusing for most people, even those with a little education; the common people don't know what it is, and in vulgar language everything is included in the word Heaven. (However, when the people speak of Heaven, it is clear that in many circumstances there is attached to it the idea of a providence, e.g. for the harvest, which Heaven preserves and ripens to feed the people. He also knows how to invoke Heaven in critical moments).

I've often asked about the worship given here to this supreme being and never obtained a clear answer. The government is said to have some rare ceremonies for this purpose, but I don't know. I know of sacrifices to obtain rain or fine weather and against various plagues. They are addressed to Heaven or to Siang tiei, depending on the wording used by the mandarin in charge of the sacrifice. In certain circumstances, some sacrifices are offered to Heaven among the people. The government has a temple and regular sacrifices in honor of Sia tsik, who protects and directs the kingdom. I've often asked what this Sia tsik is, and the answers are very obscure. Some say that Sia is the genius of the earth, and tsik the inventor of agriculture in China, now placed among the tutelary genies. In any case, in this kingdom, the Sia tsik is the most sacred of all, followed by the temple of the dynasty tablets. The people don't know what the Sia tsik is, and in the provinces there seems to be no mention of it. In some government acts I have seen mention made of Heaven, sometimes of the genies, and of destiny, nothing more; but I have seen so little that I dare not say what is or is not, but obviously the worship addressed to the supreme being if there is one, and then to the tutelary genies, can be said to be null, what is done is so little as nothing.

(Idol worship proper seems to me not to exist).

(It can be said, however, that sacrifices to Heaven are addressed to the supreme being, such seems to be the thinking of thinking people, but such sacrifices are very rare. In spite of this, you have deep respect for Heaven, for Sang tiei and for all that passes for tutelary genius).

For the Ancestors, on the other hand, you find frequent and numerous ceremonies, a whole ritual. Sacrifices follow one another without interruption from their death and during 27 months of mourning - then frequently during the year, in front of the tablets and at the tomb, and the tablet is buried after the 4th generation, at which point the cult ends, except for extraordinary men, for then the tablets are preserved indefinitely and the cult also from afar. In my opinion, this is the entire legal religion of this country. What remains is the worship of great men, starting with Confucius. We'd laugh here if Confucius or anyone else were called

God - no one would think of it - but he's a great saint whose spirits protect the country and its sound morals. I've never been able to get a clear and precise answer to this question, and I'd be inclined to believe that he's simply put in the category of what we call saints, and nothing more. But then, why offer him sacrifices? We do it just as we do it for our parents, whom we don't deify for that reason, but it's wrong to offer sacrifices to someone who isn't God; it's a mistake, but not idolatry in their minds. Parents, too, are supposed to become geniuses, but we don't know what that is. To get an idea, let's note that in this country there is no clear distinction between body and soul, much less the spiritual soul. The words that Christian books have used to distinguish the soul and its nature, apply here only to spirits and the dead. Some apply to both, others are more exclusive, seeking to know what they mean by genius. But it seems to me that they differentiate between the deceased and spirits.

How can I understand them? A Payan who was told that every man had a soul didn't want to believe it: for the rest of us, he said, what moves us dissipates with the last breath of life; for great men it's different, they still exist after their death; is it their soul he was talking about, or a transformation into a spirit; we're inclined to think that they only speak of the soul hon, and that the words sin and lieng are also taken in this sense, as our Christian books also take them. Moreover, I confess that this is very obscure. But nothing proves to me that the pagans believe their great men were transformed into spirits different from their souls.

The books of Confucius and other wise men are sacred here, and no one can change anything. What's more, they have been translated and interpreted in Korean, and only the government can touch them. Any layman who dares to interpret and publish them differently will be punished, and may well pay with his life. From this, things seem to have gone further than in China itself. Nowadays, we have seen a nobleman prosecuted for having published a book containing passages against a famous man a hundred leagues away from Confucius. So it's legal, arch-legal, and that's why the Christian religion is rejected, it destroys the law, it contradicts Confucius and the sages, that's the bottom line. It is true to say, then, that the Korean's entire legal religion is reduced to the cult of the Ancestors, a cult whose ceremonies are very numerous. But as this is not a religion in the strict sense of the term, in practice the Korean is more or less an atheist, except for his belief in the providence of Heaven and the few sacrifices that are made to Him in critical circumstances ; And yet, this cult alone, together with the fundamental principles drawn from Confucius, has preserved in this people the principles that form the true basis of a natural human society; it has preserved them to such an extent that the Korean people, once they have admitted the light of faith, can easily become, in our opinion, a well-regulated society; and will necessarily become so through their good sense, if they are well directed, since, immediately sensing the lack of divinity, they are inclined to admit and embrace it. (1)

In this country, the cult of parents has given rise to a dreadful superstition concerning the choice of places to place and keep tombs. For everyone, this is a major concern, and for those in power, it is the main thought of their lives. The fate of their family, the prosperity of their race, etc., depends on it. Geoscopes abound, and they know how to fatten themselves at the expense of the gullible. Once the place of burial has been chosen, no one is allowed to bury anyone else there, lest fortune go their way. Everyone prohibits more or less according to their authority. The tombs of kings are not allowed to approach within a few leagues; all the surrounding mountains become a reserved place; those of the great and the noble are made in proportion, and as much wood as possible is made to grow, with a ban on cutting it down, from which vast forests are born. If it is possible to bury someone stealthily on one of these mountains, the mountain becomes, in the eyes of the law, the property of the last person to bury them, leading to quarrels, battles and hatreds, and these hatreds, like all Korean hatreds, are passed from generation to generation. However, the law forbids digging up the bodies of other families, and we dare not allow ourselves to do so.

We've witnessed a few peculiar incidents in this regard - to name but a few. Behind the mountain where we lived, a wealthy but not very powerful man found a burial place to suit him, but unfortunately there were noble tombs nearby, which forbade it. The distance being reasonable, legally speaking he had the right to bury, but the reason of the strongest is there. He persists in his choice and takes every precaution to bury ex abrupto and inappercu. He hires a hundred men and arrives: this respectable number imposes itself on the guards, who dare not move, and once the burial is done, the son and his troop withdraw. It was around six o'clock in the evening. The nobles who owned the mountain in the first place, living three leagues away, had been warned, and thinking they'd come in time to prevent it, they arrived around 6 ½ with two or three hundred men: all was over, the mountain had been ravaged, they didn't dare dig up the new corpse, but asked what route the mourning man had taken. On indications, they set off in pursuit, with orders to drag him to the scene as soon as possible. All set off at a run, and half a league down the road they spot the retreating gang. But the new envoys had the advantage of numbers, and the mourning son was grabbed. Carried by a mass of men holding him by the arms and legs, he was able to return quickly without his feet touching the ground. There he was summoned to dig up the corpse, already half-dead from the road, and the fear of perishing altogether, as he was hanging and about to burst, made him give the first blow of the spade. From that moment on, we had the right to dig him up, and it was done in an instant. Nothing can describe the vociferations and tragic scenes of that evening. -/ Another example: a poor family had a tomb that the town's Praetorians wanted to take away to bury one of their relatives. They were the strongest, and any complaint was useless. During the burial, one of the poor family members came to assist, and being unable to do anything, his despair made him calmly give the workers some wine, then cold-bloodedly cut the pulpits off his thigh and offered them no more noceat. It was a frightening scene, witnessed by my servant on his way back from the market. I don't know how it ended, but the body will probably have been dug up, or face the penalties laid down by law. - Let's move on to the comical -/ A beef slaughterer, as despised here as the outcasts of India, had buried his father on a small plot of land that was soon envied by a powerful nobleman for his mother's burial. Fighting would have been wasted effort, so he received the nobleman graciously, showed great zeal in helping him with the burial, and in the end asked to be appointed guardian of the tomb, which he was granted. It should be noted that when burying on previously buried ground, if the former grave belongs to a decent man, he is made to dig it up, but if it belongs to a lowly commoner, the grave is simply removed and the ground levelled. All went well for a few months, but the beef slaughterer was up to something. One day, he placed a hedge between the two graves, which were not far apart, and some time later, the nobleman came to visit the site, as is his custom, and asked the reason for the hedge. I did it out of necessity," replied the manant, "but for the life of me, I can't say why. The increasingly intrigued nobleman reassured him, pressed him and gave him so much reassurance that the good man explained himself as follows: Really, how dare I speak of such things, I'm such a fool, but what do you want? Some time ago I had a dream, my thoughts having turned to my late father, I saw him come out of his horizontal position, and .... how can I go on? Tell me your business," replied the nobleman; and moving to the side where Madame lay, he approached her gently and, it must be said, had relations with her. Frightened by such a strange thing, I was awakened with a start, and the very same day I thought I had to put a hedge between the two tombs so that such an impropriety wouldn't happen again. Needless to say, the nobleman was embarrassed and ashamed at these words, and withdrew silently, turning a deaf ear, but a few days later had his mother's remains transported elsewhere, and our gentleman had won his case. - These are the customs of the country - but let's come back and deplore the dreadful scenes that occur daily as a result of the superstitious choice of burial sites.



The fundamental principles on which the religion of the educated is based have long been known in Europe. They are the five relationships that govern the relations of all members of society: from king to subject, devotion, from father to son, piety, from husband to husband, deference, from old man to young man, and from friend to friend. As you can see, there's no question of divinity here; these are simply the duties of men to one another, and everything relates to these five leaders. These social duties have been eminently developed by Confucius and others, and the remarkable books that form the basis of education here certainly deserve in many respects the praise they have received from the Europeans themselves, who, incidentally, are more sensible in this respect than Westerners, and only put serious, moral books and morally presented historical examples into the hands of their children. These five principles have shaped Asian society, which we believe has many good things among so many bad. Thus, respect and love for the Sovereign is engraved in the hearts of this people, and taken even too far. (1) In their eyes, the king cannot be mistaken, and no one would dare say that he speaks falsely. Everything that emanates from the throne is sacred, the diplomas and awards bestowed by the king are received at home with a very religious ceremony, etc., and these outward appearances are like the front wall protecting the principles from which they derive.

So here you find filial piety, the virtue to which these people are most attached and which has earned them their preservation. The father is everything in the family: he is feared, respected and obeyed, and you frequently come across children who do things for their parents that you would not find in modern Europe. Moreover, the law is very strict in this respect, and the people themselves take responsibility for the slightest offences, preventing the most serious ones from being dealt with terribly harshly. Rewards and honors are awarded to pious children, according to their rank; exemptions are granted to them, monumental markers and temples are erected for them, and they become the support of the family.

This respect for domestic authority extends not only to the father, but also to uncles and elders, all of whom have authority over their inferiors and are greatly respected. As they grow up, they readily accept civil authority, and everything remains in order. These are points that Europe would do well to study in Asia, to rediscover the foundations of power that it has allowed to be lost, and which it no longer wishes to seek in religion for their true source. Our new legislation is not only atheistic, it is impious, knowing only the ego, pure egoism whose effects have unfortunately appeared. Here, on the contrary, the aim of legislation is to preserve the family, and through it the general good. Individuals are often sacrificed in some way, but all things considered, isn't this less sad than the disorders of egoism? Whoever dares to accuse his father or next of kin would be punished *ipso facto*.

(One cannot legally deny the word of a superior relative, even if one suffers great damage).

It was felt that the son or nephew should rather bear some injustice from such superiors, and it was rightly judged that he should not be given a foothold on domestic authority. Familiarity and equality are unheard of with parents, and what can we say about the "tutoiement" which, according to serious authors, has destroyed paternal authority? But where am I going? Enough - Law and custom have still preserved the practice of this virtue in these times of decadence, the first in Confucius' judgment for the life of nations, and the great philosopher was perhaps not wrong naturally speaking, as its abandonment has thrown the greatest peoples into an abyss whose bottom will not be found.

Things here have been carried too far; so many fathers and other parents abuse this authority to mistreat their children, they abuse it to satisfy their depraved will *per fas et nefas*, to command evil and prevent good. Some, placed like goddesses in the midst of their

children, allow themselves to be pampered, caressed and served in a manner unworthy of the virile race, and absorbed in the desires of well-being, are too much of a burden to their children. Abuses undoubtedly exist, and this is the origin of the host of sacrifices, superstitions and unbearable customs during the 27 months of mourning, But on the one hand, it is beautiful to see children fulfilling so many duties towards their parents, and thus showing either true devotion, or at least an outward respect for the authors of their days. On the other hand, on the whole, it would be easy to repress abuses, while no way can be found of restoring these fundamental principles to the peoples who have let them slip away. We have therefore found this moral virtue in this distant people, and with God's help we hope that Religion will increase here as a reward for filial piety, just as it will rectify it, strengthen it and put it on its true foundations.

As for the different relationships between spouses, we don't know how they are understood in books, but in practice it seems to us that everything relates to the way in which the wife should serve her husband, since he seems to be exempt from any duty towards her. So we hear many fine examples of a wife's devotion and fidelity to her husband, but the word faithful husband never even comes up. To mutilate oneself to save one's husband, or to commit suicide after his death, are considered acts of fidelity, which are encountered from time to time and sometimes result in the erection of milestones or temples in honor of these women. Nobles are very jealous of their wives' marital fidelity, so they don't let them go out? Hence, the noblewoman has great exterior modesty. But if a brazen woman were to approach them secretly, most would let her do so without the slightest resistance to prevent anyone from finding out, preferring to lose the purity of her body rather than risk defamation; and even if she had not been violated, the mere thought that a man had entered her room or laid a hand on her is a terrible dishonor. If she resisted, the public would not thank her. That's misery for you. As for the husband, conjugal fidelity is not imposed on him; he can surrender his body to whatever he likes and no one thinks anything of it, and this is undoubtedly why thoughts of jealousy have scarcely, with a few exceptions, entered the mind of the Korean woman, She knows everything, even sees with her own eyes a thousand of her husband's misdeeds, and is no less calm or flexible towards him. In fact, this is what is seen among all Payan peoples: the wife is like the husband's slave, she has only to obey his wishes, and can often barely express a desire. If the husband dies, the wife, according to a custom established two or three hundred years ago, must not remarry; she mourns for the rest of her life, and if she remarries it is a disgrace for her and her family, so she is obliged to do so stealthily and to throw herself into vile conditions. Among the common people, second weddings are much less difficult, and especially in the lower classes, they take place frequently. This practice gives rise to a thousand abuses, but as long as religion is not public, I doubt that it can be seriously undermined. It is said that the prohibition of second marriages stems from the fact that young women whose husbands were unsuitable knew how to kill them by poison or other means, and then remarried in the same condition to someone more to their liking. To avoid this inconvenience, it was decided that any woman who married for the second time would be treated as a concubine, and her children would be considered bastards, and thus excluded from high dignities. As a result, the nobles no longer wanted these women, and they themselves no longer wanted to degrade themselves, and second marriages were prohibited among the nobility. The custom prevailed, and the common people, who were a little more appropriate, followed the torrent out of honor. Today, in fact, it's a well-established custom, but is its origin really as they say?

These are the main relationships, those of old men to young men and friends to friends, and, as everywhere, hospitality plays a major role.

Idleness, gossip, love of sensual pleasures.

The Korean's true passion is the love of greatness and honors, and when he has achieved this, he uses and abuses wealth and pleasure. We're talking here only about genealogies; all nobles have their own family register with the dignities they've achieved, and being from a large family is the highest degree of fortune. To attain dignities, the nobles condemn themselves to the long and arduous task of learning the Chinese language, and when dignities are awarded without regard to study, as is the case today, all work falls by the wayside, and soon the mandarins will no longer know how to read or write Chinese, which is the official language here. To obtain any title, the Korean nobleman condemns himself to a dying life. Most have nothing, they starve, suffer the cold, have barely a few scraps of old canvas to cover themselves, but it doesn't matter, it's the custom, it's their trade and many endure this state very patiently, they don't want to work so as not to close themselves off from the places. Really, I often wonder what they live on, it seems to me that all should perish, but no, the breath of life is preserved, and they say that the nobles have a particular talent for enduring fasting and starvation, and then the proverb that says it's easier to become a minister than to starve to death. Oh! if one endured for the salvation of the soul the 10th part of what they suffer to have places, all would be great saints. The men still have the resources to scrounge a few bowls of rice here and there, but the women who don't go out are even worse off. Well, the force of custom also makes them endure these sufferings in the spirit of Monsieur's greatness, it seems quite natural to them. If you get a degree, you think you're well compensated, but it doesn't give you enough to eat, so you wait and if you finally reach a mandarin, you're in heaven. From then on, you're the big man, you strut your stuff, you dictate your orders to lots of valets, you make a racket on the road - what a joy! It's hard to be more elevated than the Korean mandarin, because everything tends to put them very high, and they believe they are, more than pashas.

Hence the pride, of course; and if they're soon disgraced, their title stays with them for life, and even honors their children for generations to come. This apparatus has the good effect of striking the eyes of the people and keeping them in awe and respect, which is something, and this part contrasts sharply with our too petty representation of France, but what foolish expenses and what pernicious effects, what injustices and scandals!

The Korean craves money and knows little of the 7th precept when it comes to procuring it, but once he's got it, he's not stingy, he throws money around and soon has a clean slate, he worries little about the future and thinks that new ecus will soon spring up. Above all, you have to look good, treat your friends well, do everything you've dreamed of doing for years, and if indigence returns, you get it back just as it was. Greedy people are rare, and are mostly to be found among the rich of the middle class or the common people.

Moreover, this country is very conducive to this type of character, where fortunes are made by chance and without great difficulty, but this is Korean fortune. Anyone who knows how to run his house well, and has two thousand francs to his name, can hold a passable position, just as a few thousand francs disappear in the twinkling of an eye in a show. Getting someone else to win a case often makes a small fortune; an exploitation here or there puts you at ease in an instant. You come across a stalk of Jan Seng, a small portion of gold, a vein of crystal, what have you? Those who are happy create a little ease, and everyone looks forward to and hopes for these fortunes (as for great fortunes, they are rare and not easily made). Perhaps this is why the Korean, a real runner by profession and always on the road, is constantly thinking of finding some treasure and looking everywhere to see if there might be something: he's always on the move, hoping for a better life elsewhere. I'm not just talking about Christians, who are constantly being persecuted and have taken to emigrating at

the drop of a hat, often for no reason at all. Payens themselves have this mania, and you can see them leaving without any reason, just hoping for something better, which they rarely find.

A word about comedies. There are a few itinerant comedians in this country, going in bands from side to side and giving their petty performances to those who want them, or in the absence of amateurs, they impose themselves on the villages, which don't dare refuse and pay them all the same. They dance on the rope, perform feats of strength, sing, give effigies of comedies and so on. All these people are real scoundrels and earn very little, but we're afraid of their frequent fights, and I don't even know why, supported by the government, they act as masters and take money from the people. Some go masked, alone or in gangs, and are of the same race. Musicians' and singers' choirs are less barbaric, and are to be found in almost every town, and en masse in the capital. These singers, always elegantly dressed, perform songs and dances for the amusement of the spectators. They are either slaves of the prefectures or runners, all very vile, and always prostitutes, though in the performances they are said to be nothing indecent. The vilest ones give themselves up to the first comer, others do so only with choice; all this troop is especially at the orders of the mandarin who gathers them at will for his parties of pleasure.

This is the kind of recreation that people who are called "proper" give themselves. In addition, there are bards, troubadours and the like, most of whom only do this job from time to time. They tell a thousand stories while reciting, then singing, then gesticulating. It's a real comedy in which one man alternately fills all the roles, and they are sometimes very amusing, only most of their tales are too lewd, as the spectators desire. With a little restraint, they could be a real recreation. They are invited to friends' gatherings, but above all they never fail to follow the newly graduated, when he goes on his rounds to receive the congratulations of his parents and friends, that's the fortune of these troubadours, in every house they give a few scenes and they are thanked in pecuni. It's a bit crude, but in our opinion it's a good genre that could be used for a change of scenery. Besides, if the ladies listen to the stories, they're reserved and don't tell their biggest jokes. They have many books in which they study their material, and little by little each one according to his talent arranges scenes in different ways, and some manage to take on a genre all their own, make a name for themselves and are sought after everywhere. That's Korean theater, you may say it's petty, but it's less stuffy than European theaters, and I don't think it's as bad; all these people are men, and women don't try their hand at it.

This kind of amusement seems to me to be very close to what we saw in our ancient times, and which I have always regretted having disappeared from modern societies. Koreans like to have fun, in the truest sense of the word. There's something simple and straightforward about his games and recreations; to our European eyes, it's often crude, but we confess that for us it's generally a good kind of fun, which really distracts and relaxes, and what more can one look for in recreation?

Among the games played in Korea, playing cards plays a major role, and is forbidden by law. This prohibition is a wise one, as it leads to over-enthusiasm, loss of money and great harm. It is permitted only to soldiers keeping vigil, to prevent them from falling asleep, and it is claimed that in wartime it is the safeguard of the camps. Despite prohibition, this game is very much in vogue. The nobles don't worry much about it, and play it in a less vulgar, less pernicious and less forbidden way. The common people also often play secretly, despite the fines and punishments imposed daily. There are above all bands of gamblers who spend their lives in this way and make a living of it; some get rich and others ruin themselves; they are almost always affidavits of the praetorians who spare them and in any case nothing is possible capable of correcting them; they are mostly people without confession, or those determined exalts of whom there are so many in this country and who make a high profession of flouting all the rules; death alone can put an end to their licentious

life; Age, however, claims some of them, and in this case they are the kind of people we call resourceful and good at everything.

Next come chess, a fairly widespread game, as well as a kind of very complicated and apparently beautiful game of checkers; a simplified game of tric trac, not very widespread; a few kinds of goose game, very fashionable among the people, and a thousand other little games reserved for children.

The people of the Capital excel at throwing the flying deer, which is a great occupation during a month or two of winter, and is sometimes associated with superstitious ideas, with challenges to cut each other's ropes by making the flying deer beat each other. It's a great spectacle at this time of year. Some of the nobility and many of the people enjoy archery, which is encouraged by the government as a way of training good archers for bad weather, and the villages sometimes give rewards to the winners, as do the mandarins; body or arm wrestling also takes place in many places at various fixed times, and the mandarins often send prizes to the winners, making it a kind of public game, no doubt also to exercise strength and make the people valiant.

But above all, every year on the 1st moon in Seoul, there's an atrocious battle; two opposing parties start with fists and sticks and end with stones. They push each other away, passers-by lose their security and the scene sometimes becomes horrifying. This goes on for several days. So many wounded, crippled, sometimes even dead. The government let it happen, for some reason. It's a real war, but we call it a game. If it were a question of fighting the enemies of the state, these people would have no courage and no hope other than the speed of their legs.

