

# THE KOREAN REPOSITORY.

JULY, 1895.

## WHERE THE HAN BENDS.

About 20 miles above Chemulpo the Han River suddenly narrows and takes a bend around two bluffs which stand on opposite sides of the river facing each other. Up to these narrows the river is quite broad; beyond them it again broadens, opening apparently into a wide, placid, land-locked bay. Such is usually the impression made upon a traveler coming up the river for the first time. As the tide sweeps his boat through the narrow channel around the bend into the waters beyond, he beholds especially at high water the wide expanse of the tide-swollen river extending one half mile or more from shore to shore, while in the distance ahead the hills of *Kang wha* and *Tong jin* descend to the water's edge and appear to meet and lock the river in a basin. The illusion is complete.

The large volume of water which here spreads out so far, pours through the narrow channel at a tremendous rate, swirling, twisting itself over rocks and shallows and fretting against the edges of the tortuous channel. This has led foreigners to name the place the *Kang wha Rapids*. The Korean name is *Sŏn-tol-mak* which rendered into English is *Sŏn-tol's Narrows*. Thereby hangs a tale.

### I THE APOTHEOSIS OF A FERRYMAN.

It was the original plan of the Founder of the reigning dynasty to place the seat of his government at *Ka-iong San* in *Chŏlla* Province but being supernaturally warned to seek another location, came north via Chemulpo, *Han Yang* (the present *Sŏul*) having been indicated as the proper place.\* This is not the ear-

\*See most interesting articles entitled "A visit to a famous monastery" by Rev. D. L. Gifford in *Repository* Feb. 1892, and "The beginnings of *Sŏul*" by Rev. H. G. Appenzeller—idem. May.

liest historical mention of Chemulpo, but might be interpreted to suggest that at that time Sōul was located in the suburbs of Chemulpo. Landing at the port His Majesty determined to proceed to the selected site by water. No reason is given for this royal slight on the overland route to the Capital, but if I may be permitted a personal observation I infer that it had been raining recently and being acquainted with the uncertain, and banana-peel character of the road when wet, he had too much regard for his followers to ask them to slide 27 miles uphill with him to Sōul. So they went by river, thus making possible the apotheosis of a Chemulpo ferryman.

It was necessary then as now to take a pilot in order to make the journey without taking a forced vacation on a mud bank, and a ferrymen of Chemulpo, so the legend runs, was engaged to handle the helm of the Royal barge. This ferryman's name was *Sōn-toi*. At last the Royal party was ready and started on its first trip up the Han, which is also known by its French name of Salt River. All went well until the party reached the Narrows. As the Royal barge swept into the broad expanse beyond, His Majesty searched in vain for a passage ahead out of the supposed bay. The impression above described was so complete that he ordered a halt and ascended the left bluff to see if he could discover any confirmation of the pilot's assertion that the river flowed through the hills beyond. But none appeared. Then came an investigation of the pilot with the result that the Royal Voyager became convinced that something was seriously wrong, possibly treachery threatening, and in severe displeasure he commanded the execution of the unfortunate pilot, which sentence was immediately carried out.

The Royal party were now compelled to find their course for themselves, which resulted in discovering the passage beyond. Great indeed was the grief of His Majesty at having thus in un-called-for haste, executed pilot *Sōn-toi*. But it was too late to remedy the blunder, for the man was dead, and his bleeding body and dis severed head were up there on the top of the bluff, and no power on earth could bring about a living union between them. Every reparation within royal power was made. The lowly ferryman was buried with all "the pomp and circumstance of power," on the bluff where he met such a sad fate. Posthumous honors were showered upon him, and among other things he was apotheosized, his *manes* being elected the guardian deity of the Narrows. Hero-worship, a natural accompaniment of the Worship of the Dead,

was once popular in Korea. A shrine was erected at royal expense, and sacrifice ordered to be offered periodically by local officials, and his name was given to the swiftly flowing waters below, so that as long as the bluff should stand, and the water scurry by they should perpetuate the name of the ferryman of Chemulpo, and evidence the repentance of a righteous and humane Monarch at a royal blunder.

Some time ago I visited this famous spot. The grave of the posthumous hero stands out clear and distinct on the farther end of the bluff visible to the traveler coming up or going down the river. A wall intended as a fortification runs out on the bluff, inside of it being the grave, while on a small knoll is the shrine to *Sön tol*, — an insignificant structure of sticks and mud, covered with a thatch and in dimensions about 8 feet square and 7 feet in height. A rude caricature is pasted on the wall intended, I would say, as a portrait of *Sön-tol*, and beneath it is a long shelf to hold the votive offerings. The building which thus serves as a shrine is of recent erection. The original building may have perished during that wave of anti-Hero-worship which about a generation ago destroyed a large number of the temples erected to the worthies of Korean history.

## II MARTYRED PRIEST AND CONVERT.

The scene up and down the river from the top of the bluff is very pretty. The varied scenery of *Kang wha*, the bluffs on whose brows perch forts like crowns of stone, humble hamlets among the hills on each side of the river, in the distance here and there a white robed Korean, while lazily dropping down the stream one beholds a shapeless, rude native junk, silent as though it were again

“The dead, steered by the dumb;” —

all which combine to make a scene for contemplation. It would have been pleasant to have left the bluff with this as a last impression, but tragedy clings to the spot, hiding even in the underbrush. The Koreans themselves do not frequent the bluff and the underbrush grows quite rank. As I was trying to force my way through it, I stumbled and found my foot had hit against a long, rusty, iron cannon, lying dismantled on the ground, and hidden by weeds and bushes. Swift as thought I was carried down the course of time to another and more terrible tragedy

Under the self-sacrificing labors of devoted Roman priests,



Christianity, from 1833 on, made steady and significant progress among the Koreans. Many were led to renounce the worship of ancestors, demons and fetiches, and were instructed and baptized. The gorgeous ceremonial attracted and held them and the consolations offered the dying and solemnities in connection with the dead made it easy for the Korean to become reconciled to the putting aside of his own elaborate burial ritual. The Government of the land however was then dominated by the policy of seclusion, and patriotism seemed to demand unrelenting hostility to everything foreign. The progress of Christianity was viewed with alarm and then with anger. What other factors entered in to determine the policy we do not now know, but the Government bared the strong arm of its power to suppress the foreign and undesirable cult. Cruel persecutions were inaugurated, the horrors of which will never be told. Nameless torture and indescribable modes of killing filled the land with a terror which has outlived a generation. The custom of putting suspects in bags to bring them to the Capital gave rise to the expression "how many bags?" as an equivalent for "how many men?" Foreign priests and Korean converts were ruthlessly seized and slaughtered with no more justice than that which existed for the execution of *Sön tol* the Chemulpo ferryman. The land was drenched with the blood of the innocent. Few of the thousands apostatized. Frail women dragged from the seclusion of quiet homes to stand before savage tribunals; strong men and even tender children stoutly refused to curse the name of Jesus, or spit on or trample under foot the wooden crosses offered them. Parents, friends and relatives appealed to affection; power offered the most seductive inducements at times; everywhere from the hour of accusation a horror of black darkness enveloped them if they would not retract, but the Christians stood immovable and died as only an Asiatic can.

But this was not all. Black-hearted treachery took advantage of the occasion to hurry to destruction all to whom it owed a grudge. Christian books were surreptitiously introduced into the houses of those who had enemies, and these books became the basis for an accusation which led to the death of numbers. Truly it was a reign of terror. And the outside world was horrified by the news. France the land of the martyred priests determined on the most condign punishment. A French naval expedition appeared on the Han River, came up as far as *Kang who*, inflicted some damage on the island, returned to the harbor of Chemulpo des-



troving the harmless town of Yōng-jong opposite, and giving its Admiral's name to Rozè Island, departed.

This expedition was not fruitless. It taught the Koreans the necessity of fortifying the approaches to the Capital. Under the vigorous administration of the Prince Parent the whole country was enlisted to make the Capital impregnable to the *Heuk-go-ja* "Black Giants." The walls and forts on both sides the river were put in a state of repair and new ones erected. The armament, which up to that time, as now, had consisted of thorn-bushes, climbing ivy and port-holes was increased by the addition of guns. A volunteer militia was levied and preparation made to give the *Heuk-go-ja* a hot reception the next time he came. And that was how the cannon I had stumbled on had come there. It had served its purpose, and now was lying dismantled, rusty and useless, with the heel of a *Heuk-go-ja* on its neck. And the old rusty cannon like the bluff and its shrine is a memento of tragedy, a blunder, and human folly.

### III. FORT PALOS.

When was the gun overthrown? In May 1871 a fleet of American warships appeared on the Han to negotiate a treaty with Koreans. But neither the Koreans nor the Americans had the requisite experience of each other which might have avoided complications. Each was ignorant of the habits, customs and frame of mind of the other. Where they ought to have walked as circumspectly as a cat on the top of a picket fence, both parties acted like a bull in a China shop. Lack of tact precipitated a struggle. The Americans sent a surveying party inside the Korean lines of defense to examine the river and the Koreans fired on them. This was the spark needed for the explosion. An expedition of about 700 men was fitted out from the fleet and forced its way up the river to the historic bluff on which I stood, and having wreaked sad vengeance on the Koreans spent its force here and retraced its steps.

Looking down the river I could see the line of forts from which the Koreans had tried to oppose the on-coming *Heuk go-ja's*. A few shells were sufficient to clear them of their defenders. There in the distance on the right bank of the river is the place where the American troops leaving their boats (under cover of fog the Koreans now claim) plunged through the mud performing successfully the difficult task of dragging their guns through

the soft slime of mud flats to firm land. Just a little nearer rises the bluff with a small fort named by its captors Fort Ducondé, and back of this is the site of the night's encampment. Here the tars and marines slept on their arms awaiting the light of the next day, which was Sunday.

