THE KOREA REVIEW

Volume 2, October 1902

[The Korean Language.](#_Toc348199039)

[Correspondence.](#_Toc348199040)

[The Origin of the Korean People.](#_Toc348199041)

[The Prince of Detectives.](#_Toc348199042)

[Odds and Ends.](#_Toc348199043)

[Things are not what they seem](#_Toc348199044)

[Not Dead Yet,](#_Toc348199045)

[Expert Archery.](#_Toc348199046)

[Editorial Comment.](#_Toc348199047)

[Book Review.](#_Toc348199048)

[News Calendar.](#_Toc348199049)

[From the Native Papers.](#_Toc348199050)

[Korean History.](#_Toc348199051)

# The Korean Language.

The Korean language belongs to that widely disseminated family to which the term Turanian has sometimes been applied. This term is sufficiently indefinite to match the subject, for scholarship has not as yet determined with any degree of exactitude the limits of its dispersion. At its widest reach it includes Turkish, Hungarian, Basque, Lappish, Finnish, Ouigour, Ostiak, Samoiyed, Mordwin, Manchu, Mongol (and the other Tartar and Siberian dialects) Japanese, Korean, Tamil, Telugu, Canarese, Malayalam, (and the other Dravidian dialects) Malay and a great number of the Polynesian and Australasian dialects reaching north along the coast of Asia through the Philippine Islands and Formosa and south and east into New Guinea, New Hebrides and Australia.

The main point which differentiates this whole family of languages from the Aryan and Shemitic stocks is the agglutinative principle, whereby declension and conjugation are effected by the addition of positions and suffixes and, not by a modification of the stem. In all these different languages the stem of a word remains as a rule intact through every form of grammatical manipulation. That Korean belongs to this family of languages is seen in its strictly agglutinative character. There has been absolutely no deviation from this principle. There are no exceptions. Any typical Korean verb can be conjugated through its one thousand different forms [page 434] without finding the least change in the stem. A comparison of Korean with Manchu discloses at once a family likeness and at the same time a comparison of Korean and any one of the Dravidian dialects discloses a still closer kinship. It is an interesting fact that not one of the Chinese dialects possesses any of the distinctive features of this Turanian family. There is more similarity between Chinese and English than between Chinese and any one of the Turanian languages. In other words China has been even more thoroughly isolated linguistically than she has socially; and the evidence goes to prove that at some period enormously remote, after the original Chinese had effected an entrance to the mighty amphitheater between the Central Asian mountains on the one hand and the Pacific on the other, they were surrounded by a subsequent race who impinged upon them at every point and conquered them not once or twice but who never succeeded in leaving a single trace upon her unique and primitive language. This surrounding family was the Turanian, and Korean forms one link in the chain. Korean bears almost precisely the same relation to Chinese that English does to Latin. English has retained its own distinct grammatical structure while drawing an immense number of words from the romance dialects for the purposes of embellishment and precision. The same holds true of Korean. She has never surrendered a single point to Chinese grammar and yet has borrowed eagerly from the Chinese glossary as convenience or necessity has required. Chinese is the Latin of the Far East, for just as Rome, through her higher civilization, lent thousands of words to the semi-savages hovering along her borders, so China has furnished all the surrounding peoples with their scientific, legal, philosophical and religious terminology. The development of Chinese grammar was early checked by the influence of the ideograph and so she never has had anything to lend her neighbors in the way of grammatical inflection.

The grammars of Korea and Japan are practically identical, and yet, strange to say, with the exception of the words they have both borrowed from China their glossaries are marvelously dissimilar. This forms one of the most obscure philological problems of the Far East. The identity in grammatical structure, however, stamps them as sister languages.

[page 435] The study of Korean grammar is rendered interesting by the fact that in the surrounding of China by Turanian peoples Korea was the place where the two surrounding branches met and completed the circuit. Northern Korea was settled from the north by Turanian people. Southern Korea was settled from the south by Turanian people. It was not until 193 B. C. that each became definitely aware of the presence of the other. At first they refused to acknowledge the relationship, but the fact that when in 690 A. D. the southern kingdom of Silla assumed control of the whole peninsula there remained no such line of social cleavage as that which obtained between the English and the Norman after 1066, shows that an intrinsic similarity of language and of racial aptitude quickly closed the breach and made Korea the unit that she is to-day.

Korean is au agglutinative, polysyllabic language whose development is marvelously complete and at the same time marvelously symmetrical. We find no such long list of exceptions as that which entangles in its web the student of the Indo-European languages. In Korean as in most of the Turanian languages the idea of gender is very imperfectly developed, which argues perhaps a lack of imagination. The ideas of person and number are largely left to the context for determination, but in the matter of logical sequence the Korean verb is carried to the extreme of development.

The Korean’s keen sense of social distinctions has given rise to a complete system of honorifics whose proper use is essential to a rational use of the language. And yet numerous as these may be their use is so regulated by unwritten law and there are so few exceptions that they are far easier to master than the personal terminations of Indo-European verbs. The grammatical superiority of Korean over many of the western languages is that while in the latter differences of gender number and person, which would usually be perfectly clear from the context, are carefully noted, in the Korean these are left to the speaker’s and the hearer’s perspicacity and attention is concentrated upon a terse and luminous collocation of ideas; which is often secured in the west only by a tedious circumlocution.

The genius of the language has led the Korean to express [page 436] every possible verbal relation by a separate modal form. The extent to which this has been carried can be shown only by illustration. Besides having simple forms to express the different tenses and the different modes, indicative, potential conditional, imperative, infinitive, it has simple forms to express all those more delicate verbal relations which in English require a circumlocution or the use of various adverbs. For instance the Korean has a special mode to express necessity, contingency, surprise, reproof, antithesis, conjunction, temporal sequence, logical sequence, interruption, duration of time, limit of time, acquiescence, expostulation, interrogation, promise, exhortation, imprecation, desire, doubt, hypothesis, satisfaction, propriety, concession, intention, decision, probability, possibility, prohibition, simultaneity, continuity, repetition, infrequency, hearsay, agency, contempt, ability, and many other relations. Each one of these ideas can be expressed in connection with any active verb by the simple addition of one or more inseparable suffixes. By far the greater number of these suffixes are monosyllabic.

To illustrate the delicate shades of thought that can be expressed by the addition of a suffix let us take the English expression “I was going along the road, when suddenly --!” This, without anything more, implies that the act of going was interrupted by some unforeseen circumstance. This would be expressed in Korean by three little words *năga* = “I,” *kil-e* = “along the road, *ka-ta-ga* = “was going, when suddenly--.” The stem of the verb is *ka* and the sudden interruption of the action is expressed by the ending *taga*; and, what is more, this ending has absolutely no other use. It is reserved solely for the purpose of expressing succinctly this shade of thought The little word *kal-ka* of which *ka* is the stem, meaning “go,” contains all the meaning that we put into the words “I wonder now whether he will really go or not.” Someone asks you if you are going, and all you need to say is “*ka-na*” to express the complete idea of “What in the world would I be going for? Absurd!”

Another thing which differentiates Korean from the languages of the west is the wide difference between book language and spoken language. Many of the grammatical forms are the same in both, but besides these there is a full set of [page 437] grammatical endings used in books only while at the same time there are many endings in the vernacular that could never be put in print. The result is very unfortunate, for of necessity no conversation can be written down *verbatim*. It must all be changed into indirect discourse, and the vernacular endings must largely be changed to the book endings. This must not be charged up against the Korean, for it came in with the Chinese and is but one of the thousand ways in which their overpowering influence, in spite of all it has done for Korea, has stunted her intellectual development. We would not imply that these literary endings are borrowed from the Chinese for such is rarely the case; but as Korea has little literature except such as has grown up beneath the wing of China, it was inevitable that certain endings would be reserved for the formal writing of books while others were considered good enough only to be bandied from mouth to mouth. It is of course impossible to say what Korea would have accomplished had she been given a free rein to evolve a literature for herself but we cannot doubt that it would have been infinitely more spontaneous and lifelike than that which now obtains.

From a linguistic standpoint the Koreans are probably far more homogeneous than any portion of the Chinese people lying between equal extremes of latitude. There are in Korea no such things as dialects. There are different “brogues” in the peninsula, and the Seoul man can generally tell the province from which a countryman comes, from his speech. But it would be wide of the truth to assert that Koreans from different parts of the country cannot easily understand each other. To be sure there are some few words peculiar to individual provinces but these are mutually known just as the four words: guess, “reckon,” “allow” and “calculate,” while peculiar to certain definite sections of the United States, are universally understood.

A word in conclusion must be said regarding the laws of Korean euphony. No people have followed more implicitly nature’s law in the matter of euphony. It has not been done in the careless manner that changed the magnificent name *Caesar Augustus* to the slovenly *Sarago sa*, but the incomparable law of the convertibility of surds and sonants which is [page 438] characteristic of the Turanian languages is worked out to its ultimate end in Korean. The nice adjustment of the organs of speech whereby conflicting sounds are so modified as to blend harmoniously is one of the unconscious Korean arts. Who told them to change the labial surd *p* of *Ap-nok* to its corresponding labial nasal *m* before the following nasal, which leaves the euphonious word *amnok*; or to change the lingual nasal *n* of *in-pi* to its corresponding labial nasal *m* before the labial surd *p* giving the phonetically correct *impi*? The evidence goes to show that the euphonic tendency in Korea has not broken down the vocabulary as is sometimes the case. Prof. Max Müller speaks of the law of phonetic decay; and rightly so, when the Romance languages are under discussion, but in Korea this law would better be called one of phonetic adjustment. When rough stones are put together to form a roadbed, if they are of good quality they work down together, get their corners knocked off, and form a solid and durable surface; but if the stone is poor the pieces will mutually pulverize each other and the road will be worthless. The former of these processes represents phonetic adjustment while the latter represents phonetic decay. The comparative virility of French and Italian speech, in spite of phonetic decay, is brought about by the compensating law of dialectic regeneration, but the Portugese language, for instance, shows no: such vitality. Cross breeding is as necessary to the vitality of i a language as grafting is to the production of good fruit.

