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SEVEN MONTHS AMONG THE TONG HAKS.

It has been my rare privilege during the past few months to reside in one of the rebel districts of Korea and witness the working of the Tong Hak rebellion from the start to about the finish. The usual time for the Tong Hak uprising has been in the spring just before the barley crop ripens and the oppression of the officials pinches the most, but the past summer's troubles pushed nearly every thing Korean out of its normal position, even the Tong Hak periodical uprising. Early in October last I arrived in the north west of the Whang Hai province to find every thing quiet, the only fear being that the Japanese soldiers would make a sweep upon them in the west. Several times the Japanese war ships were anchored off the coast to the great consternation of the natives who were in readiness at a moment's notice either night or day to make for the mountains. They had heard the Japanese soldiers were a great improvement on the Chinese in their treatment of the Koreans but such a story was not to be believed.

I noticed on my arrival that many of my former acquaintances who only a few months before invited me to their villages now carefully shunned me. No person wished to be identified with the foreigner. Several friends warned me of my danger as the Tong Haks were getting very numerous and were already threatening to kill the "Westerner" and all the "Western doctrine" folk (Christians). At first it did not give me any concern nor did I wish to show that I even heard the report.

In the meantime the magistrates and governor seemed to be utterly unfitted for their responsibility. The people had heard about a change in the management of public affairs: for a time it brought no benefit to them, but it proved to be for the worse.

The rapacious underlings seemed to be let loose upon the people and oppressed at will. The old system of squeezing was run to seed.

When once it was heard that the Japanese had crossed the Yalu River, the Koreans took it for granted that they would be able to treat with these officials as there would be no outside interference.

Late in October on a visit to one of the neighboring villages as my custom was, what was my surprise to meet with a few score of these cotton clad braves all heading for the Capital of the province. They were not a very formidable looking lot, their only armor being a little bag slung over their shoulder containing ten days rations of rice and the ordinary brass spoon. Every body was surprised to find so large a number had joined them from their own villages, so quietly did they do their work of propagation. They alleged that the governor had received orders from Seoul to put them all to death and that he purposed to carry out the order.

The real purpose, in my opinion, of this demonstration, was to find out their strength and get them accustomed to traveling as well as meet the leaders. Some distance outside the city the servants of the terrorized Governor met them. They said they had been loyal to the king and honored their parents and wished to know why they were ordered to be killed. He replied that they had done very wrong in thus mustering, but if they quietly returned to their farms and did not repeat the offence all would be well,—if not they all would be put to death.

On their return to their homes, it was reported that any one who spoke any thing against the Tong Hak must have his top knot cut off. Fabulous reports were given of their numbers in other places.

They then after trying in vain to get the people in a body to join their ranks, started for the different magistracies. Magistrates were seized, hooks turned, guns, ammunition, spears, and banners plundered.

To the ordinary Korean such power so quickly acquired seemed to substantiate their reports of magical power. Little persuasion or threatening was now needed to swell the ranks. Thousands joined in a day, several who attended our meeting in the morning were on the warpath in the evening. Great were the promises and bright the prospects of the initiated.

They struck a very effective chord in the Korean's heart.

No sickness would enter the house: crops would never fail; debts would not be paid nor taxes; in the battle the bullets of the enemy would be changed to water. Indeed the magical power of the leaders was limitless. It gave an opportunity also to pay off an old score with an enemy.

The leaders were on horse back with floating banners and rattling of drums and cymbals. The horses, guns, swords, and spears of the people were seized and made to do service.

At this juncture a band of several hundred came from a distance to carry out the threat made a month before regarding us. Our villagers warned us in time the night before. They had already plundered considerable on their way. I retired to rest fully expecting to be put to death the next day. To escape was impossible. It was useless to hide in another village for the Tong Haks were everywhere. To escape by road was out of the question as the roads were watched and travelled night and day. The boats were also seized.

Every person's movements were watched, especially the "foreigner's." A man who left our room on his way home with a New Testament in his hand was seized and bound fast and had it not been for the interference of friends he would have fared badly. One of our leading Christians had made some bitter enemies among them by ridiculing their talk about magical power such as when after eating these letters they took to shaking and jumping about. He would gladly have recalled some of his words if he could, seeing the turn affairs had taken. The Tong Haks slept that night two miles away. Two of our friends started out into the dark to see an acquaintance who had become a leader among them. On into the morning they conversed concerning the Word of God and its deeper meaning. The rebel thanked him for his instruction promising to use his influence in protecting the foreigner and the few Christians, writing a letter to the several other leaders in the same strain. It had the desired effect as far as we were concerned and on the next day they passed by in hundreds levying as much rice as they wished on every village or healthy person. On that round they fell in with and killed ten Japanese merchants who were detained by head winds on their way to Pyeng Yang. About the same time seven Japanese-ship wrecked merchants were also shot, speared and mutilated and their property

plundered. Two or three Buddhist priests were also dispatched being suspected of being spies sent by Japanese to find the bodies of the dead or where they had been buried. Clocks and watches belonging to the murdered Japanese were brought to me to explain their use and set them agoing. Having once thus come to an understanding with a few of the leaders we at length became on friendly terms with them all or nearly so and when hundreds of them would be passing, the leaders would be sure to call and have a chat while their followers were made to remain without in the distance thro respect for us. Some time in January was the first meeting of the Tong Haks in that province with the Japanese soldiers. There were thousands of them mustered, most of them believing in the magical power of their leaders and marching boldly to meet their foe. There were only a couple of dozen of Japanese soldiers in the Capital, but when their bullets began to take effect, the rebels, disappointed, fled. It is said that when they saw their comrades fall they cried out to the leader in chief to use his magic. He replied that though he had now repeated those letters for ten years yet he knew of no better trick under such circumstances than to run. Not one of the Japanese was wounded, while several scores of the Tong Haks were left on the field. Previous to this they had entered into the Capital, seized the Governor and after much beating and threatening compelled him to be duly initiated and to study the mysteries. Thus we had for some time a Tong Hak Governor in our province. The Governor's son who spoke Japanese secured the services of some Japanese men from Chemulpo to keep the rebels out of the Capital. For a while Koreans also dressed in black so that those outside the city walls took them to be all Japanese and dared not come near. After this the whole movement began to fizzle as the leaders lost their influence over their men. Little bands with a leader of their own would go about plundering and squeezing at will. The poor kept on the road continually just because the wealthy must supply them with rice. Several rich persons who escaped from Iyeng Yang in the Summer were stripped of nearly all they had left. Many also who escaped to the islands some months before, were followed there and met the same fate. The explanation always given was that these were preparations for war. It became a year of plenty for the poor, while

wealth and rank formerly worshipped by the Korean now became a misfortune. Again they began the propagation of the mysteries, but this time with more violent means. They felt their cause was not going in the end to succeed and order would be restored some day, so that if all the people joined there would be a better chance of all being pardoned. All sorts of stories were circulated by the leaders to revive their drooping spirits. Three steam boat loads of Japanese heads were landed near Pyeng Yang and all put together made a large mountain. The Chinese were already in possession of Pyeng Yang and marching south. Strange red coated soldiers had landed in Chemulpo and were driving out the Japanese. Also the long prophesied "South Korean" had risen up and soldiers were pouring in from the south to give deliverance to the nation.

Right near our village a Korean interpreter or two having come ashore from a Japanese boat to make some inquiries were seized by the rebels and killed. Next day a little Japanese gunboat came quite near, fired a cannon ball into a Korean boat supposing these were the guilty parties: fortunately no one was killed. But all the villagers, men women and children, made for the mountain or neighbouring villages and when a few Japanese landed the consternation was complete. I at once became exceedingly popular in the vicinity as they imagined I might be of some service in preventing the Japanese entering their village. Some little time before this the villagers assembled and requested us to allow them to erect a Christian flag before my door. All shades of belief, rebel and loyal, Christian and devil-worshiper, joined heartily in erecting the pole. The flag was white with a red St George's cross across the middle. They all assembled and as we ran up the flag we joined in singing in Korean "All hail the power of Jesus' name." Day after day since, that emblem of purity and suffering for the sake of others waves in the breeze and can be seen for miles around by the villagers, preaching in terms easily understood.

About the last of January order was restored in Hai Ju, the capital, and for some distance off, as the Japanese soldiers had again come. A new Governor and Magistrate were sent. The magistrate on his arrival at Chong Yun was immediately seized by the Tong Haks and carried off to the house of a chief. They suspected him of being in league with the Japanese soldiers.