The work began early. Marching up the right bank the first fort captured was named Fort Monocacy. It yielded without a struggle. Right across from old *Sön-tol's* bluff there is a high hill crowned by a fort, which sends out a ramification along the crest of the spur of the hill; this ramification is lower than the fort and comes to the water's edge almost within a stone's throw of *Sön-tol's* resting place.

The Americans found the fort alive with Koreans. Here they had gathered determined the enemy should go further. Shot and shell were poured into them; breaches were made in their stone fortifications but still they held out with dogged determination. The bluejackets then formed for a charge, and in the face of a heavy fire rushed up the hill, over the walls or through the breaches in the fort on its top, into the midst of the yelling Koreans. It became a hand to hand struggle, and the carnage was frightful. The Koreans did not know how to surrender to *Heuk-go-ju*. — they wanted to kill them. It was a vain struggle. The blue-jackets forced them out of the fort down into the ramification. As the Koreans would not yield, this place became a slaughter pen; they fought until noon, by which time the last Korean was dead or an unwilling and desperate prisoner. But in the struggle Lieutenant McKee had fallen mortally wounded and in his honor this fortification became Fort McKee.

What part the fort on *Sön-tol's* brow played in the fight I do not know. I find however that in maps of the engagement it is named "Fort Palos."

The forts were dismantled and much that was in them carried away. And the cannon on which I stood was probably dethroned at that time.

And so this old bluff, with its grave, shrine, fort, dismantled cannon and traditions commemorates a victim of despotic power, the martyrs of a Christian cult, and the deeds of a needless, resultless and regrettable conflict.

Alexandis Poleax.

## A SOUVENIR OF KOREA.

The sight of two Koreans, in their white robes and black hats, marching gravely along the street yesterday, recalled to my mind memories of the days when I dwelt among those simple and kindly folk in that far off land of pine covered hills and smiling valleys, now rudely awakened, alas, from its sleep of ages and dragged unwillingly into the fierce light of modern day, to be a prey for the nations to fight over and a helpless victim of the enterprising globe-trotter. How little these good people who lately have written so much about Korea, hurrying through the land with camera and sketch-book, in breathless haste to print and bind in fantastic cover what they have seen, how little they really know or care about this long-suffering people in the land of Chosŏn.

But I must not venture to criticise them and their work, because although I have read them I have already forgotten their contents. It is almost impossible to know or understand from books, or even by a cursory visit. One must have lived there, watched the every day life of the people, traveled through the country to appreciate what an intensely pleasant little corner of this earth it is: a place wherein to live contentedly forgetful of the outer world with its never ceasing round of hurried work and pleasure and morbid desire for news. This description of course applies to Korea before the war, Korea of last year and of a thousand years before that. Now "the old order changeth, yielding place to new," and of that new order I know little and have nothing to say.

My thoughts carry me back to the springtime in Korea, when nature, waking from her long winter sleep, has shaken off her covering of snow and is donning her wreath of fresh, green leaves, embroidered with flowers. I can see the hills around Seoul, blushing with azalias, red and pink; the valleys, with tints innumerable of green, yellow and brown and grain ripening for the harvest: the silver streams flowing noiselessly along to join the great river.

You have often, have you not, gentle reader, walked up Nam San on a spring day, through glades of firs, rocks and



green swards, following the city wall as it climbs to the top. You have heard the birds singing, the pheasant calling, and seen the shy violets peeping out from their beds of moss and ferns waiting to be plucked. You have stood on the projecting rocks and gazed at the city outspread beneath like a panorama with its palaces, houses, streets and white crowds bustling along and you lifted your eyes to the hills beyond with their brown sides and serrated peaks range after range, far into the blue distance and you have said perhaps to your companion or to yourself (for one needs no companion when alone with nature) "The founders of this city were indeed wise and not without an eye for beauty." On the top of Nam San you have rested on one of the bracons where in olden days flashed tidings of war and peace from height to height across the land; you must also often have visited the valley sheltered by the hills skirting the road to Peking where under the cool shade of thickly wooded slopes huge lilies rear their barefaced heads, inviting comparison with the purple iris and red azalis. The ground here is carpeted with flowers and ferns innumerable while the sweet lillies of the valley wave their white heads amid the bright green leaves. Down the hillside wanders a woodland stream to join the larger one that flows through the yellow sand. The view up this valley with its pine clad dark green hills on either side, the yellow sand and shining river with the blue canopy of the sky above and stream all round is truly lovely and not to be forgotten.

Then as the shades of evening are gathering to walk home briskly over the hills, looming high in the twilight, fearful lest the gates be shut and you will have to climb the wall, to sit in one's garden after dinner and watch the moon raise her bright orb above Nam San's dark outline while the great bell tolls good night to the tired city and another day with its work and pleasure, joy and sorrow.

H. H. F.

Shanghai April 28, 1895.

## PROSPECT OF MORE OPEN PORTS.

Mok-Poo is one of the places to be opened. Having had a little experience in this neighborhood it may not be without interest to give a few points to the readers of *The Repository*. The approach from the sea is not an easy one, strong tides prevail and many dangers exist which even the careful survey made in 1884 by H. B. M. S. "Flying Fish" failed to note, as many sunken rocks some only a few feet below the surface have been found since at low water. If Ruyon Sou kang is made the harbour, there is this objection that it is narrow and deep with a very strong current and bad holding ground. The country where the settlement is to be located is barren and the only town of note is Che Jin, some ten miles to the west. The river further up is broader, less current and better holding ground so that if Mok-Poo is opened as a port it should be located further up the river. My impression, however, is that the choice should not fall on Mok-Poo but Ku kim-do a place some 27 miles south and occupied at present by the Japanese as a naval station. It is called in the Admiralty Chart "Long Branch;" also "Nautilus" from the fact that it was surveyed in 1885 by the Imperial German cruiser "Nautilus."

The approach here is easy and the port presents two sections. The outer harbor is very large and was used by the Japanese in the late war as a rendezvous for her war-ships and transports. There is little or no tide, as the place is landlocked. The inner harbor has been surveyed with much care and has all the requisites needed for making it a desirable shipping place.

There is one drawback at Ko kim-do and that is there is no natural waterway. There is none, but should a natural waterway be made the only condition for a port? It does not seem to me that it ought to, especially when other considerations of a practical character outweigh it.

The other to be opened is Pyeng Yang. A writer in the April number of the *Repository* informs us that a tramway (drawn by coolies and horses) runs between a place called by him Sam Hwa; the proper name is Nan-po, but where Cheung Nam-po is

he fails to tell us. This he reports as the place to be opened as a port. The tramway is at Nan-po, on the Pyeng Yang inlet and was selected not for its practicability of anchorage for shipping, but because the country between this place and Pyeng Yang is less broken, almost a plain and therefore adapted for the main purpose of the tramway. As a harbor, however, it is the poorest in the whole inlet. At flood-tide there is hardly any current, while during the most part of the ebb, the current is strong and sets with more than a whole force on this point, caused by the current striking the opposite point above and therefore sending the whole force at Nan-po. At the favorable point here, only about two vessels can be moored and it would be advisable to moor both anchors ahead, to give more strength to the holding capacity of the bow-tackle against the strength of the ebb stream. As a harbor it is not at all practicable in my opinion, and I should say the head of the inlet, though the country is not as well adapted for a settlement as at Nan-po. Chul-do, the head of the inlet, commands two water-ways the Ta Tong river and the Wuel Tang river. The former in its course through the province of P'ing An has many tributaries and a stream called Nak-Sa-Kae empties into it from Whang Hai province, seven miles above Chul-do. Chul-do itself is an island at the head of the inlet and forms the western limits of the Whang Hai province. As a port it is admirable, four or five fathoms of water and a moderate even current with good holding ground. I saw here in 1889 as many as fifty Chinese junks loading beans, tobacco and other products of the soil. Some of these junks carried as many as 300 bags of beans, while a number of smaller Chinese craft went up to load in the Wuel Tang, but none went up the Ta Tong.

I mention this to show the natural facilities here for making this place a port and that I believe that all trade carried on here must be done by water portage and not by land. Many of the tributaries of the Ta Tong lead into the most fertile and productive districts and pass by not a few large towns. All the cereals exported thus far have come from these districts and from those on the east side of the river, while but little has come from Pyeng Yang and the adjacent districts; but if information is correct has gone to China by way of the land route.

Again coal mines are also east of Pyeng Yang as well as others and would be more practicable to come down in boats to Chul-do, than to be shipped across the river to take a land route.



It should be stated in this connection that vessels drawing fifteen feet of water can go to within ten miles of the city of Pyeng Yang itself.

I have now pointed out the advantages and disadvantages of the sites that may be opened as ports. At Pyeng Yang, Chul-do as a harbor with natural water communications has more advantages than any other place mentioned, while it is the opposite at Mok-Poo which in fact has no points in its favor either as a harbor or for a settlement.

Before closing, a word as to the manner of selecting sites for open ports may not be out of order. In selecting a port it would seem to me the foreign representatives should invite a commission composed of several nationalities, merchants and nautical men and choose the place selected by this commission. In China for example, when a light-house is to be erected, it is not left to the report of the harbor-master of the district or to the coast inspector. Reports are asked for from the ship-masters and the position favored by the majority of these is chosen and the result is invariably satisfactory.

When new ports are opened, no separate settlements should be granted but a site should be selected for a general foreign settlement and all of whatever nationality should live there. I call attention to the fact that in the three open ports in Korea, the Japanese have decidedly the best sites for their settlements which is especially true here at Chemulpo.