Another feature which specially characterizes Korean speech is the great number of mimetic words, or, as they are sometimes called, onomatopoeia. As Korean colors are drawn directly from nature so a great number of its words are phonetic descriptions. And the reason why such primitive nature-words are still found intact in a language so highly developed as the Korean is because the principle of reduplication, common in all the Turanian languages, is carried to the extreme in Korean. A reduplicated mimetic word carries on its very face its mimetic quality and consequently the very conspicuousness of this quality has prevented change. Its very *raison d’etre* being its phonetic description of the object or the act, a change in the sound is rendered very unlikely. For instance the Korean word t’ŭl-bŭk t’ŭl-bŭk means precisely [page 439] what an English or American boy would express by the word “Ker-splash!” which is itself keenly mimetic. In Korean the syllabic t’ŭl, and in English the “ker,” represent the sharp *spat* with which a heavy body strikes the surface of the water and the Korean *bŭk* represents the heavy sound which follows when the water comes together over the object. In English the splash represents rather the spray thrown up by the impact on the water. It will readily be seen that the reduplication of the tŭl-bŭk would tend to secure permanency in the pronunciation. Mimetic words in English haveso often lost their *evident* mimetic quality; as in the word “sword” which was originally pronounced with the w, in imitation of the sound of the weapon sweeping through the air, but having lost the w sound it now has no phonetic significance. One hardly needs a dictionary to learn the meaning of Korean onomatopoeia. What could jing-geu-rŭng jăng-geu-rŭng mean but the jingle-jangle of bells or of the steel rings on the horses’ bridles? So again mulsin mulsin means soft to the touch, based on the same idea as our word “mellow” in which the softest sounds of human speech, m and l, are used. On the other hand bak-bak means hard, stiff, unyielding, after the analogy of our own word “brittle” which is doubtless mimetic. The Korean word whose stem is ch’i means to strike or hit and is the phonetic equivalent of our vulgar word “chug” whose mimetic origin cannot be doubted. One must conclude that the prevalence of mimetic words in all languages forms a serious obstacle to the study of philology, for attempts on the part of widely separated people to produce a phonetic description of an object, quality or act that is common to them both is most likely to result in similar sounds. And these, later, form dangerous traps into which the eager but unwary philologue is prone to fall.

It may be asked whether the Korean language is adapted to public speaking. We would answer that it is eminently so. For, in the first place, it is a sonorous, vocal language. The Koreans say that in any syllable the vowel is the “mother” and the consonant is the “child.” showing that they have grasped the essential idea that vowel sounds form the basis of human speech. The sibillant element is much less conspicuous in Korean than in Japanese and one needs [page 440] only to hear a public speech in Japanese and one in Korean to discover the vast advantage which Korean enjoys. Then again, the almost total lack of accent in Japanese words is a serious drawback from the point of view of oratory. So far as we can see there is nothing in Korean speech that makes it less adapted to oratory than English or any other western tongue. In common with the language of Cicero and Demosthenes, Korean is composed of periodic sentences, by which we mean that each sentence reaches its climax in the verb, which comes at the end; and there are no weakening addenda such as often make the English sentence an anticlimax. In this respect the Korean surpasses English as a medium for public speaking.

# Correspondence.

## The Origin of the Korean People.

Dear Sir: --

With the greatest interest I have read your History of Korea, in the Korea Review, and feel immensely grateful to you for the vast amount of information which you have made accessible to outsiders like myself.

What interests me particularly, is the old history and everything relating to the origin of the Koreans. For that very reason I take the liberty to make some remarks about what you say on that point. Quite independently of historical and philological researches and relying on the physical characteristics of the people only, I have come to the same conclusion as you, *viz*, that there must have been an immigration from the south into southern Korea. Only, I dare not go so far as to trace it to India; but I am satisfied with the fact that the immigrants or conquerors must have come from some of the large islands east and south of Korea, or it maybe from southern China. The accompanying map, showing the sea currents and the distribution of race-types will illustrate my opinion.

But it appears to me, that what you call “cumulative evidence of the southern origin of the three Han” (Korea Review, 1901, No. 2, p. 92) is not quite as conclusive as you take it, at least not as proving an Indian origin.

[page 441] Your first argument, the language and vocabulary, I dare not discuss, as I have no knowledge in that field; but I acknowledge that what you say in the article about “The Korean Pronouns” is very striking. You go on quoting (2) “the non-intercourse with the people of northern Korea.” Now that such a non-intercourse should have existed for many centuries, appears quite incredible to me, whatever the chronicles may put into the mouth of Ki-jun, when he came to Mahan. At that time the civilized country of old Chosen had existed for a thousand years; the capital was at P’yŭng-yang, not far from the Mahan people. And during all that time the Chosen people you say never came into contact with or even knew the existence of another race close to them? No, sir, that I cannot believe, and it would contradict every experience in Eastern Asia and in all the world. A civilized nation will always by peaceful or warlike ways influence neighbouring barbarians and will encroach on them, and barbarians will always be attracted by civilized nations, where they can obtain commodities not to be had in their own country. And on the other hand, is it probable that the Mahan people, after having traversed enormous lands and islands, and after having crossed (in primitive vessels), wide and dangerous seas, is it probable that they should be stopped in their progress by rivers and plains easy to traverse? Again I say: No, sir, that I cannot believe.

(3) The custom of tattooing. Tattooing is a substitute for dress in Japan only, and here it is therefore relegated to the very lowest class of society. The poorest peasant in Japan would have resented as an insult the suggestion of tattooing. Nobody but the coolies on the high roads ever used tattooing. In every other country tattooing is on the contrary a sign of distinction and rank, or it is a cosmetic operation. The South Sea people, who never knew what dress means, tattoo their faces more than any other part of their bodies. The northern Aino women in an arctic climate tattoo their faces and their hands, and so do, in a tropic climate, the women of Formosa who do not tattoo their breasts or arms, which they expose. We know that the inhabitants of Old Britain tattooed although they did not care much for dress. If the Mahan people came from the south into a cold country, where they [page 442] needed a dress, they would naturally have given up its substitute, tattooing. The fact is, that tattooing occurs under all climates and under the most different peoples. In Japan tattooing is altogether only a few centuries old and can therefore have no connection with the old Koreans.

(4) “The diminutive size of horses found nowhere else except in the Malay peninsula.” Now the only tribe, amongst which you mention the extreme smallness of the horses, are the Yemăk, (p. 81) whom you count as of *northern origin*. Griffis, no doubt from Korean or Chinese sources, expressly states that the Mahan knew neither the driving nor the riding of horses; so I cannot see how small horses can be adduced as a proof of a southern origin of the Mahan. Besides I have never seen in the Malay peninsula horses as small as the Korean. If the latter came from Malaysia by way of the large islands, why do you not find small horses on those? And it is extremely improbable that barbarians in primitive times should ever have dreamt of taking horses on board their small and fragile boats, on which they could often hardly store water and food enough for themselves for a long voyage.

(5) The tradition of the southern origin of the people of the island of Quelpart. This is all right. Quelpart is peopled by Malays, as my map shows, and so is Formosa; both are in the line of the Kuroshiwo or “‘Black Stream.”

(6) “The seafaring propensities of the people of the three Hans.” I have nowhere found that propensity mentioned although every other detail is given about the tribes. The fact is, that the Koreans were not a seafaring people compared with the Japanese, who had far more Malay blood than the Koreans. Witness the whole Korean history in the middle ages, and particularly your own description of the raid by Japanese pirates.

(7) “The ignorance of the value of gold and silver.” Now Marco Polo says, that the Chinese got most of their gold from the very islands in the eastern sea, through which you guide your Dravidians to Korea.

Then the long-tailed fowls (p. 89), “they are now extinct, but within the memory of people now living they were quite common in Japan.” The are *not extinct*, and they were *never common* in Japan. They were and are a monstrosity [page 443] cultivated in *one* place of the province of Kochi in Shikoku a province on the *eastern* shore of Japan. When the specimens in the Museum of Tokyo were first exhibited, old and young flocked there to see the wonder. Last year a living specimen was brought to Tokyo under the greatest difficulties; it had never been seen there before.

You take every opportunity to show that the Korean annals are far more reliable than the Japanese. But although you say expressly on p. 88, that no Korean history mentions Japanese in South Korea, (which they would certainly do, if they are reliable and if there were any Japanese,) you think their presence probable because they are mentioned by *one* Chinese author, and you go on discussing that question quite seriously.

Then I wish to draw your attention to the fact that the houses of the Mahan and of the Malgal are described by you in literally the same words, and that they both had a peculiarity which is found in northern people only, *viz*, that they were built into the ground and were entered from above. The typical peculiarity of the southern people from Ceylon to all EastAsia islands is, on the other hand, that the houses are built above the ground, on poles. Therefore the Japanese house is of Indonesian origin, and the Korean is not.

But the most curious part in your argument is, that you adduce as proofs horses and fowls, but that you quite ignore the people themselves. The fact is, that on the southern edge of Korea, where the Kuroshiwo touches, there is a small admixture of Malay (or what is the same thing, of southern Mongol) blood, but *that the immense majority of the Koreans is of unmistakeably northern origin*. Nowhere in the south, not amongst the Tamil or Telugu, nor amongst the inhabitants of Java, Sumatra, Borneo, or the Malay peninsula, do you find the long slit eyes (and the nose) so common in Korea, but you find them all through Manchuria, Northern China and right through central Asia as far as Irkutsk or even further west, and you find them amongst the Japanese, because there has been a strong immigration into easternn Japan from Korea. One thousand years ago, that is in strictly historical times, when a list of the noble families of Japan was made, not less than 170 out of 1100 traced their descent to [page 444] Korea and nearly as many from China! If that Is the case amongst the nobility of a people so proud of its antochthonous, that their mythology ignores the whole world outside of Japan, how much more numerous must have been Koreans in the lower classes, in consequence of the constant wars, and raids, in which no end of people must have been carried away as prisoners! If we stick to historical times and to official statistics alone, there is an endless list of smaller or larger numbers of Koreans settled in Japan,

The original kingdom of Idzumo, which was found when Jimmu Tenno appeared, was Korean and its inhabitants must have come with the cold current from north-east Korea. From the earliest times until the present year we read of Korean ships thrown ashore or landing at Idzumo, or Echizen the very places where even to-day the Korean type is most common in Japan, and if you look at any map of Asia, you will acknowledge that very, very strong arguments are needed to convince anyone that the bulk of the Koreans should have come from the south, and not across the Yalu.

In “The Korean Pronouns” you say “that the people of southern Korea, *who developed the earliest civilizaiian*, *which survived,* and who were the first to dominate the whole peninsula and impose their language upon the whole people, were distinctly of southern origin.” This is a direct contradiction to your “History of Ancient Korea” where yon distinctly say that the people of southern Korea, the Mahan and the Chinhan (the Pionhan you almost ignore) were barbarians, until civilized by refugees from the descendants of Kija and from China. Where is there any proof of an “early civilization, which survives”? Certainly not in your own History! There has never been in Korea from the days of Kija down to our time, anything which can be called civilization, which was not of undoubted northern (Chinese) origin. If there was, it was never shown nor demonstrated, nay even mentioned.

One thousand years before Mahan was civilized Chosen had a written language taught by Kija, and it is certainly more probable that Kijun brought that language to Mahan than that the Mahan language spread into Chosen, of the existance of which you say the Mahan had no idea. The Chosen people being northerners, they must have had a different [page 445] language from the southerners, and we ought to have at least two different languages in Korea, of which fact I am not aware. Silla in its turn was from the very beginning entirely under the influence of Chinese civilization, and always sided with China, the ruling classes considering themselves of Chinese descent.