A short time after the Japanese did come and it was really amusing to see how the braves sneaked away like so many rats to their hiding places. For several days not a Tong Hak was to be seen. At night a crowd of them would come to my room to seek advice and of course they were advised to give up their plundering and obey the Magistrate. This the most of them agreed to do and glad they were to show their sincerity by delivering up their guns, spears and swords. The Magistrate promised pardon for all past offences but a renewal of them would be punishable with death. Though the promises were fair on the part of the magistrate and rebels, each suspected the other. One of the chief leaders in the province applied to me for assistance in coming to terms with the magistrate. This was secured and by it he has so far saved his head. This chief through his influence has prevented the second uprising in that large magistracy.

When the new magistrate and governor came they at once appointed several hundred soldiers for the Capital and largest magistracies. These soldiers had been many of them Tong Haks, but were willing enough to help destroy and plunder their former comrades when they were rendered helpless. It is exactly Korean to help the one on top of the heap. Had these soldiers acted rightly all further trouble and bloodshed might have been avoided, but they did not enlist for that purpose. On the slightest pretext these fellows would make a raid on some village not so much because there were a few inoffensive Tong Haks there reciting their magic letters as because there were well-to-do persons there whose houses were worth plundering. It was the custom on approaching a village to fire off their guns that the villagers might get away and the soldiers be left to carry away their belongings without any resistance. Having experienced several raids in that way the Tong Haks felt they were deceived by the officials and would certainly sooner or later all be put to death. Again they began to muster from all over the province among the mountains in the north. This time it was the more vicious, the guilty, the extremely poor with no family cares who were on the war path. These had little to lose and rather enjoyed wandering about living on the rice of others. When all was in readiness they made a swoop upon the cities where soldiers were stationed, carried off what they could find and burned the houses. In the city of Chang Yun alone about 400 houses were burned including the magistracy.

Of course when trouble arose the brave volunteers escaped. They had not enlisted to fight. Again the Capital, Hai Chu, was in danger and the inhabitants were in greatest consternation. The Governor almost frantic with alarm was compelled to seek assistance, wherever available. A few Japanese soldiers ingratiated themselves into the hearts of the people of Hai Chu by appearing just at the right moment as their deliverers. The Tong Haks fled without making a stand at all. They had come to have revenge on the Governor who oppressed them, not to fight with Japanese soldiers. As late as April the Kang Wha soldiers appeared upon the scene. They came it was said to destroy all the Tong Haks or in fact to make a clean sweep of all Whang Hai province. The Tong Haks, local volunteers and police took much, but the Kang Wha heroes left nothing—so report had it. The rebels when I left May 1st. were pretty much scattered and hiding, but the Whang Hai chief Im had a little following and was fleeing before his pursuers. Quite near our village in one of the mountains several score of the worst of the rebels and their leaders built a house and were living on the spoils they had taken months before. That den was raided and they scattered leaving several of their comrades dead upon the hills. In a little skirmish at the magistracy thirty or more rebels were killed. These bodies were left a ghastly spectacle unburied, the food for foxes and crows. The bodies of the beheaded were hung for days outside the main gate of the magistracy as a warning to others. In April policemen and soldiers went about in bands of 20 or 30 supposed to be searching for rebels, but really squeezing money from the villages. The leaders of little bands though already pardoned were the principal victims. Many were the rebels who came stating they wished to be Christians, but whose real object was to secure the supposed protection of the foreigner. The magistrate had heard I was receiving into the church such men but I soon disabused his mind of such an erroneous notice.

Two questions may be asked in connection with the Tong Hak troubles.

1. What was the Object? The people are getting some ideas of liberty by contact with the foreigner and his religion and they purpose no longer to submit to the misrule of rapacious officials and their hirelings. They were desirous too of helping Providence in the fulfilment of the old prophecy that the present Dynasty was to exist for only 500 years, already completed. It was really

wonderful how little plundering they did, considering the large numbers who followed for no other purpose.

2. What effect will the movement have on the spread of the Gospel? Of course the reply can only be little more than a conjecture. The people have been taught the folly of worshipping spirits and the necessity of worshipping God only. Their idea of God and his worship is according to the Roman Catholics and Buddhists combined. Abstinence, ablutions and sacrifices were freely practiced to appease the deity. "Repairing of the mind" or repentance was exhorted. The people are now asking what is the true way to worship God? They are conscious we know more about Him than they do. The spirit of inquiry is abroad everywhere. The Tong Haks feel they failed through want of knowledge. More than all, trouble and anxiety are leading the poor Korean to stretch out his hands to God.

PLACES OF INTEREST IN SEUL.

PALACES.

Kyung Poh Kung.

The palace at present occupied—Kyung Poh Kung—was the first to be built on the present site of Seoul. It was built by Tai Cho at the beginning of the present Dynasty. It was destroyed during the Japanese invasion 300 years ago and was rebuilt by Sun Cho, to be again burned by the Chinese. After this it remained as it was for nearly 200 years to be rebuilt during the reign of the present monarch, by his father, who was then acting as Regent during his son's minority. It is more beautiful now than before.

It is said that during the rebuilding of this palace by the Regent priests were for the time being allowed within the city walls that they might aid in the work, and thereby hangs a tale.

Tradition says that prior to the selection of the son of the Tai Won Koun for the throne, his father took him to a Buddhist temple outside the East Gate where a fortune telling priest predicted that the boy would one day become a very great man. When this prophecy was fulfilled in the crowning of the son as King, the father was greatly impressed with the wisdom of the priest and had long talks with him thereafter.

He asked him much concerning the best plans for governing the country, and among other things the priest urged the rebuilding of the Kyung Poh Kung—the original palace of the dynasty. A difficulty arose from the fact that there were no existing plans of the palace. But the priest agreed to superintend the work providing that priests were allowed to enter the city. This was agreed upon and the work was put through to completion. It is further said that this priest disappeared at the time of the French invasion. He had gone to prevent the landing of the foreigners and was never seen again being said to have gone on board one of the French war vessels, where

Note. The Mulberry Palace was described in this series in the March number of The Repository.

he was detained. It is further stated however that he had with him a noted buddhistic seal which gave him power to roll back the water of the sea and to transport himself from place to place through the air. This being the case his detention on board a vessel would be a very difficult matter.

The priest's name is given as Mahn Yin, which also means ten thousand men, and one of his most urgent recommendations was that the Regent could only make himself absolutely safe by the killing of ten thousand men. After his departure the Regent regretted his escape as he decided that the prophecy referred to the man himself whose name was "ten thousand men" or Mahn Yin, rather than to individuals to that number.

This palace is an enclosure of about 100 acres with another enclosure at the back which runs far up the sides of the North Mountain at the foot of which the palace grounds are laid out. This outside enclosure is used for holding the competitive examinations. It is hilly and broken, while the palace enclosure proper is quite level.

Entering at the great South Gate of the Palace, in front of which there is a raised terrace with a stone balustrade on either side and stone images guarding the approach, and passing across a large open compound where soldiers are drilled, a second gate gives entrance to a smaller enclosure surrounded by rows of houses and crossed by a stream, the banks of which are walled in by masonry. Some of the stone blocks upon the banks of this stream near the stone bridge that spans it are carved to resemble animals about to spring upon other stone images of water animals in the bed of the stream below.

A third gate gives entrance to the stone paved court where in stands the great Audience Hall—a very fine building indeed and a marvel of architecture considering the materials used. The massive tile roof is a tremendous weight and is supported upon large mast-like timbers standing on a raised stone terrace. The arrangement of rafters and eave supports is very intricate, and to prevent soiling of the paint by birds, the whole eaves are shut in by great wire gauze curtains of native manufacture, that look like the web of some gigantic spider. This building is encircled by a well executed stone balustrade indicating a high degree of skill on the part of Korean stone workers. In front of the Hall, below the terrace on which it stands, there are rows of little stone posts, each marked with

characters indicating a certain rank in the Korean service. At these posts officials bow to His Majesty after being appointed to office. A little to the west of this Audience Hall, stands a building which is quite unique and perhaps the most beautiful edifice in Korea. It is the Summer Pavillion, and has given a name to the whole Palace, which is usually called by foreigners the Summer Palace. This pavillion stands in a large lotus pond. The pond is inclosed by masonry, has little islands studding its surface on which grow quaintly twisted pines. The surface of the water at the proper season is one mass of lotus leaves and flowers almost tempting one to try to walk upon the floor-like expanse of great green leaves. Near the eastern side of the pond and reached by two stone bridges, a large stone terrace rises above the water, inclosed by a balustrade of stone carved to represent sheaves of wheat or lotus flowers. From this stone platform rise forty single stone pillars 8 or 10 feet high, and sloping from a base of 2 feet square to a top of a third less perhaps. These pillars support a banquet hall, with a tile roof that in its majestic sweep of graceful curves never fails to impress visitors. This upper story is a most delightful place on a hot summer evening. Formerly banquets were occasionally given here, and with the cool black stone sides of the northern and western hills, and the fresh green of the south mountain in full view, the electric lights which came on later with the dancing girls and banquet proper, made a very pretty scene.