That's what passion does: you have to make your party triumph at all costs, and where does it all end?

An abbreviated picture of today's kingdom. The king is a good man who only has a fairly human heart.

(Cartoon. The Koreans say that today's kingdom is like a man whose head and lower body are parched, and whose swollen chest is going to make him croak. In fact, the king receives very little, the people are starving, a few great ones are gorging themselves...)

He knows nothing, sees nothing, does nothing, can do nothing. Fearing for his life, he lives in worry and is one of the unhappiest people in the land. The principals of the kingdom abound in wealth, pleasure and authority. - Among the mandarins, some share the pear with the bigwigs, and the others are entirely enslaved, unable to do anything for themselves, and earning nothing, never having enough to satisfy the desires of those above. The people, torn by this one and that one, lie on their deathbed and are at their wit's end. The noble beggars and all that is wicked and daring take their frolics and lay their hands wherever a crack opens. It's the reign of all the shameless, and all the good people are crushed. There's always talk of rebellion. If it breaks out in any corner, from the 1st moment everything will be turned upside down. All these villains already on their feet, with their eye on anything that might help their desires for plunder and fredaine, without even knowing what it is, will first fall on everything around them - Great God, what will become of this people. Am I a prophet, or am I mistaken? The plundering of the Christians during the winter is unfortunately too clear a prognosis. For it was not hatred of the Christian name that drove the plunderers, it was the force of things in the current state. Because Domine....

What about medicine in this country. Not having the advantage of being part of the learned faculty, the thought cannot come to me to treat this subject *ex professo*. Korean medicine is Chinese medicine with a few modifications that science has introduced, and perhaps it has succeeded in making some improvement, since the Chinese have not disdained to make plates in Peking of the *Tong oi po kan*, the most renowned medical book of this

country, which they have perhaps not done for any other Korean book. What depreciates medicine in this country is that it is almost always practised by people who have made absolutely no study, or who, if they have opened a few volumes, have derived no other fruit from them than to give themselves more confidence in playing with men's lives; they are almost all charlatans who give formulas blindly, have some drug that can be applied everywhere and consequently cure nothing. Who wouldn't be able to do the same if they weren't restrained by humanity or forbidden by conscience? What's more, the constant practice here is to treat the sick without seeing them and on the basis of a few simple indications, so what success can we expect? There are only a few exceptions to this rule, and they include the capital's leading physicians. Medicine is studied in Seoul by a few members of the middle class, who hope to practice it in the palace and among the great. These offer more guarantees. A few nobles also study it for taste or profit, and many are considered very capable. Beyond that, nothing. From this overview, we can see that medicine must be very unsophisticated. However, after having seen a few fairly capable people practicing their art for a long time, it seems to us that this Sino-Korean medicine is not so contemptible, and that if well studied, it can be of service to society. We have seen some very fine cures, well combined and numerous enough to give us some confidence in the real doctors. We don't want to say that this science is marvellous here, but we believe that it deserves to be studied and that some good things can be found in it. Mgr Ferréol, who claims to have been at death's door as a result of this well-characterized illness, was relieved and cured in a few hours during his stay in China. Medicine here is always given in potions, and exceptions are rare. A decoction of 10, 15, 20 etc. plants is made and swallowed. More or less off-putting substances are frequently used, but isn't this also the practice of Europeans who only take the precaution of gilding the pill with a mysterious name, and besides, even in Europe, not all nations have as delicate an ear as the French. When it comes to medicine, the axiom is that anything that cures is good. Comforters are very much in use here. The consommé is used daily, and meat is not spared, and its effects are well felt. But there are two things in particular that are used with success: deer horn and jan seng. Stag horn is most comforting, and its effects are long-lasting. Its strength varies according to the region where the deer was bred; Koreans don't esteem that which comes from China, nor from the northern provinces, as it doesn't have much tone, they say... . According to many, the best comes from the province of Kang ouen, and there is still a difference between its various parts. The stag must be slaughtered when its antlers are at their peak and before they have hardened, because then it has no effect. As soon as it is slaughtered, the head is cut off and turned upside down for 10 or 12 hours, so that the blood can carry its life to the horn. It is then used, or more often, dried over a mild fire with the utmost care, so that it can be preserved. Stag's blood is also said to be astonishingly fortifying; it must be taken hot, and above all it strengthens the legs, and according to several Christian hunters, after drinking a pint of it, any mountain becomes soft, and you could go to the end of the world without feeling tired. The horn is taken as a decoction, with various other drugs added according to circumstances, and if it's good, the effects are not long in coming. We've used it quite frequently, and we confess it's the only thing, along with rest, that has relieved the exhaustion we've felt for so many years. Deer meat also seemed delicious to us, but no other virtue is attributed to it. As for jan seng, there are two kinds, the one that comes naturally from the mountains and the one that is cultivated. Mountain jan seng is very rare and very expensive, but its strength bears no comparison with the other, it produces surprising effects and is somewhat deserving of its reputation. We haven't used it, but having given a little to Mgr Ferréol during his last illness, we got a glimpse of its effects. In any case, the effects of Jan Seng are always swift and short-lived, disappearing after a few days. Cultivated jan seng is very abundant in Korea; it is available in a multitude of localities and is not very expensive. It is a tonic that is very often added to

formulas to strengthen the patient and help the effect of other drugs, but we are not aware of it being used alone as a medicine. It is often unsuitable for European temperaments and, when taken in large quantities, causes inflammations that can lead to death. Today, I no longer fear jan seng and use it from time to time. A little comfort that's quite common here is to make a consommé with a chicken and add two or three large quantities of jan seng; you feel your body revive for a few days and that's it. It's one of the riches of this country, and could be exploited to the full if markets were opened up for it. Prices have risen sharply over the last few years, and it's said that smuggling is the reason why so much of it goes to China. Growing it requires a great deal of care, and it's easy to lose. We therefore limit ourselves to recommending that you study the medicine of these countries in order to make some profit from it.

Acupuncture, which here at least is limited to the use of lancets to pierce certain points on the body and thereby restore its natural equilibrium, is no less interesting, and we'll say a few words about it.

Here, even more than in medicine, there are charlatans and skinheads, but in itself it's a real science, and one from which we could make the most of. There's also a book on the subject, and archival wire skeletons are made to show where the lancet should be inserted into any part of the body. It often penetrates 3, 4 or more centimetres, and rarely draws blood, which in any case never comes more than a few drops. The very thought of it is frightening, and under the hand of an experienced operator, you can barely feel any pain. This science of the lancet treats a multitude of illnesses and produces truly remarkable effects, always very quickly. What we have seen of it is enough to persuade us that, properly studied, this science would be highly appreciated, and if it is despised, this is due to the abuse of charlatans and the lack of real operators. We sincerely hope that some surgeon will be persuaded to take it on, for the good of society.

Mutual assistance is natural to this people, and many times we have been edified and even ashamed to see what fraternity can do without even knowing the virtue of charity, and we have cursed our modern egoism all the more for it. At weddings, relatives and acquaintances make it their duty to help the house with expenses, and everyone makes a small offering, while villagers are always ready to do the necessary chores free of charge. For funerals, where the burdens are much greater, everyone helps out even more. It seems that this is not a personal matter, but one of public good, and the whole village is properly at the disposal of the funeral home, which sends some to share, others to buy. Everything is taken care of, and the parents of the deceased hardly have to worry about it. Days and nights are spent without thinking of doing any service, so strongly is the custom established that no one has the slightest thought of apologizing, and many funerals take place with virtually no expense on the part of the children. In addition to these major events, people are always happy to help out in times of difficulty. When a house is burnt down, the neighbors immediately bring something to help rebuild it, and everyone gives one or more days' work free of charge. If you want to settle in a village, everyone will give you part of the labor to build a house. If you go far away to cut wood or make coal in the mountains, you're sure to find a foothold in the neighboring village. Just bring your rice, and we'll cook it, serve it and add the necessary seasonings. If there is any illness or disease in a village, if someone has a remedy at home, he will often hasten to bring it to you, and if you come to ask him, it goes without saying that he will give it to you, usually free of charge; gardening or cultivation tools are always available as they are to anyone, and oxen, when not in use, are also frequently lent. In a word, everything that belongs to one is so much at the disposal of the others that there seems to be a community of goods, and this, combined with hospitality, forms a picture well worth the observer's attention.

N.B. In the persecution of 1801, all Christians were treated as rebels, but a distinction must be made in order to appreciate the facts and see them in reality. The nobles executed on the 26th of the 2nd moon, although called rebels, were only accused of dealing with foreigners and introducing the Chinese priest. -Later Niou hang kemi and those who died with him were further accused of having wanted to bring in foreign ships; we believe, and nothing leads us to push things further, that their thought was a peaceful intervention such as is mentioned in the letter from the Ev. of Peking to the Vicar Apost of Sutchuen - Finally Hoang Alexandre and his companions in martyrdom were convinced by the letter, which was seized, of having wanted to attract foreigners with arms in hand, and indicated all the means to ruin the Government. And they were considered on a more criminal footing. Hoang Alexandre's letter seems very bad to us, and we immediately struck his name off the list of martyrs; but this letter written from his retreat and after the judgment of the other martyrs seems to be personal to him, or at the very most he was in agreement with some of those who shared his torture. So let's not confuse things.

Since the whole country now known as Korea became a single kingdom ruled by one king, i.e. since the Korie dynasty, it can be said that there has always been great peace, and few events have ever disturbed it. - In terms of internal unrest, we find the conspiracy that dethroned the former dynasty and placed on the throne the Ni dynasty now reigning under the name of Tsio Sien. In addition, one or two other conspiracies led to the king being replaced by one of his relatives, and that was all. There were more conspiracies, but they aborted ab initio and had no serious consequences. Remarkably, they all failed when one of the conspirators vented his or her conspiracy in the hope of a reward. Moreover, most of what we call conspirators here are not conspirators at all; slander almost always invents them, which does not prevent the accused from being mercilessly put to death.

As for foreign wars, if our memory serves us well, there was only the Japanese war in 1592, which lasted 8 to 9 years, and the Mantchoux war in 1636, which lasted only a month or two. The Koreans are not very warlike, and have no real means of defense. Everything is in effigy, but the bell is rung very loudly, and the people believe that everything is on a strong and respectable footing. These people owe their peace to their position and their common sense. Isolated from all nations, they are placed between two powerful neighbors whom they would find it difficult to resist, and so they choose to keep as low a profile as possible. From time immemorial subject to China, it has rarely tried to shake off its yoke, accepting it more or less heavily according to the demands of the Emperors. Not subject to Japan, it is often under the weight of onerous conditions, but here again it says nothing and things go on as usual. In our opinion, this is a skilful policy on his part, which gives him complete freedom, since the Emperors of China rarely meddle in the interior of Korea. Another policy is to be small, to always show weakness, and to emphasize the poverty of the country and its people. To this end, nothing is done in a big way, never in a splashy way, and no large-scale gold or silver mining is allowed, which could well be here in large quantities, as many claim. All this is kept underground, firstly for political purposes, we believe, and then for moral ones. Luxury, moreover, is suppressed by the law, pomp and grandeur compressed by frequent demonstrations, which present-day licentiousness has indeed allowed to spill over a little, but all this existed and still exists and seems to us to demonstrate both the good sense and the line of conduct that has always directed the government of this country and kept it in more or less continuous peace. As a result, the history of this country would be extremely monotonous, even if it were written - there are no great deeds or events, just the usual routine and nothing more. The most significant events in this country are almost exclusively the fall or execution of the country's greats, supplanted by others. -This is the custom and daily practice. The great have no other thought than to eat



each other, and the vanquished the thought of revenge. Such is, so to speak, the occupation of rulers, who care little for the good of the people and think nothing of them. You have to establish yourself firmly, fortify your party, protect yourself from attack and enjoy life in the bosom of greatness and power. The families' hatreds are publicly known to all and even admitted by the Government, which allows them not to see each other, even in the exercise of administration. A man who has fallen victim to his enemies and been legally immolated by their hatred, leaves his instructions to his descendants. Often he will give some outward token, e.g. he will leave a garment to his son with orders not to strip him until he has taken his revenge. These testamentary vows are sacred above all else. The son will carry it with him day and night, and if he has not been able to take revenge, will bequeath it to his children, and it will only be set aside after he has succeeded in taking legal revenge by having his rivals condemned and flushed out. In our opinion, this is one of the great scourges of this country. Unfortunately, this practice is based on religion and will not be abolished for a long time to come. Not avenging one's father is not being a man; if he has been legally killed or supplanted, the perpetrators must be legally killed or supplanted; if he has died at the hands of a swordsman, the latter must be killed with one's own hand if one can, and one will hardly be punished. We have seen many such examples. We supplant and kill our rivals by means of mass petitions.

(You kneel down in a group opposite one of the palace gates, the king threatens, you don't let go, you stay for days, and finally the petition is received by the king and you are put in prison for the debates.

The 1st signatories are always powerful men...they contribute to the costs...if the affair doesn't succeed, the 1st signatories are severely punished, sometimes paying with their heads).

If you find an accusation to make against a great man, you sound it out, and when you have a number of nobles, great men and especially ministers on your side, you present it to the king, signed by a large number of them; from the outset, you always punish the first accusers, as is customary, and often send them into exile, more or less far away, but their friends petition again and again, and so often that the king is unable, despite his desire, to save the accused and almost always ends up, when the case is well-combined, by issuing a death warrant. From then on victory, the exiles return, the recluses are enlarged, their reputation spreads, they are exalted by all as pious children, or faithful subjects, and honors and offices soon devolve upon them, while awaiting some affair which one day perhaps will place them themselves once again outside the law. Read the history of Korea, here's what it's full of, here are events that make a noise and have put thousands of nobles on their feet for one or more months. Pity!

The nobles despise them as the English do the Indians, and they seem not to exist in the kingdom.

Here, the law recognizes majorities, and in each family all assets become the property of the eldest. So there are no disputes or scandals over inheritance, which is no bad thing, and when you think of all the disputes and hatred that arise in Europe over the division of property, I'm tempted to regret our ancient customs. The law often requires parents to pay the debts of insolvent persons, and everyone thinks this is fair. Also, when it comes to dignities, each brother pushes those of his relatives who have the best chance of advancing, and if he succeeds, he feels obliged to share with everyone, and often does so without difficulty, knowing that he is their only resource and feeling responsible for them. Each to his own.

From childhood onwards, education tends to keep the sexes apart, and a boy aged 7, 8 or ten will be placed in the outer apartment where the men are, where he must study and,

more often than not, eat and sleep. He's constantly told that it's shameful for a man to always be in the women's apartment, and these early instructions bear fruit: the children regard the gynecae as beneath them. On the contrary, as soon as the girls start to grow up, about 10 years old, they are prevented from setting foot outside, from letting themselves be seen by men or playing with little boys, and soon they are ashamed of it and are the first to sequester themselves and hide, in families as they should be, this is the absolute rule, and from then on, throughout their lives, men keep up these customs, talking little with the women of their house, regarding them as far below them, consulting them on almost nothing, and living in a sort of separation, all being in the same house, all this being part of their upbringing and affecting all classes.

No man knows how to recreate with his wife or female relatives; each sex gets together, gossips, has fun with its fellows and lives separately.

Each house tends to find within itself everything it needs to live. A house of good farmers, for example, will have virtually nothing to buy for its own use; its harvest will provide everything, and in winter everything will be made in-house. Rice will be peeled and prepared at home, wine is made in the house, brandy, vinegar, mustard too, oil grains are pressed in the house. Cotton and hemp will provide thread and cloth in the hands of the women - raising a few silkworms will provide the necessary silk thread, and often a few pieces of silk for better clothing; dyeing will also be done largely in the home and often from self-harvested grains. Various grains and seeds will provide some small remedies for indispositions; clothes are made there, most straw shoes too, sometimes clogs; each master of the house is enough mason, roofer,

(Soap, amydon, honey, cardboard, type-board, cord, brush-hair.)

The hen gives you extras, along with the dogs and sometimes the pigs; many make their own brooms, straw or wicker baskets for their needs, ropes and strings will be made in the same way, as well as mats, and all with materials that you have collected yourself, or gathered on the mountain, etc. etc. But almost all of this is done by hand. But almost all this is done by women's hands, so judge if they have time to sleep, while the men spend their cultivation time away from home. These are the customs of antiquity, preserved to this day. It's beautiful, and more beautiful than seeing the life of European women, but it's carried too far, and women don't want it, so it's easy to understand the many infirmities of women. Yet they live no less than men.

Any insubordination to the father is strongly reprimanded, even in children as soon as they reach the age of reason, but the same cannot be said of the mother, who then seems to have carte blanche. This seems to us to be a disorderly upbringing, and piety towards the mother is much rarer than towards the father. This stems from the fundamental idea that women are not very important. When speaking of the father, we often add the epithet em tsin, em pu hieng: when speaking of the mother, on the contrary, we often add the epithet tsa t'sin, tsa tang, such is the language and such are the customs. The father is everything and the mother nothing, not really anything, legally and practically speaking. Some children will listen to him, but they are rarely obliged to do so. The most serious and intimate affairs of the household are dealt with by her, and she will often learn of them by chance or from others, as if she were not the mistress - a title she is accorded, but a very restricted one; the mistress of the interior, they say, which means that she can arrange the small internal affairs of the

household as she pleases, and more or less order her servants around. This is how language reveals morals.

There is a class of men whose principle is to set themselves apart from laws and customs. These are the most ardent, bon vivants, with too much life to let out into the open, they dream only of pranks, rowdiness, etc. It's licentiousness on a grand scale, so they're called deviant. However, we don't look down on them; they're said to be capable and resourceful men; youth must go on, but they cause so much misery. They're teasing, splitting hairs, hassling everyone, stoning the people, getting paid a lot of money, having little regard for property, and are united among themselves, forming separate gangs to make themselves respected and supported if need be - and despite this licentiousness, they retain at least in principle the great social foundations and don't even have the thought of attacking loyalty to the king or filial piety; on the contrary, they defend them and do so, I believe, frankly, because these principles have such deep roots among these people. Just about everything is passed on to them, and the mandarins often refuse to deal with them. Most of them are noble bastards. This class, which has become so numerous, is terrible and forms one of the scourges of the kingdom. Apart from their families, who treat them very poorly, they must be treated as nobles everywhere. So they use nobility as a shield, and on the other hand, being of a vile race, they shamelessly indulge in the most degrading things. What a pest.

A man in a high position at least has the decency and human respect to hold him back, but these men are supported by their so-called nobility and have no external restraint.

If we were to lay hands on them, all the parents would rise up in their favor, what remedy? But if we complain about their outbursts, what do you want us to say, they're vile beings, they're bastards and that's the end of it. They can't even legally call their fathers and brothers by that name; they were also accorded few and minor dignities. But gradually all this fell into disuse, they raised their heads, dared to ask to attain higher dignities, which the government repeatedly granted - and finally under the present king have obtained in principle to be able to attain almost all dignities, although in fact they are not given them. They are therefore growing more and more, and the unbridled license of morals is multiplying them in a frightening way; the plague is therefore increasing instead of diminishing. Poor people have them on their backs. Most of them are born to public girls, to philanderers, to adventurous widows... Often they are not brought up in their father's home, and only come there later; they are real bandits, uneducated and lacking the restraint that bad nobles themselves often retain for decorum's sake. The bastards marry without distinction of civil party, and indifferently among the 4, their small number made prevail this practice because of the difficulties to find a suitable party, today we think that this difficulty does not exist any more, because they pullulate on all the edges. (1) Dignities are also conferred on them without distinction of party, but it goes without saying that the relatives of the most powerful monopolize everything. (In the collation of dignities the government distributes a little to the 4 different parties to satisfy everyone and respect this division, but some have all the big lots and others not much. For example, the highest dignities have not been conferred on Nam in or So pouk for 60 years).

Public offices are no longer supposed to be in favor of the people, except in the books; they are received as dignities to make a big figure and eat well at the expense of the people, it is received as a principle and the practice is highly honored, poor people.

Poverty is not at all in disgrace in this country, and this principle is a fine one. One is not ashamed to have poor relatives; everyone is received according to rank or degree of kinship, or old family relations, without thinking whether there is any money in it or not. So

the shabbily clad poor man can go wherever his relations call him. This is one of the virtues of the Korean. There are many exceptions, especially since the corruption of recent times, but the principle remains in practice, in honor of this custom.

(This custom seems to stem from the strong constitution of the family: if a relative becomes a beggar, he remains a relative and retains all his rights.)

The remuneration of mandarins and especially governors is exorbitant, given the country's resources and ease of living. However, there is little savings, everything is spent on pomp and display, and the smallest mandarin puts himself on a prince's footing, denying himself nothing and cutting into the large; but this is the great pleasure of the Korean. What's more, with the few dignities that come one after another, one retires as poor as one entered, happy if one pays all one's debts. A man who wants to look into it can easily set aside enough in a year or two to live honestly for the rest of his life.

Most mandarinates have a fixed term - e.g. 2 years 3 years governorships cannot exceed 24 months, but you can be transferred elsewhere.

Palace dignitaries live only on loans, if they have no fortune. It is said that this was taken away from them after the Japanese war, when the government found itself without resources. What they are given today is a few bushels of peas every month when they are on duty; that's the ration that used to be given to feed their donkey or horse, now there's nothing more. How can this stop them from plundering the people? Those who, little by little, obtain mandarinates in the provinces are able to recover a little, while those who cannot obtain this bonus are miserable. However, these dignities are very high, and open the way to high positions when one has protections.

The Korean is a great eater, extraordinarily greedy and voracious; the way he eats is a sign of this, but it is especially noticeable when he comes across something that is offered to share, which is then a real abyss. In this respect, there is no distinction between the great and the commoners; eating a lot is almost an honor, and the general principle is much more about quantity than quality, except when both can be combined.

(During meals, Koreans talk very little, as is not customary, so a meal is dispatched in a very short time, and the chatter loses nothing, the time lost is regained while the pipe is smoked).

From infancy, we seem to apply ourselves to giving elasticity to children's stomachs. You see many mothers take their babies on their knees and stuff them with rice, they give and give, from time to time with the handle of the spoon, they feel the belly and only stop when it is strongly bandaged, much like our ball players who bandage the bladder until it no longer yields under the finger. A Korean is always ready to eat; he falls over everything he meets and never says enough is enough. He has his meals set every day, but often in between there's an opportunity to swallow wine, fruit or pastries. It's always welcome, and no matter how much of it you've put on your conscience, when the ordinary mealtime comes, everyone is happy to take it, and if you don't give it to him, he's supposed to have fasted and his heart is not very satisfied.