Altogether Korea and Japan have the same two racial types, which are in pure specimens as different as a Swede is from an Italian. In Japan the Malay type prevails, in Korea the other which I have called Manchu-Korean.

In the whole history of Korea the only part really interesting to the world at large is, and particularly will be, her rôle as a transmitter of Chinese civilization and Buddhism to Japan. Unfortunately you have almost ignored that aspect in your History and you would certainly deserve the thanks of every student of the Far East by taking up that subject and by publishing what the Koreans themselves have to say about it. When the Chinese and Silla beat the united troops and navies of Koguryŭ, Pakche and Japan that event made an enormous impression on Japan, where the word To (Tang) is synonymous with Chinese up to this day. It was a time of triumph for Silla, which the Japanese had always regarded as a vassal state, from which they claimed tribute. It was not until 1894 that the Japanese paid back that defeat at the hands of China.

Korea, from what everybody in Seoul tells me, has no future even in the eyes of her own people, but Japan will rise more and more and it will be in the interests of the Koreans themselves, to show how much Japan owes them.

On another subject I beg to be allowed to make a few short remarks: about the writing of Korean names. The new orthography adopted by the Korean Asiatic Society throws a great difficulty into the way of students not living in Korea. This is to be regretted, as many will lay aside the publications as a hopeless task, if they cannot find the names of the places given in the text, on any of the maps. When they know that Chung has to be carefully differentiated from Chong or Chang, and Yöng from Yang, they will never suspect that Euiju may mean Wiju, or Kenija, Kija. In its own interest should not the Society adopt the *easiest* way of spelling, [page 446] and from that most natural standpoint the old Wiju and Kija are decidedly to be preferred. As it is, none can find his way through the publications who has not the sheet with the explanations of sounds in his hand. The society should write not only for the few residents in Korea, but should try to attract the attention of a large public; that can be done only by adopting a simple method of spelling.

I see I have been writing down many criticisms, but I hope you will excuse them because of my great interest in the matter in question.

Believe me,

Yours very truly,

E. Baelz. Tokyo, Oct. 6th, 1902.

# The Prince of Detectives.

Probably the most astute police official that Korea ever had was Sin Hön. Ordinarily a suspected criminal is beaten to make him confess his crime, whether he has committed one or not, but this official did not have to resort to such means. In the case of a suspected thief, for instance, he had a most novel and convincing method of proving the truth or falsity of the charge. He was the first man to discover the fact that men have three kinds of gaits. One is like that of the horse, one is like that of the cow, and one is like that of the dog. It cannot be detected when a man merely walks, but when he runs it is quite clear. So when a suspect was brought before Sin Hön he would order one of his attendants to seize the man by the top-knot and run him around the yard once or twice. If he showed the cow gait he was a gentleman, if he showed the horse gait he was a common man but if he showed the dog gait he was surely a thief; all of which goes to show that the West has still much to learn from the East. Sin Hön was also an expert at mind reading and could tell from a man’s face a good deal as to his honesty.

And yet the time came when even Sin Hön was outclassed in his own favorite sphere. A certain district in the [page 447] country was being harassed by a particularly bold and successful robber whose *modus operandi* was peculiarly effective. Some wealthy man would wake up in the morning to find a sheet of paper pasted on his gate and on it the picture of a chrysanthemum, while beneath the flower were written the words “Kindly bring a hundred thousand cash to such and such a point just at midnight or else I shall be under the painful necessity of burning your house down over your head.” Of course the money was always forthcoming. The matter was reported to the chief, Sin Hön, but with all his astuteness he was unable to get on the track of the thief. In the district thus terrorized lived a former friend of his who firmly asserted that the rogue could not be caught. Sin Hön had about given up hope of capturing the felon when one of his lieutenants, Kim Se-p’ung by name, asked permission to work up the case. It was cheerfully given and, armed with a heavy purse, he made his way secretly to the infested district. He there sought out a man of the common people and offered him enough money to build a fine house in a rather unfrequented position. When the house was done some of the tiles which cover the upturned corner of the roof were not put in place; but when night came Kim himself, clad in dark clothes, would mount the roof and lie down where the tiles should have been, with his face peering over the edge of the eaves. In the darkness he was quite undistinguishable from the tiles.

The third night his vigils were rewarded by seeing a little boy glide up in the shadow of the wall and silently paste one of the blackmailing sheets of paper to the gate. With a bound like a wounded tiger Kim dropped from the sky upon the lad and pinned him to the earth, at the same time choking him so that he could not cry out. When he saw the boy’s face he was surprised to find that it was one of the house servant’s sons. The boy said that a gentleman had asked him to paste the paper to the gate but that he did not know the meaning of the words on it.

Kim commanded the boy to lead him to the “gentleman,” and going with him into a clump of trees nearby, he found the crafty scoundrel waiting to give the boy his reward for the service rendered. Kim promptly grappled with and [page 448] secured his victim and when he was brought to Seoul and placed before Sin Hön, behold, it was his former friend, the one who had discouraged all attempts to catch the thief. Sin Hön confessed that for once he had been at fault, and his former friend came to an untimely end at the extremity of a rope.

This was the beginning of Kim Se-p’ung’s career as a Korean Sherlock Holmes. One of the best stories told of him is that of how he broke up a nest of robbers on Chi ri mountain. He went at it in a remarkable manner. After announcing publicly that he was going to take the matter in hand he proceeded openly to the dangerous vicinity, although he well knew that the robbers had set a price upon his head, and a round price too.

As he was riding along the road he fell in with a man whom he instantly knew to be one of the robbers, and he opened the conversation by saying:

“I am Kim Se-p’ung and I am down here to break up this band of robbers. Now how would you go about it if you were in my place?”

“Well,” answered the robber, chuckling to himself at what he deemed the callowness of his questioner, “I should think you had better go in disguise among the mountains and spy out the retreat of the robbers first so as to learn the lay of the ground.”

“Good,” said Kim, “I will do it tomorrow. I will get a couple of coolies and a horse and make believe that I am a wood cutter and go up the mountain and have a look. Good day.” Of course the robber made straight for the mountain retreat and prepared his companions for the morrow’s fun. It really seemed too easy be to at all exciting.

True to his word, Kim started for the mountain with his coolies and having advanced well into the woods he told them to go forward and cut wood while he rested beneath a tree. They obeyed and pushed forward until suddenly they came to a great stone gate which barred the way. Two huge men, bristling with knives, sprang out and seized them and ordered them to lead on to where their master waited. Half dead with fear they complied. Kim came briskly forward and said:

[page 449] “Oh you are members of that brave band of free-booters who live among these mountains. How I should like to see your retreat.”

“You shall indeed,” said one of the villains, glancing with an amused smile at the other, “Come this way.” Kim followed them up the hill and through the frowning gate which fell to with a crash behind them and was securely bolted. But Kim did not seem to care. He walked gaily on chatting affably with his captors till they entered another gate and found themselves in the very citadel of the robbers. There was quite a large village and it was admirably defended. Kim looked about him in an interested way like a tourist with a Baedecker in his hand, and apparently quite oblivious of his oncoming fate.

They led him to the principal building where sat the chief of the robbers. Kim walked boldly in and introduced himself as Kim Se-p’ung and seated himself as if to have a comfortable chat with the old Blue-beard. The latter smiled a little grimly but thought to have a little sport with his victim, as a cat would with a mouse, before applying the bow-string.

“I thought,” said Kim, undaunted, “that I would come up and have a little friendly chat with you on a matter of business. You have a fine place here and well defended, but now, tell me honestly, don’t you and your men find it harder work to make ends meet than you would if you were honest farmers or merchants?” He looked about at the faces of the men who had crowded in to hear the fun, and he saw that his question had hit the mark. He pressed his advantage. “You see, it is hard for us honest men to realize what advantage you have over us. You have to live cooped up here in the bleak mountain keeping a stiff guard about you night and day. You have to work summer and winter, and all the time there is the gnawing anxiety which you must feel knowing that every raid yon make is at the risk of your lives. Now, really, do you think it worthwhile? You see I have no such fear even here for I am an honest man and if you should touch me with so much as your little finger the government would surround this mountain with fifty thousand men and smoke you out in short meter.” He glanced about and saw conviction written on more than one face.

[page 450] “Now see here, I have a proposition to make. I will guarantee to every man of you a nice little farm and house, and full pardon for all past offences if you will come out one by one and accept the clemency of the King. You know I am a man of my word and I pledge my life to fulfill the promise. Then you can marry and live at peace and in plenty the rest of your days. What do you say?” and he looked about with a smile.

There was an eager stir among the crowd. The old chief was moving uneasily in his seat and casting doubtful glances at his men.

“Come speak up,” said Kim. “I know how you feel and how much it goes against the grain, but it’s a fair offer and one you can’t afford to refuse.”

“I’m hanged if I don’t do it,” cried one big fellow throwing his weapons clanging to the floor.

“And that’s true, too,” laughed Kim. This broke the ice and they crowded about him and swore to follow his advice. But the old chief still sat in gloomy silence. At last he looked up and said: --

“There’s only one diffculty. People will know what we have been and they will make it hard for us. If you can change all our names and settle us in different places far from there so that our past shall be a secret, I agree.”

“Certainly, sir, every effort will be made to start you fair with the world and I will personally arrange the details so that there shall be no trouble whatsoever.”

It was done, and from that time on peace reigned in the land; but Kim Se-p’ung had once more proved the truth of the adage that it is better to make a friend of your enemy than to kill him.

# Odds and Ends.

## Things are not what they seem

In the northern part of Korea there once lived an old man named Pak who was a philosopher. He had had a large experience of men and things and his wisdom made him the oracle of his neighborhood and the counsellor of the people [page 451] all through that region. The following story is often told to illustrate his sagacity.

Old man Pak owned a fine horse. He had raised it from a colt and was very, much attached to it. One day this horse broke loose from its stable, and though strenuous efforts were made to recapture it, it succeeded in getting away and disappeared. When the news of his loss became known many of his friends came to condole with him and express their regrets. But, strange to relate, old man Pak refused to be condoled with and insisted that it was really an occasion for congratulation. “It is really a piece of good fortune, as you will see.” Now this was a strange way to look at it, but his friends let it go and returned to their homes mystified.

Shortly afterward they heard that the horse had returned to old man Pak and brought with it a whole drove of wild horses from the mountains. These became the property of Pak and made him a rich man. Then the mystery of the old man’s philosophic way of taking his loss at first was cleared up and his friends hastened to call on him and present their congratulations. But again to their great surprise he held an altogether different view of the result from that which they held and nonplussed them by answering their congratulations with the remark – “A misfortune --a misfortune!”

Old man Pak had one son, born late in life, but now grown to manhood and more precious to the old man than all his earthly possessions. This son had special charge of the horses and undertook to break one in to the saddle. In this process he was one day thrown by the horse and severely injured, breaking his leg and becoming a cripple for life. Again the friends acknowledged the superior wisdom of the old man and, feeling sure they were right this time, called in person to sympathize with him and express their regrets. But again they found the old man opposed to them.