Back of the Audience Hall a mass of buildings compose the royal residences. But the best houses are farther north at the back of a little lake, upon the water of which foreigners have occasionally been allowed to go and skate in the winter. A large foreign building has recently been completed near this collection of houses but it is not occupied.

There are a great many buildings in the palace enclosure, occupied by the regular attendants and giving residence to some 3000 individuals. The inclosing walls are thick and high and the gates are good specimens of Korean masonry.

Tong Kwan Tah Kwall.

The Palace near the East Gate was formerly two separate establishments. One of these, Chang Tuk, was built by Chung Chong the son of the founder of this Dynasty. The other,

Chang Kyung, was built by the 10th. King, Sung Chong, in honor of his mother and of the wife of his elder brother who made it their residence. The 19th. King, Sook Chong, united these two into one palace, and named the great front gate 'Ton Wna (the union of virtues). He afterwards occupied this as his royal residence.

By nature this Tong Kwan Palace is a more beautiful place than the Kyung Poh Kung. The ground is quite broken, well watered and heavily wooded. It is a most delightful place, and the paths that wind in and out among the hills, along the banks of babbling brooks and over quaint bridges usually end in some artistically placed pavillion from which one gets a delightful view unmarred by any glimpse of the city.

Some of the buildings at this Palace are very interesting but do not call for especial mention. It is the natural beauty of the place that makes it particularly interesting.

The front gate of this palace is all pierced with bullet holes—souvenirs of the évents of 1884, when 140 Japanese troops behind the gate were attacked by 3000 Chinese soldiers with some Koreans. They were not dislodged.

Pyul Kung.

This is a "Special Palace" as its name implies. It was built to celebrate the marriage of the present Crown Prince, the ceremony taking place within its walls. It stands in An Dong and is passed in going to the Foreign Office, or to the residence of General Dyo. It never fails to attract attention because of its bright colors in a city where no color is seen upon the houses except where they belong to, or are connected with royalty. This building was commenced 16 years ago.

Nam Pyul Kung.

This place is usually styled a palace, though there is nothing very palatial about it. It is inside the high stone wall which obstructs the road on the way from Chong Dong to Chin Koo Kai, near the South Gate Street. It is in this enclosure that the special ambassadors from China have been entertained and where His Majesty was obliged to go and call upon them in token of the so-called vassalage.

Like most Korean places of note, this has its history,

which briefly is as follows. It was built as a residence for the son-in-law of the 2nd. King of this Dynasty—Chung Chong. This son-in-law was very greatly loved by his royal parents who would believe no ill of him and whose kindness and trust he basely abused. His residence became a den of wickedness. He had a tower built where he kept a watch and any handsome looking closed chair that he espied was seized and its female occupant brought to him. He was hated by the respectable classes and was finally seized in an irregular manner by two officers of the Department of Justice, and on being taken to prison he was at once put to death before he might be released by order of the King. The latter was very much angered and grieved when in the morning he learned this intelligence, and ordered the death of these two men, but such an overwhelming mass of memorials went in at once from all officials, representing clearly the crimes of the man and begging clemency for the two officers, that they were released and the property of the dead man was confiscated.

Moh Hah Kwan.

In connection with Nam Pyul Kung, the "Gate of Receiving Grace" might properly be mentioned. It stood till recently on the plain west of the city on the way to the Peking Pass. His Majesty was in the habit of meeting the ambassadors from China at this place. This plain was originally a drill ground and the pavillion that now stands there is at times used for this purpose though originally the drill pavillion stood on the east side where ruins of the foundations may still be seen.

Now that Korean independence has been declared, Moh Hah Kwan has been taken down. Hong Chai Won, the large enclosure of buildings beyond the Peking Pass on the east side of the road, is the place when the Chinese envoys waited and rested after their long journey from Peking, while the necessary preparations for their reception were being made inside the city.

In the Suburbs

In the near vicinity of Seoul there are places more interesting perhaps to foreigners than are these within the city's walls.

I refer to Pouk Han the King's mountain fortress to the

north of the city, with its rugged peaks of jagged or domed rock; its crystal spring in a great cave near the top of a lofty spur, from which with a good glass one can see the shipping at the distant port of Chemulpo, while the Han River seems to lay like a band of silk carelessly thrown down upon the plain, that with occasional mountains here and there, stretches off to the sea—the sea itself seeming very near on a clear day.

Then there is the fortress of Nam Han, a little further removed, but a place that well repays the seven hours' ride necessary to reach it. This wall enclosed mountain fastness is more tamed by the hand of man than is the wild Pong Han. Each has its attractions however.

Near to Seoul are many beautiful park like reserves of many acres, usually a whole valley with no residence building in sight. These are the grove reserves of members of the Royal Family. Trees are not only not cut down, but are set out plentifully, all underbrush and grass is kept nicely trimmed. A stream of water always flows through the grounds, and a beautiful stretch of clean sod surrounds the grave itself, which is a huge mound with cut stone tablets and images of animals around the grave proper upon its top. Altogether these places form delightful little parks, usually easily reached over good bridle paths, which make the suburbs of Seoul—away from the habitations—a charming place.

H. N. Allen.

A KOREAN KATAKANA.

In Mr. Gale's recently published "Korean Graminatical Forms," pp.-2-60, appear at intervals certain hieroglyphics which will be strange to the student of Chinese and of which no explanation is given either in that work or in the writings of other authorities on Korean script. For example, on page 2, in the margin alongside the inflection **하느 이 다**, is printed the character (if it may so described) **飛**, and on page 59, opposite **이 어 니 와**, the character **倝**. (The latter, more by token, would be better written **倝**). The explanation of these mysterious forms seems to be that they are the survivals of a system of writing which though it has only attained to a limited one in Korea, has prevailed for eleven centuries in Japan under the name of *kata kana* or 'side symbols.' These last, as is well known, are in reality portions of Chinese characters, which characters had been borrowed by the Japanese to represent certain sounds. Thus in the Japanese syllabary, the first three kata kana symbols **イ** *i*, **ロ** *ro*, **ハ** *ha* are portions respectively of the complete hieroglyphs **伊呂波**, read in modern Chinese as *i, lü, po*, but in Japanese as *i, ro, ha*. In the same way the Koreans formed a syllabic (kana) **ㄷ** from the fuller character **尾** which they read like the letter *ni*, similarly from **古** was formed **ㄱ** *ko*, from **臥** *ㄹ* *oa*, and so on. The Chinese sound did not in every case determine their choice of a hieroglyph for dissection. Sometimes they were guided by what was in effect the Korean translation of the hieroglyph. Thus **飛**, in Korea-Chinese is read *pi* (the modern Chinese sound is *fei*) but it has the meaning of 'to fly,' which in colloquial is *nalta*. When, then, **飛** was cut down to **ㄷ** to form a syllabic, the sound fitted to it was not *pi*, but *na*. In the same way, **爲**, *ui*, furnished **ㄴ**, but the latter was read *ha*, because the meaning of the parent character is 'to do.' *hata*.

A list is appended of Korean kana, if we may be allowed to call them so. The Koreans style them "t'o" a colloquial pronunciation of 讀, 'readings.' It will be remarked as worthy of notice, that several of the parent characters were also made use of by the Japanese in forming their syllabics, and that in some cases, the sounds and forms are identical, as for example

イ i from 伊
夕 ta " 多

to which may be added 又 from 奴, read in Japanese *nu* and in Korean *no*, or sometimes *ro*.