The ordinary portion for the workers is almost a liter of rice, which forms a very large bowl. Everyone swallows it without being satiated and is ready to continue, many easily taking two or three portions or more according to their strength. One of our Christians, at the age of 30 or 45, would swallow up to seven in a row, not counting the bowls of wine that would rush in to put harmony in the stomach, and by the time he was 64 or 65, he said he had no appetite, and would still take five on occasion. When you put up with ten, you look like a

Hercules. When you kill an ox and the meat is at your discretion, a large, well-filled cup doesn't frighten any man. If you treat yourself to fruit, peaches for example, the most moderate take a dozen, and often many consume 30, 40 or 50. Small melons, all larger than gherkins in seed, are swallowed by the dozen, many 20 or 30, and note that only a very light rind is removed, and if there aren't many, some people just eat them as they are. Then it's a pleasure to watch them, as each bite makes a well-conditioned dent, which is immediately followed by another. Where else do they get it through? From this we can judge how much the Korean would make of our formal dinners, where everyone tastes rather than eats the food, here it would be a lick to which we pay no attention. So we put the most abundant dishes on his table. (As everyone has his own table, we only treat the people we have to treat, and often the others or the inhabitants of the house only have the ordinary).

When treating someone, a whole chicken is often put on the table, which no one is afraid of, without meaning that everyone makes it disappear; beef or dog meat is also presented in a number of large, respectable slices, etc., and only then is one supposed to have eaten meat. As for preparation, they're not fussy and find everything tasty. Raw meat, especially intestines and fish, is a delicacy for many; they hardly ever put it on the table, but when you do, it's swallowed as soon as you see it, because Koreans can't contain themselves. There's never any food on the table, and it's all gone as soon as you get it, and you'd be right to do so, because without a cellar or a pantry, the food wouldn't keep, and the high humidity of the country would spoil it. Raw meats are best eaten with hot pepper or mustard, or often just as they are. You'll often see the noble flaneurs go with their line to the edge of the stream, carrying a small vase of chilli pepper prepared like our mustard, and as a small fish is caught, it is dipped in a little chilli pepper and swallowed as it is, it's delicious, they say. Few people are afraid of bones, but many grind them up and eat them with the flesh, just as chicken bones are ground up and eaten with the rest, which is just as good and perhaps better than the rest. There's no arguing about taste. The Korean, great eater that he is, doesn't always absorb the enormous quantities we've mentioned, not because he doesn't have them to put under his teeth, but he's always willing to do so and will be happy to find the opportunity. Greed for food is one of his vices that he does not seek to repress, and p.ê., from this comes it that many people claim to become ill, when they cannot have the meat they desire, and especially when they see some without being able to eat it. This is not uncommon here, even among Christians. Besides, gorging oneself is no disgrace, nor is getting drunk on wine. We only pay attention to those who drink bad wine, and beyond that, anything goes. A prime minister or prince can, in full view of the public, take horrendous doses, lose his mind, roll around on the floor and drink his wine in his sleep. It's a great degradation in our eyes, but not in those of these countries, it's customary, so it's allowed, so it's very noble, what's there to say?

Korean history. There are various Korean histories, all written in Chinese and offering no interest whatsoever, apart from the fact that they are said to be full of lies; the various points which are composed in Korean are even more fabulous, being composed solely for the amusement of Ladies, one finds everything upside down in them. As a result, Koreans don't read their own history, and those who do study confine themselves to Chinese histories. Modern history, i.e. that of the present dynasty, cannot be written or printed, as there is no freedom of the press here.

This is how monuments are preserved: palace dignitaries secretly inscribe each fact as they see fit, then these sealed writings are deposited in 4 chests in different parts of the kingdom, then if the dynasty dies out, these documents are collected and history is formed. In addition, most of the great noble families record the main events in their own particular registers, but are careful not to pass judgment on the actions of the government or its

employees, for if they were surprised, their heads would easily roll. In this way, everyone forms their own idea of events. What story will ever be possible? So we're not afraid to say that we can't give credence to anything, apart from the fact that there's really nothing of interest.

It's as clear as day that Korea depends on China, and that its kings are her vassals. In an earlier letter, we spoke dubiously of this point, because the Koreans did not then want to speak frankly to us, which is not very honorable for them. We see this country as a tributary of China from the earliest times, and they have never fully thrown off this yoke. The Mantchus won their submission in 1636 and 1637, when the Chinese Mings dynasty was overthrown, and this state of affairs has continued to this day.

(They have recognized the relationship of king to subject Koun sin towards the Emperor).

Korea must receive the Emperor's Calendar annually, and an embassy is sent every year to bring it back before it is published here. Every new king must send for investiture to Peking, where the king's marriages and other major events are announced. Most of the Emperor's envoys are of a higher rank than the King of Korea, and the latter must go outside the gates of the Capital to receive them and give them their respectful greeting; what's more, the King cannot then pass through the gate by which the ambassador makes his entrance and must take another route. It is said that Korean ambassadors are not allowed to pass through the pien mien gate and must take a separate route. The Koreans do not have the right to mint coins, but they have taken it up, the custom has prevailed and they are told nothing. The great massacres of 1801 had to be reported to the Emperor, and in fact were, and the letter still exists. If not dependence, where else? An annual tribute is sent to Peking, and an embassy goes every year to greet the Emperor on New Year's Day; as well as sending congratulations or condolences for various events in China, which is what is done. The Emperor has the right to ask here for help with food, ammunition and soldiers; he rarely uses it, but he can.

(The color of the Emperor is forbidden to the King, and all civil acts must date from the years of the Emperor. The king may not wear the imperial crown).

In the internal administration of the kingdom, the Emperor does not interfere, but he probably could, as did the Mongol (Uen) dynasty in the past, which several times made and defeated the kings of Korea in order to bring them into line with their ideas; the Koreans hate this dynasty because of it. The Mings came to the aid of Korea against the Japanese, and have retained the country's affection and gratitude to this day. Korea has inevitably submitted to the Mantchoux, but does not like them at all; therefore, private registers do not date the deeds of the years of the Mantchoux emperors. In any case, they admit that the Mantchoux treat them very generously, and they congratulate themselves on the fact that they never interfere in the kingdom's internal affairs. Every year, he makes a few presents to the ambassadors and their retinue; to each new king he sends a royal mantle, a practice which began in the reign of

So the King of Korea is a vassal of the Emperor, but is generally well treated by him, and is very free in the administration of his states. It's a real subjection, and one that has its burdens, if only in terms of the tribute and expenses required to send ambassadors and especially to receive Chinese ambassadors. They do leave their entire retinue at the frontier, are not allowed to leave the road, and do not go out to the capital, but despite this the expenses are enormous; it is said that everything that appears on every table offered to them becomes their property, if only that of the crockery and silverware.

The tribute imposed in 1637 is also detailed in the registers I have on hand:  
(It seems to be part of the act of the 30th dated 3rd l. tieng t'siouk)

Each year will be presented: 100 ounces of gold; 1000 ounces of silver; rice without its husk, 10000 bags; (this measure must be the one in use today, it would be nearly two hectoliters, the load of an ox) silks 2000 pieces; me (linen species) 300 pieces; fine cloth 10000 pieces; chamber cloth 400 pieces; other species 1000 pieces; large paper, 1000 rolls of 20 sheets; small paper 1000 rolls id. buffalo horn; good knives 2006; mats with design, 40; other knives 20; dye wood 200 pounds; pepper 10 bushels; tea 1000 packets; skin of 100; deer skins, 100; beaver skins, 400; bluish rat skins, 200; this shipment will begin in the autumn of the year Kei mio, 1639. In the autumn of the year Kieng In, 1650, having been sent to Peking as 1st ambassador, the Mantchou king obtained, through his daughter, that the rice tribute be reduced by 9000 sacks. From the 4th moon of this year, we will begin to date the public acts of the Mantchou years.

Moreover, although Korea is not attached at heart to the current Mantchoux dynasty, it is loyal to it. It is the sovereign, and it accepts the conditions it once promised. There is nothing to suggest that there is any thought of escaping from the yoke, which has always existed. For some years now, it has been claimed that the Emperor has asked several times for help in the form of money and grain, and many also say that shipments of money and rice have granted these requests; but I have never been able to find out clearly, let alone talk about the quantity. I often hear that one of the conditions of the 1st contract was that if the Mantchoux ever returned to their first country, i.e. losing China, Korea should then send them 3000 oxen, 3000 horses, 3000 I don't know what, all in 3000, plus 3000 well-chosen young girls. If need be, it is added that it is to be able to satisfy this article that slave girls have been placed in all the prefectures, but as I have so far found nothing official on this article, I don't know whether it is a tale or a reality.

According to the conventions, the two peoples are still forbidden not only to settle in each other's territory, but also to have relations with each other, except in the cases provided for in the treaties, which are extremely rare. The Emperor's ambassadors even leave their retinue on the frontier, with the exception of very few men. Koreans went to China for embassies, were free on the road and circulated at will in Peking, trading at this time with the city of Pien men. The mandarin of Ei tsiou also has dealings by letter and clerk with the mandarin of Pien men at all times. In the province of Ham kien, or rather in the two Chinese towns around it, there are a few days of trade permitted once every year or two, and a few Koreans go there.

Ships fishing for hai sam (marine worms) near Pieng An province, and those which for some years now have been fishing for herring off the coast of Hoang hai province, are not allowed to communicate either on land or at sea. The treaties stipulate that if a ship from one of the two kingdoms is dropped on the coast of the other, all sailors and passengers will be treated well and escorted by land to the 1st frontier town of their kingdom, and this is how the treaties are carried out. The mandarin wanted to seize the boat and send the crew back by land, without allowing them to return by sea as he wished, and without the presence of the Europeans it would probably have been necessary to go that way. The two peoples therefore have very few relations, and in our view this is a good thing for Korea, as it preserves its customs and nationality, and compensates well in our eyes for the few advantages that more frequent relations could perhaps bring.

All nobles enjoy this title and certain privileges, but they are not all on the same rank, far from it. Here's what illustrates and elevates families: some great services rendered to the State, some remarkable act of devotion to the King, philosophical and moral science, great filial piety, and so on. Their descendants acquire rights to office, and so a large and

powerful family is formed. When a man is very remarkable for his moral science, he is given prominence and surrounded by honors. He is like the people's doctor, and the king himself must look up to him with veneration. His descendants are thus entitled to dignities. This is the principle, but here as everywhere else, favor and chance often lead families to a distinguished rank. Princes of the blood and their descendants, as long as they remain on this footing, have a very high dignity by right, but they do not share in public offices; likewise the sons-in-law or brothers-in-law of kings; the king's wife is always chosen from some great family; her father and brothers become very high and often seize all authority, but they only share in a few special offices; often they are given some grand general's post in the capital to enable them to obtain ecus and thus bear the burdens of their position.

The exact sciences and the fine arts are given very little honor, and are left to middle-class men who study a little for the government's service....

At first glance, the Korean people seem very flexible, submissive and good-natured. They are under an iron yoke and don't dare to move, but we think they wear this yoke while gritting their teeth, and they seem to us very inclined towards emancipation, although they have no thought of achieving it. Most of them have a strong desire to climb up and make themselves big; if you let them off the leash just a little, they immediately become brazen and impudent; if you let them take one foot, they've immediately taken ten, and it's hard for them to back down. We are therefore convinced that any improvement in his social position will be fatal both to him and to the government if it is not carried out with all possible precautions (1); however, this country, well managed and sufficiently contained, is a country whose people are resourceful and can flourish within the limits of their small sphere, and we could make good use of all its members. The female race seems to have something more savage than the male. Taking all conditions into account, there are only incarcerated individuals from whom nothing can be obtained, only people inclined to extreme violence, and how rare frankness and simplicity are. I don't know what the reason is.

I am convinced that if ever any vindictive intervention were to take place on the part of the Europeans, the most effective way of ensuring the execution of the measures that would be taken would be to take a few hostile ministers hostage, especially if their families were to be degraded. No blood would be shed, no man harmed, everything would be peaceful.

Spousal relations being what they are, it seems to us that what we call conjugal love hardly exists in this country,

(In some disordered relationships, love seems to be well characterized.) The wife is there to keep the home running and produce offspring, and even those who respect her and treat her well don't know how to love her; they'd even feel dishonored by it; I also doubt that the wife loves her husband; she's attached to him because he's her support, she's docile to him out of a natural need for his relationships, and that's all.

(In general, husbands are too high in relation to their wives, too independent of them to allow the bonds of love to form, and the conduct of wives, many of whom deserve praise, seems more like the devotion of a slave to her master. We laugh at a husband who lets a few tears escape at the death of his wife, and we also laugh at those who seem to love her).



Does what we call love even exist in Korea? I doubt it; in general, man is very passionate, gives himself over to his inclinations, throws himself at anything he can get his hands on and will do anything to satisfy himself, but all this is too brutal to be called love.

Is it wrong that love doesn't exist? No, because it seems to us easier to curb the brutal excesses than to stop the disorders that love produces in our societies, and in the case of conjugal love, instruction will easily bring it about when the relations between spouses are put on a straight and more reasonable footing.

Relationships between parents seem to us to be well-conceived, frank and fraternal. They frequently seek each other out, and meet with joy and happiness. We're never overburdened, always effusive. The rice bowl is there, and the mat is spread out to serve as a bed. Friends of the family, friends of the father, are on the same footing: we seek them out, we observe all propriety around them, and we would be careful not to beat them cold, which would be a dishonor. What a difference this makes to our cold, composed mores!

Koreans are crazy about their children; they love them too much, and are especially fond of boys, who are ten times as good as girls in their eyes. (1) In times of great famine, some parents go to such extremes, but there is no distinction between the sexes. More often than not, they try to give them away or sell them, which is easy to do for girls, and if they find themselves in a better position, they do everything in their power to get them back. The large number of children is a less onerous burden than in Europe, although it is very expensive. Despite this, more docile to nature's instructions than people so proud of their civilization, Koreans simply accept whatever comes their way, and still manage to bring them up and place them. What if he also knew how to hope in Providence - a shame for so many Christians.

The son can never play with his father, he can't smoke in front of him, he has to keep a serious posture and not be too free, so in well-to-do families the son has an apartment where he can be at ease with his friends. The son is the father's servant, often setting the table and serving him at meals, and preparing his bed. If the father is old, he doesn't leave him and is rarely absent; he sleeps not far from him to provide for his needs. If the son leaves home, he should greet his father, and also on his way home; if he is ill, he should hardly leave him;(2) if he is exiled, he should at least accompany him to the place of exile, and often stay there close to him.

(If the father is locked up in the Kem pou prison, the son must kneel outside in a designated place and wait day and night for his father's fate to be decided).

Mandarins are easily given leave to go and greet their parents. If you meet your father on the way, you must genuflect to him immediately, even if the road is wet. All letters are in the grand tone. A mandarin who loses father or mother immediately resigns to fulfill his duties, and may not hold any office until the mourning period is over. All this is observed, albeit with a few modifications required by the position or condition of the families.

Let the law against religion weaken just a little, and Koreans will embrace religion en masse. We augur it from the ideas so deeply engraved in him of loyalty and filial piety towards the king and parents.

(20 months ago, a family was instructed in the Religion, the wife embraced it immediately, the husband found it quite good, but was not convinced and especially feared. Little by little, he became more educated and began to learn, saying these beautiful words.

There is no way to avoid it, and even if I go to hell, I cannot but serve my great king and grandfather here below. Here's the perfect faith from before his baptism-history of the clogmaker- The heavens instruct the earth).

Show him that there is a God, that he is our Creator and therefore our king and father, and that the Christian religion comes from him, and he will immediately surrender and be ready to honor him. This is what attracts all new neophytes, and this thought always remains in their minds; even those who don't dare to practise, have given in to speculation from the outset, and never lose the desire to do so. What's more, experience shows that everything is geared towards this goal. Before the prohibition laws, religion was regarded by almost everyone as something great, and founded on true principles. The persecution of 1801 was a party affair, the following ones a continuation of the first decrees. Already in 1839, a considerable number of people were not against the persecution, and when, as a result of the interrogations, the persecution became more widely known, and the conduct of the Christians became apparent, opinion became even more favorable to us, and many people were in favor. Since that time, religion has become more and more known and regarded as good by the people and the grandees. Men in high places say it without question, mandarins have dared to say it in their courts, so why are we still forbidden? It's because the great ones, while speaking well of us and often covering for us, are afraid to show themselves openly favorable at the moment of danger, for fear that it might become in the hands of others a fulcrum for supplanting them, and so they stay on the sidelines, which is what we're seeing at the moment, but our cause has nonetheless won and will eventually triumph entirely.

Many villages form a small cluster to which each family gives its share. With this, fields are bought, or more often, the money is lent at interest, and the proceeds are used for the public good of the village. In this way, unforeseen taxes and charges are met, and the people find themselves truly relieved. We also buy things for everyone's use v.g. for weddings and funerals. Every new immigrant must pay his quota to share in the privilege. Money loaned in this way runs little risk, because since it belongs to everyone, should the borrower's pots or house be sold, everything has to come back, and everyone knows from experience that there is no grace or delay possible here, they expect it and pay faithfully.

End of Notebook 3

April 1860 Continuation of Mgr Daveluy's notes on the history of Korea.

Although women are considered very little in this country, and more or less null and void in society, they are nonetheless surrounded by certain honors, respects and outward reserve that decorum and propriety have dictated. Hence she is never called by her own name, but by that of her house or country, or by the mother of such-and-such. Her mere presence demands a degree of consideration and reserve from her relatives that is unheard of for men in the same position. Only close, superior relatives are on first-name terms with her, and even after her marriage the endings are mitigated, and in general not even common women are on first-name terms with her unless they are her own slaves. We'll give way to any woman who isn't too vile. Noblewomen's apartments are sacred and inviolable. The police won't even dare to enter, and a nobleman who retires to the women's apartment will never be seized; at most, some woman will be sent to try to lure him in. However, rebellion is an exception. The noblewoman is never brought to justice, any fault falls on the husband, except here again in the case of rebellion, because then complicity is a legal right. The wife

of the common people is almost never brought to justice either, and she takes advantage of the situation to make herself comfortable. Mandarin's wives have the right to be carried in a two-horse palanquin, which is very expensive; every woman is not allowed to get out of her chair in front of the palace gate. Mandarin wives have the right to have their valets continue shouting, even within the walls of the Capital, which is forbidden even to mandarins. They have the right to circulate in towns at night, even after their signal to retreat; they genuflect to no one, except to relatives in the appropriate degrees and manner. All these customs and so many others come from the respect that the weaker sex inspires, sometimes from contempt, and finally some of them come from the license that wishes to make them comfortable and attract them to oneself.

As far as kinship is concerned, a major difference is made here between relatives by fathers and those by mothers; everything that is by women is little considered, relationships are much less followed, and one exempts oneself from them quite easily. Mutual aid is also much less common, and mourning is reduced to a far too great extent. Is it contempt or some other cause? Relatives through the father will recognize and treat each other as relatives, even at 15 or 20 degrees; through the women, two or three generations will hardly be enough for anyone to give it a second thought.

Praetorians are very different from satellites. Satellites are attached to the criminal courts under the Ministry of Crimes, and are much the same as our gendarmes and police officers. Praetorians, on the other hand, are the mandarins' servants and administrative assistants. They are sometimes confused, because their powers and duties often put them on the same ground, but this is wrong. In prefectures where there is no criminal judge, there are almost always more or less satellites who report to the mandarin himself, for police purposes, but they do not deal with criminal matters on a large scale, which are referred to those who have the right to do so. Criminal judges are almost always military mandarins, and they combine the two functions, which must also depend on the ministers of war. In each prefecture there is a shadow of military organization, but everything is basically the responsibility of the military mandarins under whose jurisdiction the prefecture is located.

There are a great many Praetorians, the 6 main ones with similar titles, who perform the same functions as the 6 government ministers. This gives them a great deal of authority, sometimes more than the mandarin, who is often led by them. Unfortunately, they are no less vile, and on the level of valets, which seems likely to make them less reserved when it comes to embezzlement.

Next comes a real troop of clerks or valets who are more or less subservient to the former, and all hold hands and support each other against the mandarins and the people. This is the basis of their system of squandering and brigandage, which they happily cover up in a thousand circumstances under the pretext that most of them do not have secure and regular wages, which is true. Obligated on the one hand to cater to the insatiable desires of the mandarins, and on the other to spend a great deal on their own upkeep and the upkeep of their families, it's easy to imagine that they must always be looking for ways to pull the wool over the eyes of the people and to steal from them. As it is, they could be said to be a class apart in society, almost always marrying among themselves, always putting their children in the game and succeeding each other from generation to generation, successively filling more or less high or low offices, depending on what they can catch, and it is claimed that without them there is for the moment no administration possible; A true breed of thieves, they are adept at every kind of finesse and stratagem, and can achieve just about anything they set their minds

to, managing to get rid of mandarins who hold them too tightly. They can be broken, chased, beaten or insulted, but they know how to put up with it all, and are always on the lookout to seize the opportunity and return to their positions more or less quickly.

Among themselves, they have various parties to supplant each other and support each other in office, almost comparable in a small way to the 4 civil parties we mentioned earlier, and from there again only cunning, deceitfulness and baseness. But they know how to support each other momentarily in order to uphold the interests of the whole body when they are threatened. So here we have this Praetorian race, more or less the same in every prefecture, constantly managing the interests of the population and on whom it largely depends. Let us judge the happiness of the people. It's easy to see that not all of them are as bad as the others, and sometimes even some good people can be found there, moaning about the state of things and trying to relieve the people a little, but on the one hand how could they, isolated as they are, make any notable changes?