“You are all surely wrong this time,” he told them. “Far from being a misfortune, this is the best thing that could have happened to me.” But this was too much for the friends and neighbors and they could only conclude that the old man had become insane through too much learning and wisdom so they departed in sadness to their various homes, giving up the attempt to convince him as a hopeless task.

[page 452] But again time proved the truth of old man Pak’s view of his experiences. For war broke out in the land and all able bodied young men were conscripted into service. Then the sons and brothers of his neighbors, being drafted for the war, were compelled to leave their homes and die on the field of battle. But the crippled son of old man Pak, because of his infirmity, was allowed to remain by his father and escaped the peril of those who had sound bodies. Amid their sorrow and lamentation over the loss of their sons all paused to acclaim the wisdom of old man Pak and to acknowledge that he was correct in saying that things are not what they seem.

## Not Dead Yet,

KingYong-jong, who ruled Korea from 1724 to 1777 once desired to build a little palace to be called the Yuk-sang-gung. But when he gave an order on the public treasury for the money the official who acted as “Controller of the Treasury” under the Finance Minister refused to hand over the money. The Minister thereupon reported to the King to that effect. In great anger the King ordered the official, Kim Pok-sam, to appear before him. When he appeared the King asked “Why have you dared to refuse to pay out the money, at my order?” The faithful Kim replied, “The money in the public treasury is for public use but this palace Is a private affair of your Majesty’s and I cannot let the money go for this purpose. “

The King was not able to answer the argument and dismissed the man, but immediately sent to the royal stables and ordered the grooms to pick out a horse that was sick and at the point of death and send it to Kim Pok-sam’s house; and at the same time he sent a message to Kim saying “If in four days from now you tell me that this horse is dead your head will be forfeited.”

Promptly at the appointed time Kim was called to the palace and the King asked, “How about that horse?” “Well,” answered Kim, “for three days the horse has refused to eat or to drink or to – breathe.” “Aha; then he is dead?” Kim only bowed assent. “Your life is forfeit then.” Kim bowed still lower and said, “I am quite prepared to die if Your Majesty so orders, but you said my head would be forfeit when I told you that the horse was dead. I have not done so yet, I merely said the animal had ceased to breathe.”

[page 453] The King threw back his head and laughed. The man’s wit had disarmed him, quite. Kim was sent away with a rich present and until his dying day he held the key of the public treasury.

## Expert Archery.

Yi T’ă-Jo, the founder of this dynasty, while yet a boy was already a crack shot with the bow and arrow. One day as he and one of his boy friends were amusing themselves with their weapons a woman passed by with a crock of water on her head.

 “Look,” cried Yi, “If you shoot a hole through that crock I will plaster the hole with mud before a single drop of water is spilled.” He put a lump of wet clay on the end of his arrow and let fly, an instant after his friend’s arrow had left the string. The first arrow punctured the side of the crock and fell, and instantly the other arrow followed and plugged the hole with mud. How the youthful Yi knew just where first arrow would hit the crock does not appear. In fact if all the tales told of this doughty general were true he would have had to live a century to complete all the adventures accredited to him.

# Editorial Comment.

We print in this number a letter from Dr. Baelz of Tokyo in which he gives a very able critique of the argument on which we base the theory of the southern origin of the Korean people. But there are one or two points that may not be dismissed without a word in reply.

He begins by saying that he has come to the same conclusion regarding the origin of the Koreans as I, but from a different set of data: yet he ends by saying that the overwhelming mass of the Koreans are of northern origin. Now there never has been a doubt in my mind that by far the greater portion of the Korean people are of northern origin. The people of Ma-han, Pyön-han and Chin-han I believe to have been of southern origin excepting for a comparatively few Chinese who came over and settled in Chin-han. And yet all the people of these three con genes of settlements could not have exceeded a few hundred thousand in numbers. That the Korean people are a mixture of the northern tribes and of the southern cannot be doubted and there were unquestionably more of the northern than of the southern people.

The point at issue is this: Who were the people that welded Korea into a unit and made the peninsula homogeneous in language and in customs? There can be no question that it was the people of Silla, the seat [page 454] of whose government was in southeastern Korea. We then ask who were the people of Silla. and how did their power and civilization arise? First, who were they? The first mention of the people of southern Korea is the traditional account, given in all the great histories of Korea, of the southward flight of Ki-jun in 193 B. C. The account is perfectly plain and unequivocal. He found there a people differing so radically from the people of the north that a minute catalogue of the striking points of dissimilarity are given. We know very well that although the Ki-ja dynasty had existed for a thousand years in the north it had by no means brought into subjection the wild tribes of eastern and central Korea. It looked rather toward the north, and its energies were always spent in extending its limits toward the borders of China. Not a word is said of any effort toward conquest in a southerly direction. It is safe to say that the Han River was a definite limit to the Ancient Chosŭn power and that it never concerned itself with anything beyond that line. The people of far southern Korea lived in little communities near the coast. They were not warlike and they lived their own life without caring to explore the north. There were barbarous tribes between them and Chosŭn. These tribes may have made raids upon the southern settlers but no Chosŭn influence ever penetrated this savage belt and made itself felt in the far south. The southern Koreans were on the defensive and the hostility between them and their still more barbarous neighbors on the north prevented commerce and interchange of ideas. Our critic is wrong when he affirms so positively that isolation under these circumstances was impossible. We have the positive statements of history and tradition together with a fair degree of reason to oppose to his statement that, on general principles, it could not be so.

As for the subject of tattooing, the mere matter of whether it was as a substitute for dress or for mere ornament is of little importance. We know that the southern Koreans tattooed, while we have no such statement regarding the northern tribes. This is given as one of the peculiarities of the southern Koreans. Now it is well known that while tattooing is a widely distributed custom it looks toward the south rather than the north. We gave it simply as an additional step in a cumulative argument. Whether or why or when the Japanese tattooed had nothing to do intrinsically with the validity of the argument.

It is true that small horses are mentioned in connection with Yemik, one of the tribes that acted as a buffer between Southern Korea and Chosŭn, but it is certain that from the remotest antiquity the island of Quelpart has been the breeding-place, *par excellence*, of the dwarf Korean pony and tradition states that the people of Quelpart got their horses from the south or southeast; and our critic himself acknowledges that the people of Quelpart are Malay in origin . Nothing is more easy to imagine than that in the border wars between the southern Koreans and the people of Ye-mak the latter may have become possessed of this breed of animal, but this would not necessarily argue that there was any commerce or friendly relationship between the two peoples. Then again why are these dwarf horses found nowhere north of this [page 455] tribe which immediately bordered upon the southern Koreans? It is certain that the only other breed of small horses is in the far south of Asia. How they got north or why there are none in Formosa, or how they could have travelled by boat are questions we cannot at present answer but *what evidence there is* points to a southern origin. They were in the Malay peninsula, in Quelpart and in Ye-măk. Did they go north or south?

Our critic agrees with us as to the Malay origin of the Quelpartians. He says, “Quelpart is peopled by Malays, as my map shows, and so is Formosa; both are in the line of the *Kuroshiwo*.” [\*We greatly regret that we are not able to reproduce the map, which shows an ocean current running north by Formosa and breaking on the southern coasts of Japan and Korea, and another current coming down from the north along the eastern coast of Korea and, when near the southern point, curving to the east and striking the western coast of Japan.] The map simply shows the ocean current, upon which we laid emphasis in our argument. But that current also strikes the southern coast of Korea along a line far greater than Quelpart and whatever it argues for Quelpart it argues still more strongly for the mainland.

As to the sea-faring propensities of the southern Koreans, we know that southern Korea contains a vast archipelago and that some of the southern tribes lived on these islands and traded with their friends on the mainland. We know that Koreans have been great fishermen from the earliest times but not near so warlike as the Japanese nor probably such gocd mariners. At the same time we know that in 1592 a Japanese fleet of over a thousand boats was destroyed by Yi Sun-sin in a naval battle that meant as much for Asia as Salamis did for Europe.

Tradition says that the southern Koreans did not value gold or silver. Marco Polo is cited as saying that the Chinese got most of their gold from the islands in the eastern sea. Well, was Marco Polo talking about 1600 B. C. or washe talking about 1600 A. D. It makes all the difference in the world.

Then come the long-tailed fowls. Korean tradition says that such fowls existed in far southern Korea. We knew that they did and still do exist in Japan. “Whether they are extinct or still living and whether they are common or rare makes not a hair’s breadth of difference. They were in both Korea and Japan, and whether the Japanese got theirs from Korea or whether the Koreans got theirs from Japan or whether both Koreans and Japanese got them fromi a common source, the fact remains that they both had them and the point at issue, namely a connection between the Japanese and Koreans, was proved insofar as such a point could prove it. It was but a small and unimportant step in the argument but what small validity it had our critic does not seem to have broken down. In a cumulative argument even such details as this have their value.

As to the relative reliability of Japanese and Korean annals prior to the year 700 a. d. we would simply suggest that our critic compare the Kojiki or the Nihonji with the Korean Sam-guk-sa. It is like comparing [page 456] the Arabian Nights with the works of Herodotus. It is true that the Korean histories say nothing about Japanese in southern Korea but as a Chinese writer does mention it we felt bound to give the evidence for what it is worth, merely remarking that such a thing might easily have been possible.

The fact that the houses of southern Korea were built partly underground is the only valid argument that is adduced against our theory. It is difficult to explain this fact, but there are so many other things that would be far more difficult to explain on any other theory that it means on overwhelming preponderance in favor of our contention.

In the next paragraph we are told that there was on the southern edge of Korea “a small admixture of Malay (or what is the same, of southern Mongol) blood” Now we find in the very place here indicated a peculiar lot of people whose traditions and customs and especially speech seem to indicate a southern origin. They must therefore be the Malays which are mentioned in the above quotation. But who, again, are the Malays? Has it not been fairly well proved that they were the overflow of ancient Indian peoples when the Aryan conquerors drove them, east and south out of northern India? Those ancient Indian people were of Turanian stock and it is quite proper to look among the Dravidian of today for evidences of a racial connection with the Malays or with any offshoot of the Malays.

As to physiognomy, it is true that the Mongol type is in the preponderance in Korea, but if there is any one fact beyond dispute it is that there exists in Korea two distinct types of face even after 1200 years of complete social admixture. One of these types is Mongol and the other is Malay, as has been proved over and over again since the time when Oppert disclosed the fact.