As regards the use made nowadays in Korea of these syllabics, it would appear that they are confined to marking (chiefly in text books such as the Chinese Classics) the particles or inflections required by the Korean student to distinguish the divisions of a period. For example in the well-known extract from Mencius (I. 1. 3):

走 耳 直 曰 則 又 以
也 事 不 不 何 笑 五
是 百 可 如 百 十
亦 步 亡 善 步 步

"How if they who ran but fifty paces were to jeer at those who ran a hundred?" He replied, "that could not be; they only did not run the whole hundred; they ran the same." The passage—which will be seen to need some expansion to make it intelligible in English—is in effect punctuated by the Korean syllabics, so that it is read aloud as; *I o-sip po ro so paik po chenk lã ye hani itko? Oal pul ka hani, chik pul paik po i enchyeng, si yek chu ya i ni-i ta.* The interjected syllabics are printed in italics. *Ro* 又 always follows a phrase introduced by *i* 伊, *hanni* 亡 is little more than a pause or stop, *it ko* 曷 is the honorific form of the note of interrogation, *enchyeng* 乎, 언딩, means 'only,' *i ni i ta* 矣 is the polite form terminating a reply.

Now it will be noticed that these syllabics do not really combine to form one single character as the *caumun* and that

it would be legitimate therefore when introducing them into an English sentence to print them horizontally, as for example \ ㄷ \ 夕. Mr. Gale's method therefore, of uniting them into hieroglyphs would seem to be, to that extent, inexact. The fault may be however (*pacc quæstra*) with his publishers, whose press does not claim to be more than trilingual. Perhaps it would not be altogether just to Mr. Gale's labours to note, in passing, that with the the exception of \ ㄷ (his No. 70) none of the particles introduced into the above passage are explained in 'Korean Grammatical Forms.'

KOREAN KANA OR T'O.

T'o.	origin.	eunmun.	sound.	T'o.	origin.	eunmun.	sound
\	是	이	i	ㄷ	也	야	ya
厶	涯	에	ei	イ	伊	이	i
卜	臥	와	wa	寺	時	시	si
飛	飛	나	na	ㄷ	隱	은	eun
夕	多	다	ta	ㄷ	尼	니	ni
戶	驢	러	rō	ㄷ	爲	하	ha
ㄷ	面	면	myen	口	古	고	ko
尔	旌	며	inyō	录	錄	록	rok
人	羅	라	ra	亦	等	드든	teun, ten
又	奴	로	ro	人	於	어	ō
日	温	온	on, n				

T'o. eunmun. sound. T'o. eunmun. sound. T'o. eunmun. sound.

五	오	o	日	일리	il, ri	士	스	sā
毗	잇	it	可	가	ka	大	티	tae
加	더	tū	丁	딩	chón;	土	토	t'ō
小	소	so	牙	아	ā	亦	여	yō
乙	을근	eul, l	巨	거	k'ō	去	거	lo
鼻	코	k'ō	馬	마	ma	刀	도	to
尿	히	bi						
果	과	kwa	阿	아	a	斗	두	tu
沙	샤	sa	乎	호	ho	底	저	chō
舍	샤	sa	申	신	s'in	里	리	ri
代	티	tai	印	인	in	邦	나	na

To these must be added the many syllabics which are only like the Japanese 子 *chi*, from 千, reduced copies of the original Korean Scripts, and their influence on those of Japan.

W. H. W.

It may be observed that in certain elementary text books, where clearness is more particularly required, the *i'o* appear in their uncontracted form. Such for example, is the case with the 童蒙先習 (*Tong-mong sōn-seup*) or Youth's Primer, in which most of the characters in the second list find a place as interjection or particles.

The two lists do not pretend to be exhaustive, nor is the present note other than provisional. It will have served its end if it can provoke enquiry into the interesting subject of Korean scripts, and their influence on those of Japan.

W. H. W.

THE ORIGIN OF THE KOREAN PEOPLE.

I

The data to be used in the discussion of the origin of any race or people are largely inferential. It is not mainly written history that gives us our materials excepting as we can read between the lines, but it is to archaeology, philology, craniology, numismatics and the like that we must look for our more particular data. Folklore oftentimes affords better material for such a study than written history for whereas the latter is written by an individual and cannot but be prejudiced the former is the spontaneous product of a race or nation and cannot by any possibility deceive us.

I therefore lay emphasis upon the *natural* as contradistinguished from the *artificial* sources of information. The artificial sources include all written histories, monumental inscriptions, proclamations, letters and all other direct statements made by men. The natural sources include myths, legends, traditions, monuments (independent of their inscriptions) archaeological remains, language, dress, music, physiognomy, food, games and all other things which by comparison can give us circumstantial evidence—in other words, *inferences*.

This being granted it is evident that until both the history, the folk lore, the monuments, the language and all these sources have been exhausted the final word on such a subject as the origin of a race cannot be spoken. Furthermore it is evident that satisfactory results can be attained only by the combined effort of many students interesting themselves as specialists in the different lines of investigation above indicated. Those who travel largely in the country should make note of monuments and their inscriptions; residents in the provinces should note dialectic variations; physicians should note peculiarities of physiognomy or craniology and thus in time a mass of material will be collected from which accurate deductions can be drawn. It is thus evident that what follows is but a skimming of the surface, an arrow shot at random into the air, whose only aim is to excite discussion and arouse an interest that shall result in a closer study of the facts lying about us.

* The first ray which pierces the darkness of Korean antiquity is the legend of the Tan Gunt. A bear was transformed into a woman who, being pregnant by a divine being, brought forth a child who in later years was found seated under a tree, on Tā Pāk San[†], by the people of the nine wild tribes then inhabiting northern Korea. These nine tribes were Kyūn-i§ U-i|| Paug-i¶ Hyūn-i** Pāk-i†† Hoang-i‡‡ Chūk-i§§ P'ung-i||| Yang-i¶¶. There is nothing to show that these wild tribes differed in any essential respect from the other northern tribes. They were presumably a branch of the great Turanian family which spread over northern Asia, eastward to the Pacific and westward as far as Lapland if not further.

These were the people whom Ki Ja*** found when he arrived in B. C. 1122.

The great changes which he effected obliterated many of those peculiarities by which, had they survived, we might have gained a clue to their origin. At that time they were more than half savages, living largely by the chase, practically houseless in summer, and in winter living in caves or roughly covered holes in the ground. Until more facts are brought to light we must conclude that they were of northern origin. This would seem the more probable since the slight description we have of them corresponds closely with the description of other tribes which, later, swept down from beyond "Old white Head," Pāk Tu San,††† and ravaged the borders of Kokuryō‡‡‡.

* In romanizing I shall use the well known continental sounds of the unaccented vowels. I shall use *ä* for short a as in *fat*, *ö* for short o as in *hot*, *ö* for o as in *König*, *i* for short i as in *hit* *ë* for short e as in *met*, *u* as in *resumé*, *ü* for short u as in *run*.

† 단군 檀君

‡ 대백산 大白山

The present Tā Pāk San is in the province of Kiūng Sang but the old one was in P'yūng An province and is now called Hyang San.

§ 견이 畎夷

|| 우이 于夷

¶ 방이 方夷

** 현이 玄夷

†† 백이 白夷

‡‡ 황이 黃夷

§§ 적이 赤夷

||| 풍이 風夷

¶¶ 양이 陽夷

*** 기조 箕子

††† 백두산 白頭山

‡‡‡ 고구려 高句麗

The whole period from 1122 B. C. to about 100 B. C. is passed over with the single remark that during that time forty one sovereigns sat upon the throne of Chosŏn. This helps to identify the date of Ki Ja, for the end of the dynasty being approximately known as having occurred about 100 B. C., forty generations would about cover the interval of 1022 years.

At this point the whole scene shifts to the southern part of the peninsula when Ki Jun* the last of the ancient Chosŏn dynasty fled southward before the treacherous Wé Man.†

The events which led up to this flight are soon stated. The former Han dynasty assumed the reins of government in China about a century before Christ. The general whom the Han emperor placed over the kingdom of Yŏn‡ proving treacherous, an army was sent against him and he was obliged to fly northward where he found a place of safety among the wild people of the Hyung No,§ tribe. Another of the Yŏn princes, Wé Man by name, fled eastward to the borders of Chosŏn, the Am-nok|| river. Ki Jun gave him asylum and constituted him the guardian of the northern border. Wé Man betrayed this trust by marching on P'yŏng Yang,¶ the capital, ostensibly to protect the king from an imaginary Chinese army. Ki Jun discovered the treachery just in time to escape with a few followers by boat on the Tŏ Tong** river which flows near the wall of P'yŏng Yang.

He fared away southward to found a Kingdom and landed in what is now the province of Chŏl-la†† and settled at Keum Ma Kol:: "the place of the golden horse," now known as Ik San. §§

The only interest we have in this account centers in the people whom Ki Jun found in Southern Korea.