In opening more ports, I hope the patent blunders of the past will not be repeated.

F. H. Mörsel.

## THE FATE OF THE GENERAL SHERMAN.

FROM AN EYE WITNESS.

IN the 7th. moon of *Pyeng-in* year, (1866) a dark-colored foreign ship with many ropes hanging from its masts, was sighted on the Tã Tong River. It dropped anchor first at Keupsa Gate, the line between P'yung-an and Whang-hã provinces, and there it waited.

The governor (Pak Kyoo Soo) of Pyeng Yang sent a messenger to inquire into the coming of this ship. By writing characters they managed to communicate, and were informed that the foreigners had come to exchange goods with the Koreans. They were from the land of Mi (United States), and were in all nineteen persons, the chief being Ch'oi Kanbun and Cho Neungpong. There were several orientals aboard, of short stature and dark complexion. These understood characters and so served as interpreters.

The messenger informed them that it was contrary to Korean custom to deal with foreigners, and that if relations were ever established it must be by the king, and could not be through the governor of P'yung an province. He then asked if they might send aboard something to eat. They replied that they desired nothing but wheat-flour and eggs. The messenger returned and reported to the governor.

At this juncture, without awaiting a reply, the foreigners weighed anchor and came up as far as Mangyungdã, a hill some twelve li from Pyeng Yang. Above this is Crow Rapids which shuts off further progress.

The night following there were heavy rains on the mountains that form the watershed of the Tã Tong river, and, while none fell in Pyeng Yang, the river rose rapidly. It being the 15th. of the moon there were also high tides. This lifted the boat sufficiently to cross Crow Rapids, a rise of water said to have been seldom seen before. The foreigners thinking this the ordinary depth of the river crossed the rapids, and made their boat fast just above Yang Jak island.

An adjutant (named Yi) now went on board with flour and

eggs, and carrying this message from the governor. "You have come right up to the walls of our city when asked to remain outside, and have insisted on trade which is contrary to our laws; matters have come to such a pass now that we must hear from his majesty the king before we can decide," and thus the officer came and went several times.

It was the second year of the present king, but the Tai Won Koun was then Lord High Executioner for Korea. He thought this foreign ship meant a new invasion of Roman Catholicism, and so his reply was. "If they do not go at once have them killed." The day preceding this reply the river had gone down, and the boat was already hopelessly fast in the mud.

The governor sent his soldiers to carry out the orders. Arms and ammunition were dealt out, bows and arrows were also in demand. The Americans seeing the threatening attitude of the natives, seized the adjutant, who had come on board for a last visit, and made him prisoner. "Never mind the adjutant," says the governor, "fire on them!" and now the fight began. It lasted four days, and the whole country was covered, we are told, with spectators. From the ship huge guns went off that shot ball ten li and roared thunder that could be heard a day's journey away. Bits of broken metal were scattered through the crowd. The one who tells the story was then a boy eighteen years of age and in the confusion he was struck by one of these fragments on the back of the hand. It lamed him for a little. "To my surprise," said he, "I found I was still alive." The archers and soldiers, some of whom had been killed, now refused to go anywhere near the boat and at a distance their aim was useless, for the foreigners concealed behind the gunnel left them no mark.

They then tried the Tortoise Boat, a scow mounted with cannon that has a protective armor of sheet-iron and bull-hide. The front part of this lifts when the shot is fired, and closes immediately after. They tried several shots but found it impossible to pierce the ship. Thus far *The General Sherman* had the advantage.

Then a drill sergeant Pak Ch'oongwun fastened three scows together before the East Gate, and piled them up with brushwood, which he sprinkled with sulphur and saltpeter. Long ropes were then fastened on each side by which to navigate it. It was then set fire to and let down toward the ship. But the



first failed, and the second, and only after a third attempt, was *The General Sherman* seen to be on fire.

The crew were smoked out, and came tumbling into the water on both sides. Some had jars with them, which, when opened, seemed to contain a thick brown oil unknown to Koreans.

Drill-sergeant Pak in a small boat that he had ready, pushed quickly up to the ship's side and rescued adjutant Yi, who was still alive.

The wretched foreigners were now hacked to pieces by the furious mob. One or two who reached shore carried a white flag, which they waved while they bowed repeatedly. But no quarter was given, they were pinioned and cut to pieces, then the remains were still further mutilated, certain parts were cut off to be used as medicine, the rest gathered up and burned in a heap.

When the fire burned the ship, there remained the iron ribs that looked like posts driven into the ground. These have since been melted down and used in various ways.

The two or three pieces of cannon were placed in the armory of Pyeng Yang, where they now are, and the chains of the ship are still seen hanging between the pillars of the East Gate tower.

There is a *miryuk* (Buddhist image) near Crow Rapids. The crew it seems had told adjutant Yi that before they left China they had consulted a sorcerer who said "There is danger before the miryuk of a city that has stood alone a thousand years."

After all was over the governor of Pyeng Yang had a celebration in *jungwan* summer bouse, with music and dancing at the same time despatching a letter to the capital, in which was this remarkable statement. "Drill sergeant Pak when he rescued adjutant Yi, took him under his arm and leaped with him a hundred yards across the Tã Tong from the burning ship." When the Tai Won Koun read this, he laughed a great oriental laugh and commanded that Pak Ch'ongwun be made an aide-de-camp in Anjoo.

Pak still lives in Kang-dong, P'yung an Province.

Jas. S. Gale.

## ORIGIN OF THE KOREAN PEOPLE.

### 'II.

The Korean language of today is the language of South Korea. This is a logical deduction from the following facts of Korean history. At the beginning of the Christian era we see Korea divided between three powers. Kokoria in the north, Päk Jé in the south-west and Silla in the south-east. Päk Jé was made up of the former Ma-han and part of Pyön-han, Silla was made up of the former Chin-han and the remaining part of Pyön-han. They were thoroughly southern—that is, the vast bulk of the people were from the original southern settlements which were described in the former paper. Kokoria the northern kingdom was always at war with China or with the wild tribes of the north and east and when at last she was overthrown by the combined arms of China and Silla vast numbers—38300 families,—were taken by the Chinese and carried *en masse* to what Koreans call Kang Hoé\* in Southern China. At the same time more than 10000 people followed the Chinese army back to China accompanying their deposed king. The whole of Kokoria was handed over to Silla as Päk Jé had been and for the first time in history the whole of the peninsula was dominated by a single power. Silla administered the government of the peninsula, her language became the language of the peninsula and when a few centuries later the Kingdom of Korea arose it was from the body of Silla that it drew its birth so that it is well within the bounds of historical reason to say that the language of Korea today is the language of Southern Korea.

Now where did the language of Southern Korea come from? Language is a growth, an evolution, not an invention. It is not subject to caprice. It holds within itself the marks and scars of all the race struggles. Like the geologic periods its language strata give evidence which is *prima facie* and without appeal. Did the Korean language come from China? In answer let us briefly recapitulate the characteristic features of the Turanian languages. (a) They are agglutinative rather than inflectional.

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\* 江淮 Some one should inquire whether there is any tradition of this in Southern China.

The dialects of China today are neither. (b) They are characterized by the free use of suffixes rather than prefixes. Chinese has neither. (c) In the Turanian languages the order of the sentence is invariably subject, object, predicate. In Chinese it is commonly not so.

Let it be noticed that in every feature the Korean of today is plainly Turanian. On the other hand the Chinese dialects taken as a group have not yet reached the stage which Prof. Max Muller calls "phonetic decay," it is still a primitive language. It is quite inconceivable that had the Chinese ever been a highly developed language it should have retrograded to its present simplicity. It is likewise hard to believe that had Korean been an offshoot of the Chinese it should have left its progenitor so far behind in the race of linguistic development. The progenitors of the Chinese seem to have scaled the mountains, which lie between China and the reputed birthplace of the race, at a period anterior to the invention of alphabetic symbols and anterior to the beginning of the distinctively pastoral age. This race migration being followed by the pastoral age, the Chinese were cut off from communication with the West by the impossibility of bringing flocks over the great mountain barriers. The next great swarm of humanity to leave the Iranian uplands was what we call the Turanian peoples. Splitting at the apex of the Kuen Lun and Himalayas part went north into the Tartar plains and Siberia and part went south into the jungles of India. The next great exodus was of the Sanscrit speaking race which went India-ward driving before their superior civilization the Turanian peoples. These latter fled southward into the Deccan, across to Ceylon and still further across to the Malay Peninsula and the adjoining islands. The question arises; was Southern Korea peopled from the north or was this the last wave of the great emigration of Southern Turanians breaking on the shore of Southern Korea? When we see the immense distance it seems impossible but examine the map of the coast islands of China and you will see that from the Malay peninsula to Korea one could go from island to island without touching the mainland and almost without going out of sight of land. We know that the ancient Sultans of Annam claimed their descent from the Telugus of Southern India; we know that the native Formosars are closely allied to the Malays; we know that the island of Quelpart south of Korea has been from time immemorial the breeding



place of the dwarf ponies which find their only counterpart in Singapore and the neighboring islands. We know that the peculiarity of the people of Quelpart as of the native tribes of Formosa is the superior physique of the women over the men. We know that tradition says that the three sages of Quelpart found three chests floating in from the south east containing each a dog, a calf, a colt and a woman. These are mere straws but they, together with the facts brought out in the first paper, show more than a possibility that Korean may have come from the South. But we must hasten to see what light, if any, language will throw upon this problem. In the study of the question the following works are the ones which have been most frequently consulted. Adam's Manchu Grammar, Re-nusat's "Recherches sur les langues Tartares," Caldwell's "Comparative Grammar of the Dravidian Languages," Klapproth's Chrestomathy, and various Korean histories. I choose the Dravidian languages of India as the basis of comparison from the South because there has been so little written of a thorough nature that is accessible on the Malay dialects and Formosan.