My statement that the Southern Koreans who developed the earliest civilization which survived and who were the first to dominate the whole peninsula and impose their language upon the whole people, were of southern origin, is a “direct contradiction’’ of nothing that I have said elsewhere, as a word will show. I have nowhere said that the immigrants from the south brought any degree of civilization with them. They were barbarians when they arrived on Korean soil. Some Chinese refugees settled among the Chin-han people and doubtless helped them to some new ideas but when the Kingdom of Silla was founded, it was done, so far as we can learn from historical sources, by native chieftains the names of whose tribes are utterly un-Chinese, the name they gave the kingdom was not Chinese, the names of their official grades were not Chinese and it was not till at least five centuries later that the kingdom began to be very largely moulded by Chinese ideas. There can be no doubt that the civilization here developed owed much to Chinese ideas but it is equally clear that it was developed by Koreans of the southern stock. Now is it true or not that this was the first civilization in Korea to survive? The Kija dynasty dwindled away until it was so weak that a itiere adventurer with a few hundred men at his hack was able to over throw it without Striking a blow. It left no literature whatever and [page 457] Koguryŭ was founded on its decayed ruins a couple of centuries after its fall. All native accounts describe the early people of Koguryŭ as very little better than savages. The Kija civilization had lapsed into aboriginal semi-savagery. Then the kingdom of Păk-che in the southwest, which was of mixed northern and southern blood, was blotted out together with that of Koguryŭ, before the opening of the seventh century, and Silla reigned supreme in the peninsula. And from that time to this everything essential in Korean civilization has been but a working out of problems proposed by Silla. Confucianism, Buddhism, Shamanism, and fetichism, as practiced in Korea, all come down from Silla days. That kingdom organized its provincial governments and sent its language throughout the land and the homogeneity of Korean speech to-day is due to the unifying influence of Silla. The whole grammar of Korean is given in epitome in the ancient *itu* which was invented by a Silla scholar and it shows that the basis of Korean speech to-day is the language of Silla just as surely as the basis of English speech is Anglosaxon. The civilization of Silla continued into the Koryŭ dynasty; the founders of the latter were natives of Silla and the last king of Silla became the prime minister of the first king of Koryŭ. More than nine tenths of the family names of Korea to-day are Silla names. The Silla people originated the celebrated Satsuma ware which has attained such an enviable reputation, they cast the largest bell that can be found either in Korea or Japan, and it hangs to-day in Kyöng-ju, a mute memorial of the actual founders of the present Korean civilization.

The extreme weakness of our critic’s contention is shown in his statement in regard to Kijun and the language ot Chosŭn. There is, to be sure, a legend that Kija reduced the language of Chosŭn to writing but if so there has come down to us not a single trace of it. The writing of those days was the seal character of China and no Korean language or dialect was ever reduced to writing until the days of King Se-jong in the fourteenth century A. D. We cannot imagine that Kijun with a few boat-loads of followers could have imposed the language of Chosŭn upon Mahan, although it is more than likely that he introduced the Chinese character into that country. That would have little or no influence on the vernacular.

 I am prepared to grant that physically the northern type prevails in Korea, though, as Dr. Baelz acknowledges, there is a distinctly Malay type here as well; but this by no means disproves my point that it was the Malay element in the south who developed (not necessarily originated) the first civilization in Korea, which has survived, and who imposed their language in its main features upon the whole peninsula.

As to my having ignored the whole question of Korea’s transmission of Chinese civilization and Buddhism to Japan this much may be said, that Korean history and tradition have *very little indeed* to say on the question. Japan having been the gainer by it we would naturally expect to learn much more from Japanese sources than from Korean.

In the preparation of the system of romanization for Korean words simplicity was one of the first things considered. The main vowels are [page 458] nearly all pronounced after the continental system as they are in Japan, but that Korean contains a few very peculiar sounds is not our fault. A society like the Korea Branch of the Royal Asiatic Society must preserve some semblance of accuracy as well as simplicity in its system of romanization. If anyone demurs at the differentiation of *Chung*, *Chong*, and *Chang* we might as well spell all words alike. There is no town in Korea properly pronounced Wiju nor any character in Korean history properly pronounced Kija but it may be that these errors have become so stereotyped that it is useless to try to correct them, just as the town of Cairo, Illinois, U. S. A., is officially as well as popularly pronounced as if it were spelled Kayro. We assure our good friend that a close examination of actual conditions will show that an easier system of transliteration or romanization of Korean words will not be easy to find.

# Book Review.

*The Queen of Quelparte*. 12 mo. pp. 330, by Archer Butler HULBERT. Little, Brown & Co, Boston, U.S. A,, publishers.

We have received from the above mentioned firm a copy of a new novel entitled The Queen of Quelparte, by Archer Butler Hulbert, who spent nearly a year in Korea in 1897 and 1898. It is the first novel, so far we know, whose scene is laid in this country, and as such it possesses a peculiar interest. The word Quelparte was evidently used for alliterative purposes and because the writer did not care to use the word Korea; but as he mentions in his preface, there is no intention whatever to cover the fact that Korea is meant. The descriptions of scenes, costumes and events are all purely Korean, although actual names of Korean places or persons are not given.

On one living in Korea this book produces a curious impression: for while it is in no sense an historical novel, it brings in, and in fact is hinged upon, events with which many of us are familiar. At the same time these events are not handled in the order in which they occurred nor are the causes given the ones that actually produced the results. It is a story pure and simple, and as such is very entertaining and delightful. The plot hinges about a supposed attempt on the part of Chinese enemies of Korea to prevent the funeral pageant of Her Majesty, the late Queen, and the part which a young American naval official and a remarkably resourceful Russian girl played in thwarting this nefarious plot. The narrative is brisk and breezy and never drags. In truth, at times it carries us along with perhaps too impetuous a pace. The book does not pretend to be historical nor to handle accurately the causes which led up to the departure of His Majesty from the Russian Legation in 1897, nor does it pretend to analyze nor to take sides with or against the policy of Russia in the Far East; and yet all these things and many more which tax the imagination are woven into the story. One of its pleasantest features is the way the writer weaves in a deal of Korean folk-lore and native [page 459] superstition. In only one particular does he run counter to actual Korean life, and that is where he hides the wounded hero in the cave of a sworddancer on a mountain side and gives us to understand that this dance is outlawed in Korea. Far from it.

The curious thing about this novel is the fact that while people at home will find nothing incongruous in it, residents in Korea will be unable to dissociate the romance from the shreds of reality which appear and the result is that the book is a sort of curiosity. We venture to say that no one in Korea will be able to read it from a purely literary standpoint and judge it on its merits as such We confess that we have not been able to; and yet the book is vividly interesting and holds the attention to the end.

If the writer had been working to catch the attention and elicit the praise of foreign readers in Korea he would have done better to invent all his facts as well as the plot, for then we never would have known but what the events *might* have happened, whereas, knowing what we know, it is inconceivable that they ever *could* have happened.

# News Calendar.

The recent tennis tournament in Chemulpo resulted in a victory for Miss Remedios in the Ladies’ Singles and for Miss Townsend and Mr. McConnell in the mixed doubles.

M. Leon Vincart, the Belgian Consul, has returned from Europe, arriving in Seoul on the 8th inst.

C. Waeber, Esq, former Russian Minister to Korea, but lately appointed special envoy from the Russian Emperor to the ceremonies that were to have taken place this month, was already far on his way to Korea when the news reached him that the celebration had been postponed. He continued his journey however and arrived in Seoul on the 16th inst, where he has been treated with distinguished honor by His Majesty, as his personal guest.

The viaduct across the main street inside the West Gate has been completed and another is about to be built across the street from the palace to the former German Consulate grounds.

Kim Hak-su, of ministerial rank, has been banished because of his strong opposition to the cutting of the soldiers’ hair.

A prison school has been established and Yi Seung-man, one of the prisoners, who is well known to many foreigners in Seoul, is the teacher. The curriculum includes arithmetic, geography, history and ethics.

Cho Pyŭng-sik, was appointed Acting Minister of Foreign Affairs on the 16th inst.

It is reported that the Russain Minister of Finance, de Wette, who is taking an extended tour of Eastern Asia, will visit Korea.

The funeral ceremony of Conte Ugo Francisetti di Malgra, late Italian Consul in Seoul, was held at the Roman Catholic Catheral on Monday [page 460] the 13th instant. An Italian man-of-war had just arrived in Chenmulpo and the officers took charge of the Consulate and superintended the obsequies. The impressive funeral service was read by one of the French fathers. Many handsome wreaths and other floral decorations were sent in by friends of the deceased and the ceremony was attended by a large part of the foreign community including the diplomatic corps and many of the leading Korean officials. Music was rendered by a boy choir and the casket was flanked on both sides by a company of Italian men-of-wars men.

We are informed by the French authorities that the inauguration of the Hanoi Exhibition has been postponed from Nov. 3rd to Nov. 16th. The Messageries Maritimes S. S. Co. will establish a direct service between Hongkong and Haiphong, the port of Hanoi, at the special return rate of $75.

We understand that the new Italian Consul, Mr. Monaco, is now on his way to Korea and will arrive sometime in November. Meanwhile the Consulate is charge of an officer from the Italian man-of-war which arrived at Chemulpo on or about the 12th inst.

The friends of Rev. Eugene Bell will be glad to learn that he is to return to Korea, starting from his home in Kentucky on the 30th inst.

We must apologize for an error in our last issue. Col. Buck, the U. S. Minister to Japan, came to Korea in company with Admit al Rodgers in a purely private capacity und not as U. S. Envoy to the celebration of the fortieth anniversary^ of the Emperor’s accession.

## From the Native Papers.

From the first of October the prevalence of cholera in Seoul caused a suspension of the visits of the Ministers of State to the palace. All government schools were closed for three weeks.

Two new regiments of 1000 men each are being selected as an addition to the Seoul garrison.

A new barracks is to be built immediately adjoining the Government Hospital (제즁원 ).

Two hundred horses have been purchased in Japan as mounts for the new Korean Cavalry company. They arrived in Chemulpo on the 10th inst.

Pak Che-sun, the newly appointed minister to China, arrived in Tientsin on the 29th of September.

Gen. Yi Hak-kyun and Col. Yi Heui-du were appointed by the government, at the invitation of the Japanese, to visit Japan and attend the great military review in Kiu-Shiu.

As the funds in hand at the Finance Department have not sufficed for the payment of the monthly salaries of the officials, the amount required has been paid out of the treasury of the Imperial Household.

A scheme is on foot to establish wireless telegraphy between Fusan and the islands of Tsushima.

Kil Yŭng-su has been appointed Manager of the Railway Bureau.

The celebration which was to have taken place this month in honor [page 461] of the fortieth anniversary of the present reign was postponed because of the prevalence of cholera, and March of 1903 is named as the time when it will occur.

The Emperor made donations amounting to $5000 to the cholera relief fund.

The custom of saluting by discharge of cannon on royal birthdays and other national holidays has been introduced. This was first done on October 18th, the anniversary of the King’s accession.

The price of the new Korean legation compound in Peking, Yen 100000, has been sent to that city and will be paid over by Prof. E. Martel who is acting as agent of the Korean government in these negotiations.

On the 19th instant His Majesty the Emperor received the congratulations of the officials for the first time in the new Audience Hall that has just been completed in the palace.