We have no evidence that Ki Jun even knew of the existence of these peoples. The earlier history of Korea is utterly silent as to them and neither tradition, legend nor myth make any

* 기준	準箕	† 평양	平壤
† 위만	衛滿	** 대동	大同
‡ 연	燕 (now included in Manchuria)	‡ 전라	全羅
§ 흉노	匈奴	:: 금마골	金馬郡
압록	鴨綠 (yalu)	§§ 익산	益山

reference to them. Ancient Chosŏn never reached further south than the Han river and probably not as far as that, and we shall see that there is evidence that no communication had existed between that kingdom and the people of the south.

All that history tells us about these people can be summed up in a few words but the inferences are striking. We are told that. (1) They understood agriculture, and the use of cotton and flax. (2) They had no walled towns. (3) They lived in seventy six settlements or communities each entirely independent of the others. (4) A sort of patriarchal government prevailed among them. (5) The size of the communities varied from five hundred to ten thousand houses, aggregating a hundred thousand houses. (6) The houses were made of sods with the door in the roof. (7) The men used silk for clothing but neither silk, gold nor silver were highly valued. (8) Beads were in great demand and were fastened to the hair and strung about the face and ears. (9) The men were fierce and brave and were notorious for their habit of shouting at the top of their voices. (10) They were very skillful in the use of the spear and the bow, and they wore straw sandals. (11) The names of the different communities are given.

This is literally all that is told us in the native histories and on these points there is perfect agreement. The Tŏng Guk Tŏng Gam,* one of the greatest of Korean histories gives the above account and likewise the Tŏng Sa Kang Yo † which is a resumé of the five great histories, viz. Tŏng Sa Ch'an Yo, ‡ Ui Yé Ch'am Nok, § Tŏng Sa Hué Gang, || Tŏng Guk Tŏng Gam, * and Tŏng Sa Po Yu, ¶ in which are summed up almost all that histories have to say.

Let us examine some of the most obvious inferences from the foregoing account.

In the first place the very fact that those people were so carefully described is a strong indication that they were utter strangers to Ki Jun and his followers who found their dwellings, their dress, their government and their habits so radically different from what they had been accustomed to. If these people had

* 동국통감	東國通監	§ 위례참록	爲例參錄
† 동사강요	東史綱要	동사회강	東史會綱
‡ 동사찬요	東史纂要	¶ 동사보유	東史補遺

been any thing like the wild tribes of the north with which Ki Jun was doubtless more or less familiar they would have excited little interest and would not have secured such a minute description on the page of history.

Second, if there had been any intercourse between Chosŏn and the South it can scarcely be imagined that they should not have learned the value of gold if not for its own sake at least for its exchange value.

Third, their use of beads differentiates them in a marked manner from the people of the north. The use of beads as of tattooing, is confined almost exclusively to tropical countries where they serve in the place of clothing. One of the strongest arguments other than linguistic for the southern origin of the Japanese is the prevalence of the habit of tattooing for how could it have originated in the north where it would be quite useless as ornamentation and quite insufficient as clothing? There are strong reasons for believing that southern Koreans tattooed but the severity of the climate has caused the habit to die out. However, at the present day a vestige of the habit remains in the custom of drawing under the skin of the wrist a silk cord dipped in a coloring fluid.

I have a southern Korean in my employ who has this mark. It may be objected that Hamel and his fellow captives may have taught it but it is very improbable that a custom introduced by foreigners like that would take root in a country the severity of whose climate takes away the main motive for such ornamentation.

Fourth, the form of government prevailing in the South was a cause of remark to the fugitive Chosŏnese. No centralization, no great chiefs, but on the other hand isolated communities, each a political integer and most remarkable of all an utter absence of fenced towns. These facts all demanded attention from Ki Jun and his companions.

The seventy-six communities were divided into three great groups called the Sam Han * "Three kingdoms," called respectively Ma Han, † Chin Han, ‡ Pyŏn Han. § Ma Han was probably the largest and comprised approximately the northern part of Chŭl-la province and the whole of Ch'ung Chong province. Pyŏn Han occupied the southern part of both Chŭl-la and Kyŭng Sang pro-

* 심한 三韓

‡ 진한 辰韓

† 마한 馬韓

‖ 변한 弁韓

vinces while Chiu Han occupied the northern part of Kyŭng Sang and perhaps a little of Kang U'on.

Some have supposed that Chiu Han was so named because of the refugees from the Chin* rule in China who settled in eastern Korea but a comparison of the characters will show that it is not so for separate characters are used. The use of these three names does not necessarily infer any political union of the numerous communities under these three heads for we are not told of any such union, while on the other hand we are told that the communities were independent of each other. This nominal three fold division probably arose from some difference in origin antedating their arrival on the shores of Korea.

It is extremely fortunate that the names of these communities have been preserved to us for they will afford us valuable material for ethnological study. Let us briefly examine these names which are here given for the first time, so far as I am aware, to the English reading public.

The group called Ma Han comprised fifty-four of these Communities named respectively;

Mo Ro	모로	牟盧
Sa Ro	사로	駟
Mang No	막로	莫
Ch'öp No	첩로	捷
Man No	만로	萬
Ku Ro	구로	狗
Ko Ri	고리	古
Ja Ri	자리	界
Pi Ri	비리	界
Ch'ö Ri	초리	楚
Il Li	일리	一
Pul Li	불리	不
Mo Ro Bi-Ri	모로 비리	暮盧界
Pyök Pi Ri	벽비리	辟界

* 陳

Yō Rā Bi Ri	여래비리	如來界離
Kam Hā Bi Ri	감희비리	如監奚界
Ch'ō San Do Bi Ri	초산도비리	楚山塗界
Nā Bi Ri	내비리	內界
Jōm Ni Bi	점니비	占離界
Pi mi	비미	界
Song No Pul Sa	속노 불사	界速廬不斯
Pul Sa Pun Sa	불사 분사	不廬斯邪
So Sōk Sak	쇼석 삭	小石索
Tā Sōk Sak	대신	大臣
Sin Bun Ko	신분고	古
Ko P'ō	고포	古浦
Uōl Ji	월지	月支
Pāk Jé	빅제	伯濟
Uōn Ji	원지	爰池
So Ui Kōn	소위건	素謂乾
Ko Uōn	고원	古爰
Ku Hā	구희	狗奚
Kam Hā	감희	感奚
Kam Hā	감원	感爰
Uōn Yang	원양	爰襄
Mo Su	모슈	牟水
Sang Oē	상외	桑外
U Hyu Mo T'ak	우휴모탁	優休牟涿
Ko T'an Ja	코한자	古誕者
No Nam	노남	怒藍
Sin Heun	신흔	臣繁
Mun Ch'im	문침	文侵
A Rim	아림	兒林
Ku Sa O Jo	구샤오조	舊斯鳥旦
U Ban	우반	友半

Sin So Do	신소도	臣蘇塗
Ko Rap	고랍	古臘
Im So Ban	임소반	臨素半
Sin Un Sin	신운신	臣雲新
Il Lan	일란	一難
Pul Un	불운	不雲
Kön Ma	건마	乾馬
Ch'i Ri	치리	致利
Il Hoa	일화	日華
Cha Ri Mo Ro	차리모로	차離牟盧
Yöm No	염로	冉路

The following is the list of the Pyön Han communities.

Pyön-jin-mi-ri-mi-dong	변진미리미동	弁辰彌離彌凍
Nan-mi-ri-mi-dong	난미리미동	難彌離彌凍
Pyön-jin-ko-ja-mi-dong	변진고자미동	弁辰古資彌凍
Pyön-jin-jöp-to	변진접도	弁辰接塗路
Pyön-jin-pan-no	변진반노	弁辰半路
Pyön-jin-ku-ya	변진구야	弁辰狗那
Pyön-jin-ju-jo-ma	변진주조마	弁辰漕馬
Pyön-jin-an-ya	변진안야	弁辰安邪
Pyön-jin-tong-no	변진독노	弁辰濁盧
Pyön-jin-kam-no	변진감노	弁辰甘路
Pyön-jin-mi-o-ya-na	변진미오야나	弁辰彌烏那馬
Pyön-jin-ko-syun-si	변진고순시	弁辰古淳是
Keui-ji	기지사	己祇斯
Pul-sa	불사	不斯
Keun-keui	근기	勤耆
Yöm-hä	염희	冉奚
Pyön-ang-no	변악노	冉樂奴
Kun-mi	군미	軍彌

Pyön-kun-mi	변군미	弁軍彌
Yö-dam	여담	如港
Ho-ro	호로	戶路
Chu-syön	주선	州鮮
Ma-yön	마연	馬延
Sa-ro	사로	斯盧
U-jung	우중	優中

The following is a list of the Chin Han communities.