Now in comparing Korean with the Dravidian\* languages we find:—

(1) That the vowels used in both are identical and that in each there is a continual use of soft *e*, *o* and *a* not common in the Tartar branch of the family; that the letters *l*, *r*, *d* are interchangeable in both; both reject the vocalized aspirates *s* and *v*; both reject double consonants at the beginning of syllables; in both, *t* and *s* are often interchanged; in both the laws of nasalization are the same.

(2) Both the Korean and the Dravidian languages have different verbs to denote the two meanings of the verb "to be" one denoting existence, and the other used simply as the copula.† They each also have separate verbs of affirmation and negation.‡

(3) As for cases—what Caldwell says of the Dravidian applies perfectly to Korean, namely "Every postposition annexed to a noun constitutes properly speaking a new case, and therefore the number of cases depends upon the requirements of the speak-

\* The Tamil, Telugu, Malayalam, Tuda, Kata, Gond and Ku tribes of Southern India and Ceylon.

† 있다 and 일다

‡ 있다 and 업다

er and the different shades of meaning which he wishes to express."

(4) In neither is gender expressed by inflection. In both, the adjective is destitute of comparison. In both, the numerals, at least in part, have two forms, one substantive and the other adjective.\*

(5) In both the order of the sentence is the same—subject, object, predicate, each being preceded by all its modifiers, but in each the complex modifiers of the verb come before everything else. Both make use of continuative particles instead of conjunctions. In both the relative pronoun is lacking but the adjective participle is used instead. In both, the remoteness or proximity in pronouns is very prominent.

(6) In both, the verb stems are commonly monosyllabic and the crude root is used commonly as an imperative. When a "helping vowel" is needed the same one is used in both,†

(7) In both we find nouns of relation which correspond to prepositions in English.‡ In both there is the same use of formative particles to denote different aspects in which an action can be viewed.§

(8) In some of the Dravidian dialects reduplication has crept in, due probably so Sanscrit influences but even in Korean we find the anomalous form *kakūka* a sort of reduplicated imperative from the stem *ka*. In both, plurality is expressed by a separate particle of pluralization and the singular is often marked by the use of the numeral *one* || There is a curious coincidence in that while in Korean we find different case endings for animate and inanimate objects, in the Dravidian we find a different particle of pluralization to mark this distinction. As we find in Korean a double plural so we find in the Dravidian

\* { 하나—substantive—한, adjective.  
 둘 — " 두 "

† The stem 달 gives 다르다 in which — is the helping vowel.

‡ As 집안—inside the house, or 물속에—in the water, in which 안 and 속 are real nouns, separable and declinable.

§ As 볼만하다 or 갈줄아오 in which 만 and 줄 are formative particles.

|| As in Korean we say 한날, or in English "one day," so in the Dravidian we find such combinations as *adu madu*—one ox (an ox).

an \* Some Dravidian dialects give *gal* as the particle of pluralization but the older form is *tal* and in Korean the plural ending is *teul*, a marked coincidence.

(9) In both languages the instrumental case is sometimes formed by the use of the participle of the verb "to take."† In both languages there is what we may call a conjunctive case. In Korean its sign is *oa* or *goa*; in Dravidian it is *otu* or *to*. There is an interesting similarity in the use of *k* in the locative case. We say (*saram*) *euike* or *euige* and in the Tamil it is *ku*. in Telugu *ki*, in old Canarese *ke* or *kke*, in Singhals *ghai*, in Thibetan *gya* and the oriental Turkish has *ge*, *ga* or *ghah*. On the other hand the Manchu has *de*, the Mongolian *dou*, the Ostiak *a* &c. It is interesting rather than significant that the Tamil *il*, the Latin *in* and the Korean *an* all have the locative meaning "in" and the negative meaning "not."

(10) The Korean and Dravidian languages are both lacking in personal pronominal suffixes, while we find in Turkish, Ugric, Ostiak and other Scythic branches of the Turanian family a common use of them. This is illustrated in such forms as the Manchu phrase *wambi* "I kill" in which the *bi* is the personal pronoun; or *ukslembi* "I put on armor," *bi* being the pronominal suffix. This seems to be a radical difference and one which it is very difficult to reconcile with the theory of the northern origin of the Korean language.‡

(11) The Korean and Dravidian tongues both form adjectives very commonly by appending to the noun the adjective participle of the verb "to become."§

(12) In the comparison of adjectives we find another striking similarity

\* In Korean 나 I, 우리 we, but we find 우리들 in which either the plural form or the plural ending is redundant. So in the Dravidian *avan* he, *avar* they, but also the form *avaragal* is found, a double plural.

† As in Korean 낫가지고 풀베어라 lit "take the sickle and cut the grass" or freely "cut the grass with the sickle." So in the Tamil dialect we have *Kudei kondu* "having taken the knife" or "with the knife."

‡ Two or three of the more highly developed of the Dravidian languages have pronominal suffixes but the fact that the more primitive of them are lacking in these agrees strongly that they are due to Sanscrit influences.

§ 거지된사람 means literally "a man who has become a beggar." The same idiom is found in the Dravidian languages.



The superlative idea is expressed directly in Korean only by the use of some Chinese derivative adverb such as **대일** meaning "most," but it may also be indirectly expressed by using the word **중** meaning "among" as in the expression **이모던책중에스기도다** "among all these books the history is good," meaning "the best." Precisely the same method is used in the Dravidian languages. But in the comparative degree the resemblance is more striking still. In each case use is made of the root of the verb "to see." We say **보담** commonly in Korean but it is a vulgarism from **보다**. In the expression **이부시그보담도소** we say literally "This pen, when you look at that one, is good." In other words "this pen is better than that." I am aware that some may demur at deriving this **보다** from the verb "to see" but as it is identical in form with that verb and we find precisely the same idiom in a cognate language which affords so many other striking similarities we cannot well evade the issue unless we can show some better theory of its derivation. I had come to the decision that such was its derivation before I had found this idiom in the Dravidian.

(13) In such a comparison as we have here instituted nothing can be more helpful than a study of the personal pronouns for they are perhaps the very slowest of all words to suffer from dialectic changes and phonetic decay. I tabulate therefore the first and second personal pronouns from a number of typical southern Turanian languages and from equally typical northern Turanian languages.

Southern Turanian.				Northern Turanian.			
Tamil	...	...	<i>na</i> —"I"	Turcoman	...	...	<i>mam</i> —"I"
Malayalam	...	...	<i>nyan</i> "	Finnish	...	...	<i>mina</i> "
Canarese	...	...	<i>nan</i> "	Lapp	...	...	<i>mon</i> "
Tulu	...	...	<i>yan</i> "	Esthonian	...	...	<i>ma</i> "
Telugu	...	...	<i>nen</i> "	Votiak	...	...	<i>mon</i> "
Ku	...	...	<i>na</i> "	Ostiak	...	...	<i>ma</i> "
Gond	...	...	<i>ana</i> "	Manchu	...	...	<i>bi (mi)</i> "
Korean	...	...	<i>na</i> "	Mongolian	...	...	<i>bi (mi)</i> "
				Ugrian	...	...	<i>mon</i> "
				Calbuk	...	...	<i>ma</i> "

In comparing these we see that the theme of the southern

branch is *na* and that only. There are slight variations but on the whole wonderful unanimity. With equal unanimity the northern branch uses *n* but with a greater range of vowels.

Southern Turanian.				Northern Turanian.			
Tamil	...	...	<i>ni</i> —"you"	Magyar	...	...	<i>te</i> —"you"
Malayalam	...	...	<i>ni</i> "	Mongolian	...	...	<i>chi</i> "
Tulu	...	...	<i>n</i> "	Finnish	...	...	<i>se</i> "
Tuda	...	...	<i>ni</i> "	Turkish	...	...	<i>sen</i> "
Telugu	...	...	<i>niru</i> "	Georgian	...	...	<i>shen</i> "
Gond	...	...	<i>inna</i> * "	Samoiede	...	...	<i>tan</i> "
Ku	...	...	<i>inu</i> "	Lapp	...	...	<i>don</i> "
Korean	...	...	<i>nō</i> "	Vouak	...	...	<i>ton</i> "
				Calouk	...	...	<i>dzi</i> "
				Vogoul	...	...	<i>nen</i> "

Here we find in the South *n* without an exception while in the North *t*, *s* and *d* predominate, and they are really modifications of one sound as commonly recognized by philologists.

Castren, a high authority, thought that the *n* of the South came from the *t* of the North but the Behistun tablet settled that point by showing that *ni* was an original or at least a very ancient base of the second person.

As the verb and its modifications plays so predominant a part in all Turanian languages we must examine it more particularly.

(14) First as to voice. We find that while most of the northern branches have a passive voice, the Southern together with the Korean are entirely lacking in it. They both express the passive idea imperfectly by the use of the verbal noun. In both the Korean and Dravidian languages the adjective participles are used *either actively or passively*. As for instance **어제 문둔올타리** means "the fence which *was made* yesterday" but **이올타리문둔사람** means "the man who *made* this fence." In both languages the appellative verb is of the same nature and used only in the present, **이라** in Korean. In both languages, the verb is divided into three distinct parts (a) stem (b) tense sign (c) modal ending, and at the very threshold of the verb we find a most singular coincidence. We find in the Dravidian languages that *in the present tense alone* can the modal sign be suffixed to the adjective participle to form a verb.