And on the other hand, since it's difficult for them to get out of their position, which is their only resource for themselves and their families, their efforts come to little, and they have to follow the beaten track almost everywhere. One of their accepted principles is that the mandarin should always be deceived, and should know as little as possible about the district's affairs. A horrible principle, but in fact they can hardly do otherwise, for with the mandarins' high-handedness, imperious orders and hydropic thirst, no praetorian could stand it, no way of living, and what's more, at the point we're at today, if everything got out, every praetorian would be guilty as sin. How will we ever get out of this? For the mandarin's consumption, the general principle is to give him nothing very good, but only in between. Why is that? They reply, and with good reason, that if you gave him something very good once, he'd always ask for more, and if it was physically impossible to satisfy him all the time, you'd be continually caned, and without fail. One day, the mandarin's wife was indisposed, so he asked the young man who served him if there was a screen at some praetorian's house. Yes," replied the innocent young man, "there's one at such and such a man's house - so go and tell him to send for it. The young man comes to tell the red-headed praetorian, who replies: "Go and tell him there isn't one. But I've already said you have one - Well, in that case, I'll go myself - He goes and, at the mandarin's request, replies I do have one, but my daughter-in-law, who gave birth 3 days ago, used it and it's covered in filth. This was all a joke, but it was a way of keeping him on his toes, since he knew that the mandarin wouldn't want it in such a case, which is exactly what happened. A Christian friend of the praetorian, who witnessed the details, said to him: "But why not lend this screen and do the sick lady a favor? The roué said: "Good man, don't you know that everything that goes into the prefectures never comes back out? If we acted loyally, we'd all be naked and on the pavement. You just have to know how to get rid of the importunities of these vampire mandarins, remember.... Alas, do we have to resort to such principles? Everyone is at liberty to lodge complaints with the mandarin, in accordance with the rubrics and customs received, but it is often difficult to do so without passing through the hands of the praetorians, because on the one hand they succeed in forbidding access, and on the other hand, since all inquisitions are carried out by them, they are more or less the masters of the success of the cause's party, and show themselves to be opposed to anything done to their inscu. Accordingly, when any complaint, claim or petition is presented to the mandarin, if the case is of any gravity, all those who have to deal with it meet in council to deliberate on what can be admitted or denied, and from what point of view the case should be presented to the judge, then present it and go so far out of their way that most often what they want to hide, remains hidden; What they want to conceal, they conceal; everything follows the course they give it, and it takes a mandarin with a lot of shrewdness to be able to put them at fault. In this way, they cover up their own misdeeds to a large extent, and it goes without saying that in all cases, they make sure that the party they support brings

something to the pot. It's a real traffic in which justice rarely finds its place, as everything depends on the form and the more or less considerable support presented by the parties. In this day and age, all the laws governing contributions of all kinds are upside down; we make arrangements with the Praetorians, and a little money goes a long way. So it's public knowledge that everyone is free to give or withhold their names. When the praetorian arrives in a village, he declares that anyone who doesn't want to declare himself has only to hand over 100 sapèques (2 francs) per house, and that there will be no question of it. This is what we've seen many times - if you want to avoid being entered in the militia's register of roles, that's more difficult, but with money you can get the better of it, provided your name hasn't already been entered. An annual grain tax, very onerous for the population, will be greatly alleviated by giving money in advance, etc. All this becomes the profit of the praetors. All this becomes the profit of the praetorians, who then have their rubrics to make the mandarin ignore or admit it, and that's the end of it. So we can be sure that all the prefectures' current accounts are null and void, and a new mandarin, seeing this bottomless abyss, turns a blind eye and continues on the same footing. The public arsenals of each prefecture don't have a single weapon in working order; everything has been sold by the praetorian guardians, who receive in exchange, for the sake of form, weapons that are out of service and make a parade, or rather make a crowd.

Here, the mandarin is in charge of everything that isn't a major criminal matter in the district; all matters of contribution and all kinds of lawsuits fall to him by right.

(Story of the little pig stolen and beaten to go home. Story of the governor's ni pang who stole a widow's tomb).

It seems he shouldn't have to, not at all, he's always flanning, eating and drinking, having fun, and a few hours a day, not even every day, are enough for him. It's just that everything here is done in the air, a few sentences have emptied most of the trials and a few strokes of the stick the others. It has to be said, too, that many disputes are settled amicably by a handful of villagers, and this custom is a very good one.

You wouldn't think yourself great if you weren't surrounded by a large troop of valets. This is the way of the nobility, and even more so of the mandarins, and the custom of employing masses of men has become commonplace, so that every kind of administration has countless valets, some of whom are paid in full, others half-paid, others who catch the food, and others who usually make an act of presence in the hope of getting some kind of retribution later on, but in the meantime their mere presence is for them like an affiliation ticket that makes them consider themselves part of this body. All these different guilds have their respective numbers very close together, and they join hands to protect themselves from a thousand vexations, to their great advantage. In the provinces, you have above all the praetorians, those attached to the temples of Confucius, or to other temples of great men, and then the slaves of the various noble families allied or befriended. In the capital, these kinds of guilds abound: the slaves or guards of the various palaces, the various gangs who have small places in the royal palace, such as porters, commission agents, guards, etc., the attachés to the various ministries, to the various civil, military or criminal administrations, how can you count them all? Well, each one forms a whole to support itself outside, and this is achieved by a strong union, while others dare not attack any member. We've come to a time so full of disorder and thieves of all kinds, that people who aren't attached to some corporation or nobleman can't really stand it anymore. A large number of merchants and lower-class people pay money to join the guilds, at least to be part of them in name, and from then on they acquire a certain tranquility.

The houses of ministers, the relatives of the king's wife, and some very powerful families have masses of people who are not servants, who attach themselves to them, sometimes giving money to obtain protection and also *bene sonantibus*. For they act as go-betweens for a thousand business deals, and the protection of their great master tilts the balance that way, so the profit is shared. They get letters of recommendation for trials, the case is won by right, and you get what's called your attorney's fee. What abuses! They have gone so far today that the few powerful families in the capital are no longer ashamed of them. It is accepted among some of them that anyone who wants to bring in money that he does not have the strength to collect on his own, need only bring half the sum and he receives a letter of recommendation from the great one, he takes it to the mandarin of the place where the debtor is, and before such authority the mandarin cannot hesitate on pain of losing credit and even his position. Of course, there is no question of whether the claims are just or unjust. We don't care. Well, half of the sum thus issued will be shared between the grand nobleman and those of his regulars who took part in the affair. For places, for disputes, same system paid at a higher or lower rate, Great God where will we fall?

Beef, being an animal necessary to the country for food and transport, has attracted the attention of the government, and the law forbids killing it by private authority. Butchers are appointed by the mandarins, to whom they pay rather heavy taxes, and they alone have the right to slaughter beef and sell the meat. Some very high-ranking mandarins sometimes appoint butchers near their residences, whether this is legal or not I don't know. But it's the practice.

(When an ox dies by accident or illness, you have to report it to the mandarin, who will conduct an inquisition).

The nobles, who are a bit huffy, also slaughter an ox from time to time for themselves and their neighbors; the custom seems to have prevailed, and we don't usually dare tell them. Villages occasionally slaughter an ox for comfort, but usually they do so secretly, and things pass. What's more, the king sometimes allows an ox to be slaughtered everywhere, and what a butchery it is, and what a joy. But in general, oxen are only slaughtered in butchers' shops, and those caught at fault are fined 27 ng. 50 *sapèques*, about 54 or 55 francs today, the price of a small ox. If you comply immediately and without fuss, you will often not be beaten or even put in prison, which leads me to side with those who regard this law as purely penal, without however daring to ensure it. But if you don't pay immediately, you're locked up and often beaten more or less depending on the circumstances and the offender's response. If he is a nobleman and has slaves, it is a slave who is seized and beaten. The price of these fines rightfully belongs to the governor of the province. But in these bad times, many governors send orders to the mandarins under the pretext of enforcing the law, and demand that each district send the fine for a given number of oxen, without worrying whether they have been killed or not, and the mandarins are forced to pay. But where to get the money? If there are any known delinquents, they are often too high up to dare attack them, and none are known among the common people. The praetorians are in a hurry to get the money, so they tell the people that such-and-such a bystander has killed an ox, and the poor innocent is seized, then held to ransom, without anyone listening to his defense.

We see this frequently. The current governor of the province where I am, who is said to have donated 80,000 francs to obtain this position, and who wants to fill his pockets, has taken an even more dreadful approach. By imposing on each district a designated number of

finer for the oxen to be sent, he required that the entire sum be paid first to the person who ordered the slaughter, which is legal; and then again to the seller of the ox, which has never been done,

(He therefore receives double the fines for oxen which, for the most part, have not even been slaughtered, at least not by the ransomed).

Hence the uproar in the province, where so many innocent people have become victims. In any case, the slaughterer, who is a very vile maneuver, whose profession is such, is never responsible; he slaughters whatever is asked of him and has nothing more to do with it. Another of today's abuses, or rather one that is more frequent than in the past. Butchers, who can slaughter animals at will, make pacts with thieves, who bring in stolen oxen to be slaughtered immediately, leaving no trace of them, and the butcher pays half or a third of the value of the stolen animal. This abuse is almost committed publicly, and we have seen a butcher in a large town declare that he would give thieves bringing back oxen two ngiangs more than is customary, in order to gain more practice and consequently greater profits. Alas, where is the authority? And where will the license end?

The fir tree is also very dear to our hearts, and the government often reminds us not to let it all come down. It's a good precaution to ensure that every village always has the necessary or useful wood nearby.

The discretion of the Koreans was once praised, adding that, by permission of Providence, even their children did not reveal anything about religious matters. I don't know about the past, but it seems to me that the Korean, including all Christians, is naturally excessively talkative and can't keep anything he knows. It's an incredible itch, he's curious, wants to know everything, even the smallest things, and is in no hurry to pass it on to others; it's a fault that seems to jump out at me, produces great evils and prevents the execution of the most useful measures, we experience it every day and can't remedy it. As a natural consequence, it passes over and over in everyone's view, without exception, and without wanting to believe that it is an evil and very unobservant of the 8th precept.

The general custom is for girls marrying to have the greatest reserve of words. They greet each other ceremoniously during the day, without saying a word, and don't see each other again that day, except at the nightly reunion. But it's here that the bride must be especially reserved, and in the big houses especially, the rule is more or less to recommend complete silence. The groom questions her from all sides, but she remains silent and impassive. She has put on a number of dresses, and it's up to the husband to undress her if he so wishes. What a singular union. Another, more ridiculous custom. The female slaves of the house often gather against the bride and groom's bedroom to listen to what they are saying and whether they are speaking, and they are even allowed to look through the slits in the doors and windows to examine the demeanor of the newlyweds. It is reported that a young, wide-awake groom once made a bet with his friends to get a few words out of his wife on the 1st evening. The witty wife was warned and kept on her guard. The boy, after having tried every possible way, without success, then said that when his future wife's horoscope was drawn, he had been told that she was mute, that the fact seemed real to him, and that before taking possession of her he at least wanted to be sure of this point, determined as he was not

to accept a mute wife. The young bride could well have continued her silence, for once the ceremonies had been performed, whether she was mute, impotent or whatever, she was by fact and would always remain his wife. But stung by the insult, she preferred to retaliate, and opening her mouth she said: "The horoscope drawn on my new family foretold that I had the son of a rat for a husband, and he was not mistaken... Never could a coarser insult, according to the customs of this country, have fallen on the poor young man who was attacked along with his father. But the slaves on guard had heard everything, and the next day, back among his friends, he became their plaything, their laughing stock, and paid dearly for his mischievous prank. For a long time, the wife is in the embrace of her new position, barely daring to open her mouth for the most necessary things, no confidence with her husband, no ongoing conversation, a few dry words in times of need and that's all. With her father-in-law, it's even worse (1), and she often spends years without daring to set eyes on him, or loosen her teeth, except to briefly give him the inevitable answers, which are infrequent. We might add that Christians have already mitigated these ridiculous excesses.

To see the fraternity that exists between parents, you'd think that households were all fraternal - alas, they're not. Very often, spouses don't suit each other and are at odds with each other, a slightly decent union is rare enough, but above all, good harmony between mother-in-law and daughter-in-law is all too rare. This may be due in part to the narrow, small-minded nature of women in this country, but also to the unreasonable and above all violent imperious demands of most mothers-in-law. In obtaining a beautiful daughter, they seem to have put a slave girl close to them, and stand on this footing that she is the beautiful girl who will fit in. Unfortunately, the majority of households are in this deplorable state; men agree easily enough, but women, how rare!

And how many miseries. Let's say, however, that we're talking here mainly about the common people, who don't know what's going on in the upper classes - is that any better? A nobleman from the capital, in public office and on his way to high dignities, loses his wife, of whom he had several children. Wishing to remarry, his somewhat respectable age did not allow him to cast his eyes very high, and finally after much effort and research, matchmakers had the marriage decided with the young daughter of a minor nobleman living deep in the province of kieng siang. On the appointed day, our dignitary went to the house of the bride-to-be, whom he had never seen before, as was customary. Everything was prepared, and soon the bride and groom were brought separately to the amphitheatre to greet each other. When the young lady appeared, Monsieur was rather taken aback, for nature had not been lavish with her gifts. Very small, full of food and with a contoured body, there was nothing even remotely ordinary about her. However, there was no turning back, and the greetings had to be made, from then on she was his wife for ever, but his mind was made up not to have anything to do with her, so without looking at her or caring about her in any way, the two or three days that are usually spent in the house having passed, he left and never heard from her again. For a while, our poor neglected girl hoped that there would be some sign of life, but soon we had to despair and decide to stay at her father's house. Though ill-formed, she was far from stupid. Taking her position patiently, she lived quietly and always kept herself well informed about everything concerning her husband's family. A few years later she learned that he had risen to the rank of 2nd minister, but her position remained unchanged. Finally, after many years, the minister had to celebrate his 60th birthday, so she asked her parents for a small trousseau and transportation to the capital. Her parents objected, pointing out the affront to which she was exposing herself, but she replied that she was determined to enter her husband's house at least once, and that they were not worried about her. So she leaves, arrives at the capital, is carried straight to the minister's house and announced as his wife. The palanquin being deposited opposite the women's apartment, she stepped out and, walking up the vestibule with an air of ease, looked quietly at all the ladies of the family gathered for the



feast that was taking place that day. Everyone was astonished by her appearance as by her actions; they didn't know what to do, and not a mouth was opened. Unperturbed, she sat down, had the fire brought to her and smoked a pipe in front of all present. The news was also brought to the apartment of the men, who were no less astonished, but no one got up or seemed to care. Soon she asks who the house slaves are, they introduce themselves and Madame reproaches them. What kind of house is this? I'm your mistress and nobody comes to see me? Where were you brought up? I should punish you, but I'm doing you a favor. Where is the mistress' apartment? We show her and take her there. In the midst of all the ladies she says: My beautiful daughters are undoubtedly here, how come none of them show up?

(She knew that there were two sons from the 1st marriage, both married - or according to the law, the father's second lawful wife becomes their mother and is entitled to all the respect of the first).

and immediately two beautiful girls appear, all ashamed and apologetic about the disturbance caused by her unexpected arrival in the middle of the party. She gently reprimands them, then exhorts them to be exact in their duties and gives various orders in her capacity as mistress of the house. After a long wait, none of the householders showed up. She called a slave and said: "My two sons should not be out on a day like this, are they in the men's apartment? And on answering in the affirmative, said to send for them. They were ashamed, but had to come forward. When they arrived in front of their mother, she strongly reprimanded them for not having come to greet her, having learned of her arrival several hours earlier. With principles like that, what will you do in the world? I've forgiven the slaves and my beautiful daughters their lack of propriety, but I can't let you men get away with it. At the same time, she called for a slave and ordered them each to strike their calves with a certain number of rods, and they had to comply, while accusing each other of having seriously failed in their duties.

Then our Lady added: As far as your father the minister is concerned, I am his servant and have no orders to give him, so try to be exact in all your duties. Everyone was as astonished as they were in admiration to see this little woman, with such a contemptible exterior, give her orders and lessons with such ease and appropriateness. From then on, she began to be the mistress of the house, and the minister himself had to come and wish her good morning. Three days later, the minister, who had asked the king for a few days off to celebrate his 60th birthday, returned to his office at the palace. The king, who was a wise man and knew how to communicate familiarly with his dignitaries, asked him how the festive days had gone? He replied, detailing the story of his marriage, Madame's unexpected arrival and his entire conduct. Minister", said the king, "you have behaved very badly towards your wife, this Lady seems to me to be a superior woman, and her conduct on arriving at your house is admirable and full of tactics, I cannot praise her enough, now make amends for the wrongs you have done to her in the past, which the minister promised. A few days later, the king sent Madame one of the highest titles in the kingdom, and word of her reputation spread far and wide.

From then on, she ran the minister's household, and did so with a sagacity that everyone had to admire, so don't judge by looks.

Here, as in most ancient Pagan countries, eunuchs are trained in the innermost parts of the palace. They form a corps of their own, have their own examinations, and according to their talents and the favor they win, advance more or less in the dignities that are theirs: they

are generally said to be very susceptible, small-minded and narrow-minded, with an irascible and violent character. Very proud of the support their proximity to kings gives them, they yield to no one, and fear no dignitary, not even fearing to insult ministers, which no one else would dare to do. Relations with them are avoided as being too difficult, and they are considered quite civil; their friendly relations are almost limited to those of their own kind. You'd think they'd all marry, and most of them have concubines. Occasionally, the lure of gain and protection persuades commoners to give them their daughters, but more often than not it is their emissaries who choose young people, and once the choice has been made, they find a way to force consent and bring the people to them. Their wives are guarded and locked up even more strictly than in the noble class, no doubt for fear that some might escape, and they often close their homes even to outside women. Having no children of their own, they send emissaries everywhere to see where there are young eunuchs, select and adopt one or more of them as sons, educate them, put them on the ranks and try to get them into positions of authority. Moreover, children with this infirmity are happy to be adopted; it's a career that puts them at ease and often in a good position. But where do we find these eunuchs? Nature has always provided a certain number, but they are less esteemed, I don't know why, and many are rejected after examination. I don't know that eunuchs are made by human hands, I haven't heard of it, but a certain number are made by dogs, who in their duty of cleanliness imposed on them with regard to nursing children, sometimes forgetting, either through distraction or clumsiness, or some devil perhaps also tempting them, that the law of abstinence is strictly imposed on them, bring their sight too far and in one fell swoop have made the operation; These cases, without being frequent, don't seem very rare, for in the few relations you have, we positively know of two since our entry into this country. -Every cloud has a silver lining, and these poor children can put themselves in the running for the dignities of this class.

It is claimed that there are eunuch women, whatever their conformation; we know of four on whom very positive testimonies leave no doubt. It is claimed that there is a hermaphrodite living in Korea at the moment, but as we have not been able to meet the person said to know him, we do not know any details.

In the capital, and perhaps in the larger cities as well, which we don't know, almost all trades form some sort of association, some of which have monopolies in this area, such as coffin-makers, roofers, masons, etc... Others do not have a monopoly, but form associations to facilitate the means of work. They receive just about anyone who wants to join, it is enough to submit to the rules adopted, and often at the time of entry, we pay a small fee fixed by custom. In the provinces, we don't know that these things take place, but what's more, we don't know what happens in the cities.

Most nobles and others often cover their faces with a veil, but it is a rule that with regard to the king and even ministers, even on the road, all veils must disappear, and they are very strictly policed, even for those in mourning. Vis-à-vis the king, too, no one is allowed to wear glasses. The use of glasses by tone and fancy doesn't go back much beyond the time of our entry, around 1840 to 50, it was all the rage, today it continues, but with more moderation. People of the older generation still ask society for permission to use glasses on them, but young people dispense with it. It was much the same in France when we left.

Youth is emancipating itself, so where will the customs of propriety and reserve go from here?

From what we have seen of the power of the great, it seems that princes of the blood should be very powerful, but no, they are much less so than the principal families; first of all, they are never involved in the administration, but moreover they must always be on their guard and in reserve, because more than others, they are exposed to being accused of rebellion. If they seem to take on authority and meddle too much in affairs, soon a party of bigwigs will form against them, and then a pretext will formulate an accusation from which they will almost always find it difficult to clear themselves. They are sometimes even accused of this when they live in seclusion and silence. It is very common for princes of the blood to be put to death on this pretext. Over the past 60 years, when the royal family has been very small, we know of three who have been executed in this way, and we know that the present king, then a child, was himself confined in exile, when, in the absence of an heir to the deceased king, he was adopted as a son by old Queen Kim and placed on the throne. A few years ago, the king's first cousin had a rather serious quarrel with the most powerful man in the state, which caused quite a stir. The prince seems to have done no harm, but he had to lower his flag, and since then rumours have spread that he is the deaf head of a party that would like to place him on the throne. We don't know. But these poor princes are to be pitied.

The public girls of the top tier often stand in the villages on the side of the main roads, carrying a bottle of wine or brandy, and urge passers-by to take some, as their portions cost at least twice as much as in the inns. Some stop there voluntarily to chat with them, or make them sing. Many decent men don't care much for them, but they frequently stop them, urge them to accept a drink, detain them if necessary by leaving their clothes on or blocking the way, and we often end up accepting the expensive potion to get rid of them.

The Foe religion has a right to exist in this country, but it is not legal or compulsory. Under the ancient Korie dynasty, while practicing the religion of the learned, whose worship is limited to the ancestors, the Foe religion was highly honored and supported by the government, and could even be said to be the religion of the State.

Pagodas were built in all parts of the kingdom, often at the expense of the kingdom, and many kings were devoted and devout to them. Several even wanted to be buried in the prescribed manner, i.e. by burning the bodies and placing the ashes in an urn in a special place or throwing them into the water. One king even decreed that every family with three sons had to give up one of them to become a bonze-Also, this religion flourished, but the current dynasty, without prohibiting it in any way, focused solely on the religion of the learned, and the Foe religion gradually fell into disrepute and contempt. The bonze is on the vilest of rands, the little-supported pagodas are for the most part destroyed or almost in ruins; there is no devotion left except on the part of a few and also of the women; for queens or princesses still sometimes make gifts to the pagodas; and everything would be entirely buried if, through the remnants of ancient customs or superstitions, people did not still readily give some light alms to the bonzes, who themselves say that they are nearing their end. As a result of the discrediting of their religion, bonzes can no longer recruit, let alone give themselves and their pupils over to study, and so even their last prestige is crumbling. Those who become bonzes today are mostly people without a confession, who take refuge there to live a less difficult life, or unmarried or widowed people who go so as not to be alone. A few children, adopted and brought up by wealthy monks, preserve the little life this race still has, while many others live in the bonzeries from their small crops or from making paper or shoes. Although this religion is despised, it is not generally spoken of poorly - it's a respect due to

memories, but no one pays it any attention. In the province of Kieng Siang, it is still on a more honourable footing, and that's where you'll find the best that's left in the country. The bonzes will soon be reduced to nothing. In any case, here as everywhere else, where there is money, people support each other, and we see a few bonzeries still in good shape, and knowing how to give themselves a little authority which will fall away if the coffers run dry, and then it will truly be the last gasp of the race in this kingdom.-There are also bonzesses, having their house apart and most often not far from the pagodas where they have no right to reside. Like the bonzes, they are expected to maintain continence, and it is even said that they are punishable by death if they have children, so they take great care not to have any.

They are even more vile and fallen than bonzes, simply a remnant of the past. What's more, bonzes and bonzesses are free to leave and become secular again, and this is what happens every day. Not knowing what to do or where to go, you enter these houses, then a few months or years later, you don't like it and leave to try another kind of life elsewhere.