Foreigners have been finding great difficulty in securing from the Mayoralty office the proper deeds for property bought from Koreans but the vigorous action of certain foreign representatives has resulted in a statement from the Mayor that such business will hereafter receive prompt attention.

It is said that a Chinese publishing house on Nassau Street in New York City is getting in a font of Korean type in addition to Chinese and Japanese which they already have.

The French Minister, M. Collin de Plancy, has been decorated by the Korean government with an order of the first class, which is called the order of the *T’a-geuk*.

The custom of saluting with cannon was begun in Seoul on the 18th inst in honor of the fortieth anniversary of His Majesty’s accession. Unfortunately a mistake of some kind was made and five men were severely injured, two of whom, it is said, have since died.

The people on Chin-do, an island off southwestern Korea, report the ravages of an immense tiger which they say is over twenty years old and whose paws are seven inches broad as judged from his spoor, and whose body is covered with mud and pitch to which leaves and grass adhere. Their guns are useless against him and they are wondering how they will rid themselves of his unwelcome proximity

Pang Tă-yŭng, of the Foreign Office, has been sent to China to secure a portrait of Emperor So-yul (\*\*), one of the last Emperors of the Latter Han dynasty. It will be placed in a new shrine which, at the instance of Cho Pyŭng-sik, is to be built in honor of the “Elder Brother” of the God of War, whose temple is outside the South Gate.

The contract of Mrs. Joly, as English instructor to the Crown Prince, has been renewed for a period of three years.

A society has been formed with Yi Chă-gon at its head to agitate the matter ofl sanitary reform and the cleansing of the streets of Seoul.

The Minister of Agriculture, Commerce, etc, has called upon all the merchants who wish to exhibit at the Osaka exposition next year to send to the department a list of the goods they wish to exhibit.

[page 462] The *Whang-sung Sin-mun* says that in the United States there are five naturalized Koreans that in New York there are five Korean students, in San Francisco eight and in Ohio one, and ten others in various parts of the States. The one in Ohio is a woman.

The prefect of Mu-an has been at work reclaiming waste land by building dykes and digging irrigating ditches. The amount thus reclaimed is an area that will require 3000 bags of seed rice to plant.

The government has appointed a commission to determine the location and condition of all the water mills in Korea for the purpose of levying a tax upon the same. Those that are out of repair the government will rebuild for the use of the people. These mills are simple beams hung on a pivot and having a heavy head at one end to best upon the rice and at the other a trough into which water falls and raises the hammer end. This releases the water in the trough and the beam falls.

The first of September the number of Japanese in the open ports of Korea was as follows; Fusan, 8198, Masanpo 288, Mokpo 974, Kunsan 484, Chemulpo 5181, Sŭngjin 69, Chinnampo 224, P’yŭng-yang 224, Seoul and Wonsan not reported.

The deaths from cholera among the well-known men of Seoul during the recent epidemic were as follows: Yi Heui-ha, the governor of North Ch’ung-ch’ŭng province; Sin Sang-hun’s wife; Min Yong-jun’s father: Chöng Sewŭn, ex-president of the Board of Ceremonies.

In Memory of the Late Count Ugo Francisseti di Malgra.

We have to mourn the loss of one of the most beloved members of our community, the Count Ugo Francisseti di Malgra, Lieutenant in the Italian Navy and Italian Consul in Seoul.

Count Francisseti was born in Rome, his parents representing two of the most noble Italian families. He was an only son and his father died soon after his birth. We can imagine how proud his mother and his uncle, Baron Sidney Sonniuo, Minister of France, must have been since he seemed to unite in his own person all the virtues of his ancestors.

During his early studies and later in the Naval Academy he was *facile princeps* among his school fellows and soon became noted for brilliancy of mind and seriousness of character.

Speaking with admirable facility Italian, French, German and English, accomplished in mathematics, a thorough connoisseur in literature, he applied himself, after his appointment in the navy, to the study of politics, to which he was attracted both by long family tradition and natural inclination.

Arriving in the Far East soon after the capture of the Taku forts, he [page 463] was put in command of a detachment of Italian soldiers which was holding one of the forts at Tientsin and was soon after intrusted with several missions by the Italian Minister at Peking. In all these affairs he gave such satisfaction that when the question arose of establishing an Italian Consulate in Seoul he was selected and was nominated full Consul.

It took him but a short time to master the situation in Korea. In fact all his time was spent in study. No sport, no pleasure seemed to attract him outside his house, and yet this severity of life did not interfere with his being a most amiable and accomplished gentleman.

His idea was that he must render himself as useful to his government as possible and that all time not spent in acquiring a perfect knowledge of the country was thrown away.

It was just at the beginning of September, as he was about to start on a journey in the interior of Korea, that he was struck down by typhoid fever which snatched him from his work and his hope, and tied him down to inaction, pain and death.

It was at two o’clock on the morning of Sunday the 12th of October that he succumbed to the disease. In vain was the indefatigable attention of Dr. Wunsch who with loving insistence stayed at his side for days and nights; in vain the assistance of two experienced nurses, Miss Mills and Miss Wambold, from the English and Americati Missions respectively; in vain was all that science and nursing could do!

A few hours before his death, by an extraordinarv coincidence, the Italian man-of-war *Lombardia* arrived at Chemulpo. It seemed as if the distant father land had sent to its faithful servant the highest tribute of honor!

The funeral which took place on Monday at the French Cathedral was very imposing, a real and hearty demonstration of sympathy.

The Korean Minister of Foreign Affairs, the Minister of the Imperial Household, a large detachment of Korean soldiers and police, the members of the Diplomatic Corps in full uniform, the captain and officers of the *Lombardia* and the captain and officers of the Russian gun boat *Otvajne* with their respective escorts followed the bier to the cemetery where two of the compatriots of the deceased spoke words as sad as tears over the open grave in which so many hopes were to be buried.

Count Francisseti had a brilliant future opening up before him. He was to have been relieved shortly and was to have travelled in Australia and America investigating the political administration of those lands. At the age of thirty he was to have entered upon his political career in the Italian House of Commons. His studious mind his tenacious will and his brilliant talents warranted the belief that a high destiny was in store for him.

In the unspeakable despair which must have overcome his mother in far-away Italy, may the testimonials of the universal esteem in which he was held be of some comfort to her, if it be that comfort can be found for such a grief.

D. Pegorini. Chemulpo, Korea, October, 1902.

[page 465]

# Korean History.

Modern Korea

But Sin replied, “I have enjoyed pleasures with you and now I prefer to suffer with you.” So the two died together. The Japanese general in command was so impressed with the bravery of this prefect Song Sang-hyŭn that he had his body decently buried and erected a stone over his grave.

When Gen. Yi Kak, the cautious, and Gen. Pak Hong who was with him, heard of the fall of Tong-nă, they took to their heels and consequently their forces did likewise. And here it should be noted that cowardice evinced itself almost exclusively in the generals and other officers. We shall find that in almost every instance the soldiers stood by their officers to the last man.

As the forces of the Japanese moved northward the prefects fled to right and left. The governor of the province, Kim Su, hearing of the battle at Tong-nă, advanced toward that place with all the forces at his command, but his determination seems to have wavered, perhaps on account of the growing rumors of the prowess of the Japanese; for before he came in sight of the invading army he turned to the west and south, alarming all the prefects as he went; and so it is said that this whole portion of the province was practically depopulated.

When the Japanese arrived at Yŭng-san they found it empty. They swarmed over Chak-wŭn Pass like ants and filled the plain beyond. Pak Chin the prefect of Mi-ryang burned all the provisions and arms and fled to the mountains. Not so with Sŏ Yi-wŭn the prefect of Kim-hă. He stayed inside his fortress and defied the invaders. The latter could not effect an entrance until they went and cut down a large field of barley in the neighborhood, which they tied in bundles and heaped against the wall till they were able to scale it. Having done his best and failed the prefect made good his escape. U Pok-yong, prefect of Yong-gung, as in duty bound, called in his retainers and started to join the banner of his chief, Yi Kak, whose whereabouts at that time was [page 466] rather uncertain, as we have already seen. During a halt for dinner two hundred soldiers from the town of Ha-yang passed them on their way to join the forces of the governor. U Pok-yong seems to have had so large an opinion of himself that he was enraged because these soldiers did not dismount when they passed him. They were of course ignorant of his rank, but he had them all seized and executed and sent a note to the governor saying that he had destroyed a band of two hundred robbers. For this meritorious service he was elevated to the rank of district-general.

Meanwhile Gen. Yi Kak, the provincial general, was flying from place to place in momentary fear of encountering the enemy. His troops were disgusted at this, for they had made some rude guns that would throw pebbles and they thought if they could have a fair chance at the Japanese they could give them a whipping.

On the seventeenth, four days after the landing of the Japanese, the startling news reached Seoul. The city was thrown into a sort of panic. The ministers hastened to the palace to consult about ways and means for defense. Yi II was the highest actual field officer in the country. He was of the third military rank but the two above him were simply the minister and vice-minister of war and always stayed with the king. Gen Yi II may then be said to have been the General-in-chief of all the armies of Korea at the time.

There were three main roads leading up from the south to the capital, any one of which might be chosen by the Japanese. The most direct of these was the central one leading over the mountain chain at the celebrated Cho-ryŭng (Pass). Another to the east crossed the mountains at Chuk-uyŭng (Pass) and a third to the west led through the center of Ch’ung-ch’ŭng province. To guard these three approaches the king ordered Gen. Yi II to go south by the middle road and station a garrison at Cho-ryŭng, the most important strategic point in the Japanese line of march. Gen. Pyŭn Keui was to be stationed in charge of this garrison. The eastern road was to be guarded by Gen. Yu Keuk-nyang and Pyŭn Eungsŏng was made prefect of the important southern town ofu Kyong-ju. All these men were ordered to start for their respective posts immediately. At a late hour of that same day [page 467] came the news of the fall of Fusan, for someone from the summit of a neighboring hill had seen the red banners of the Japanese swarming over the walls into the doomed town.

These generals who had been ordered to start in such hot haste were practically without forces. When the military rolls were looked up it was found that the army was mostly on paper and that a large majority of the men were either “sick” or were “in mourning.” So the whole force that Gen. Yi Il could muster amounted to just three hundred men. Even these could not be mustered at an hour’s notice, and so in order to obey the king’s command, the unfortunate general had to start off alone, trusting that this pitiful handful of men would follow him. The sight of the General-in-chief of the armies of Korea starting out alone to meet the mighty army of invasion would be comical were it not so pathetic Of course the intention was to gather troops as he went, and we shall see that he did succeed in getting together at least the semblance of an army.