\* But *ni* in oblique cases.

How is it in Korean? we take the verb *mōk* "to eat." Now 먹는 (*mōng nan*) is the present 'adjective participle, 먹을 (*mōg eul*) is the future and 먹은 (*u ōg eur*) is the past, but while we *can* make a verb by adding the modal ending 다 (*ta*) to the present, 먹는다, making 먹는다 (*mōng nan ta*), we *cannot* add it to the future, 먹을, nor to the past, 먹은; that is, we can say 먹는다 but not 먹는다 nor 먹는다. Precisely the same thing is found in the Dravidian languages, and I only regret that space does not allow me to multiply examples.

I quote—"most of the Dravidian tenses are formed from participial forms of the verb. There are *two kinds* of participles one of which is called the relative participle (the same that I have denominated the adjective participle) because it includes the meaning of the relative pronoun, and the other usually called the verbal participle because it forms the base on which the tenses of the verb are formed. These verbal participles are in reality not participles since they do not "participate" at all in the nature of the adjective." Apply this for a moment to Korean: Take the same verb stem 먹—"to eat." We have the relative (or adjective) participles 먹는, 먹을 and 먹은 which may be translated respectively "—that is eating," "—that will eat," "—that has eaten." On the other hand we have the *verbal participles* 먹으 (now obsolete) 먹비 and 먹어, and it is on these forms that the tenses are usually formed. From 먹비 we have 먹겠다 and from 먹어 we have 먹었다 and so on. The coincidence is striking and when taken in conjunction with the fact that these peculiarities do not prevail among the Northern branches of the family is wellnigh conclusive.

In comparing Korean with the Manchu and the other northern branches we find that while there is a common conformity to the general laws governing the Turanian family, there have been on the part of most of them, more or less serious deviations from those laws. We find that changes in mode or tense or case are effected sometimes by a modification of the *vowel of the root*. For example it distinguishes between the genders and between opposites by means of an internal change. In Manchu, *ama*—"Father" and *eme*—"Mother," *haka*—"Man,"



*hehc*—"Woman," *amila*—"male bird," *emile*—"female bird," *gauggen*—"strong spirit," *genggen*—"weak spirit," *wasime*—"go up," *wesime*—"go down." This is confessedly a striking contrast to Korean.

Again the use of the personal pronominal suffix markedly differentiates them from Korean. Again the utter lack of distinction between relative and verbal participles puts a gulf between them and Korean that will not soon be bridged. Again we find syllables introduced between the parts of dissyllabic verb roots in forming some modes of the verb as in the Manciu—*bibimbi*—"I am" but *bi akibade-bici*—"If I am." A theory of the origin of Korean speech which should propose to place it in the North would find in the foregoing four considerations questions which it must answer and answer satisfactorily. I am aware that the idea is advanced that Koreans came into the peninsula from the North at so early a date that we find in Northern Asia little traces of their passage. Does any one deem it possible that the Koreans or their progenitors at however early a date could have brought the *na* of the personal pronoun all the way from the Iranian plateau to the Southern shores of Korea around the north of China without leaving a single trace of it in any tribe or dialect? If so the task which philology has to do is more than Herculean.

I would add a word in regard to glossarial affinities apologizing at the same time for the meager results due to inadequate preparation. Out of a list of 250 Dravidian words I found the following possible similarities to Korean.

Dravidian	Korean.	Translation.
Na	Na	I
Ni	Nō	You
Ka	K'yō	To light
Tiru	Tora	To turn, back ward
Pey	Pi	Rain
Meyk ka	Mok (ita)	Feed
Tadi	Tadi *	Stick
Iru	Iro (na o)	To rise
Kadi	K'al	Knife
Satt	Tat	To shut
Al	An	Not

\* As in 울타리.

Wo	O	Come
Kevi	Kui	Ear
Kon	(In) gum	King
Chak	Chug	To die
Njayir	Nal	Day
Pal	Pan	Half
Manu	Namu*	Wood
Am	Am	Yes (of course)
To	Do	And
I	I	Ending of nouns of agency
Natakkun	Tangi	To walk
Pillei	Piri†	Settlement, town
Or	Ro*†	" "

By the best of good fortune we have here two of the words that we want above all others, the words *pillei* and *or*. In the Dravidian they both mean *town* or *village*. We will perhaps remember that in the first paper I gave the names of the original settlements in Southern Korean. Many of them ended in *piri* and many in *ro*. As *r* and *l* are interchangeable in both languages it looks as if this ending *piri* were the same as *pillei*, like our *-ton*, as in Bolton, Boston, Wilmington. The ending *ro* may or may not have come from the *or* of the Dravidians but as transposition is a common feature of phonetic decay it is far from impossible.

I have had access to 810 Manchu words, all radicals, among which similarities could be found if anywhere and the following are all that I could find.

Manchn.	Korean.	Translation.
Amta	Mat	Taste
Eje	Ijō (prōita)	Memory
Aho, elder brother	Ao, younger brother	
Ama	Abaji	Father
Hosu	Su	Power
Agi	Agi	Baby

And in these the similarity is far from striking, as a rule. Out of 250 Dravidian words taken at random we find 24 similarities or almost ten percent while out of 810 Manchu words we find six, or only about eight tenths of one percent.

H. B. Hulbert.

\* The transposition of consonants is a common dialectic change.

† The ending of many of the names of ancient Ma han.

## EDITORIAL DEPARTMENT.

### CONTINUED PROGRESS.

It is a year since decided steps were taken towards the reformation of the Korean Government. The necessity for reforms seems to have been taken for granted as by common consent. The memorable 23rd. of July 1894 when the Japanese troops entered the Royal Palace and took possession of the Capital will not be soon forgotten. It may or it may not mark an epoch in the history of Korea. We have from time to time given the readers of *The Repository* information on the subject of reforms and of the progress made in that line. We call special attention to the review, by Mr. Hulbert, in the January number, of the reforms inaugurated by the Council of State and to the twenty articles proposed by Count Inouye and discussed in the March number. We there stated that the acceptance on the part of His Majesty of the articles "changed Korea from an absolute to a limited or constitutional monarchy." We see no reasons now, four months later, for changing our opinion. On the contrary, we shall note with some satisfaction a few of the things that have been accomplished. We do not venture a prediction as to the permanency of the changes already made, nor shall we allow ourselves to think that all those made were the best and wisest, our only object now is to state what is a simple matter of history.

Possibly the greatest change made thus far, though perhaps not as apparent as some others, is the absolute rejection of the patriarchal system of government under which Korea has been ruled for centuries and the substitution for it of a system which defines the duties and prerogatives of the king and his officers. Under the old system the king did everything from the appointment of his ministers of the Center, Right and Left to granting special permission to keep open the city gates for the accommodation of belated foreigners. Under it the officials levied and collected taxes from a patient and long suffering people that expected to be oppressed to the utmost limit possible. It is estimated that from 50 to 65 per cent of the money so collected went into the capacious coffers of the rapacious officials. No one, high or low



thought of keeping or rendering accounts. With the rejection of this system there naturally followed the necessity for the adoption of something to take its place. Laws, laws for the king, laws for the officers, laws for the people, laws to be obeyed by all alike, laws so made that all are equal before them, necessarily followed. Allegiance to law must take the place of allegiance to individuals. This sounds the death knell to feudalism which has its strength in personal allegiance. This then is the first thing accomplished — the death of feudalism.

Next in importance with these change, in the Central Government are the equally sweeping alterations in the provincial administration. Only a passing notice of these is necessary for they will be found in our review of the Official Gazette in this number. The exalted and venerated titles and offices of *Kam sa*, (governor) *Yu-su* (e) *Mok-sa* (prefect 1°) *Pu sa* (Prefect 2°) *Kun sa* (Prefect 3°) *Hyeu-gam* and *Hyeu-yōng* (Sub. Prefects) have been abolished and in their place the Japanese system, which was adopted from France, has been established. By this system a large reduction is to be accomplished in the number of official establishments, and consequently in public expenditure.

In the next place we notice a wonderful improvement in the collection and disbursement of taxes. The revenue of the country at a low estimate may be placed at yen 5,000,000. and to collect this, yen 360,000 are needed. In April last following the directions of article VII, a Budget was prepared for the remaining ten months of the Korean year. The Department for Home Affairs has yen 525,198 placed at its disposal. This is itemized so that yen 42,281 are to be devoted to office expenses; Han Song Poo yen 3, 221 ; prefectures yen 155,883 ; and for the subdivisions of the prefectures, local salaries, travelling &c. 323, 813. Every officer of the government from the Prime Minister who receives yen 5,000 per annum to the gate-keeper in the smallest of the twenty three prefectures is to receive a fair compensation for his services.

The War Department has yen 321,772 appropriated to it, while the Department of Education has the small sum of yen 70,349 allowed it. In this latter department common schools are to be organized. In order to prepare teachers for these schools, a normal school near the residence of the Tai Won Koun has been started. Two courses are laid down. The regular course is two years while the special is only eight months. Text-books have

not yet been prepared, but must soon be. It is hardly likely that many Horace Manns and Thomas Hughes will be turned out of these schools the first several terms but it is the beginning of a good thing.

The Judiciary on May 19—21 held an examination for candidates to be admitted into the Law School. They were examined in Enmoun, Korean history, geography and Chinese. Of the 300 or 400 candidates presenting themselves between 50 and 60 passed and were enrolled as students. The school was opened May 15 and before the end of the summer some of these will be graduated as "attorneys at law" and possibly be promoted to the bench. The wheels must grind fast even if they do not grind fine.