A-do-kan	아도간	我刀干
Yó-do-kan	여도간	汝刀 ”
P'i-do-kan	피도간	彼刀 ”
O-do-kan	오도간	五刀 ”
Yu-su-kan	유수간	留水 ”
Sin-chön-kan	신천간	神天 ”
Yu-chün-kan	유천간	留天 ”
Sin-kui-kan	신귀간	神鬼 ”
O-chün-kan	오천간	五天 ”
A-ra-ka-ya	아라기야	阿羅伽耶
Ko-ryöng-ka-ya	고령가야	古寧 ” ”
Tä-ka-ya	대가야	大 ” ”
Söng-san-ka-ya	성산가야	星山 ” ”
So-ka-ya	쇼가야	小 ” ”
Yün-chün-yang-san	연천양산	閔川楊山
Tol-san-ko-bö	돌산고허	突山高墟
Cha-san-jün-ji	자산진지	背山珍支
Mu-san-dä-su	무산대슈	茂山大樹
Keum-san-ka-ri	금산가리	金山加里
Myöng-hoal-san-ko-ya	명활산고야	明活山高耶

A mere glance at these lists will show that there is some underlying cause for the three general divisions of Ma-han and Chin-

han for we find striking peculiarities in the combinations of the letters that form the several names:—

- (a) In Ma-han we find seven names ending in ㅁ which according to Korean euphonic laws is variously pronounced *ro*, *no* or *lo*. We find some of these also in Pyön-han but none in Chin-han.
- (b) In Ma-han we find fourteen names ending in ㄹ variously romanized as *ri* or *li*. Of these fourteen, five are in *pi-ri*. Neither of the other groups have these endings.
- (c) In Pyön-han we find an entirely different arrangement—instead of uniform suffixes we find uniform prefixes. We find ten names beginning with Pyön-jin which is peculiar to this division.
- (d) We find in Pyön-han likewise three with the unique suffix *mi-dong*.
- (e) In Chin-han again we find nine ending in *Kan* and five in *Ka-ra* which are found in neither of the other groups.

It seems hardly necessary to say that these can not be mere coincidences. In each group we find at least one considerable set of endings entirely lacking in either of the others. These endings mean something. As the *-coln* of our Lincoln and the *-chester* of our Manchester are the remnants of the Latin *Colonia* and *Castra* so here the *ro*, the *mi-dong*, the *pyön jin*, the *kan* and the *ka-ra* have generic meanings and we here have one of the best possible clues to the origin of those people.

It appears therefore that while there was no such thing as a Ma-han government or a Pyön-han government or a Chin-han government the three names are not arbitrary but represent real lines of demarkation between these three groups of communities, lines of demarkation which find their cause in the previous history of those people.

One or two inferences from these names may not be out of place.

We know that since the remotest times the Chinese wherever spoken and in whatever dialect is monosyllabic and therefore these names stretching out sometimes to six syllables would strongly indicate that the people were not of Chinese origin as has somewhere been intimated. Even in the north where the Korean race has been supposed to have originated we can find no such poly-

syllabic names as these. It is seldom that the Manchou, Mongol or Tartar names of places exceed two syllables. On the other hand we find in Japan and in the Polynesian islands a common use of such polysyllabic words.

These early people have left us no literary remains. There are no monuments, no inscriptions—nothing to help us excepting tradition and language. It follows that the main argument in regard to the origin of these people must be a philological one but as space is lacking here it must be reserved for a second paper.

H. B. Hulbert.

Note. In order to avoid apparent inconsistency in the matter of romanization I would say that all names of places and people are given as Koreans pronounce them. For instance instead of *Tsin* for the Chinese dynasty of that name I have written *Chin* as that is the common Korean pronunciation of the word, but as the Chinese character usually accompanies the term there need be no confusion. I would also call attention to the character ㅁ which is pronounced by Koreans in three ways; as ō, as ū or as ö (umlaut).

BOOK REVIEW.

A new look on Korea has come under our notice. It is—

"*Corea the Land of the Morning Calm*" by Henry Savage Landor. We cannot but remark that the word *Corea* is, or should be, obsolete and that *Korea* is the spelling adopted by the treaty powers and by nearly all others who are in touch with Korean matters. In the second place the title, a borrowed one, perpetuates the blunder made by Mr Lowell of translating Cho-Sŏn by the "Land of the Morning Calm". The character means "radiance" and the idea of calmness does not necessarily enter into the definition. This character also has the meaning of *freshness* but to the Korean *Cho-Sŏn* means "Morning Radiance."

It is evident that Korea worked strongly on the imagination of the young artist, for in almost every thing he describes, the peculiarities and singularities of things Korean are magnified to several times their actual proportions. He came in cold weather and finding little evidences of cultivation between Chemulpo and Seoul he says that there are fields only right about the hamlets which is a very misleading statement. In speaking of the small size of Korean horses he says they have the *habit* of bending down until the rider's feet touch the ground and then backing out from under him. Some years of rather intimate acquaintance with the Korean horse gives us warrant for saying that here again the young man's imagination has outrun his judgement for neither he nor any other traveller in Korea has seen this trick played by a Korean pony for the simple reason that it would be a physical impossibility. It hardly pays to make a book spicy in this way. The author should have spent his time in ascertaining facts rather than in imaginative excursions like this. In speaking of the cold in Korea he says, though he never was more than a few miles north of Seoul,— "There is an average of sixty degrees of frost." Putting the freezing point at 32° Fahr. we here find that in winter there is an *average* of 28° below zero. The truth is that the thermometer has never registered 28° below zero once in the memory of the oldest resident of Seoul. He tells us that in summer the extremes of heat and cold in a single day are very great and that on a summer's day you may be in torrid heat one moment and in the next you may be in a snow storm. This is rather strong to

be denominated exaggeration. The climate of Seoul is approximately that of Philadelphia and there are probably no greater extremes of heat and cold than in that city.

He says, in speaking of the people, that "you will find all over the Kingdom men as black as Africans." Strange that none of us have ever seen one. We who live here seldom see one as dark as an American Indian while they average about like the Spaniard in complexion. We can excuse an artist for mistakes in many things but he should have some eye for "color."

According to him Koreans wear white hats tied with white ribbons under the chin. Our friend was here while the people were in mourning for the Queen Dowager and he failed to learn that Korean hats are commonly black and only black.

In speaking of women going out on the street at night he says—"Few however avail themselves of the privilege for unfortunately there are in Korea many tigers and leopards which, disregarding the early closing of the city gates, *climb with great ease the high wall* and take nightly peregrinations over the town *eating up all the dogs they find in their way* and occasionally human beings" The italics are ours. Never within the knowledge of any foreigner in Seoul has a tiger been known to enter the city. A leopard was shot years ago inside the wall but his only depredations were on geese and other poultry. Imagine a tiger climbing twenty five feet of sheer wall. This is a "Jack and the bean stalk" story utterly without foundation even in rumor.

He hears women beating with their "laundering" sticks and says they are *washing* the clothes, evidently having failed to ask an explanation of this unique custom. He even ventures to take up questions of home life in Korea and says that the mother is *practically a nobody* in the household. If our callow artist could for an hour assume the position of a Korean daughter-in-law he would think that the mother of the family is *practically everybody*.

He tells us that as he sat sketching one day outside the gate he he was surrounded by an interested *auditorium*. There is one good thing about this otherwise ridiculous work and that is a sketch of some Korean faces. They are clearly superior to anything of the kind we have seen unless it be possibly some faces in Oppert's "Forbidden Land" The pen is said to be mightier than the sword but in this case the brush is much mightier than either.

H. B. H.

EDITORIAL DEPARTMENT.

KOREAN INDUSTRIAL EXHIBITION AND IMPROVEMENT.

As Korea steps forth upon her career as an independent nation, one of the first and most important of problems to engage the attention of Government will be the development of natural resources and the improvement of domestic industries. The first step will be to ascertain existing conditions, and in other nations a most efficient means for this purpose has been a series of industrial exhibitions held under the auspices of the government. A number of judicious prizes for superior exhibits has the effect of stirring up competition and emulation and raises the general quality of the product. We should like to see such an exhibition in Korea, believing it would be of lasting benefit to the country at large.