The Prime Minister Yu Sŭng-nyong was made Minister of War and charged with the duty of gathering a competent force to cope with the dreaded Japanese, Sil Yip was also appointed Vice-minister of War. He seems to have been specially trusted by the king for the latter gave him a splendid sword and sent him south with the injunction to kill anyone who should prove unfaithful, even though it be Gen. Yi II himself. Here we see another grievous mistake, in thus giving a man an independent command over the head of the General-in-chief. It well illustrates a defect that has brought disaster to many an army -namely the confusing of authority. As Sil Yip came out from this audience with the king he slipped on the stone steps and his court hat fell from his head. The attendants looked upon this with dismay for it was considered an omen of ill-success. The general went south only eighty *li* and stopped at Yong-in,

Kim Sŭng-il whom we will remember as the man who accompanied the cowardly envoy Whang Yun-gil to Japan and who had so severely censured him for his craven conduct, was now made commander of all the forces in the western part of Kyŭng-sang Province. He started for his post immediately and in a few days arrived at the important town of Chin-ju, [page 468] just as the Japanese were approaching. His escort had become somewhat scattered, but he was not going to take a backward step even to save his life. Dismounting he seated himself in the official chair having with him only a corporal and a dozen soldiers. It was a common custom for the Japanese to wear hideous masks for the purpose of terrifying the Koreans. On this occasion, when the van of the Japanese army entered the town it was led by a burly fellow wearing an extremely large and extremely ugly mask. The corporal strung his bow and let fly a shaft which pierced the mask and laid its wearer low. His followers beat a hasty retreat supposing that no one would be shooting arrows about like that unless there was a considerable force of soldiers in the immediate vicinity. We are not told as to the fate of the bold general. In this part of the province the prefects seem to have been made of better stuff than those further south, for they sent to each other urging the necessity of standing at their posts and offering whatever resistance they could to the advance of the enemy.

By this time Gen. Yi II had collected a considerable force, had crossed the great Cho-ryŭng (Pass) and was stationed at Sŭng-ju, in the very path of the invading army. It did not take long to measure his calibre, for no sooner did the rumor of the approach of the Japanese reach him than he turned and fled up the pass. This was bad enough, but his next act was little less than traitorous; he made no attempt to block the pass, even though a mere handful of men could have held it against thousands. It was his one great opportunity to distinguish himself and that he did not improve it speaks as poorly for his generalship as it does for his patriotism.

Meanwhile an equally reprehensible event was happening in the south. Governor Kim Su, who had turned aside from meeting the enemy had sent letters to all the prefects ordering them to have soldiers from all the districts rendezvous at Tă-gu and await in camp the arrival of generals from Seoul. The order was obeyed and a large force was congregated at the appointed place; but day after day passed and no generals came. The Japanese were sweeping northward and would soon be upon them. Under the circumstances it should cause little surprise that the camp broke up, [page 469] each man returning to his own district. This is but one of many cases which go to show that in almost every instance the blame rested not on the soldiers but on the generals and other officers. The soldiers were always willing to go where the generals would lead them.

When Gen. Yi II fled in panic over Cho-ryŭng and left it undefended his followers naturally objected to remaining under the command of a man who was not only no commander but was a coward to boot. So at last the doughty general found himself stranded in the town of Sang-ju without a soldier at his back. He had hoped to find some troops there under the command of the prefect, Kwŭn Chong-gi. When he found that there were none he flew into a rage and was about to decapitate the prefect, but let him off on condition that he find some troops immediately. This the poor fellow tried to do, but as the whole population was a farming one not a man could be found who had ever borne arms or who knew anything about fighting. Nevertheless, to save his head, he got together some nine hundred raw recruits. At this juncture a messenger came post haste from Ka-ryŭng saying that the Japanese were coming and were already near. Gen. Yi replied: “You lie, this is only a scheme to get me to leave, so that I will not levy any more troops here. Off with his head.” So off it came. That very night the Japanese encamped at Chang-chŭl-li a few miles away, but Gen. Yi knew nothing about it, as he had no pickets out. The next morning Japanese scouts were seen on the opposite bank of the river reconnoitering. The Koreans saw these scouts but as one man had been beheaded for telling of the approach of the Japanese no one dared to tell the general, and it was not till he heard the firing of guns that he became aware of the proximity of the foe. Then he rushed out and formed up his little garrison as best he could behind the fortifications, Ere long his attention was called to several columns of smoke arising from the town. He sent some of his aides to discover the cause but they fell into the hands of the Japanese and were immediately cut down. When Gen. Yi learned of this he was genuinely alarmed, and his anxiety was added to by seeing two long files of Japanese deploying to right and left and rapidly inclosing him and his forces. There was only [page 470] one thing to do. Mounting his steed he fled by the only way that was not already blocked. Being hotly pursued he abandoned his horse and the greater part of his clothing and fled into the mountains where he managed to elude his pursuers. In a day or so he appeared at the town of Mun-gyŭng where he wrote a letter telling of his defeat and sent it to Seoul. Hearing that Gen. Sil Yip was at Ch’ung-ju he hastened to that point and joined him.

Gen. Sil Yip had some time since arrived at his post in Ch’ung-ju and had prosecuted his work of collecting soldiers with such zeal that he had mustered a force of some eight thousand men. It was his intention to push straight for Cho- ryŭng, the key to the whole situation, but when he heard of the flight and defeat of Gen. Yi II he fell back to his strong position in Ch’ung-ju. One of his lieutenants, Kim Yŭ-mul, expostulated with him and said, “We cannot cope with them except in such a place as Cho-ryŭng where the roughness of the land will be of material aid to us,” but the general replied, “No, they are infantry and we are cavalry. If we can once get them into the plain we can use our battle-flails on them with deadly effect.” One of his captains told him that the Japanese had already crossed the Cho-ryŭng, and that night he left the camp secretly and went on a long tour of inspection in order to ascertain whether this was true. When he came back he ordered the instant execution of the captain. This midnight expedition speaks well for his courage and his loyalty.

A few days after the fugitive general, Yi II, joined the forces of Gen. Sil Yip, the Japanese forces approached. In order to carry out his pet scheme of fighting the Japanese in an open plain where his soldiers could make good use of their battle-flails. Gen. Sil selected a spot that seemed to him most suitable. It was a great amphitheater made by high mountains. Along the other side, like the chord of an arc, flowed tbe river T’an-geum da. The only approaches to this plain were two narrow passages at either end where the mountains came down to the river bank. In this death trap, then. Gen. Sil drew up his entire command and awaited the coming of the invaders. It is easy to imagine the glee with which the Japanese saw this arrangement, for it meant the extermination [page 471] of the only army that lay between them and Seoul. Strong detachments were sent to block the passages at the ends of the plain while the main body scaled the mountains and came down upon the doomed army as if from the sky. The spears and swords of the descending legions flashed like fire while the roar of the musketry made the very earth to tremble. The result was an almost instantaneous stampede. The Koreans made for the two narrow exits but found them heavily guarded by the Japanese. They were now literally between “the devil and the deep blue sea,” for they had the appalling spectacle of the hideously masked Japanese on the one hand and the deep waters of the river on the other. The whole army was driven into the river or mercilessly cut down by the swords of the Japanese. Gen. Sil Yip himself made a brave stand and killed with his own hand seventeen of the enemy before he fell. Out of the whole army only a handful escaped, and among them we are almost sorry to say was the coward Yi II who managed to get across the river.

Chapter VI.

News of defeat reaches Seoul... panic... divided councils... lack of troops . . .general exodus . . indescribable confusion . . .straw shoes at a premium... Princes sent away... the king leaves Seoul.... Yi Hang-bok attends the Queen . . .riotous citizens . . .slaves burn the deeds... palaces in flames. . . .royal party dwindles . . .drenching rain . . .the king goes without dinner . . .welcome relief . . .Japanese approach Seoul . . the race between Kato and Konishi ... .no resistance. . . the Han left undefended ... an empty victory .... Hideyi’s quarters . . .the Japanese in Seoul. . . .the king orders the Im-jin River guarded. . . .the king enters P’yŭng-yang. . . .a coward ... the Im-jin guarded. . . .the Japanese impetus checked.

Meanwhile the city of Seoul was waiting breathless for news of a victory by Gen. Sil Yip. The terrors of the horde of half-savage soldiers from the islands of Japan had passed from mouth to mouth and all, from the king to the humblest coolie, knew that Gen. Sil Yip alone stood between them and that dreaded host. One morning a naked soldier was seen approaching the South Gate on a run. He bore the marks of [page 472] battle and as he passed under the great arch of the gate a hundred hands were stretched out to greet him and a hundred voices demanded news of the battle. He cried, “I am one of the followers of Sil Yip and I come to tell the city that yesterday he fell at the hand of the Japanese. I have escaped with my life and I am come to tell you that flight is your only hope.” The people were fearfully agitated. The evil news spread from mouth to mouth and a great wailing arose from the multitude that thronged the streets.

It was the last day of the fourth moon and that night the king, not knowing at what moment the enemy might be thundering at his gates, took up his quarters in a secluded part of the palace, “The Old Palace” as it is now called, and gathered about him all his courtiers and officers and held a great council. The only question was, “Where shall we go?”

Yi San-ha the Minister of War said “The Court should remove to Pyŭng yang,” but Yi Hang-bok, an official who was destined to figure prominently in the war, said, “It will not be enough to go to P’yŭng-yang. We must send and ask aid of China.” On the other hand Kim Kwi-yŭng and a host of other officials said, “No, the king should stay right here and defend his capital.” The king himself, after listening to all that had to be said, agreed with the majority that it would be best to stay and defend the city. He said, “The ancestral temple with all the tablets of my illustrious ancestors is here. How can I go and leave them? Let the Minister of War immediately detail troops to man the walls.” But it was just here that difficulty arose and it showed clearly why the Minister of War had counselled flight. The city wall has thirty thousand battlements and each battlement has three embrasures, but in the whole city there were only seven thousand troops. This was not a tenth part the number that would be required to man the walls. This lack of soldiers was due to the fact that in the long centuries of peace it had become customary for the government to receive a money equivalent in place of military service. As a result only the very poorest of the poor were enrolled in the army, and the service consequently suffered. This bad custom, while it argues corrupt practices among the officials, does not prove the absence of courage or faithfulness among the people, and [page 473] we shall find that the people were as a rule true to their duty when they were properly led.

To add to the difficulty of the situation, on that very night there was an overwhelming exodus of the people. High and low, rich and poor, young and old, thronged out of the city by every gate and made for some place of fancied safety in the country. The very warders of the gates fled and left them wide open. The great bell at Chong-no remained silent that night for lack of someone to ring it. Very many took refuge in the palace enclosure and men and women, horses and cattle and goods of all kinds were mixed together in indescribable confusion. Wailing and shouting and crying on all sides added to the confusion. The king could do nothing to quiet the disturbance, so he sat down in his private apartments attended by two eunuchs. Meanwhile the lawless element among the people was trying to make capital out of the confusion, and all night long the palace was being looted by these vicious characters, while palace women fled half naked and screaming with terror from room to room.