The police force is thoroughly organized in Seoul. This is something new, In the Capital there are 8 inspectors, 30 sergeants and 630 policemen. In each of the three open ports there is a head police-station, 2 sergeants, 30 policemen in Chemulpo and 20 policemen in Fusan and Wonsan each.

The reorganization of the army. Korea has been dickering at this work for nearly a decade. We have seen the "General" and his staff sitting with characteristic self-complacency in a tent, knowing little and caring less about military tactics; we have seen him in the street, groom in 'attered garments leading the horse, several braves preceding him bawling and beating passers-by to clear the streets; the high perch on an ancient saddle was not only conspicuous but amusing. For the present these are things of the past. Several days ago we saw a mounted guard, evidently from the palace, riding through the streets unattended and overheard Koreans ask as they turned round for a second look. "Is he a Japanese or a Korean?" No such question would have been possible a year ago.

General Dye and other American officers who have been associated with him have more than once told us that in their opinion the Koreans under efficient officers have the making of good soldiers in them. It is a matter for congratulation that the old fogyism which so long blocked the path of those who have the best interests of Korea at heart is being wiped out and a genuine effort inaugurated to develop the military arm.

Korea is to have a postal service. Only a beginning can be made this year. Seoul is to have a local delivery. Mail routes are to be established between Seoul and Fusan, between Seoul and Chemulpo and between Seoul and Song-do.

We note, in concluding, the new life the changes of the past twelve months have wrought among the people. Hope has sprung up, even in the Korean's heart. A year and a half ago every thing was dead, when bottom seemingly had been reached. Now signs of life are found on every side. Business is increasing; schools are well patronized while the services on the Sabbath held by the Christian propaganda in Korea were never so well attended. Where men were afraid to be seen entering a place of worship they now enter openly and invite their friends. We have it on high authority that Christianity is the subject of conversation in nearly every grade of society. Churches that were much too large for the regular congregations are now much too small. Standing room is at a premium. Rumors of "interference," "protectorate," "intrigues," conspiracy and counter conspiracies are afloat but beneath these, the new life is manifesting itself in more ways than one. Korea can never return to the depth she had reached on the 23rd. of July 1894. She may be absorbed, or annexed or divided, but as an autonomous government she must now go forward along the line of genuine reform or wreck herself in general anarchy.

For the politician and intriguer the outlook is not hopeful. For the patriot there is no end of hard work, but there is hope for the country. *Give her a chance.*

#### THE DOWNFALL AND DEPARTURE OF THE MINISTER OF HOME AFFAIRS.

The downfall of the celebrated Minister of Home Affairs took place Saturday night the 6th. inst. and early the next morning under an escort of Japanese soldiers and policemen he left the city for Chemulpo. He got away from Chemulpo on the 8th. at 4 a. m. in a Japanese transport which came in very timely the night before. Conspiracy against the throne is the crime with which he is charged.

Pak Yong Ho was the son-in-law of the last king and holds the rank of Prince. He is a man of commanding ability, was associated in the ill-advised and bloody *emcute* of 1884 after which he spent his days in Japan. Last year when the present reform policy was being introduced, he was brought back, no doubt under Japanese protection, and given one of the most important positions in the new Cabinet, the appointment being made Dec. 17, 1894.



To set aside laws and customs that have the sanction and sacredness of age in a country like Korea is no easy task and attended with no little personal danger. The Home Minister was radical and out spoken in his views, more progressive than the sagacity of Count Inouye always approved. He rushed in where more experienced statesmen would have moved slowly. His aggressiveness made him enemies. The retirement of the Tai Won Koun, the banishment of the grandson, the resignation of the first Premier of the new Cabinet, Kim Hong Chip, made the way clear for the Home Minister to take the helm of ship of state in fact if not in name.

The Queen, it is seriously claimed, showed marked favors to him. He was pleased no doubt, but at the same time alarmed. While his advancement at the Palace continued, his course in reference to certain concessions asked for by the Japanese subjects displeased them. The counsels of the Japanese Minister were not always heeded and if we are to believe reports current here now he did not have the full confidence of his friends who brought him back and placed him in power.

At this juncture a Japanese *soshi*, we are told, held a written conversation with two Koreans in which he stated that Pak Yong Ho was plotting against the Queen. The conditions around the Minister were such that the story was believed. Their Majesties, the King and Queen, were informed. They professed surprise but prompt measures were taken for the arrest of Pak. This was late in the afternoon of the 6th. inst.

A Cabinet meeting was called that evening which all the ministers attended with the exception of those of the Home and Law Departments. It is said at this meeting the arrest was ordered and of course promptly approved by His Majesty. Early on the morning of the 6th. inst, the Minister of Foreign Affairs reported the action of the Cabinet to the Japanese Minister and asked his co-operation to secure the arrest, or at least not to give Pak any protection should he attempt to escape.

Many strange things happen in Korea and it is beyond our ability to explain the dilatoriness of the Korean Government in arresting the Home Minister or to account for the escort and transport furnished by the Japanese authorities to enable him to make good his escape. We merely record the fact, and leave the explanations to others.

The Minister of the Law Department still retains his portfolio. His failure to attend the Cabinet meeting on the 6th. gave color to the belief that he was implicated with his associate this time, as he was in 1884. We are happy to believe this is not the case.

What effect will the downfall and departure of Pak Yong Ho have on the cause of reform? No one can tell or at least we have not been able to receive a definite answer when we have asked the question.

The real cause of the whole trouble centers in the attempt to change the government from an absolute to a constitutional or limited monarchy. The limitation of royal power and prerogatives is something new in Korea and it is at this point that the storm is raging at present. Every body believes in reform as long as his prerogatives are not questioned. The situation is not reassuring.

## LITERARY NOTICES.

"Notes on Korea," by H. S. Saunderson, Journal of the Anthropological Institute of Great Britain and Ireland for February 1895. This essay occupies 17 pages of the Journal and is marked to a commendable degree by terseness and simplicity in style. Mr. Saunderson's paper is entirely innocent of any evidence of scientific investigation for its author falls into error at points where sufficient evidence is at hand to insure correct conclusions; but more of this in detail further on. It is written in popular style, and being confined to the ordinary aspects of life in Korea is certain to be interesting. In it however we find certain errors which rather surprise one in the pages of an eminent scientific Journal.

In less than a page of history he makes out Kitzu (Ki-ia) to be king of "the somewhat mythical kingdom of Fu-yu, which is supposed to have been situated on the south bank of the Sungari River." As a matter of fact one of the most interesting archaeological remains in Korea is the site of Ki-ja's old capital at *Pyōng Yang* on the banks of the Ta Tong. Here the Sage set up his capital and named his dynasty Cho-sōn (Cho-hsien) of which name Mr. Saunderson seems to have heard but not in connection with Ki-ja, for he rather hazily says it was "the name of an ancient nation inhabiting what is now the Chinese province of Shingking." Mr. Saunderson founds Korai in the 3d. century of our era. This dynasty was not existent until six centuries later, when the great Wang-gōn united the entire peninsula under his sway and took the dynasty's name of Kōriō (Korai). From these errors, we fear Mr. Saunderson's knowledge of Korean history is scant in quantity and doubtful in quality.

Passing over his paragraph on "physique" in which he perpetuates Opperts "blue eyed, flaxon haired" Koreans, by saying "one frequently encounters eyes that are hazel or even blue in color" (italics ours) we find (p 306) the following "The French Jesuits made use of this very convenient disguise (the



mourners costume) when they first came to Korea in 1835." We submitted this statement to Bishop Mutel and he informs us there never were any "French Jesuits" in Korea.

Of Korean foods he says that their *kim chi* (sour-kraut) is so atrocious that "I have never heard of a European being so bold as to taste the stuff." If he has any desire to be accurate in his statements we will furnish him with a list of "bold Europeans" who have tasted "the stuff." "The natives will eat any thing, dogs, rats, weasels, crows, magpies—none of these come amiss to them." We greatly doubt the propriety of putting "rats, weasels, crows and magpies," in the list of Korean food-stuffs. They may be used as medicine, but not as food. "They eat with spoons and knives; chop-sticks are also used, but not so largely as in China." Oppert has it that the Koreans eat with *knives and forks*, and possibly he led the author astray. As for the Koreans eating with *knives*, we would be equally correct if we said Mr. Saunderson ate with his fingers. Then as to the use of chop-sticks, it is universal. Considering the fact that China has probably 400,000,000 professors of the chop-sticks, and Korea cannot show more than 12,000,000 in that business, it is hardly fair to demand that she shall average up the difference or be branded as deficient. We are forced to the conclusion that Mr. Saunderson was treading on unfamiliar ground when he undertook to speak on the Korean bill-of-fare.

These errors and inaccuracies we esteem of small moment however and we pass over a number of others of the same kind in order to call attention to three inexcusable ones which led to this review. The author says of the Buddhists (p 310) "They were the chief if not the only disseminators of learning, and to them the Koreans owe their language, which is said to have been invented in the eighth or ninth century by a learned Bonze named *Pi tsung*" (italics ours). This is astounding and staggered us at first. We wondered what the Koreans did for a language previous to the time of the Bonze *Pi-tsung*. It is too bad that Mr. Saunderson after indefinitely throwing the burden for such a prize fact in philology on another person, should have dismissed it with no speculations as to how the Koreans communicated with each other previous to this momentous event, the invention of their language by the Bonze *Pi-tsung* in the eighth or ninth century; did they bark, bellow or howl? Or possibly they were altogether dumb. Do give us the data on which this

statement is based for the sake of the foolish philologists who see and never to have heard of these inventive *Pi-tsunys*, but still stupidly wrangle over the bow-wow theory and the pooh-pooh theory of the origin of language.