The religious ideas of these countries still have some fibers attached to the Foe religion. In addition to this, we see a multitude of superstitions and customs, especially among the common people, without knowing where they originated. Some are performed by each family or individual. For example, a sacrifice is made before starting to build a house, before settling in, or before starting any major work. Each house has one or more vases that are consecrated to or contain the genius of the house, and we bow to them from time to time. These are the penates; some venerate the snakes that live in the roofs of the house, or in the hovels, and feed them regularly. Sacrifices are sometimes made to the genie of the mountain; if there has been an accident, this is the rule; hunters make a sacrifice of thanksgiving after a good shot, etc. etc. Sailors in particular have masses of sacrifices and superstitions of all kinds, the details of which we don't know, but they pass for the most superstitious class. - Most don't want to kill snakes for superstition's sake - a man in mourning can't kill any animal; on the roads and especially at the top of the hills, there are little temples, or just piles of stones, and everyone passing by is urged to throw their stone in again, or to hang some paper, ribbon or other thing on the temple; it's quite like the Mercurius of the Romans, etc. etc. -Other superstitions are practiced only by special men or women who are called in to practice them (the girls or women who practice these professions are also real public women. ) They are diviners, fortune-tellers; or people who come to recite prayers to chase away bad air, illnesses, bad fates, etc., or exorcists who come to chase away devils or evil genies, etc., all with great ceremony, a lot of fuss and, above all, a lot of food and payment, depending on the circumstances. All these superstitions are very widespread among the people and very frequently used, but nothing here is legal. The men of the class despise them and give them little credence, but the women of all conditions are adamant about them, and hence they are practiced in all classes, for the men do not want to, or dare not, upset the whole sex of their household, even though they themselves very often take no part in them.

The choice of days for weddings, funerals and other major events is drawn by lot with the greatest care and by all classes, including the government - this seems to be a matter of great importance, and I believe that most people have faith in this practice, which they don't want to dispense with; the soothsayers have a field day here, and it's one of the exercises in their art that is most frequently performed. This is part of the popular superstition to which these people are committed, which blinds them and takes away some of their little resources. When the day comes, then, when their eyes can be opened, which I believe would be easy, since most of them readily admit the little explanations that can be given to them from time to time, and immediately recognize their futility.

A word about the blind is in order here. In this country, they almost all become diviners or exorcists, and this is their profession, as they have no other resources. Wherever you meet blind people - and there are blind people all over the kingdom - they do this for a

living, and they can make a living doing it separately and with varying degrees of success. But what really deserves attention is the society of the blind formed in the capital, which must be fairly large - it is said to be legally established and they pay some taxes to the government; they have the right to move about at will, even at night. During the day, you'll come across one or more of them shouting or singing to get noticed and to receive invitations. Before being accepted into society, they say, you have to undergo a three-year ordeal, no doubt both to practice the secrets of their art, and to learn the capital's roads inside and outside the city. It's an astonishing thing, and I sometimes wonder if it's natural, but they manage to know all the streets and cul-de-sacs perfectly, and tattooing only a little with their sticks, they go easily and directly to whatever address is indicated to them; an ordinary man wouldn't look any better for the various houses. They are called to tell fortunes and secrets, and also to chase away devils. In the latter ceremony, there are almost always several of them. They begin by reciting or chanting prayers or formulas in the lowest tones, then gradually raise the tone, and accompany them with sticks that are rolled across the floor or on earthen or copper vessels. They soon become excited, and burst forth with horrific cries and vociferations, always in a sort of chant and in cadenced time. What an appalling din and uproar. Their lungs are extraordinarily strong, and I really think all the devils must run away. But woe betide the neighbors of the houses where these scenes take place at night, and last more or less two, three, four hours and more. It's impossible to sleep at night, and we've experienced it many times. At last, they say, they succeed in overpowering the evil devil, they gradually draw him in, squeezing him from all sides, and the rascal is forced to take refuge in a jar or bottle prepared ad hoc and which they hold close to them, then they cap and recap in every way, the house is cleared of him and the victory songs begin, then it's all over. Throughout the ceremony, masses of food of all kinds are on display, for the benefit of the actors, who take it all away, plus payment.

This is one of the most common practices in the big city, and one that is protected by all classes. Blind people also give themselves over to singing and music, and are said to be very successful at it. It's hard for us to believe that these blind people, in many of their practices, don't really have intelligences with the devil, and many are said to confess to this.

There are still other people who have great deal to do with demons, and practice their magic art, but they are very rare in this country and we know nothing about them. It should also be said here that there are a certain number of more or less pronounced possessions, some of which among Christians are very mild, and in general we do not believe they are frequent, although there are a few cases.

The Korean always speaks in a very elevated tone, which often exceeds anything we can imagine. As a result, meetings are extremely noisy and can be quite head-busting. What's more, those who don't speak so loudly seem to be a peculiarity.

Everything is on this footing; the study of letters is done by reciting a few lines or pages at the top of one's voice, what a racket when you pass by a class of 6 or 8 children. This is the system. As they work, the farmers and woodcutters do the same; it's a case of who's loudest, and they find this kind of music appealing. They like the fuss. In the prefectures, the mandarins' orders are repeated by a crier, then by others who respond to each other and make the surrounding districts resound. Most of the mandarin's actions are also announced at the prefecture by these same criers, and are thus known far and wide. (Even after returning home, mandarins no longer go out on foot and without procession, if at all, in the neighborhood. They also keep some insignia, marks of their dignity, and the custom is to add to their name that of the prefecture where they have been or the dignity they have acquired).

If the mandarin goes out, he always has a number of valets, and loud shouts announce his march everywhere. The great dignitaries in the capital also accompany their marches with clamors, but they are more moderate and in a serious tone. When the king goes out, there are criers from distance to distance who complacently prolong their shouts, which are like signals between them; the population admires and praises them, and it's like a spectacle for them. All these people are still children. In the courts, especially the criminal courts, there's a proud din as all the valets repeat their orders to the guilty parties, often vociferating in a frightening manner, as if it were a rubric designed to frighten the world and get people to confess to crimes.

Hunting is considered very vilely here, and the nobles don't get involved, or else it's just a few nobles who are given over to cultivation; the rifle for that matter, which is said to be the Japanese rifle, is very heavy, not very elegant and has a wick. However, with this weapon, which never has more than one shot, many men hunt very nicely, especially wild animals, because they don't shoot birds very well. Many of them are intrepid and dare to shoot the tiger, even when it is alone, but this animal, if only wounded, always returns straight to its enemy, who, disarmed, sometimes becomes its prey. Hunters often dress themselves up in skins, feathers, straws, etc., to deceive the animals and kill them more easily. They hide and counterfeit perfectly the call of the pheasant calling its female, thus succeeding in catching many of the latter. The strongest hunt is that of the stag, which only takes place when the antlers are in flood, because then the profits are very beautiful. It takes place here around the 5th or 6th moon of the year. They get together in bands of 3, 4 or more and beat the mountains in great numbers, then indulge in great fatigue, which requires expense and good food. When pursuing a deer, they are relentless, and the night is a hindrance, but good hunters are admirable at finding the animal's trail, which is one of their prime qualities. As soon as it's daylight, they're on their feet, pursuing again, and it's said that within three days the stag is reduced and can no longer hold out against their pursuit; it's reached and killed. But often, especially in dry weather, they lose the trail and then it's all over.

When successful, this hunting provides them with enough to live on for part of the year, and many of them even make a living from it. In addition, there are no weapons to be carried here, no reserved hunts, no hunts forbidden for part of the year; they only ever take place in the mountains, and everyone does as they please. There are no plains, and the real plains are almost all rice paddies and offer absolutely nothing to the hunter's greed, so there are none in these parts. -When the tiger wreaks havoc, the mandarin often has the hunters gather together and conduct a drive in the mountains where it is found, often succeeding in killing one or more, but generally leaving it very much alone, unfortunately, and this is what allows it to multiply in a very disastrous way. -It seems to us that with a few good drives at selected times, it would be easy to destroy them in most of the small mountains (1) where there are few inhabitants and consequently accidents would become less numerous, but in this country who cares about improvements? I have no way of estimating the number of accidents each year, but if the number of accidents that reach our ears is anything to go by, the total would be quite considerable. From time to time, we lose a few Christians over there. Some of these tigers go round and round closed houses for a long time, and end up trying to get in through the thatched roofs. It's horrifying, and generally the story of these accidents has circumstances that make you shudder, what cruelty and what resources of cunning. Unfortunately, the inhabitants of this country are too careless and don't often use this method, which is quite successful and offers no danger. We should add that, despite its presence in the surrounding area, many farmers allow themselves to sleep with bedroom doors open, or even

under varangas or in unenclosed sheds, so we shouldn't be surprised if there are frequent accidents. Tiger skins sell well, and the law, or perhaps custom, in order to encourage and reward those who kill them, almost obligatorily requires them to be brought to the mandarins; unfortunately, the mandarins, having all become thieves, receive without giving anything, and take from those who do not bring them. Hence one does not seek to kill, and if one does kill, one tries not to be known and is obliged to sell secretly at a low price. The Koreans eat tiger meat, which they claim is not bad. Its bones, reduced to fat, are used for some medicines, but it is said that they are mainly bought at a high price by the Japanese, who are believed to use them extensively for various remedies unknown here.

This country, made up of nobles and commoners, offers a very special phisionomy; although the people are more numerous, there is absolutely no question everywhere of anything but the nobles, and everyone's thoughts are focused solely on them, some in praise and exaltation, others driven by the fear, and sometimes hatred, that they retain surreptitiously. Rich or poor, educated or not, nobles are known everywhere. It's such and such a family, they say, they have relatives in such and such a place, such and such a village, and they swarm, so nothing is ignored. On the roads, Koreans frequently meet up to travel together. They often recognize each other's status at first, and if need be, they ask each other what class they belong to. Each one declares his titles, and immediately the verbal endings are put on the desired footing: what is not noble is supposed to be a valet or servant.

(To frighten or silence the children, they are told that the nobleman is coming, in much the same way as the bogeyman is used in France).

In inns, where everyone is in the same boat, it's the same thing, except when you're on a certain tone. Everywhere, the nobleman acts as master and is respected. In every village, in every region, nothing of the slightest importance can be done without the support of the nobles, so the commoner is obliged to be always at their feet to be able to act and, if need be, to use their protection. In this respect, we find no resemblance with our own countries, where everyone does and acts as they please. If we go back to the days of our ancient nobility, we should no doubt see a thousand similar things, but who will study these relationships?

It is claimed that the population of the country has increased a great deal in recent times, and I am inclined to believe this, without being able to give a well-founded reason for it; exact censuses are proof that we cannot have here. But here are a few facts. We're not talking about the two northern provinces, as we have no data, but in the 6 others, we never hear that such and such a district or canton is depopulating; on the contrary, it's said everywhere that they're increasing; what's more, most villages have built many new dwellings, some to enormous proportions; you can still see hamlets springing up on the sides of roads where nothing existed before, and this is very common. Over the past 15 years, a huge number of new rice fields have been created, many of them in uncultivated areas. But above all, the mountains are now filled everywhere, not only with Christians but also Payens. The Christians, always on the run to find new mountains to clear, are at their wits' end and can't find any more. Everything is inhabited - they who were once far away from all the payens, are now surrounded by them, and in a thousand places you can see mountains whose dense undergrowth scarcely showed a trace of hunters' footsteps 20 years ago, now completely razed and covered with dwellings. In many places, the tiger finds fewer retreats and is gradually moving away from them. We are struck by all this, and the contrast between 26 years seems palpable on all sides, which leads us to adopt the public statement that the population is increasing, but we dare not say whether this is preemptory proof. Moreover, there have been no major famines during these 20 years, nor have there been any extraordinary deaths. All this lends plausibility.

It could be said that the mountain culture from which we benefit so much today was invented by our Christians, reminiscent of our European monks.

Driven to these remote corners by necessity, and having no other resources to live on, they naturally had to seek to make them bear fruit, and experience led them to make improvements, which they passed on among themselves in all parts of the country, making them general. As a result, the local people are amazed at the crops our Christians are able to grow, and having been taught the principles of this type of cultivation, have themselves begun to practice them with no less success in a thousand localities. In this mountainous country, we can say that this is a real service to the country, and should in itself earn them less hatred from the government. In the fields at the bottom of the valley, wheat and barley do fairly well, and sometimes some rice paddies can be grown against the streams; on the mountain proper, tobacco is the main crop, with millet doing well, often even in the highest parts. Cotton is grown very rarely, although it does succeed in some mountains; hemp too; peas, beans and vegetables of all kinds. With such cultivation, the poor people live easily.

What's more, mountain farming, which is more labor-intensive than plain farming, offers the poor more advantages than the other. Less expensive taxes, abundant wood on hand, the arable herbs that the mountains naturally provide for many months of the year, grasses to cover the house, a few arable roots and wild fruits are real advantages for those who have nothing, and on top of this, the sale of an ordinary crop of tobacco yields more than can be produced on the plains by the work of the same number of workers. The large turnip-radishes that are so widely consumed here for salting during the winter, coming perfectly in the midst of the tobacco plantations, are still a real resource, and each of the mountain dwellers makes a large supply for his house and often can sell a few loads. On the plains, the fields never lie fallow; unfortunately, the same cannot be said of the mountains. After a few years, they hardly yield anything at all, and that's the downside; if you can't expand on a vast scale, you're obliged to look for a new place - but if the land is abundant, after a few years' rest, the fields come back into cultivation; they no longer have the same strength as in the first clearings, but can suffice for the upkeep of the farmers, who can then stay in their settlement for a long time.

Not only do close relatives readily share the resources they have in practice, but the law, or perhaps only universal usage, seems to agree. Relatives are made to pay the contributions that one of their own does not pay, and are asked to pay the debts that one of their own cannot or will not pay, and the courts, finding it just, usually force them to pay. Is this custom such that it must be carried out even in conscientia? I dare say neither yes nor no. But the practice is such that it can hardly be dispensed with.

Recently, a tall young man of more than 20 years was brought before the courts for a few *ngiangs* of contribution he hadn't paid. The mandarin, informed of his position in advance, handled the case in a very laughable manner, which everyone found fair and reasonable. Why don't you pay your taxes? -Living from day to day and without any resources, I've never been able to obtain the small sum in question - where do you live - in such and such a street in the city - and your parents? - I lost my parents when I was a child, and that's why I'm having such a hard time -Don't you have any relatives? -I still have an uncle -Where is he and how does he live? -He stays in such and such a street and supports himself with whatever little money he has -Doesn't he support you? -The mandarin knew that the uncle lived very comfortably, and through avarice or otherwise neglected the poor orphan too much, and from then on his only aim was to make him do it himself. -So, seeming to forget the matter of contributions, he digressed. -But why aren't you married? -With no



parents and poor as I am, who would want to give me his daughter, is it so easy? -Do you want to get married? -I'd love to, but how could I think of it? -But if there were some way, you'd be very happy -Do I have to ask? -I have some way, you seem like a good boy to me, I'll think of you and hope I can satisfy your desires -Retreat, think of a way to get the small sum you owe to the government and in a while I'll have you called back -The boy withdraws without knowing what all these words meant, but as word of the story spread, the uncle, ashamed of having abandoned his nephew and fearing some affront from the mandarin, was in no hurry to take steps to obtain a young woman for him, which, given his small fortune, was not difficult; The marriage was concluded, a day was set aside for the ceremony and, according to custom, the young man's hair was lifted in advance and tied into a pompon on his head. à.d. after 20 days, he called back the boy, who this time had enough to meet his obligations, and paid them. -The mandarin = Why do you have your hair up? How did you manage to do it in such a short time? -We found a suitable match, and as my uncle was able to help me a little, things were concluded -That's fortunate, but how will you live? Do you have a house? -I don't think that far ahead, when all is said and done, we'll try to get out of our predicament - But where will you put your wife? -I'll find a place for her at my uncle's or somewhere else until I can get a house -What if I could get you one? How much would you need? -You're too kind to think of me, it'll all work out little by little - But how much would you need to be housed and get fairly established? -It's not a small thing, I'd need a house and its furnishings, and then some small piece of land to cultivate. Wouldn't 200 ngiangs (400 fr.) be enough for that? -With 200 ngiangs I could establish myself fairly well -Well, I'll think about it, don't worry, there'll be a way, go away, marry well, try to make a good home and especially another time to pay taxes earlier. The young man returned home, and the uncle, who had heard all about it through the grapevine, was forced to give the nephew a house, etc. He put in the 200 ngiangs that the mandarin had mentioned, and everything was finished to everyone's great satisfaction.

Among close relatives there is almost always some bandit or rogue who pulls his punches and is a burden on everyone. He goes into the homes of those who are well off, takes out loans which he never pays back, kidnaps this, then that, it's a dog, it's an ox, it's cloth etc. steals as much money as he can, makes a fuss and makes awful scenes in order to obtain more and more, and is a real nuisance, but as he's everywhere, he can't be accused or punished. You have to put up with everything, and the great talent lies in knowing how to take him and put some limits to his excesses. This is often where part of the revenue goes. It's a real mess, and the cause of the existence of so many bad people that another line of conduct could repress. Sometimes these people manage to steal the deeds to some property and sell them, and that's the end of it. -Others even sell without deeds, or forge them, but it's all the same. Judge for yourself how much misery this causes. Families sometimes unite to punish one of their members who is acting too badly. All that's needed is for a relative of a higher degree to give the orders, and then the equals or inferiors have the right to seize the culprit, and beat him or inflict other punishment. The patient, too, is unable to defend himself and endures, unless, as sometimes happens, he manages to save himself. We have seen a number of them carried out, with or without success; But they are far from compensating for the dreadful evils resulting from the accepted practice that relatives cannot accuse each other in court. It should at least be customary for neighbors to accuse each other, which rarely happens as the matter is not personal to them (if neighbors pretend to want to accuse each other, parents often try to stop them, telling them to mind their own business, and nothing happens. ) or that the mandarins, with their eye everywhere, seize these bad subjects, without any formal accusation on their part, but who's thinking about that, what's the point of meddling in other people's affairs, they say; and what mandarin would want to attract

business to himself, who resigns himself with great difficulty to dealing with those he can't avoid. alas! alas!

The young men who indulge in physical exercise, archery and so on, and especially those from military mandarin families, are light and vigorous, love a good fight, don't shy away from battles, don't shy away easily, and don't seem to shy away from anything. They occasionally endure the rod, the staff and other torments with great composure and without appearing to suffer in the same way often for operations or illnesses. This country should therefore have strong, intrepid warriors, who face danger well. It would seem so, but when it comes to war and real combat, all these people think about is fleeing with all their might, and very few are martial and truly courageous. Where does this come from? Where does it come from? There must be some cause, but I can't see it.

One of our servants, noble and wealthy before his conversion, had a cousin who had gone astray and was always up to no good. One day he managed to seize the deeds to his properties and had no other intention than to sell them and make a fortune. Fortunately, this was noticed and, suspecting the source of the theft, couriers were immediately dispatched to towns, markets and the capital to spread the word that, since the deeds had been stolen, no one should buy them.

As a result, no buyers came forward, and little by little the bandit, not knowing what to do with them, was forced to return them. So, as a reward, he was given 500 ngiangs, to remove any further temptation. Pity.... The same nobleman had at his service a young slave girl, not yet married, well-born and satisfying her masters in every way, which is a precious thing. The same bandit took a liking to her, and gradually became too familiar with her. What's more, he ended up kidnapping her, taking her into his home, making her his concubine and for all the world not wanting to give her back, he had to go through with it; what a disgrace! But she's also a horrible custom, she's a relative and we all have to pass her on from there. Facts of this nature, more or less, without being daily occurrences, are frequent and we could quote a large number of them to ourselves.

Koreans are very inquisitive and talkative, and are quick to denounce anyone they are asked about. He'll often even go ahead and declare everything he knows about that person. Is it levity? Is it glibness? Perhaps both; vindictive by nature too, if he's had a few unkind words to say to someone, he'll easily denounce him on occasion to do him harm. Add to this the lure of plunder, for he too loves raids, and you have the key to the ease with which our Christians are known, denounced and pursued to excess. It will be the same for the Payens, whenever there is an opening against him. True traitors have not been rare in all times, and it is difficult to trust them completely.

The adoption of children is in use in this country, and even plays a major role, I'm talking about boys, as girls are not adopted. There are legal and non-legal adoptions.

Legal adoption must take place among the parents by the father, and under this name we include all those who, having the same family name, are still from the same branch, which extends almost to infinity. In addition, the adopted person must be on a lower line of kinship than the adopter, but only by one degree. A person who had a married son who died childless can no longer adopt a son; he will adopt a grandson, i.e. a son for his deceased son. In principle, all adoptions should be communicated to and approved by the court of rites, but in

practice this is rarely done, and the family council is content to do so. In any case, the adoptee's consent is not awaited; he or she is very often forced to accept, and if need be, the government would force him or her to do so. In most cases, a nephew is chosen, and as far as possible, a close relative, and it is rare for a childless man, especially a nobleman, not to adopt. Children barely out of the womb are often taken. The main reason for adoptions is religious. Descendants are needed to keep the tablets and offer the sacrifices; this is the principle according to which the government will always force, and the preservation of the branches of a family is only secondary here. As an adopted son, you must fulfill all the duties of a son, like your own children, just as you enjoy all the privileges of your own children, without exception. Non-legal adoptions are made without distinction of name or kinship; they are simply a support given to each other, but the law does not recognize them. It is difficult to be to strangers what one is naturally to one's father and mother: in high families, decorum and necessity force one to be, and whatever one's heart may be, one retains one's outward appearance, but in the lower classes, what disputes and discord are the result of these adoptions, and in general the adopted children are little satisfied with their position. Moreover, legal adoptions are very difficult to break, and require government permission to do so.

In a certain year, when the Emperor of China was in Nanking, the annual Korean ambassadors had to go there to offer their tribute. Their absence was extremely long. One of the ambassadors often thought of his wife and children. One night, he had a dream in which he had relations with his wife, and by some idea, made a note of this day. For her part, Madame, who sighed incessantly for the return of her longed-for son, also had a dream in which she found herself in contact with Monsieur, and similarly noted the day. Soon afterwards, it turned out that she was pregnant. When the ambassador returned, and everything thoroughly checked (the two dreams had taken place at the same time), such an extraordinary fact was reported to the king, who declared the child certainly legitimate, and even gave some reward. Since then, the descendants have enjoyed the privileges and dignities that this family has deserved, and no one has thought of casting doubts on the legitimacy of the race. What do you think of this curious fact?