At present the staple crop of Korea is rice. Beans, hides, cotton and sea products figure in the trade reports, but rice at present is the great production to which the energies of the nation are largely devoted. Rice therefore occupies a most serious relation to the national life. A failure in the rice crop spreads ruin and disaster into every walk in life for there is no other production of sufficient prominence to redeem the disaster. The possibilities of Korea at this point are many. Take for example the production of raw silk. Japan has done wonderfully along this line, and under her tutelage Korea might find in silk culture a source of great commercial prosperity. There is every natural facility for it, and an immense population who could undertake it, without disturbing in any way except for the better the commercial conditions of the country. Cotton is another staple that might become one of Korea's greatest sources of wealth. The ordinary Korean cotton bush is a dwarf from 12 to 20 inches high with a limited number of bolls on it, while we know of cotton having been raised in Seoul from foreign seed which stood nearly four feet in height in the bush and bore over thirty five bolls. This may be taken as a gauge of Korean possibilities in the matter of cotton production.

As an offset to rice much of the present uncultivated land might be turned to the production of potatoes and edible beans. These would prove a valuable article of export and in the years

disaster a practical nature will constantly occur and be put to a test. An industrial exhibition will serve to show how far success has resulted and encourage to greater efforts and more extensive experiments.

MR. BAIRD ON ROMANIZATION.

The timely and exhaustive article of Mr. Baird in our May issue, dealing with the question of romanization, has attracted widespread attention among students of the Korean language. With keen and trenchant criticism he has exposed the follies of the past and sounds a call to reform. The wide divergence of treatment of this subject which has prevailed in the past assures a most interesting debate. We welcome it and as far as the space and aim of the Repository will permit, will gladly aid in the elucidation of the matter. Those proposing to discuss the matter however must bear in mind that the one object of discussion is to secure a settlement of the question upon a basis which commands the assent of a majority. Criticism which is wholly destructive is therefore ruled out of court.

It is out of the question to enter upon a full and complete review of the question, but the following observations appear to be pertinent. The question is; how can the symbols in the English Alphabet be made to convey to those unfamiliar with the Korean language, the Korean sounds, it being further stipulated that the system to be proposed is primarily intended for Englishmen and Americans. The issue is therefore clear cut and well defined, and a great step is taken towards a settlement. Mr. Baird further proposes that the *sine qua non* is a system of unvarying signs, and this he would secure by a system of diacritical marks reinforcing our English alphabet. "Precision is absolutely necessary and in order to precision, a standard system of diacritical marks should be used." Fairness must concede that Mr. Baird's system admirably illustrates this principle. By some 60 signs made by the help of diacritical marks familiar to those in the habit of using Webster's Dictionary, he finds he can represent most of the modifications of the Korean symbols of sound.

It is at this point that the debate will turn, whether so stated or not. Let this general principle, namely that absolute accuracy is the *sine qua non*, be granted and Mr. Baird's system or one resembling it must be the result. But we find that this principle has never, so far as our information goes, obtained

among nations using alphabetic tables of symbols. There is no alphabet so far as we know that follows and seeks to represent all the aberrations of the colloquial. Whatever may be the case in syllabaries, so far as an alphabet is concerned absolute accuracy as to the sound value seems to have been deemed to lie outside the possibilities of a practicable table of symbols. Dubious though it may seem at first, practicability rather than precision has been the chief principle upon which tables of symbols have been constructed to represent sounds, — practicability with a degree of accuracy.

On the score of practicability some considerable reduction in the number of symbols proposed by Mr. Faird appears necessary. From the example afforded by various alphabets—such as English, Greek, German and Korean—about 25 symbols appear to be the proper number. The need is a portable system, one that the mind can carry without difficulty, and with the hope of early reaching in its use a fair degree of skill. For this purpose to exceed to any extent the number 25 means a system cumbersome and eventually impracticable. This difficulty is further emphasized by the fact that diacritical marks to which the increase in Mr. Faird's system is due are not in general use among us in our everyday writing, and neither mind nor hand is clever in their use, nor is the eye familiar with the sight of them. And second the infrequency of our use of romanization would cause a cumbersome system to slip from mind, thus precluding all possibility of comfort in using it.

From these observations it would appear to us highly desirable, and, we might add, necessary to a settlement that the symbols be as few as possible, with the following general laws or principles.

- (1) Medial consonants as a rule to be hardened.
- (2) A diacritical mark to be used only in the case of ㅇ where it appears to be a necessity.
- (3) Euphonic changes to be left to private judgement.
- (4) The separate syllables composing a word to be hyphenized.
- (5) Y of compound vowels to be dropped in syllables the initial of which is ㄱ or ㄷ or modifications of same.

THE TREATY OF PEACE.

The Treaty of Peace signed at Shinonoseki April 17 by the Chinese and Japanese Plenipotentiaries is an interesting document. The *Peking and Tientsin Times* of May 18, in a supplement gives in full the papers that passed between them. We reproduce the discussion on the independence of Korea.

JAPAN'S FIRST DRAFT.

Article I. China recognizes definitively the full and complete independence and autonomy of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China in derogation of such independence and autonomy, shall wholly cease for the future—*April 1st.*

CHINA'S REPLY.

The Chinese Government some months ago indicated its willingness to recognize the full and complete independence and guarantee the complete neutrality of Korea, and is ready to insert such a stipulation in the Treaty; but in due reciprocity, such stipulation should likewise be made by Japan. Hence the Article will require to be modified in this respect.

On April 6th. the Chinese Plenipotentiary is asked to formulate his reply.

CHINA'S COUNTER DRAFT.

Article I. China and Japan recognize definitely the full and complete independence and autonomy and guarantee the complete neutrality of Korea, and it is agreed that the interference by either in the internal affairs of Korea in derogation of such autonomy or the performance of ceremonies and formalities by Korea inconsistent with such independence, shall wholly cease for the future. *April 9.*

JAPAN'S REPLY.

Article I. The Japanese Plenipotentiaries find it necessary to adhere to this Article as originally presented to the Chinese Plenipotentiary. *April 10.*

NOTES AND COMMENTS.

The banquet given on the 6th inst. by the Ministers of State to the diplomatic corps and foreign residents of Seoul was the largest and most brilliant entertainment ever given in the Capital. The occasion was the public declaration of the independence of Korea. The public offices and government schools were closed. The extensive and beautiful grounds of the Eastern

Palace were given by His Majesty for the occasion. The day was perfect. The guests assembled at two o'clock in the large two story pavilion. Here they were received by the Minister of Public Works, Kim Ka Chin, the Prime Minister, Pak Chung Yang and the Minister of Foreign Affairs, Kim Yun Sik. The flags of the Treaty Powers were floating in the air; greetings and congratulations were hearty on all sides; the company strolled through the grounds and across the beautiful artificial lake; the royal guards in their new uniforms attracted attention. An elaborate banquet was prepared to which ample justice was done. The Royal String Band rendered some choice music, which we fear our ears were not the only ones unable to appreciate; dancers executed graceful movements; the Ministers of State and the Diplomatic corps drank to the health of His Majesty, the King and all united in good wishes for long life and prosperity for the Sovereign State of Korea.

On the 15th. of May the people by order of the government doffed white, the symbol of purity, received we suppose from China, for black the symbol of——?

We frankly confess our inability to appreciate this legislation in dress especially on the color line. We see reasons why the policeman should have leather shoes instead of straw sandals or wooden clogs; the double breasted brass buttoned coat of navy blue properly supplants the disreputable blouse; the sword at his side inspires confidence and respect, taking away the hang-dog air so noticeable last fall and winter; the steeple hat, even, has a legitimate right, tho not from an aesthetic stand point, to remain, for the top-knot, the glory of Korean manhood has not been removed. But why should the official, scholar, butcher, baker and candlestickmaker be compelled to change the color of his coat to suit the whim of the government? We were informed that a few arrests of delinquents were made by over-zealous policemen.

We wish it distinctly understood we are not aiming in these pages to note the wonderful things that do not take place in Korea (our space is limited) nor to give currency to the rumors and canards afloat. Were this our purpose we should have told our readers in our last issue why the railroad scheme between Chemulpo and Seoul fell to the ground; that on the 9th. of May 20000 Russian soldiers landed at Wonsan and that in consequence there was great excitement not to say suppressed joy in the Palace. In

this number we should give an account of the ovations and lectures on civilization and kindred subjects a Korean with the aid of a foreigner was going to deliver in Chong No on May 25 to 27th: we should give much space to the simple fact that the Prime Minister, Kim Hong Chup resigned on May 27 and on June 1st. the Minister of Education, Pak Chung Yang, was appointed in his place. We will say the plot to assassinate Count Inouye, discussed at length in the editorial columns of a recent number of the *Japan Mail*, was unknown to us, and members of the Japanese Legation had not beard of the plot until they saw it in print.