"When the King is in need of money he adopts the expedient of debasing the coinage" (p 515). It is greatly to be regretted that one who has been in the employ of the Korean Government should in a public place make a statement like this reflecting on His Majesty the King. We know it has been the fashion, especially among globe-trotters and seekers after cheap fame to try and pillory His Majesty before the public of the West. No man has been so thoroughly misrepresented and maligned as he. The shafts of slander and libel have been aimed even at the sorrows of life. We think it time to call a halt in this contemptible business. As for Mr. Saunderson's statement about the debased coinage, it is certainly true that there were manipulations by a notoriously conscienceless faction, which brought the country to the verge of dire ruin, but the infamy of it belongs not to His Majesty the King but to those who deceived him. A man in the position occupied by Mr. Saunderson in Korea might easily have ascertained the facts: either he did so, suppressed the truth, or else made the statement on pure assumption. In either case it is both reckless and reprehensible.

"But in spite of their good manners I have not the least doubt that the people, taken as a whole, would willingly kill every stranger in the country. They are arrant thieves, and in their utter disregard for truth, morality and decency, they exceed both Chinese and Japanese" (p 301). Frankly, there would be something rather human and even Anglo-saxon in the Korean's going on the warpath, if all foreigners entertained this opinion of them. We would not push a statement like this to more than its author would have it bear. It is simply an expression of Mr. Saunderson's personal and very uncomplimentary opinion of the people whom he thinks he is describing. We are inclined to think that he would find himself in a very deep hole if some one should ask him for any evidence that "the nation as a whole would willingly kill every stranger." In fact the absurdity of such a statement as this is evident when one recalls to mind that it is doubtful if Mr. Saunderson ever visited the interior of Korea. If personal testimony may be admitted, the writer of this review would say that he has travelled over

6000 miles in the interior in various directions out from Sōul and has visited all but one of the provinces and he has yet to record having found even a local evidence of a thirst for foreign blood, let alone a thirst in "the nation as a whole." Without intending any discourtesy to Mr. Saunderson, we would say that his opinion is an indefensible one, we doubt if it is held by any one familiar with the people of Korea, and as far as our experience goes is erroneous in every sense.

Then as for their "utter disregard for truth, morality and decency" exceeding even the Chinese and Japanese, Mr. Saunderson must possess scales of a delicate construction to strike a balance like this or else be as acute as Butler's hero

"Who could a hair divide  
Between the south and south-west side."

#### ASIATIC CHOLERA IN KOREA.

This dread scourge has made its appearance in the China Border Province of Pyōng An—breaking out first in the city of We-ju. We are indebted to Y. Yamamoto Esq. the Japanese Act. vice-Consul at Chemulpo for the report we present herewith. The Japanese have not suffered so much from it doubtless because they are more amenable to quarantine discipline. At We-ju they report 20 cases of whom over one half died. There was also a Japanese death at Cho Chong Kwan on June 27th. It is among the Koreans that the disease is making terrible ravages. The Japanese army authorities in that section are using their utmost exertions to suppress the disease among the Koreans, but find it so far an impossible task owing to the latter's intractableness. They object to being removed to quarantine stations, where they would have the very best treatment possible. In case of death full funeral rites are celebrated and the contagion thus spreads among the crowd of relatives and friends who assemble. It will be seen that the number of deaths increased from five on June 21-22 to eighty one on July 2. Then there was a sudden decrease to twelve on July 4th. This decrease was not due so much to any abatement of the disease as to the fact that (approximate estimate) between 70 % and 80 % of the people of the ill-fated city had fled. And



And to these fugitives probably is due the spread of the disease to other places.

The course of the disease has, as far as our reports inform us, followed the great overland road from Sōul via *Pyōng Yang* and *We-ju* to Peking. The disease traveled 120 miles in twelve days, breaking out in *An-ju* on July 3d. *An-ju* is 60 miles from *Pyōng Yang* and 240 miles from Sōul. The disease is coming this way. From time to time rumors have come of cases of Asiatic Cholera in the vicinity of the Metropolis. Happily so far these have been found to be unfounded. The situation however is undoubtedly grave. At Chemulpo, dysentery is epidemic, and at that place and the Capital there have been a large number of sudden deaths from cholera morbus. This it is that has given color to the alarm of the Asiatic scourge. The following table shows the deaths from Cholera in *Pyōng An* province.

Deaths from Asiatic Cholera among Koreans.

(1) At We-ju

June 2-22	—	—	—	5
„ 23-24	—	—	—	26
„ 25	—	—	—	36
„ 26	—	—	—	15
„ 27	—	—	—	15
„ 28	—	—	—	21
„ 29	—	—	—	44
„ 30	—	—	—	23
July 1	—	—	—	61
„ 2	—	—	—	81
„ 3	—	—	—	25
„ 4	—	—	—	13-364
(2) At Chai-san June 21-26	—	—	—	150
(3) „ Chō Chong Kwai June 27 (1Jap.)				
(4) „ Sōng-chōn „ 26	—	—	—	1
(5) „ An-ju July 4	—	—	—	2
Total	—	—	—	517

THE KOREAN OFFICIAL GAZETTE

In this publication the Government announces Royal Decrees and Proclamations, appointments and resignations of office, and other matters

of official interest. The period under our review covers the publications June 15—July 1. A marked feature is the large number of resignations handed in, ranging from Ministerial portfolios to grave-keeper and sexton at a Royal Tomb. The two most noteworthy are the resignations of Yi Chai-myön, elder brother of His Majesty the King, and Minister of the Royal Household. This of course is due to the Government's banishment of his son Yi Chöng-yong to *Kyo-d-n*, and the restrictions on his father the Prince-Parent, *Tai Wän Koun*. On June 29th. His Majesty rejected the resignation of the Prime Minister Pak Chung-Yang.

On June 20th. under the Royal Seal and Sign Manual, His Majesty approves and proclames *Royal Ordinance* No. 97, which is the first in a series completely reorganizing the provincial administration. This ordinance (97) contains clauses abolishing all the old jurisdictions, with their offices, titles, distinctions, and emoluments.

*Royal Ordinance* 98(6 clauses) establishes 23 provincial Districts. We give them below, with the place of Administration, and the name of the newly appointed Governor, this latter from Gazette of June 22nd., 1895.

Dist.	Capital.	Governor
1 Han Söng	Söul	Yi Chai-yön
2 In-Chön	Chemulpo	Kim Kyu-sik
3 Chung-ju	Chung-ju	Cho Han-kuk
4 Hong-ju	Hong-ju	Yi Seung-u
5 Kong-ju	Kong-ju	Sö Man-bo.
6 Chön-ju	Chön-ju	Yi To-jai
7 Nam Wön	Nam Wön	Paik Na-kyun
8 Na-ju	Na-ju	Han Keui-dong
9 Chei-ju	Chei-ju	Yi Pyong-seung
10 Chin-ju	Chin-ju	Yi Chai-kon
11 Tong Nai	Fusan	Chi Sök-yong.
12 Tai Ku	Tai Ku	Yi Chung-ha
13 An Dong	An Dong	Kim Sok-chung
14 Kang Neung	Kang Neung	Yi We
15 Chan Ch'ön	Chun Ch'ön	Hong Man-sik
16 Kai Söng	Song-do	Ko Yöng-ju
17 Hai-ju	Hai-ju	Yi Myöng-sön
18 Pyöng Yang	Pyöng Yang	Chöng Kyong-wön
19 We-ju	We-ju	Min Chi-wan
20 Kang Gay	Kang Gay	Kim Chöng-keun
21 Ham Heung	Ham Heung	Hö Chin
22 Kap San	Kap San	Paik Song-gi
23 Kyöng Söng	Kyöng Söng	Yi Kyu-wön

*Royal Ordinance* 99 (3 clauses) abolishes the post of Superintendent of Trade *Kam-iso*, at the Treaty Ports to take effect June 23d.

*Royal Ordinance* 100 orders the seat of administration of the Tok-wön Dist. immediately removed to Wänsan (Gensan).

*Royal Ordinance* 101 (15 clauses) defines the duties of the chief administrative officers in the new provincial Districts who are to be known as *Kwan* (hal'a) (Governor) (*ham: o* *han*) (Deputy Governor) and *Kyong Mu Kwan* (Police Justice).

*Royal Ordinance* 102 (2 clauses) salaries these new officials. Governors

Yen 1800 to 2200 a year; Deputy Governor Yen 700 to 1000 a year; Police Justices Yen 216 to 260 a year; Police Sergeants Yen 120 to 192 a year.

*Royal Ordinance 103* provides for the Salaries of Presidents of Prefectures (*Kun-su*) who are to reside in the old magisterial cities and towns.

*Royal Ordinance 104* fixes the monthly wages of Prefectural and administration clerks (*a-chon*) at Yen 7.

All these changes go into effect (by Ord. 105) on June 23d. 1895.

On June 19th. His Majesty makes a Proclamation concerning the disturbed state of the people in the provinces. This he attributes to official incapacity and malfeasance.

On June 25th. the Vice Minister of the Royal Household announced the appointment of the following posts in connection with the Palace Administration, without salary.

Shim Syun Taik,	1st. rank, Sr.	Cho Tong Myŏn,	2nd. rank, Sr.
Kim Pyŏng Si,	" " "	Yun Yong Sŏn,	" " "
Cho Pyŏng Say,	" " "	Yi Heun Yŏng,	" " "
Min Yŏng Whan,	" " Jr.	Yi Yong Chik,	" " Sr.
Yi Hŏn Chik,	" " "	Cho Pyŏng Pil,	" " "
Yi Chai Wan,	" " "	Yi Keun Myong,	" " "
Min Yŏng Kyu,	" " "	Yi Chin Chang,	" " "
Yun Yong Ku,	2nd. " Sr.	Han Gi Dong,	" " "

We believe they are to serve as a Privy Council to His Majesty.