A word about the spirit of the various provinces - The two northern provinces are completely unknown to us, but their inhabitants are said to be stronger and wilder. The inhabitants of P'ien in particular are said to be hard, inflexible, violent and capable of anything. A few samples bear witness to this. There are hardly any nobles among them, and consequently no dignities. The government keeps a close watch on this province lest it ferment rebellion, and in fact, if they were to rise up en masse, they would undoubtedly be impossible to resist, due to their terrible character and known determination. Kang Ouen prov... I've forgotten what they say about it. Hoang hai prov. is said to be narrow-minded and stubborn, attached to a few petty interests; it is stingy, nothing grand, little good faith. The prov. of kieng kei is light-hearted, devoted to luxury and pleasures, it has something generous about it, it is said to be moving forward for civilization, it dreams only of money, but also of spending, no avarice. Little constancy in its views and ideas. Many nobles and all the men of the day. The prov. of T'siong t'sieng has a lot in common with the preceding prov. and has more or less, but more moderately, the same good qualities and vices. Many nobles. Tsien la prov. has almost no nobles. It is considered coarse, deceitful, thinking only of its own interests. Prone to treachery, uncivilized and difficult to get along with, you must always be wary.

The prov. of kieng siang has a character all of its own. It's simple customs, simple clothing, no luxuries, less corrupted morals. True ancient civility is preserved here; no foolish spending, so small inheritances are better preserved; they are even criticized for being too tenacious and avaricious, which is somewhat true. Firm and constant character. The study of literature has been preserved here much more than elsewhere, and you see young people, after having worked at farming during the day, devoting themselves to the study of literature in the evening and at night. It is even said that many of them, while weeding the fields, put a book on each side and, while working, recite what they learn in this book at each end. Even people who have been in dignified positions are not afraid to go to the market themselves. They are less strict when it comes to locking up women; they go out quite easily during the day, preceded by a slave, and when a man sees them, he tidies himself up exactly, turns his face away and continues on his way only when she has passed. They are very attached to their superstitions and do them devoutly; the Foe sect still retains many followers there, even among the common people. We therefore believe that this province may convert more slowly than some others, but once converted, it will be more solid and fixed. We have no doubt that this is the most beautiful province in Korea, both for its soil and its good spirit. Nobles abound here, but they are almost all nam in and consequently have little share today in the first dignities of the kingdom, although their studies and serious character mean that they are still considered.

One of the reasons why the breed of petty thieves continues is that many villages cover up for those they harbor and know well, out of a false sense of piety and no doubt fear of revenge on their part. It's a misunderstanding.

Flint is so rare here that it is brought in from China, and anything from Korea is of the very lowest quality, and it is said to be found only in the province of Hoang-hai.

A Korean proverb says that to flee is a talent, and we can be sure that the Christians here possess this Korean talent to a higher degree, alas, so much misery follows.

A widowed woman lived very poorly with her daughter at marriageable age; having placed a young man in her home as a servant, and wishing to excite his zeal and diligence, she made him understand very secretly that her daughter could become the prize of his labors. These words were highly dishonorable, especially for her, who claimed to have a few drops of so-called noble blood in her veins. Things went well for a while, but either discord arose, or the promise was not fulfilled quickly enough for the boy's liking, and they fell out, and the boy, in a moment of anger, claimed that the girl belonged to him, and on being strongly reproached, went up to the women's apartment to seize her so-called property. Although he was prevented from taking her, he was able to get his hands on her. Word of the attack spread. One of the family's relatives, who lived nearby and supported the poor widow, heard the news. Blood rushing to his head, he went to the scene and, without further ado, pierced the impudent young man and laid him dead. Then, pausing for a moment, he said: "What are we to do with this young child, soiled by a man's hand, no more marriage possible, she's trash, what's the point of letting her live? He spoke, then suddenly laid her dead at his feet. Then he returns home to await the fate that justice has in store for him. This event became known everywhere, but in these unhappy times, mandarins don't inquire or care about anything, so nobody went to disturb him, and he still lives in peace.

A bad subject, reduced to begging, came to live with his family at his brother-in-law's. He left his wife and children there, and went from place to place trying to catch some good fortune, but soon falling in love with his brother-in-law's young wife, he took advantage of the husband's absence to try to seduce her. She defended herself strongly, all attempts were useless and she was even able to resist the efforts of this impure hand. But from that day on, she declared that she could not bear such an affront, and took her own life.

(Had it been a powerful family, we'd no doubt have had a monument erected in her honor).

(A young Christian widow from a distinguished family asked us, at a time when civil war was feared, for permission to commit suicide if bandits approached the house. In such cases, widows, as they have no masters, become their prey by right, while married women would be spared).

The culprit fled, but the returning husband, having seen everything and learned the cause, sharpened his cutlass and, accompanied by one of his relatives, swore not to return until he had brought the culprit to justice. He didn't have to, as the villainous creature had learned of this and, not thinking he could escape, took justice into his own hands by hanging himself.

A young servant, having quarreled with the son of a nobleman, knocked him down and struck him in the groin with a club. The assassin was seized and the witnesses called. The mandarin asked the father how it had all happened, had a cudgel brought in and, placing the father opposite the bound murderer, said to him: "Show me exactly how he hit him". The mandarin's aim was to have the father kill the murderer in the square and thus get rid of a lengthy procedure; the father had avenged himself, he would have said, and this is permitted by custom - but the father, either too stupid or too timid, only explained himself in words and didn't finish the case. Alas, he was blamed and disgraced by all.

These are the ideas of this people, great and small share them.

*Illuminare his qui in tenebris et in umbrà sedent.....*

Recently, the nephew of an ordinary mandarin died, and the wife of the deceased, aged 20, took her own life. The local nobles issued a circular to exalt the faithful widow and try to have her awarded a monument. These are the strong, immortal women of this country.

April 1860 continued.

Dignities should not be confused with public places or offices.

A public office always carries with it a degree of dignity, but not vice versa.

Dignities are for life, while offices are very temporary, sometimes lasting only a few days. There are 9 or 10 degrees of dignity. The 1st includes princes and ministers of the 1st order; some ministers of the 2d order also have the 1st degree of dignity, but they are usually of the 2d degree. The first 4 degrees form what may be called the grand dignitaries, who are entitled to be seated in special chairs reserved for their rank. Ordinary city prefects are of the 6th degree at least - since the 7th and below it's not much, if not a ladder to climb higher. Bachelors of either *tsin sa* or *keup tiei* do not ipso facto receive any dignity; they thereby

acquire a right to the offices to which they will be appointed little by little and according to the rules received.-Today especially, when all rules are set aside, a large number of bachelors remain such all their lives, without being able to obtain any small place, which favor distributes unjustly on all sides. -Provincial governors must have at least the 4th degree; and with very rare exceptions, one can only reach this 4th degree or above after obtaining the title of bachelor, known as keup tiei, which, as we have seen, opens the door to high dignities, although most never attain them.

A certain little nobleman had to marry off his daughter and his niece, whose father had died. Both were the same age. The gentleman wanted the best son-in-law for both of them, but above all he wanted his own daughter to get a phoenix, so he refused on all sides, always aiming for the best. Finally, however, a handsome party presented itself, and after a long debate as to whether he would give his daughter or his niece, he decided in favor of the daughter, and without ever having seen him (the son-in-law), as frequently happens here, gave his word and irrevocably fixed the wedding day. Three days before the ceremony, he learns, either from sorcerers, false reports or otherwise, that his future son-in-law is an ignorant, misguided onlooker from whom no advantage can be taken. What to do about it? There's no turning back, the law is here to stay; What horrible days and nights the poor father had to endure. He said nothing about it to anyone, but in his despair he thought he'd found a ruse to at least soften the blow, that his niece, not his daughter, be coiffed, dressed and sent to greet the future on the amphitheatre - what must his poor daughter have thought, suddenly flushed out, but it was only a question of obeying, and besides, the two cousins were roughly the same height, so all the clothes were easily adapted to her. Soon the bridegroom presented himself, and the bride and groom gathered on the amphitheatre, exchanged the customary greetings and then retired. In the after-dinner hours, the gentleman entertained himself, as is customary with men in the outer salons, and it turned out that far from being an oddball etc., he was well-built, well-educated, witty and, in a word, had all the desirable qualities. From then on, the old nobleman, chagrined at not having given away his daughter, brooded over what he could do to remedy the situation. In the evening, he gave his orders for his daughter, not his niece, to be brought into the bridal chamber, knowing full well that gender would make no difference, since during the greetings the brides are so attired that one cannot see their faces, nor even distinguish the outward forms of their bodies. Orders were obeyed, everything went according to plan, and the good old man, happy with the success of his stratagems, was pleased in himself to have such a well-born son-in-law. The customary two or three days were spent with the family; the son-in-law was perfect, a very good child, and had won his father-in-law's trust and heart to such an extent that, in an outpouring, he told him all about the rumors that had spread and the exchanges that had taken place during the greetings and the secret meeting. The son-in-law was at first a little surprised at the singularity of the fact, but not losing the card, he said: That's all very well, but from this it's clear that the two young people are my property, your niece, who has given me the legal greetings, is unquestionably my lawful wife; as for your daughter, who has been fraudulently introduced into the bridal chamber, having begun her relations with me voluntarily, who would dare to dispute her with me, she has become my concubine de jure and de facto, and will remain so. As of this evening, I demand that my lawful wife be brought to me in the nuptial apartment. A Korean jurisconsult wouldn't have reasoned better for the first part, and wouldn't have denied the second either. What a thunderbolt for the old nobleman, but there was no remedy, it had to be done, both were amméés, the niece was very well married according to her condition, but the daughter, the dear daughter she was forever degraded and

fallen to the rank of concubines. What a disappointment, what despair for the old father, but didn't his bad faith deserve it?

For legitimate marriages, the greeting is everything, and this is where consent is supposed to be given. Unless the husband has properly repudiated his wife, he can always and everywhere reclaim her. But even if he has repudiated her, he himself cannot take another wife in marriage; he can only have concubines. As far as concubines are concerned, a daughter or widow who has had provable relations with a man has become his legal property. But if she runs away several times and absolutely refuses to live there, even though she can be legally prevented from doing so, you will be obliged to let her go and let her do as she pleases.

The lawful wife enters into all and for all into the participation of the husband's condition; even if she is not noble, if she is married with the ceremonies, she becomes noble, will be treated as such, and so will all her children; for man is everything here. If, for example, two brothers or two cousins married an aunt and a niece, and the niece fell to the eldest of the two brothers or cousins, the niece would become eldest and the aunt would only be treated as a younger sister, which makes an extreme difference.

When a young groom doesn't treat his friends properly, all sorts of pranks are played on him, and sometimes big ones, to force him to perform; sometimes they even go so far as to bind and suspend him, and the purse strings have to be loosened.

When a young noblewoman reaches marriageable age, a certain number of relatives, even those close enough, are not allowed to see or speak to her. The next of kin themselves are more discreet when they approach a woman's apartment, and are remarkably reserved towards her.

Potters are for the most part itinerant, coming to settle in a place where there is wood, building their hut and kiln, working as best they can while there is wood, then retiring to find more forest to cut.

Those who make iron and cast iron are almost the same, except that the ore must not be too far away, which shows how small and flimsy their establishments must be, and this is why most of these entrepreneurs go broke; everything is so poorly organized, that rain, wind or other small causes lose a lot of their work, so how can they make a profit. What's more, most of the time, the funds devoted to these ventures are too small, bringing the work to a standstill. A few hundred francs is enough to give it a try, and if fortune smiles on you in every respect, you'll get quite rich, but out of ten of these adventurers, 9 go bankrupt.

Gold, silver and copper mining is strictly forbidden by the government, even if it exists in large numbers, as is claimed. They are said to exist mainly in the northern provinces. This prohibition may well stem from its general principle of making the country look very poor, and also to prevent luxury. Moreover, any large gathering of workers is feared here as likely to stir up trouble, and there is a fear of uprising and rebellion on their part, especially in these sparsely populated and remote regions. The conspiracy of 1811 is said to have been formed at one such meeting. Mining is therefore allowed very rarely. A silver mine was recently exploited in the Sioun heng district, prov. of Kieng Siang. However, a few patches of

gold are frequently harvested from fields or streams, but this is very time-consuming and not very lucrative work, and it is rare to find any significant quantities. Nor is the sale of these metals free, which deters many who would like to seek some small gain.

When a king is capable, he often administers the kingdom entirely on his own, so he has fairly familiar relations with the dignitaries, questioning them about everything, getting them to tell him what they have seen and heard from both sides, and thus keeping himself abreast of the state of things. In addition, he has his secret emissaries who report to him what is happening in the provinces, and then things go well, the people are happy, because the mandarins are obliged to watch and do their duty. They also sometimes test the loyalty of officials or the people. At night, they secretly go out in disguise to check on the guards, the games and so on.

The city gates are closed at night, and can only be opened with a formal bill from the king; one of them, wanting to test the guards' accuracy, sent a dignitary on horseback and accompanied by an escort, and gave him a signed bill that differed slightly from the ordinary forms. He went and presented himself to the guards, who, seeing a slight defect in form, shouted "rebel", and with their weapons pounced on the dignitary; but the latter, all decked out, took flight and rode back to the palace, still pursued by the guards, whom the king had summoned and generously rewarded for their loyalty. Another king, wishing to test the feelings of his people, ordered large-scale military exercises and secretly told the general, when he had completed the maneuvers, to march his troops in battle order and with an animated and rebellious air to the interior of the palace, as if to surprise him. The order was carried out, and the entire crowd was thrilled at the sight of this revolutionary march. On the way, two men from the crowd stood up separately and grabbed a gun or a stick, shouting death to the rebel and wanting to pounce on him, but they were immediately garroted and taken prisoner with the army. Arriving at the back of the palace, the king stood before the general and said: "Well, General, what obstacles have you encountered? None, Sire, everything is pale and dead, and no one dares move. Only two brave commoners came to Your Majesty's defense and wanted to kill me, so I brought them in garroted.-The king immediately had them untied and brought before him, then, praising their devotion to the king, had them given a handsome rank. And yet he was a good king... When the king administers by himself and according to the rules, it's uprightness and simplicity. There's little politics here, and trickery is left to the greats who seek to supplant themselves. He has only his people to think about, no outside politics or discord, so he can easily satisfy the country's needs, and this way of doing things seems to us paternal, natural and worthy of envy. Unfortunately, all kings are far from acting in this way, and above all, the current government is the upheaval of all order, from which the people are at their wits' end. We believe that if this people is ever brought into contact with foreigners, it will be a great evil for them; they will gain discord, battles, misery of every kind and lose their peace, their tranquility, their simple spirit, in a word everything that is their life. And when he embraces Religion, materially speaking, the few advantages he will derive from trade will be far from compensating for what he will lose, since he will never regain the well-being he enjoyed from his isolation, when the king is good, and if the king is bad, would the people then be less unhappy than they have been in the past under such reigns?"

Praetorians have absolutely no fear when it comes to the interests of their band, they don't shy away from any affair, no one's life or death is at stake - in a town in the province of Kiong Koi, a weary and capable mandarin had taken possession of the siege, so the poor praetorians could no longer plunder at their leisure or move around in any way. Moreover,



the mandarin had been informed of some of their misdeeds and misappropriations, and most of them were seriously compromised, even paying with their lives. What could be done? At all costs, the mandarin had to be toppled - all tricks and attempts had failed, and the situation was becoming increasingly dire. In the meantime, the great royal snitches were sent into the province, with the right of life and death everywhere, and for several months they carried out their searches in disguise and with the utmost secrecy. But how to deceive the Praetorians' eyes. We learn that one of them is on the territory, and his trail is soon found.

Then an old Praetorian, as shrewd and cunning as you'd expect, calls his main colleagues together and tells them: "If our Mandarin stays, it's clear we're lost, so we've got to get rid of him at all costs. I have an infallible means (when the royal snitches are sent out, some bandit often acts as a false snitch, deceiving many people and swindling sapèques), the key being to obtain the mandarin's permission to act. The big informer is in such and such a place, and tomorrow he's due to sleep at such and such an inn. We have to let our mandarin know that a false informer is doing his shopping there and decimating the people, and obtain permission to go and seize him. Two or three of us will undoubtedly pay with our lives, but the informer will certainly degrade the mandarin and we'll live. According to the customs of these countries, it was quite certain that the mandarin would be degommed.

(When something very monstrous happens in a district, the mandarin is broken up, on the pretext that if he were well-managed, such things would not occur to the people. But here the mandarin, having given permission to act, was all the more compromised, and could not escape the fall).

The expedient seemed a good one, and the whole gang opined that it should be carried out. Emissaries were sent to check on all the snitch's movements, and yet the finest Praetorians went to the Mandarin with their request to seize the so-called false snitch. At first, the mandarin refused, but they insisted, pointing out that he had been in such-and-such a place, holding the people to ransom and being unbearable to him - the same refusal under the pretext that they might be misinformed. But the Praetorians persisted, saying: "Leave it to us, if it wasn't for a false informer, our lives would depend on it. But if there were the slightest doubt, would we be foolish enough to risk our lives in this way? From then on, precautions were taken to expose as few people as possible, the victims were chosen and they set off. One of them went first to the inn to make sure the informer was there, then another chatted with him as if suspecting and watching him, then finally in a tone of victory called his helpers hidden nearby and the order was given to garotage the character on whom they rushed with the legal bonds. The informer could no longer escape and declared himself the king's envoy, showing his horse tag. It was examined and found to be legal, and some of the Praetorians fled, others fell at the informer's feet and demanded death for having been so grossly mistaken. The informer, whose henchmen were always ready, called for the Praetorians to be garroted and beaten, though he did not put them to death, and then marched in great procession straight to the prefecture, where he reprimanded and expelled the mandarin. The praetorians had won their cause, some of them were crippled, others exiled, but none died, and there was great rejoicing among the infernal band.

In 1636, the Mantchoux, who now rule China, wanted to secure the submission and, if necessary, the support of Korea before taking Peking, so they sent 30,000 men to surprise it. Their invasion was unexpected: crossing the river on the border, they marched day and night on the capital, more than 100 leagues away, and took no other care than to ensure that news of their march was not brought to the attention of the government. In fact, the government was only informed of the invasion when the enemy was already quite close to the

city. Confusion and disorder were then at their height: the king fled to one side, the crown prince to another, the princes and princesses were dispatched to less exposed locations, and the entire capital was on its feet to run for its life. Things were urgent, and who could have placed his family in a suitable position? A minister of the 2nd order had a young daughter who had reached marriageable age. First of all, she had to be taken to safety, and going beyond custom, she was given a horse on which she was placed and entrusted to a young, strong, sturdy slave of the house to take her to the fortress of koang tsiou, 4 or 5 leagues away, in a house indicated. Just imagine the embarrassment and countenance of this poor child, who until then had never left the corner of her room and had never appeared before a stranger. We're not talking about the heart-rending scene of (1) her family, the danger was pressing, we had to get over it, and the young man grabbed the horse by the bridle, and off she went. The river crossed, the roads were full of weeping people fleeing in search of adventure, everywhere a spectacle of desolation. How long this road must have seemed to her, her thoughts and eyes focused solely on the city of refuge, and the city did not appear. Noon passed and nothing happened. The young driver opened the door to an apartment and asked Mademoiselle to wait a moment until the horse had eaten. Alone in this apartment, her soul was seized with anxiety: already, she thought, the 4 or 5 leagues should have been covered, and then, is it necessary to feed the horse for such a short route? Dark thoughts immediately rose in her mind, and she suspected the slave's fidelity (the kidnapping of girls in these circumstances is so common in Korea, that this young woman immediately suspected the affair).

Peering through the crack in the door, she saw a number of people in the courtyard, and found herself in an already-abandoned inn, where passers-by came to refresh themselves, each grabbing whatever they could get their hands on and preparing their own food. No more doubt," she said, "I'm in the hands of a traitor. Had she been taken by a foreigner, as a good Korean, she would no doubt have resigned herself to her unfortunate fate and contented herself with moaning, but the thought of being betrayed by one of her own slaves revolts all the noble blood in her veins, and vengeance alone seizes her thoughts. Not far from a door slightly separated from the crowd, having seen a man whose bearing and air denoted he was noble, she called out to him through the door, which as everywhere was made of paper. Surprised to be called by a Lady, he at first refused to listen, but the young man begged him to come closer in circumstances where all manners were impracticable, so he approached outside and she said to him: Noble person, please tell me, are we far from the city of koang tsiou? Do you come from the Capital, he said? Yes," she replies, "but it's been a long time since the city of koang tsiou-Ah, I thought so," she says, "I've been betrayed! I am, she adds, the daughter of such and such a minister, and pressed by danger I was entrusted to one of my slaves, to take me to koang tsiou, the rascal has betrayed me, it's too violent. Gracias nobleman, avenge me - But what do you want me to do, said the nobleman? Whatever you do, please avenge me, betrayed by my own slave, it's too impudent. -But I have no means," said the nobleman. "Think a little and avenge me, but above all, take precautions, because the boy is vigorous, it's such a boy that you see next to this horse. This nobleman was from a military mandarin family from the province of kiang siang, vigorous himself, he was trained in wrestling, and had something of the courage and martial spirit of those of his class, and revolted himself at the impudence of the slave, he thought whether there might not be some way of avenging the noble Demoiselle - The horse, however, having finished eating, the slave brought him into the courtyard and set about replacing the luggage on both sides of the pack-saddle. The nobleman wants to take advantage of this circumstance, and pretending to want to cut something off a shoe that was hurting him, he approaches the slave and asks if he has a knife to fix his shoe -Yes, replies the boy, then taking advantage of the moment when the slave had both arms raised, holding the packages on the horse's back, he measured his blow,

plunged the knife into his heart where the ribs were missing, and laid him dead in the square. In times of war and stampede, it goes without saying that no one thinks of calling out to the assassin, nor of trying to stop him. Once he's done, the nobleman goes to warn the young girl, whose heart was put at ease and who couldn't express her thanks enough -then he takes leave of her; she calls him back and tells him that if he leaves it at that, she won't be able to reap any fruit from his good service, and begs him to take her somewhere safe. He excuses himself on the grounds that he himself must return to his family as soon as possible to try and place her (1) in some quiet place. So he takes the saddled horse by the bridle, and with his noble protege on board, he pushes the beast and acts as driver. He wanted to get to the town of Koang tsiou, but on the way he learned that the roads were already cut off and connections intercepted. Leaving the main road, he took to the back roads and, after walking all afternoon, arrived in the evening near a village that seemed rather remote. On closer inspection, he found that all the houses had been evacuated by the inhabitants, and being quite happy with this circumstance, he chose one of the most secluded houses and sent Mademoiselle down to the women's apartment; as the rest of the house consisted of only two rooms, he went to the other and settled in. Everything was empty,

(In this country, if a civil or foreign war breaks out, most people flee, supposedly to save their lives, and abandon everything they own. Hence the ruin and dispersal of families, the abduction of women and especially young girls, then the death of a mass of people; but this is the custom and nothing can contain the Korean. Then there are the numerous troops of bandits who go everywhere, pillaging, feasting and ravaging sex. They often end up settling in beautiful properties, becoming masters of them and even retaining possession in peacetime, according to the axiom *primo occupanti* - it's customary - what more is there to say?)

but in fleeing the rice and all the furnishings had to be left behind, so that very evening the young woman began to cook the rice she shared with her benefactor. The night passed peacefully, but what was to be done? The nobleman was still thinking of running back to his family, but on the other hand he couldn't bring himself to abandon the one he had begun to care for. At last, he made up his mind to save her to the end, within his power. Nothing was lacking in the village to make a good living, everything had become their property, rice, wood etc. was in abundance and every day the nobleman took charge of bringing what was needed, Mademoiselle prepared everything and people lived easily. In any case, the two people had no relationship, no conversation, high etiquette kept between them, each had his own apartment and only in the most urgent cases, a word or two and nothing more was exchanged, and even then they were careful not to stand in sight of each other, but only to communicate through the door. Many days went by, and not a living thing appeared in the village. The nobleman sometimes went a little outside the village to see if he'd meet anyone, but nothing came into sight, and we were all very worried, not knowing what was going on or how things would turn out. However, it was necessary to find a way to keep abreast of world affairs, and leaving the young woman alone to go off and find out the news was repugnant to the nobleman's generous and compassionate heart, yet no other way was open to him. After about two months, one day he made this overture to his protégée, and despite the dreadful prospect of being left alone, she couldn't object to his departure, and they took leave of each other, promising to return as soon as possible. The nobleman left, his heart in his throat, and went from one side to the other to find out how the war was going. The poor forsaken woman counted the days, the hours, and then will he come back? Ah, how long and cruel time was. A few days later, the nobleman returned, and the young woman, at first half-dead when she heard footsteps outside, soon came back to life when she recognized the voice

of her benefactor, who had not abandoned her this time... The news was reassuring enough. The Mantchoux had forced the king to surrender in a swift coup de main. Some of the inhabitants had also returned home. What a joy for both, as the end of the suffering seemed to be approaching. However, we still had to wait a few days to see things more clearly.