Prince Yi Chyun Yong convicted on the charge of treason was sentenced to ten year's banishment on the island of *Kyo Dong*. He left the city on May 16. This island has a population of several thousand, but the prince is closely confined to the small one room hut built, we understand, for his especial accommodation.

The people of Pycng Yang are still looking for the return of the Chinese braves to their city and this keeps some from coming back from the country whither they fled last summer. The Government has given public notice that peace between the warring countries has been proclaimed, but the people insist they received that bit of news from the Japanese and that it cannot be relied upon.

Count Inouye left Seoul for Japan on leave of absence the 7th. inst.

Births. In Wonsan, May 13 the wife of Rev. W. L. Swallen, of a son.

In Seoul, June 4, the wife of Dr. C. C. Vinton, of a son.

In Fusan, June—the wife of Dr. C. H. Irvin of a son.

Arrivals. On June 3rd. J. Hunter Wells M.D. from Portland Oregon to unite with the Presbyterian Mission North.

Can it true? A Korean from the Whang Hai province arrived in Seoul, just as we were making up the final forms, with the strange story that a Tong Hak leader in that province when captured recently was charged with and confessed the murder of a foreigner. The deed was done three years ago. The Rev. F. S. Miller has been requested by the foreign representatives here to visit the place of the alleged murder and make a thorough investigation. The result will be awaited with much interest.

Rev. W. D. Reynolds, recently returned from a seven weeks trip to Chulla Do, writes, "Order has been restored and agriculture and trade resumed all through the Province. The Governor has started on a fifty days tour of the Province to assure the people that the recent disturbances were at an end, and urge them to put in their crops and settle down quietly to work.

The Kang Wha troops, left in Chun Ju as a garrison after the suppression of the Tong Haks last winter have been ordered to return quietly in groups of two or three to Kang Wha; but perhaps 200 soldiers will remain in Chun Ju for a while longer. The Japanese troops who accompanied the Korean forces won golden opinions from the people by their strict discipline and blameless conduct. The contemptuous term **와놈** ("Jap fellow") has given place to the inoffensive **일본인** ("Japanese")

The untrustworthiness of Korean rumor was amusingly illustrated in a report that reached Chun Ju in April, that the Japanese had been utterly routed in China and the flying remnant being hotly pursued by the Chinese troops down through Korea. Seoul was said to be already in possession of the Chinese and a fleeing body of 400 Japanese were expected to reach Chun Ju daily. Then the reports changed slightly(?) and rumor had it that 250 Japanese troops were on route to Chun Ju to introduce and enforce reforms. Well at last they came!—Two inoffensive Japanese merchants, mirrors, soap, cigarettes and such like formidable articles! They have opened shop on the principal street, and are doing a thriving business.

Chun Ju has literally passed through the fire since the Tong Haks first captured the city in May of last year. The Government troops under General Hong arrived shortly afterwards and took up position on the heights of Oan san, just on the edge of the city to the south west. During the battle which ensued, by the General's order the soldiers fired all the houses outside the wall from the South to the West Gate—so that wellnigh half the city is still in ruins. A Fair was opened in Chun Ju last month to assist the people in rebuilding but the prospect was decidedly unpromising. What the fires did not consume the Tong Haks devoured for they reentered Chun Ju soon after General Hong's triumphant return to Seoul and remained in possession till last November, beating, robbing, plundering at their own sweet will.

Since their final expulsion and suppression last November the ring-leaders and active participants in the Tong Hak lawlessness and rebellion have been arrested and numbers executed. People who joined the movement from fear or compulsion but were not guilty of violence and crime, are left unmolested; but the strong merciless arm of the law is bared against all criminals. On nearly every market day this spring, a squad of soldiers might be seen filing through the market escorting one or more doomed criminals; presently the crack of a rifle would ring out on the air and another Tong Hak had met his fate.

The telegraph line destroyed last year by the Tong Haks, has been restored only as far as Kong Ju. Along the road between 20 and 50 li south of Kong Ju, several villages were utterly destroyed last fall during skirmishes between the insurgent and Government troops. It was pleasant to note that by the first of May several large comfortable houses had sprung from the ashes of one village, in which not a house was standing the last of March.

"The Korean News" May 15th says that "the foreign missionaries at Söul are much alarmed at the revocation of the edicts forbidding Buddhist priests to enter the Capital. Assisted by Japan, Buddhism, the missionaries fear, will now make great progress and temples and pagodas spring up every where." The report of this "alarm" is news to us. We had not met any evidence of it. Viewing the action of the Korean Government in revoking the prohibitive edicts as presaging a purpose to refuse the use of the powers of government to suppress or interfere with the right of private judgement in the matter of religion the general feeling as far as we know is anything but alarm.

The prospectus of *Korean Games*, a work by Stewart Culin Director of the Museum of Archaeology and Palaeontology of the University of Pennsylvania, with a commentary by Frank Hamilton Cushing, Ethnologist Bureau of American Ethnology, Washington, has reached Korea. A copy of the same has been furnished us by W. H. Wilkinson Esq. H. B. M's Vice-Consul at Chemulpo who contributes to the work. From this prospectus we learn that the work will consist of a volume of 200 pages limited to an edition of 550 numbered copies, price \$5.00 gold a volume.

Dr. Landis kindly furnishes us with the following note, evidently the first historical reference to the Mariner's Compass. "In the journal of Su King who was sent as ambassador to Korea in 1122 A. D., it is stated that he left Ningpo and proceeded by sea to Korea. He describes the compass as a floating needle which was used to steer by on dark nights and cloudy days. Usually the course was guided by the stars, but when they were invisible recourse was had to the compass."

The Rev. Y. Honda D. D. of Tokio visited Seoul on his return from Manchuria. On the 29th ult. he delivered in the Pai Chai College chapel to a large audience of Koreans, an instructive address on his experiences as chaplain while with the Second Army.

May 30th 1895 being Decoration Day, the anniversary was observed in a fitting manner at Chemulpo. The observance of the day was initiated by Capt. New of the U. S. S. Detroit who landed a body of 50 men and marched to the Foreign cemetery. There the graves of all Americans had been already decorated with ever-greens and potted plants by the men of the Detroit. Arrived at the Cemetery the men were drawn up in platoon and the Captain introduced His Excellency the American Minister Resident who offered prayer and addressed a few appropriate remarks to the company.

The first Japanese war-vessel to appear in Chemulpo harbor since July 1894 is the *Tsukuba Kan*, which arrived May 24th. The *Tsukuba* is noted for her connection with the *Suxey* incident at Kobe, and the capture of the *Yiksan*.

The first Chinese war-vessel to appear in a Korean port since the active operations of the war called them elsewhere was the gunboat *Chen-Fai*, which dropped anchor off Chemulpo May 25th. From her Commander Nang In-hsiao we learn that she brought over from Cheson 32 members of the ship-wrecked crew of a Korean junk. This junk belonged to *Chai-ju* (Quelpart) and foundered somewhere on the coast of China, three persons losing their lives in the disaster. The *Chen-Fai* also brought over Mr. Min Böng Chöl, special messenger to present His Majesty's congratulations to the Empress Dowager of China on her 61st. birthday; Mr. Yi Sung-su Korean Consul at Tientsin; and Mr Yi Yu-jia Secretary.

Departures. Sunday May 26th. 1895. from Chemulpo; Mr Luhrs connected with E. Meyer & Co. Messrs Chinda, Consul and Eitaki *clive* Consul for Japan at Chemulpo.

It is possible that His Royal Highness Prince We Wŭa may for a short time visit America.

The preliminary steps for the organization of a national postal and telegraph system for Korea are being taken by the government.

Mr H. V. dos Remedios has accepted a post in the Department for Foreign Affairs.

Mr. and Mrs. Carl Wolter arrived in Chemulpo on May 10th.

In the Nam Yang magistracy a wall may be seen encircling like a chaplet the brow of one of its steepest mountains. Last year when the Tong Haks were threatening an invasion of this province, the men of three villages in Nam Yang spent the month of Aug. and Sept. in constructing this wall. Weapons they had none. But on the mountain peak were many loose stones and they declared it their intention in case the Tong Haks came, to flee with their families to this mountain fort and there they hoped with volleys of stones to be able to repel the invaders so long as the top of the mountain held out.

D. L. G.