July 4th. Shin Gi Sŏn takes office as Minister of War.

## NOTES AND COMMENTS.

It is our sad office to chronicle the death, under the most painful circumstances, of the Rev. Wm. J. McKenzie. About two months ago Mr. McKenzie left Chemulpo for *Sorai*, (*han-yŏn* Prefecture, Province of Whang-hai, where he has been living for over a year carrying on Christian work. Nothing was heard from him until June 27th. when a Korean arrived from *Sorai* with a packet of letters and the sad news of Mr. McKenzie's untimely death. The circumstances appear to be as follows: having contracted a severe attack of malaria he attempted to cure it by "huge doses of quinine" keeping up and about by the exercise of his strong will power. Then came a sun-stroke resulting in insanity. The Koreans saw him retire to his room Sunday, June 23d., heard the report of a gun, and Mr. McKenzie's bleeding corpse was found on the floor.

The news is a terrible shock to us all. Immediately upon receipt of it. Rev. Dr. Underwood and Dr. Wells started for *Sorai* to investigate the matter. They have not returned at this writing. (July 15th.)

Some of the missionaries have gone to the river and the mountains.

Mrs. Reynolds in improving after her long and severe sickness.

June 19 the U. S. Legation guard left Seoul. Marines from the *Baltimore*, *Concord*, *Charleston* and *Detroit* spent nearly eleven months in the Legation.



Japanese stores are occupying prominent places on South Gate street. The street in some parts is changing rapidly.

June 20 the new chapel erected by Mrs. M. F. Scranton of the Methodist Mission near the south gate was opened and divine services are held there regularly.

Rev. F. S. Miller and Dr J. Hunter Wells returned, June 22nd. from their trip to the Whang Hai province to investigate the report of the killing of a foreigner which we noted best month. The story as told by the Koreans was substantially confirmed and the evidence shows that the unfortunate man was a Japanese. The murderer confessed his crime and is in prison at Hai Chu.

With becoming humility we beg the pardon of the diplomatic corps for the error the types played in our last issue in calling that august body "diplomatic crops." We meant no harm nor disrespect and shudder at the thought we might have been made to say "crop of diplomats."

Mr. Carl Wolter made the 166th. round trip between Chemulpo and Seoul last month when he brought his bride to the Capital.

The Tai Won Koun left his palace in the city early in June announcing his intention to visit his grandson and share his fate with him on the island of Kyo Dong. He was allowed to proceed as far as Maj oo, when the police quietly stopped his chair and escorted it to the Ex-Regent's beautiful summer villa near Ly. Here he is carefully guarded and spends his days in dignified retirement.

The stories extensively circulated about the quarters occupied by the grandson on the island are on a par with most rumours current here. The young Prince is in exile it is true but his quarters while not luxurious are comfortable. His chief hardship is the fact that he is denied communication with the outside world. We have it on good authority that torture was not used during the trial of the prince.

On June 24 Yi Cha Yun, first Governor of the Metropolitan district assumed the duties of his office. Mr. Yi was for several years the popular Chargé d' Affaires of the Korean Legation at Washington and since his return in addition to being magistrate of his native district, a rare honor, he was last December appointed Vice Minister of the Department for Agriculture and Commerce.

Prof and Mrs. D. A. Bunker arrived in Seoul on the 25th. ult. and received a hearty welcome from their many friends. Both foreign and Korean. Professor Bunker was for eight years in the Royal College and now returns to teach in the Pai Chai College. Mrs. Bunker was the first foreign lady physician to Her Majesty, the Queen.

Bishop Ninde, whose visit to Korea last winter was as "ointment poured forth," in an article in the *N. Y. Christian Advocate* May 16 says "pronounce Seoul as the Irishman would pronounce the word that stands for his inner nature." This prescription while decidedly original is hardly correct and the resident of the capital would hardly know what Patrick was driving at. Foreigners pronounce the word in two ways, Sī-oul and Patrick's way. The Korean pronounces it the first way and not the second. Two ways of spelling the word have come to stay, Seoul and Sōul. As the editors

of The Repository have not yet come to any decision in the orthography, the word is spelled both ways in our columns.

In an editorial note in the same issue of the *Advocate* we are gravely informed that "the Bible is now circulated in the army and navy of Korea." We have not heard of the "navy of Korea" and shall be pleased to learn of its whereabouts.

The closing exercises of the Pai Chai College on July 3rd. were largely attended. Price Wi-Hwa, the Minister of Foreign Affairs and the Minister and Vice Minister of the Board of Education were present and addressed the audience.

United States Minister and Mrs. Sill gave a public reception on the evening of July 4th. Cabinet Ministers, Diplomats, Consuls and residents of Seoul were present and the evening was spent in social conversation and in singing national airs.

The Rev. S. A. Moffett arrived from Pyeng Yang July 3 and confirms the news of cholera in the north. Pyeng Yang is in the greatest danger, fever is more prevalent and the conditions after the great battle there last September are most favorable for fearful ravages of cholera.

Rev. and Mrs. James Edward Adams arrived in Fusan May 29 to join the Australian Mission.

The Rev. S. F. Moore furnishes us with the following interesting news which will be read with feelings of gratitude.

"On the 12th. of the fourth moon a petition was sent to the Home Department of the Korean Gov't asking that posters be put up throughout the eight provinces notifying the people that butchers shall be allowed to wear the head band and the ordinary hat worn by other citizens. Also that the people be forbidden to beat the butchers and take away their goods. The preamble to the petition stated the grievances of the butchers, how for 500 years, although guilty of no crime against their country, they have been considered lower than the beggars and have been grievously oppressed. This petition was prepared by one, Pak, a butcher, a member of the Church. A copy of the petition was first sent to the Japanese Minister who promised full moral support to the measure. A few days after the petition was sent to the gov't a reply was received granting all things asked in the petition. Upon the rec't of this reply Pak sent a letter to the country butchers informing them of their approaching deliverance and warning them against becoming puffed up by their sudden elevation. One month later on the 13th. day of the fifth moon the posters were put up throughout country. None were posted in Seoul as there is not the same necessity here as in the country. Here butchers for the past few months have worn hats. But if a country butcher is seen by any one who knows him to be a butcher he will be greeted with some such remark as "You dog of a butcher what are you doing wearing a hat like one of us?" Even the coolies consider themselves above the butchers and address them in low talk. Children likewise use low talk to the butchers. And any one so minded feels at liberty to go to the butcher's and demand food or money. A Korean friend in explaining to me how it was that even the beggars were of higher rank than the butchers said that one might take a beggar up and make something of him, but that it was impossible for a butcher ever to rise. The disgrace extended also to the but-

cher's children and near relatives. They have been considered the offscourings of Korean society.

Mr. Pak says that this deliverance is a parallel to the Jews' deliverance from Egyptian bondage, and that the butchers will hear the gospel gladly, and he will probably be sent with a native preacher to preach to his despised class who are said to number about 10,000 in the three large southern provinces, with a much smaller number in the north.

We have now six butchers in the Church, all good *Enmoun* scholars and men of ordinary intelligence.

It is both difficult and unwise for a man of one nation to sit in judgment on the food stuffs referred to by the people of another nation condemning as disgusting or commending as delicious another. "Taste" is an English word of very wide significance, in its exercise extending to most matters determined by judgment and as it is permitted us to have a variety of tastes in the matters of dress, habits, etiquette, in fact in most of the relations of life why not in matters of food? The *Korean menu* is a very different one from that which prevails in Western lands. The chief differences are (1) that in a number of dishes especially in those intended as flavors the materials are served up pickled. (2) In the preparation of cooked foods salt is not needed during the process of cooking but is served up in the form of salted salads and sauces. (3) Red and black pepper are used to excess (to our palates) in nearly every dish. These features which are characteristic of the Korean diet are considerable of a surprise to the western palate.

*Tong-caim*, one of the chief relishes of the Korean table consists of peeled whole turnips soaked in a strong brine and mixed with sliced red peppers. They should remain in brine over twenty days to be good.

*Na-bak-chi*, another Korean pickle, consists of fresh sliced turnips which have been laid in a strong brine for twenty four hours.

*Sok-lak-chi* is manufactured as follows! Sliced turnips and cabbages, heavily salted, red peppers, cruciferae ginger, shrimp and fish salad, onion tops and oysters.

*Lai-chu Chan chi* Sliced raw cabbage soaked in table sauce and seasoned with red pepper

*Tong-mu-ek-him-chi*. Very much the same as *na-lak-chi*, only the turnips are pickled whole and remain longer in brine.

*Lai-chu Sok baik-we chi*. whole raw cabbages stuffed with uncooked fish, sliced red pepper, chip turnips, seaweed onions, stem and hulk, pears, dried persimmons, pine nuts are preserved between layers of salt, a little water being added to make a brine

*Kak-ju-ei* consists of chopped raw turnips, heavily seasoned with red pepper and mixed with a soup made of shrimps ginger, and onions.

Korean table sauce is a success. It is made as follows! Beans are boiled until soft and mushy and the water strained off. The mush is then mixed into large cakes by hand. These cakes are known as *mei-ju* and are tied together and hung in the room to dry and harden. Tobacco smoke and other odors do not necessarily interfere with the drying process. The cakes of *mei-ju* are then taken down as needed, first split into halves in a strong brine, which is thus changed into a fine table sauce.