Shortly afterwards, the nobleman went to investigate once again, and returned almost immediately. Business was more or less over, the king had returned to the capital, the enemy troops had withdrawn in order not far away, but were no longer pillaging, and the population was returning to their homes. The turmoil and confusion had vanished, and the roads seemed safe enough. The nobleman offered to drive the young lady back to her home in the capital, the trip was agreed upon, and saddling the horse again, we set off. Everything went smoothly on the way, and when we reached the capital we learned that the Minister of the 2nd Order had returned to his home. Arriving at the gate, the noble driver makes sure that Mademoiselle's family has returned, introduces the horse, lashes it to the back of the courtyard, and for him, continuing on his way, ducks into the nearby alleys. The young woman dismounted, was seen and barely believed, and the whole family immediately threw themselves around her in tears and asked her questions. But she seemed to forget her family, and had only one thought: to bring in and treat the noble driver who was bringing her back. The nobleman had fled, crowning his fine behavior with a trait of humility and disinterestedness beyond all praise. All searches were in vain and efforts useless, nothing could be known of him -having thus found himself with his family after the turmoil and against all hope, what words could render the happiness and joy of all, but above all who could render the respect and admiration excited by the tales of the young person reporting and the devotion and virtue of his protector, whose very name was unknown to him. What regrets to have let him escape, but useless regrets.

All had returned to normal, and soon the minister, considering his daughter's age, spoke of giving her in marriage. As soon as she heard of this, she told her parents that after such a blessing as she had received, she would never agree to give herself to anyone else, that she wanted to serve her benefactor all her life, even if it was under the title of concubine, and that if she didn't succeed, she would remain alone. All representations to her came to nothing, the impossibility of finding the nobleman made no impression on her, she was forced to give in and all attempts at marriage ceased. The time came for public examinations. Our young lady, thinking that her benefactor would undoubtedly attend, asked her parents to have her placed in a room on the street near the door of the examination venue, so that, examining passers-by through a grating, she could recognize the one she was looking for. She was led to the door according to her wishes, but no matter how hard she looked, her eyes met nothing, leaving her in despair. At each examination, she did the same for several days, always frustrated in her hopes.

Two years passed in this way, and she was uselessly urged to cease her search. On one occasion, she had remained for several days after the exams, examining the passers-by from behind her gate, when hearing the sound of the instruments that accompany the new graduates on their march, she looked up - it was her benefactor. Immediately she sent a slave to find out exactly what his name was, had herself taken back to her house, informed her father and asked him to send an invitation to the graduate to come to heaven. All orders are given on the spot, the graduate arrives, is ushered directly into the grand vestibule of the women's apartment, the minister receives him with effusiveness as if he were his own son, and the young woman, bursting into tears, throws herself at his feet. At this sight, the nobleman turned away and said it was inappropriate for him to have any dealings with a young person, and refused to see or speak to her. He is urged to do so, on the grounds that after the care and devotion he had shown for several months, there was no reason why he should not meet her. In the extremity in which we found ourselves," he said, "I was obliged to

exchange a few words with Mademoiselle, but today there is no longer any reason and I dare not allow myself to do so. All urging and solicitation was to no avail, and the young lady withdrew in tears, unable to communicate with him. The minister, left alone with the benefactor, asked him: Are you married? No," he replied, "I've lost my wife. I am alone for the moment... very well," continued the Minister, "accept my daughter in marriage... I cannot," said the nobleman, "besides, my family is not in a position to ally itself with yours. But," said the Minister, "my daughter has declared that for the rest of her life she will give herself only to her benefactor, even if it means being with him under the title of concubine... and they beg him to accept her-It's impossible, he says, when I was alone with her in this isolated house for several months, do you think I didn't have to do violence to overcome the thoughts and temptations that besieged me day and night; although with great difficulty I was able to repel them, but if today I were to accept Mademoiselle's hand, I would lose all the merit of my efforts, on my noble faith I can't hear of it. -He is told that the poor child will have to stay alone all her life, which is unnatural, and this and that... The nobleman doesn't give up. But if Mademoiselle insists on joining my family, I'm ashamed to speak of an alliance with your noble lineage. However, I have a brother at home, aged 20 and a bit, whom our resources have not yet allowed to settle down; without being educated, he has studied a little literature. The young woman continued to weep, and her father approached her, informing her of the nobleman's proposal... After a little reflection, realizing on the one hand that her benefactor's stubborn constancy would not allow her to change her mind, and on the other anticipating that by doing so she would be able to show him some gratitude and have the opportunity to do him a favor, she gave her consent. The father returned joyfully, the marriage was concluded immediately and on the appointed day, then our nobleman withdrew without allowing his protégée to bid him farewell. On the appointed day he presented himself with his brother, the wedding ceremonies took place according to custom, and when Mademoiselle had become his sister-in-law, only then did he consent to see her and begin the relations of benevolence and friendship that custom and propriety permit. It was a happy day for the young woman, who was then able to show him in word and deed the feelings of gratitude with which her heart was filled.

We don't mean to imply that many nobles had the virtue of this hero, but only that everything seems to us entirely in line with the ideas of this class and the principles with which their books and education seek to imbue them. In Europe, the affair would undoubtedly have ended in the marriage of the two, but if we are allowed to speak our mind, does not the nobleman's conduct have its source in higher and more elevated ideas, it seems to us great and above all praise. Honor to such principles and please God that they be sanctified by faith and elevated to merit before God.

Oulleng Island to There's an island off the east coast of Korea that's spoken of in such astonishing terms that you'd be tempted to believe it's all fable. However, it does exist; the vegetation there is said to be prodigiously strong, and what's more, all the fruits of the earth are said to have such extraordinary virtue that all the races that breed there, whether human or animal, are astonishingly strong and form a class of hercules. In the past, it was said to be a separate kingdom, feared everywhere. Since it became part of Korea, it has been forbidden to live there, for fear of the strength of the inhabitants and to prevent conspiracies. Every year, a boat is sent to see if there is anyone there, and the answer is always no, but no one dares to venture inside, and everyone says that there are more or less inhabitants living there who have nothing to do with this country. It would be curious if some passing European ship could visit it and see just what all these marvels are about. The island lies slightly to the north of the town of Lieng hai, prov. of Kieng Siang, and Lieng hai itself lies at the same

degree of latitude as the capital. Only two islands are marked on the coast, the largest is Oul leng, and the closest to the mainland.

The inhabitants are reluctant to allow visitors for fear of being seized by the King of Korea, so you should take precautions accordingly.

Cancrelas are very numerous, especially in summer and in the mountains. In certain localities, it is a real nuisance, destroying many objects and also attacking men while they are asleep, gnawing the surface of the skin and making a slight sore, more troublesome and slower to heal than a graze. It can therefore be ranked among the vermin that enhance the charms of hut dwellings. One day, when we went to spend the night in the mountains, we were told that cancrelas was present in prodigious numbers, and that Christians almost always slept outside in summer to protect themselves. This expedient didn't appeal to you because of the tiger, which is not uncommon in the area. So we stretched out a hammock-like canvas almost at ground level and turned off the light to lie down on the bed. No sooner had the light been extinguished than a thud was heard from all sides-it was the cancrelas descending from their retreat in the roof, for these huts have no mulch on the ceiling. Having waited about a quarter of an hour, we relit the lamp and saw this monstrous quantity of insects, some descending against the walls, others already on the ground, in their thousands. We decided to place a little rice in each corner of the apartment to satiate them, and to leave the lamp on all night, which stopped their excursions and enabled us to get some rest. To get an idea of the astonishing spread of the cancrelas, it's enough to know the Korean proverb: That a female of this race who, in the course of one night, gives birth to only 99 young, is said to have wasted her time.

The story of the king who struggled to save the life of a doctor who opened a boil, and of a nobleman who stopped a slave who wanted to pull his drowning daughter out of the water.

Sacrifices (addressed to Heaven) to obtain rain are made by order of the government; in each of the districts desolated by drought, the mandarin, accompanied by assistants and a number of praetorians, goes early in the morning to the place designated for such ceremonies, and waits there for the hour fixed for the sacrifice, which is usually made near midnight, and must not return home until after midnight. He rests the next day, and must perform them every other day until the rains come. In the capital, sacrifices are made every day by mandarins appointed ad hoc; they change every day, and if after a few sacrifices nothing is obtained, the sacrifice is transferred to another place; all these stations are fixed and designated by custom. After a number of days of useless prayers, some minister is asked to make the sacrifice, and if a fixed term passes without anything being obtained, the king himself goes in full regalia to sacrifice and try to save his people. When the rain begins, the priest and his followers have no right to avoid it; they must receive it as they are, without covering themselves, even if it's the king himself. At the appointed time, the sacrifice is made, and they all return home beaten by the rain. This idea of not covering up to protect oneself from the rain is widespread among the people. This summer, on the first day of rain, we saw seven or eight people whose umbrellas were ripped from their hats with insults and torn to pieces. The mandarin after whose sacrifice the rain comes is supposed to have deserved it, and is rewarded either with a rank or a gift from the king. This summer, one of the sacrificers who had made the sacrifice before the appointed time was broken from his place, but as some rain had come that very night, he shared the reward with the mandarin in charge of the sacrifice for the next day, when the rain came in abundance. Each of them received a deerskin from the king, which was carried to them with great pomp and ceremony,

as is customary with everything given by the king. The bearers and envoys must then be treated, and it often happens that the expenses incurred exceed the value of the gift. Pigs, sheep and goats are slaughtered, and their raw flesh is offered as a sacrifice. Nearly a month of rain followed these sacrifices, and sacrifices were ordered in the capital to obtain serenity. They are made (on the large south gate, others say) on the 4 large gates at once. It's still nighttime, and they are performed on three consecutive days. The main gate was then closed day and night, and traffic was no longer allowed through. On the 1st occasion, a government order forbade the transport of dead bodies during the three days, to avoid impure air. But many, either through ignorance or in the hope of getting through despite the prohibition, or p.ê. because the day of the convoy fixed by fate could not be postponed, set off all the same, but they couldn't get through the gate and had to stay for three days in the surrounding area, beaten down by the rain, or under cover in the halls. No one turned back at home, and as there were many in this situation, it was a dreadful infection for the surrounding area, not to mention the hideous and grotesque spectacle of all these rain-drenched convoys. So much for avoiding impure air. Poor people, when will we be able to open their eyes? The victims are the same as above. The priest must abstain from smoking at the station, as above, and even tobacco is said to be prohibited. In any case, these sacrifices are far less serious and regulated than those in families.

This year, there was a sacrifice to Heaven, some say for cholera, others for the king's recovery. At the time of the cholera epidemic, many of Seoul's neighborhoods held sacrificial collections. Partial or general amnesties are also granted several times for cholera.

There are also sometimes thanksgiving sacrifices for good weather, rain, etc. –

Additional notes on culture  
From Daveluy Volume 5  
Cahier 2 (ff. 173-196)

(These notes on culture fit better with the content of volume 3. Volume 5 is otherwise entirely devoted to martyrs.)

There is no kingdom where magistrates, ministers and kings are not surrounded by numerous swarms of wretches who live on the rents of their flattery and manage, by dint of constant caresses and persistence, to steal that bread and butter which in other words we call dignity. Korea here yields it to no other kingdom, so different tribes of adulators, candidates, parasites, buffoons and buyers of dignities throng the salons of our great idle mandarins every day and are not stingy with profound greetings, knowing full well that the suppleness of the knees and spine is a recommendation like no other with these men so full and so infatuated with their greatness who relish with such complacency any exhibition of respect. Mr. Pourthié, in an interesting article on the *moun kaik*, seems to us to have portrayed quite well the mores of these abject races, as we call them. Here is his art. The *moun kaik*, as the name suggests, is a guest who has his or her entrances to the outer salons, but the name is applied more specifically to those unoccupied people who spend their lazy day in the salons of the great. Usually poorly endowed by the favors of fortune, or of a birth little in keeping with his pretensions, the *moun kaik* by dint of groveling and putting himself at the service of others makes his way to the goal of his ambition.

As soon as he has found a plausible pretext for entering the home of the minister, mandarin or nobleman whose favor he covets, he is preoccupied with a single concern: winning his protector's good graces, by making himself noticed for his devotion, flexibility and wit. To this end, he seizes upon the prevailing tastes in the circle he frequents, and makes good his countenance against ill fortune; he is by turns talkative, when he would be more inclined to keep silent; content and radiant, when the poor state of his family and finances overwhelm him with sadness; on the contrary, carried away and furious, sad and weeping when his heart is dominated by feelings of happiness and joy; Would his wife and children, pressed by distress, moan, or even succumb to the torments of hunger, would he himself spend long days fasting, he must nevertheless arrive in the salons laughing with those who laugh, playing with those who play, and depending on the circumstances, his hungry belly composes and sings verses about wine, feasting and pleasures. To be better received, the *moun kaik* has made it his duty to have no manners, colors or temperature of his own. The joyful or distressed air, passionate or calm, lively and varied or downcast and monotonous, which shines on his master's features, must be reflected by all his senses, and he strives to be a copy of all the features and qualities of his protector.

To such complacency, the *moun kaik* joins a complete assortment of all the talents and tastes in honor in the places he frequents. To attract attention, he'll always be the one to put himself forward to rekindle the gaiety of society; a lively repertory of all stories and fables, he ingeniously\*(sic, ingeniously) recounts often and with interest; a careful collector of all the news from the province and the capital, he's the dignitaries' fame of a hundred mouths, a walking Diary; Carefully filing in his memory all the anecdotes of the court and the city, he knows all the quotations, all the hostile remarks of the parties, counts on his fingers the number, the name, the position and the chances of all the mandarins who go up and down the ladder of the favors of the government, he finally recites with ease the universal catalog of the noble and financial state of all the nobles of the kingdom.



A new Janus with a double face, without conscience and a true chameleon of politics, the moun kaik is careful to expose his beautiful face to the sun from which power emanates, all his kindnesses are exclusively for the side from which favors smile upon him, but to all that is inferior to him he often discovers only a low and greedy soul, so he will show himself successively and according to his interests hard or soft, avaricious and generous, treacherous and faithful ; to put division where it serves him, to separate relatives and friends, to stir up deadly hatreds and enmities against ruling families, to turn the springs of truth and falsehood, of praise and slander, of devotion and ingratitude, these are his innocent games and pastimes which are the\*(sic, the) most pleasurable to him because he profits from them.

Knowing that the hearts of the great only blossom when their eyes are filled with the sight of sapecas, he goes in search of all those on trial, all the criminals, all the ambitious lowlifes, and promises them his mediation and all his credit, in return for a good sum for himself, and an even bigger one for the master whose power he must bring to bear ; A silver path having thus been prepared, the boors, with his help, become great bachelors, the ignoble, nobles, the criminals, innocents, the proletarians magistrates; in short, there is no difficulty that the moun kaik and money cannot smooth, no stain that they cannot wash away, no crime that they cannot justify, no infamy that they do not dare to ennoble.

However, the moun kaik never loses sight of the fact that his current profession is only the path to the goal of his ambition. Ever vigilant, ever on the lookout, he only considers the long-awaited moment when he will be able to surprise his protector with the gift of q.q. function, of q.q. dignity: but with money, nobility and kinship pushing the choice of ministers from one side to the other, the unfortunate man often spends many long years in painful waiting. In such cases, the moun kaik displays admirable constancy. It's not uncommon to see white-haired old men struggling to pass their 20th, 40th or even 60th Bacchalaureat exams. Our moun kaik, too, armed with heroic patience, rather than despair and give up his game, would rather continue indefinitely to live on misery and disappointment. Finally, if he cannot overcome the difficulty through gentleness and caresses, he will arm himself with impudence and do violence to his protector. A bachelor from the Hoang hai province had been a regular visitor to a minister's salons for 3 to 4 years, and as he was a witty man, no means of attracting a smile from fortune had been neglected, and yet no glimmer of hope was yet shining, when one day, finding himself alone with the minister, who was busy finding a mandarin for the district of... said: "Is the district of... a good mandarin? Le Bachelier abruptly rose to his feet and prostrated himself deeply at the minister's feet, answering in a penetrating tone and as if in thanks: "Your Excellency is truly too kind, and I thank you most humbly for thinking of giving this district to your little servant. The minister, who had only intended to ask him for information, was stunned by this reply, and not daring to mystify his moun kaik, gave him this prefecture. Other times, it's a witticism, a buffoonery that puts the moun kaik on the pedestal. A military bachelor was very cleverly courting the Minister of War. Fifteen years had elapsed since he had begun this arduous profession, and yet nothing seemed to indicate that he was more advanced than on his first day, for although every day appointments to dignities took place before his very eyes, he had not yet been able to catch either a sign or a word to denote that he was being thought of. Nevertheless, his talent for storytelling had made him the dull end of the minister's usual company, and his absences, when they occurred, produced a notable vuide in the assembled society. At last there came a time when he no longer spent his days in the usual salons, and although the great generally pay little attention to these absences, our minister had nonetheless noticed that his assiduous moun kaik had disappeared, but without bothering about it he drew a quite natural conclusion from this absence and imagined that he might have fallen ill, or else that he had gone away on some family business. This absence had been going on for 20 days, when finally one fine

day, he reappeared, bubbling with joy, and eagerly came to greet the minister. The latter, just as happy to see his moun kaik, was in no hurry after receiving his greeting to ask him how, after such a long disappearance, he had finally fallen from the sky. Ah!" replied the moun kaik, "Your Excell. is speaking truer words than she thinks! What's this," resumes the minister, "explain yourself, have you been ill? A Bachelier," says the other, "who's been on the pavement for 15 years, can't fail to have an illness that Your Excell. knows very well, but no, that's not it. Oh, in this world, curious things happen. Why are you keeping us in suspense? Oh no, I'm keeping you in suspense," resumed the moun kaik, "I've certainly just had such an experience that afterwards I no longer wish to be suspended in the air, not only for myself but also for others. The minister, more and more intrigued and impatient to learn more about a story that was shaping up to be so funny and so obscure, says with a piquant air: If your story is curious, you must admit that you are even more curious yourself. Since," replies the moun kaik, "your Excell. commands it, I'm going to reveal everything, but it's so extraordinary that it took nothing less than an order from your Excell. for me to decide to make known a story that will be so hard to believe. So, about 20 days ago, wanting to distract myself from the boredom that was pursuing me, I formed the idea of distracting myself by going fishing. Taking my line, I went to the edge of a large pond near the outskirts of the capital. No sooner had my line touched the water than thousands of storks came swooping down very close to me; thinking at once that one of these birds might well want to come and try the taste of my baits, but also foreseeing that my wrist would not be strong enough to compress its splinters, I made several turns with the end of my long line. When I'd taken all my precautions and tied the line to my loins, one of the most voracious of them soon pounced on my bait and devoured it quickly. I felt like letting my captive swallow my hook peacefully, so I didn't move, and my stork remained calm and motionless, as if meditating a coup. But then my hook, having already passed through my bird's body, came out the other end. While I was stunned by this marvel, another stork seized my hook, swallowed it and soon it came out again, a 3rd arrived, same system; in short, five, twenty, 50 storks successively came to thread themselves into the line, they would have continued until the last, but unable to restrain myself any longer, such a strange spectacle made me burst out laughing and I stirred. Suddenly my threaded squadron took flight, but I had bound myself by the loins, so I was swept along with it into the air. The further we went, the more frightened they became. It was only just amusing to fly suspended at enormous distances above the earth, but there was nothing left to do but cling to my line as tightly as possible. However, this aerial journey went on far too long for my liking, zigzagging endlessly, until finally they too, tired of seeing me off, came down on a vast, deserted plain and deposited me without too much trouble. Nothing was more urgent than to deliver them by delivering me, I was alive again, but was I in Korea, or had they transported me to the ends of the earth? That was impossible for me to know; in fact, it was a secondary concern for me at the time. Having left unexpectedly for such a long journey, I couldn't have foreseen the appetite that was about to set in. No sooner had I been hovering in the air for a few moments than I felt an extraordinary hunger pressing down on me, and when I came back down to earth, I saw nothing more urgent than to satisfy it; but solitude surrounded me on all sides. Pestering myself for my ill-advised flight, I mechanically made my way towards a huge rock which dominated the whole plain and whose summit seemed to touch the heavens. To my astonishment, what I had taken for a rock was in fact a colossal statue whose head rose up as far as the eye could see, and even more admirably, a large pear tree laden with a great quantity of beautiful, ripe fruit, had taken root and stood majestically on the head of the colossus. These fruits were beautiful to behold, and the mere sight of them made my stomach gush out some sweet liquor that seemed to do me a world of good; however, my appetite wasn't satisfied by the sight alone, so I had to pick some, but how could I reach this inordinate height? Climbing to the top,

throwing stones to knock them down, using long poles were all stratagems so obviously impossible and insufficient that I couldn't even seriously entertain the thought of employing one. Necessity was, it is said, to industry the mother, I recognize at this moment. The plain was covered with reeds and other tall grasses. The thought occurred to me to cut a large quantity of them, then threading the ends of some into the ends of others, I made a long line of reeds that soon equalled the height of the statue. Then, thrusting the ends of my reeds into the colossus' nostrils, I pushed so hard that the sensitivity of the nostrils was aroused, causing strong sneezes, so that the statue's gigantic head jerked back and forth with a terrible convulsive movement. The pear tree perched on top of the statue's head was also shaken, and all the pears came tumbling down at my feet. The goodness equalled the beauty. So I ate my fill of those pears, and with that comfort in hand, I set off to explore the country. I soon learned that the place where I found myself was the district of Eun tsin (prov. of t'siong t'sieng, 400 ly from the Capital) and without delay I took the road back to the Capital where I have finally returned. However, I must confess to Your Excellency that although overwhelmed by so many misfortunes, and although dizzy by the rapid succession of so many extraordinary events, I nevertheless did not forget Your Excellency for a moment, and as proof here is one of those pears which I have carefully kept to let you know its sweetness rather than to serve me to support the veracity of my strange incident.

At the same time, our moun kaik showed and offered a huge pear whose taste the minister praised, and the price was paid the next day with dignity.

#### Smallpox.

Often, when the arrival of smallpox is expected, men and women bathe their heads many times with new vases to prepare themselves to receive the great hostess with dignity.

(But here too, women are the devout sex. Night baths have more merit. You get up once or twice on purpose. You don't wash your clothes, especially if you can't take them with you. You prepare a table with fruit and put it in the apartment or vestibule. In a half-Pagan, half-Xtian village, 3 children are attacked, the wife prepares in grand style and the less superstitious husband grumbles. Soon a child dies. The wife redoubles her offerings, claiming to have too little fervor. The husband shouts. The very next day, a 2nd child dies. The furious husband beats his wife, breaks the table, etc., and says that's where death comes from, since those who do nothing (the Xtitians) don't experience death. Everything necessarily ceases and the 3rd child survives).

When she has broken out in a house, a small flag or yellow earthen cloth is put up to prevent strangers from coming into the house to disturb and upset this Lady. Every effort is made to treat her well in order to attract her good graces, and from there we pray to her, we sacrifice to her, we make cakes to treat the neighbors, a good meritorious work, we say, and often we go begging for rice to make them, which is then more meritorious and effective. The mustams are summoned with their superstitious devices, and each according to his fortune performs a grand ceremony to spurn the hostess with honor. It is said that it is not uncommon for sick children to report things they cannot see, saying that this irritates the hostess and will lead to their death. Everyone believes and respects these tales.

One day, while a young man of 12 or 13 was taken ill, a village nobleman casually entered the courtyard with his cap on: the child saw him and exclaimed. This nobleman who comes here with his bonnet irritates the hostess, increases my suffering and is going to be the cause of my death. We must beat him on the behind to appease the hostess and relieve me. These words were conveyed to the frightened nobleman, who admitted he had been in the wrong and agreed to undergo penance. When he had gone, the child said to his parents: I

didn't suffer any more when this nobleman came, but as this rascal is always bothering the world, I wanted to try this way to make him have a brush-off, and it worked out well for me, the rascal will remember it, and everyone approved the happy stratagem.

Beggars and beggars.

Diableries

Smallpox

Prayers to cure

The blind

The Moutangs - story of the disbelieving minister, who had his son call one of them, with the intention of killing her if she didn't know anything. She kept him up all night, and in her outpourings she drew out two or three secrets about the deceased, and then reported them, so the astonished minister was convinced.

Tsap sioul

Q.q. half obsessions

Q.q. racket here and there, boisterous houses,

The good men of the 14th 1st moon to avoid heat illness

Sacrifice to the genie of the house (there is a vase or jug in his honor, but in many houses the men don't care about this, they despise him and let the women do it).

to the mountain genie, against plagues, for rain, choice of days. choice of burial place, very strong.

My servant cuts a tree in a frenzy, everyone shouts, he continues on all sides, the Devil later makes a racket in the kitchen, the servant sees a figure of a man who reprimands him and is sick all summer, from fear or spell, a field of hemp still very young is cut foot by foot in one night, with no trace of men.

Falcon hunting

Very strict laws to protect the falcon, woe betide anyone who injures it, etc., all under the jurisdiction of the criminal court.

Pretorian ploy to have their mandarin dismissed by taking an esa under the pretext that he must be an esa.

The establishment of esa is very advantageous, as kings have them report in detail on their travels and become familiar with the spirit and mores of the people, thereby discovering a thousand abuses, punishing and rewarding them. story of the ennobled man. My servant witnessed his entry into Tai Kou by night to seize all the praetorians, what a racket. Today no fruit they have their hands tied, then the common disease of money. Six or eight years ago, some wise guys stopped two horses laden with money that the esa was sending home, then stood on the side of the road, distributing this money to all passers-by without hiding where it came from, the esa couldn't open his mouth to claim, he had to swallow the affront.

In this case, the wife must mourn her husband for the rest of her life, and not remarry, but the husband is not allowed to mourn his wife. If, even before the funeral, q.q. tears escape his eyes, he becomes the laughing stock of his friends and acquaintances; he wears only half a mourning, and only q.q. months, and can remarry immediately.

Bands, companies, etc., who claim and use to police their own people, and also to avenge insults received.

Fault bearers, their wives are respected, aggressors are killed, no mandarin, everything by the chiefs. Sodomy. The Keti.

Root collectors for brushes, often ab infantiâ, without abode, q.q. times from race to race.

Paper mill peelers, always bad with both tools in the package. Permanent workers are rare, they come and go, all quite. oip.

Portrait of the Korean woman in her family. strong woman. devoted and servile. then savage. they run away. tantrums. very narrow-minded in her ideas. mistress of the interior, we let her do her thing. mandarins don't care for her, hence insults... very weak and gives in out of shame. Shameless people. In the eyes of people of status, she's their prey.

Dedication of slaves. q.q. perfect ones...

The temples of Confucius, called Hiang-kio, are in every district. (In front of this temple, no one is allowed to ride and must dismount. Their outbuildings are vast and beautiful for the country. It is in one of the rooms that the learned meet for their councils. Sacrifices are made on the 1st, or the 1st and 15th, of each month. The costs and upkeep, when the foundations are insufficient, fall on the prefecture and the mandarin. Depending on the district, nobles or semi-nobles are entrusted with the functions. A certain number of officials are appointed jointly, and then changed.

The Se-ouen are also temples erected to great men with the authorization of the government, and often feature their portraits. There are foundations, sacrifices are made, and the most famous are more or less on the same footing as the hiang kio. Descendants and scholars are in charge. The officials of these various temples have an authority relative to their importance, which is sometimes very great, and they fear no one. It is said that one day, one of them had the audacity to ask the governor for an enormous sum of money for the upkeep of the temple. The governor sent the valets away without reply. A decree of arrest was then drawn up and sent to the governor. Piqued by this behavior, the governor left and went to see the king. After hearing him out, the king told him that he had been wrong to refuse what the others had deemed necessary to ask for, and to give it, adding that if the governor failed to do so, he himself would be obliged to satisfy them. It's easy to see why authority is so important. The reason for this is that great men are regarded as teachers and role models of the people, and to preserve their memory is to preserve their spirit in the people and ensure the prosperity of the kingdom.

After the temples come gates with bars of different colors; then metal or stone milestones (major services, outstanding scholar, devotion, filial piety, faithfulness of women, (tsio history of t'siung-tsiou).

If we are to believe the general saying confirmed by Hoang Alex, the Koreans, according to the conditions imposed by the Mantchoux dynasty, at the time of their

submission, would not have the right to mint coins. (In ancient history we see that q.q. kings had coins minted, but it is more often spoken of paper money, one is quoted in the shape of the end of an arrow, having the value of 3 sheets of paper. After submission to the Mant-Choux, the first coinage appears to have been minted under King Souk-tsong, who died in 1720 after 42 years of reign.

They gave it to themselves, however, and there are common coins that are far from new. When it is deemed appropriate to do so, the Minister of Finance is entrusted with the task, although others may be entrusted with it. The government, on the other hand, only loses out; it supplies the materials and receives nothing to offset its costs, while all the profit goes to the contractor, and to those who are able to supervise the work; they are entitled to very considerable profits, regulated by custom. In the past, money was rarely minted; today, when disorder is the order of the day, we have seen money minted for long years, one after the other, and even two companies operating at the same time. All the money they've given birth to is almost all blomb, and will disappear in a few years' time, worn out and consumed. The old coins, on the other hand, are made of good copper, with q.q. alloy. The only copper coin in circulation in the kingdom is pierced in the middle, so that it can be threaded through bits of rope. Its value is less than two centimes, based on the price of silver. There is no such thing as silver or gold coins. The trade in raw silver and gold is even hindered by suspicious regulations. Masses of Macao sai-si silver from China can be sold, but you have to be on your guard, as it would be easy to be caught as a thief and have your money confiscated. In the North, there is no currency, nor is there any in Quelpaert; everything is done by exchange on the basis of convention.

It was King Sieng-tsong who prohibited examinations and dignities for the children of women who had married in the 2nd marriage. 1469-1494. Today they're on the same footing as bastards...

It was also he who classified the bonzes intra and extra muros. He destroyed 23 pagodas in the city.

The last relations marked in this book are with Lieou Kiou, around 1810.

Under King Tsiong-tsiung, from 1506 to 1544, war was waged against Sam-p'o of Japan, because they had revolted... (Taim ato belonged to Korea before 1592, and it seems they still had at least one other tributary country).

Blood test to distinguish children, history of the Kouen de ien p'oung. history of tsang seng-siouki against a disrespectful son.

Adoption is customary in this country: legal adoption must be registered with the court of rites, but today this formality is no longer fulfilled, and those who are adopted publicly and accepted by families are accepted by the government. The choice is usually made among close relatives, although it can be made at very distant degrees, but always within the father's own family. It is preferable to choose children to bring up at home, but this is not required; the consent of the adoptee or his parents is not necessary; in the event of refusal, the court of rites is approached, which will often force the matter. The adoptee must be related to the adopter by only one degree below, e.g. 3, 5, 7 degrees; most of the time, this is settled by the principal of the family. In principle, authorization from the Court of Rites is also required to annul the adoption. Families are particularly keen on adoption for the sake of ancestor worship, in order to have a son to mourn and make the customary sacrifices.

Adoptions are very frequent. In addition, those who have no children of their own adopt them to support them in their old age. Adoptions, though legal, are not recognized in the eyes of the Church, no doubt because of non-consent and often coercion. I don't think there's anything forbidding the adoption of girls, but it doesn't happen, because it doesn't offer the advantages we're looking for here. There are also non-legal adoptions, made without any distinction of name or family, the government does not prohibit them, but these children do not enjoy the rights of the adopting family; they take place from time to time on the part of common people who seek there a support for their existence, at the death of the adopters, the adoptees are left to enjoy the property possessed by their adoptive parents, i.e. the house and its furniture; for if they had had q.q. anything they would have found to have a true adoptive son.

### 3 types of public execution.

The 1st is the military execution known as Koun moun hio siou. It takes place in an ad hoc place called Sai nam t'è, 10 ly from the capital (it is sometimes called Notoul because of the village of that name on the banks of the river not far from there). It's used when you want to do things in a big way, to impress the people.

(I've heard, however, that these executions are less serious than those outside the small western gate). The condemned man is carried out on a straw-bound litter. It is presided over by the general of one of the Capital's major military establishments, who goes there at will a little earlier or later, and the condemned awaits him there. On arrival, he performs a series of military evolutions of varying lengths around the patient; then, having his face smeared with lime, his arms are tied behind his back, and a stick is passed under his shoulders, pulling him and dragging him around the esplanade one or more times. Then, hoisting a flag to the top of a mast prepared ad hoc, all the charges on which the sentence itself is based are read out in front of the culprit, then an arrow is passed through each folded ear, the ends of which are raised above the head. Finally, the culprit is stripped of his clothes only on the upper part of his body, and his head is knocked down by the soldiers who strike as they circle him.

2°. Execution outside the West Gate. The culprit, bound and dressed on a cross planted on a cart, is tied at the top by his long hair, which is untied for this purpose, and is thus led to the designated place, at a distance of q.q. from the West Gate; a general must also follow the procession, but he often does not go as far as the place of execution. There, the condemned man is stripped of all his clothes and the executioner drops his head. When it's a serious offender, q.q. orders are given in a hurry, and without waiting, the head is cut off at an agreed place along the road.

(In some cases, plates are attached to identify the bodies. They are usually returned to the families, but the valets take advantage of the opportunity to have money given to them before they are released. Q.q. times they are buried in out-of-the-way places without attention, so that they can no longer be found).

3°. For those convicted of high rebellion, we act as in the second case above, only after cutting off the head, we cut off the 4 limbs and the body is thus cut into six truncated pieces.

(It is also customary to send the various members of the rebel to the provinces, to impress the people. They are carried by vile valets who, on the highways, play their pranks and are given money. No one dares resist them, as they are supposedly sent by the king on a serious matter. This happened to Kim iesaing i, traitor of 1839, in 7bre 1862).

In the past, it was customary to separate the limbs after cutting off the head. It was done by means of 4 oxen tied to the 4 limbs. Today, this torture no longer exists.

All this applies to executions in the capital; those in the provinces follow the model of Nos. 2 and 3, with few differences. It's always outside the cities; there are no carts or crosses.

When the Xtians were persecuted in 1860, a nobleman in a distinguished position, who has no connection with the Xtians, said publicly in his salons in the Capital: "It is not good to persecute this Religion, see King Tsieng-tsong begins to persecute it and he dies early; his successor Soun-tsong follows the same path, and he sees his only son heir to the throne die in his prime, then dies himself at an early age; King Heu-tsong also allows the Xtians to be killed and he dies in his prime without an heir; the Xtians must therefore be left alone. " These facts, though real, are not sufficiently striking for us to have dared to point them out, but we receive these words from the mouth of this noble Payan and take note of them.

The king's effigy is not embossed on the coins, only Chinese characters. This may be due to the customs of these countries; it would be an insult to the king to put his portrait on objects that run into every hand and roll into every corner. Here, the only portrait of the king is the one made after his death, and it is kept in ad hoc apartments and surrounded by respect. The portraits of great men are made in q.q. times, and they are guarded with a respect almost equal to that with which tablets are surrounded, q.q. times they have temples of their own. It is reported that a French ship on the coast of Korea offered a portrait of the French king to a mandarin who came on board; he refused to receive it, fearing that his government would punish him for having received something from the Barbarians, but probably also because of the embarrassment he would have found himself in to take it away with the proper respect. The portraits of kings and great men are only worn here with pompous ceremony. Moreover, the Koreans were scandalized to see how lightly the French treat the portraits of their king, and how readily they place them in the hands of strangers, without knowing how he will be treated: the good mandarin found there an insoluble problem of his own, and in his anxiety he may well have thought that this step was a trap set for him, as q.q. other Koreans have thought.

We feed fellow travelers, in inns q.q. sometimes we ask passengers for food, if you don't talk we offer it to you. On the way to the exams, every band feeds some. Common drugs. Common farming tools, except for countries too expensive. Distant relatives living with others for months or years. Help at weddings, funerals...

The various members attached to public establishments form a body among themselves and support each other everywhere; also the regulars of princes and great men; today the people without support are the prey of thieves, satellites, etc.; to avoid vexations, one joins by favor or money to q.q. corporation, and without fulfilling the charges, or at least very little, one recovers tranquility. Q.q. times one hundred ngians.

Societies of carpenters, masons, roofers, etc.

House brokers in Seoul.

Contracts without deeds, where legal deed, all one is theft.

The plurality of women considered independently of Xtian law.

The degraded state of nobles and their vile deeds...



Women do all kinds of jobs, but they don't want to kill a chicken, or even see it.

The king's body is impalpable; an abscess has formed on his lip, and he must die of it... Finally, a famous minister offers to perform all the diableries before him, and the abscess bursts from laughter.

At the wedding, the damsel invites someone to raise her hair; she's called Pok siou, hand of happiness; men can see the wedding ceremony, it's the only day...

Slaves are given when she goes to the husband's house, an old custom, Rebecca.

The woman here offers both excesses; quite a few seem to us a type of devotion to the husband, she thinks, acts and lives only for him; not thinking of herself, all her care is deferred to Monsieur, and there is nothing of which she is not capable, her jealousy is to make her husband appear; this is however a little too servile. On the other hand, a very large number of narrow-minded, petty, egotistical women have everything it takes to divide and ruin the house, no flexibility or subordination, very angry and stubborn, these are the two extremes and they go far either way.

A Tsio minister, uncle of the late king's queen mother, a man of violent character, had a most intractable wife, and since the custom in the higher classes did not permit beating her, he tried in vain by all sorts of means to subdue her, with no success, and the house was always troubled by this woman's tantrums and manias, as everyone knew, and the minister carried his grief in his heart. One day, a commoner living near the minister's house made a big racket all day long, and as it wasn't the 1st time, the minister wanted to put him to rights and had him grabbed. When he got to the bar, he asked him if he knew what he had done wrong: The gentleman answered in the affirmative, and the sentence was passed: he was to be beaten to death: That's fair enough, I have nothing to say, even if I were to die, it would still be light. Lie down on the floor. I'll do it right away, but before I die I want to tell you what's in my heart, and I'll have no regrets left. Speak," said the minister. Everyone in the neighborhood knows that I have a wife like no other, and every day she hurls insults and acts of the utmost violence. I put up with it as little as possible, but yesterday this creature pushed things to the limit and I couldn't contain myself, so I gave her a little brushing, which aroused her bile, provoked her ranting and caused the uproar that Your Excellency so rightly reproaches me for. The presence of this intractable creature in my home is an ill fate that has brought me to where I am. Now I have nothing more to say and am ready to suffer my punishment. Hearing these words, the minister naturally thought of his own home, closed the window and said to those around him: "It's true though, with some women there's nothing to be done, they're intractable beings, sweetness and anger get you nowhere, these people at least have the consolation of beating her from time to time. ... then, waiting for a few moments, he opened the window and said: "Even though your wife is of that sort, you mustn't disturb the neighborhood like that. well, won't you do it again? How can I even think about it, I'll never do it again in my life. This time I'm doing you a favor: go back to your place and let everything there be in order. I'll take good care of you, and I'll never forget Your Excellency's unparalleled indulgence towards me today. These are women like so many others!

A few years ago, a young widow was living alone in a somewhat isolated house; an impudent man came to her at night to bribe her, she resisted and the brigand, either out of anger or fear of being denounced, killed the poor widow and went to bury the corpse not far away. No one had seen her, and the next day the neighbors found the house empty, and presumed that she had run away, bored with her widowhood, or had been abducted to

join some party, as often happens to these kinds of people. Nothing could be more natural, and the suspicion of some crime never entered anyone's mind. The culprit was therefore carefree, but the young widow had a dog and a faithful one at that. By whatever circumstance the praetorian in charge of the crimes met, the dog followed him into town and never left his side. Whether at home or at the prefecture, the dog followed the praetorian, and repeated blows could not keep the poor animal away; everyone was astonished, including the mandarin himself. Finally, the mandarin said to his praetorian: "This dog is quite extraordinary, there must be something behind it, so let's find out what it is. The praetorian, not knowing what to do, took off his clothes one day and beckoned the dog to precede him, wanting to see where he would direct his steps; the poor beast, wagging its tail and leaping with joy, followed the intrigued praetorian. After about three leagues on the road, he headed for a small mountain and, almost at the top, began to scratch a certain spot with his paws. The Praetorian, even more intrigued, discovered the earth and saw a corpse dumped there without burial, suspected the crime, covered it up and after some reflection went to the neighbouring village. Entering the village chief's house, he pretended to have village business to attend to, and called a meeting of all the inhabitants, which was done. All responded to the call, but when our dog spotted his mistress's killer at the meeting, he barked at him and rushed to bite him. That was all it took, and the red-headed Praetorian immediately ordered him garroted and taken to the city, where he confessed his crime and suffered the consequences. So there are famous dogs in Korea too.

A number of families insist that fire is carefully kept in the house and not allowed to go out. To this end, every day after morning and evening meals, the ashes are carefully deposited in a large ad hoc vase, in much the same way as poor people place them in their bedspreads.

People whose households are well cared for manage this very well, and the fire is always there for night and day occurrences. Q.q. people even seem to attach to this some mingled ideas of superstition about the fate of their house; a nobleman who for many generations had lived in great affluence and carefully saw to it that the small details of housekeeping were perfectly taken care of in his home, one day sees his slave bring out a cork of straw at the house just as the meal is to be prepared. Where are you going," he said. I'm going to get a light from the neighbor's. A light! But isn't there one in Madame's apartment? It's out. What are you saying? But no matter how hard I turned the ashes over, there's not a spark left. Not possible," says the master, paling; and immediately he rises, leaves his company and orders the large vase to be brought to him as soon as possible, which he receives, and with tears in his eyes he sets out to find the sacred fire. My house," he says, "is on the verge of ruin, what fate awaits me? Then, with all due precautions and rubrics, he sighs as he turns the ashes of the vase over and over again, finally catching a glimpse of light, he puts all his care into reuniting the hearth where the fire still seems to be hidden, and manages to light a match: His face immediately takes on its natural air, and he exclaims with joy: "Good heavens, we've found the fire I received from my ancestors 9 generations ago, from generation to generation, comes to me from my grandfather in the 9th generation, so my house can still be preserved! and he cheerfully resumes his role among the company.

Story of a young mandarin of 17 who, passing through a district, is accosted by a man from whom the price of an ox has been stolen; he goes to the mandarin, who rebuffs the claimant, takes his case in hand, has them put in prison, brings in the two women whom he reprimands for having come in the husband's place, and knows all about it. he confronts them, reproaches the mandarin, asks for 40 ng. which he gives to the robbed man, and makes the mandarin pay for his carelessness.