The king’s relatives all gathered at his doors and begged with tears and imprecations that he would not go and leave them. An order went forth from the palace that all the straw shoes and sandals that could be found should be brought in. When the officials saw these they said to the king “This great pile of straw shoes looks as if flight was being prepared for. We had better take them and burn them all and then shut the city gates so that the people cannot escape and leave the place undefended.” This advice was probably not followed, for by this time the king himself began to see that flight would be the only possible plan, and it was probably at his order that the shoes had been prepared.

Minister Yu Sŭng-nyŭng said, “Let us send the two Princes to the provinces where they will be safe and let the different governors be instructed to collect troops and send them on as fast as possible.” This seemed sound advice and the king’s oldest son, by a concubine, for the Queen had borne no sons, was sent to the province of Ham-gyŭng, and Prince Sun-wha went into Kang-wŭn Province.

[page 474] When night came the king, who saw that it was useless to attempt to hold the city, sent to the keeper of the Ancestral Temple and ordered him to send the ancestral tablets on toward P’yŭng-yang. All night long the preparations for departure were pushed and just at day-break the king called for his horse and, mounting, rode out the New Gate attended by his personal following, a host of the officials and a crowd of terrified citizens who well knew that his going meant perfect anarchy. The Queen was aided in making her escape by Yi Hang-bok who under cover of the darkness led her by the light of a torch to the palace gate. She asked his name and being told she said, “I have to thank you and I am sorry to have put you to this trouble.” It is said that he had all along felt sure the Japanese would enter Seoul and that he had sat for days in his house refusing food and drink. At the end of that time he roused himself and called for food. Having eaten he prepared for a long journey and then went to the palace. One of his favorite concubines followed him and asked what they were to do at home, but he did not answer. She plucked him by the sleeve but he drew his sword and cut the sleeve off leaving it in her hands. He felt that his first duty was at the palace. We have seen that he did good work there in looking after the welfare of the Queen. He secured her a chair at the palace gate and they joined the royal cavalcade on its wav northward.

As the king and his escort passed through “Peking Pass” day was breaking in the east and a last look at the city showed it to be on fire in many places. The populace had thrown off all restraint and had looted the treasure houses and the store houses. In one of the latter were kept all the deeds of the government slaves. Each slave was deeded property, the same as real estate, and the deeds of the government slaves were deposited in the Chang-yo-wŭn. At that time there was nominally no lower middle class at all. Society was composed of the upper class and their retainers. Almost every man in the lower stratum of society was nominally the slave of some nobleman though in many places it was a nominal serfdom only. At the same time the master had the right to sell them at will and they were in duty bound to assume mourning at his death. It was this class of people, then, that arose and burned [page 475] the store-house which contained the deeds and thereby secured liberty. Another building contained deeds of all private slaves. This too was made an objective point the moment the restraint of government was taken off. They also saw the royal granary in flames where the rice, cloth and money were stored. The king’s private treasure house inside the palace grounds was also burning. The Kyŭng-bok Palace, the Chang-dŭk Palace and the Chang-gyŭng Palace were all in flames. It must have been a depressing sight to the king and his court, but there was no time to waste in mourning over the desolation in Seoul. No one knew at what moment the enemy might appear over the southern hills; and so the royal party pressed on toward the north. When they arrived at Sŭk-ta-ri in the district of Ko-yang it was raining furiously and by the time they arrived at Pyŭk-je-yŭk the entire party were dripping wet.

Up to this point the cavalcade had kept together very well but there were many among them who had not intended to keep on with the royal party and there were probably many more whose good intentions were so dampened by the elements that they gave it up. From this point on the royal escort was much reduced. The king here dismounted, entered a hostelry and sat down and began to beat upon the ground with his whip and to weep. As the Ministers gathered around him he said, “What shall we do in this terrible haste?” Yi Hang-bok answered, “When we get to Eui-ju, if we find it impossible to stop there we must push on into China and seek aid from the Emperor.” The king was pleased with this and said, “That is just what I want to do.” But Yu Sŭngnyŭng said, “Not so, for if the king leaves Korean soil the dynasty will be at an end and Korea will be lost. The soldiers of Ham-gyŭng Province are still to be heard from and those from Kang-wŭn Province as well; so there is no call for such talk as this about leaving Korean soil.” He likewise administered a sharp reproof to Yi Hang-bok who confessed himself to have been too hasty.

After a short rest they took the road again, ever goaded on by the dread of pursuit, and as they passed He-eum-nyŭng the rain came down again in torrents. The palace women were riding horses that were small and weak and they could [page 476] go but slowly. The riders went along with their hands over their faces, weeping and wailing loudly. By the time they reached the Im-jin River it was dark, and a more wretched company can hardly be imagined. The horses were up to their kness in mud and were wellnigh exhausted. All were nearly famished. It was pitchy dark and the party had become scattered. The case looked about as hopeless as it well could; but Yi Hang-bok was a man of tremendous energy, and he realised the gravity of the situation. So halting the cavalcade he dismounted and managed after great exertions to collect the entire party once more. It was so dark that it was impossible to think of crossing the river by ferry, until someone thought of the happy plan of setting fire to some of the buildings on the bluff beside the stream. By this baleful light the sorry and bedraggled multitude somehow effected a crossing and from that point on the fear of pursuit was greatly lessened. By this time food and rest had become imperative both for man and beast. Those who had been accustomed to no greater hardship than lolling on divans in palaces found a ride of thirty miles in the mud and rain, without rest or nourishment, a severe test. When the cavalcade came at midnight to the hostlery of Tong-pa-yŭk in the prefecture of P’a-ju they found that the prefect Hŭ-jin and the prefect of Chang-dan, Ku Hyo-yŭn, had provided an excellent supper for the king and the Ministers, but before these worthies could get settled in the apartments provided for them, the grooms and coolies and others, rendered desperate by hunger, rushed into the kitchen to find what had been provided for them, and finding that they had been forgotton they began to help themselves to the food that had been prepared for the royal table. An attempt was made to stop them but they were in no mood to be stopped. The result was that the king and his Ministers went hungry. His Majesty asked for a cup of wine but none could be found. He asked for a cup of tea but that too had disappeared. One of the servants of the party happened to have a cake of Chinese sugar tucked under his head-band. This he drew out and it was dissolved in some warm water and formed the repast of the king that night.

In the morning when it became time to resume the journey it was found to the dismay of all that the coolies had [page 377] decamped and left the royal party high and dry. But even while they were discussing this sorry plight the governor of Whang-hă province and the prefect of Sö-heung appeared on the scene with two hundred soldiers and fifty or sixty horses. They had come expressly to escort the king northward, and truly they came in the very nick of time. They had with them a few measures of barley and this was doled out to the hungry people. As soon as possible a start was made and at noon they arrived at Cho-hyŭn-ch’an forty li from Sŭng-do where they found plenty of food, as the governor had ordered it to be prepared. This was the second day of the fifth moon. That night they entered the welcome gates of Song-do, which, almost exactly two centuries before, had witnessed the overthrow of the Koryŭ dynasty. This was the first time the royal party could really breathe freely, for they could be easily warned of the approach of the enemy, now that soldiers were on the lookout. So it was decided that they should rest a day at this place.

The king came out and seated himself in the upper story of the South Gate and all the people gathered before him. He said to them “Now that this war is upon us. if there ts anything that you would say, say on.” Without hesitation they replied, “This war has been caused by Yi San-han (one of the Ministers), and by Kim Kong-yang,” (the father of a favorite concubine). The people were very angry with them. They also said, “You should recall the Minister Chöng.” This man had been banished because of factional rivalry. To the latter proposition the king readily assented, glad probably to find some way to please the populace.

It was on this day, the third of the fifth moon, that the Japanese entered Seoul.

It will be necessary for us to pause here and note the method of the Japanese approach to the capital. A glance at the map of Korea shows that there are three great highways leading up from Fusan to Seoul. One is the main or middle road leading by Yang-san, Mi-ryang, Ch’ŭng-do, Tă-gu and soon up the valley of the Nak-tong River, over the great Choryŭng (Pass). The division led by Konishi came up the peninsula at double-quick by this road. It was before this division that Gen. Yi II had fled. A second road is to the east of [page 478] this, proceeding by way of Choa-p’yŭng, Ul-san, Kyöng-ju, Yong-jin, Sil-yăng, Kun-wi, Pi-on and Mun-gyŭng. Kato led the division which took this road, but his forces joined those of Konishi below Cho-ryŭng and the two crossed it together. The forces of both Kato and Konishi were in the battle which witnessed the massacre of Sil Yip’s forced in the *cul dc sac* which we have described. After this battle the two rival leaders again separated and hastened toward Seoul by different routes. Konishi kept on by the main road by way of Chuk-san, Yong-in, crossing the Han River just below Han-gang and entering the city by the South Gate. Kato took a more easterly road and came via Yŭ-ju and Yanggeun crossing the Han seventy li above, at Yang-jin. But a third division under Kuroda and other generals had branched off to the west at the very start. They proceeded by way of Kim-hă and U-do and then, leaving Kyung-sang Province they crossed over to Chi-re and Kim-san in Chŭl-la Province. Then crossing the Ch’u-p’ung Pass they entered Ch’ungch’ŭng Province and then made for Seoul by way of Yongdong, Ch’ung-ju and so up by the main road.

The reason for the different divisions taking different routes may have been because of the necessity of obtaining forage, but it was also in part due to the jealousy which existed between Kato and Konishi, for each of these men was disirous of getting to Seoul before the other.

This great tripple army met with no real resistance on its way to Seoul. The country was utterly unprepared for war, the principal lack being in competent leaders rather than in number of troops. It was the first quick, sharp stroke on the part of the Japanese which seems to have paralysed the Koreans, The banners of the great host of the invaders spread out over a thousand li and at intervals of twenty or thirty li they built fortifications from which they signalled to each other at night. The only aggressive move on the part of the Koreans up to this time was the effort of Captain Wŭn Ho to prevent or at least delay the passage of the Han by Kato’s forces, at Yang-jin, by destroying all the boats. But the Japanese were not delayed long by this, for the neighboring hill-sides furnished them with logs for rafts on which they soon crossed and hastened on to anticipate the troops of Konishi in the occupation of Seoul.

[page 479] It was on the fourth day of the fifth moon that the eager forces of Konishi swept down to the banks of the Han River opposite ths town of Hangang. This river is a real barrier to an army unprepared with pontoon or other boats and the Japanese troops might have been held in check for some considerable time. But the whole make-up of the Japanese warrior was calculated to inspire terror, and no sooner did this countless horde show itself on the opposite shore than Gen. Kim Myŭng-wŭn, who had been put in charge of the river defenses, came to the conclusion that he would have more than a mere river between himself and that gruesome array. He therefore threw all his engines of defense into the Han and fled with all his following to the Im-jin river, the next natural barrier between the Japanese and the king. At first thought this flight of Gen. Kim would seem to be an act of pure cowardice, but when we remember that he had only a few hundred men under him while on the opposite bank a hundred thousand men were clamoring for a passage across, we cannot wonder that he found it necessary to retreat. He did it in proper style by first destroying his military engines lest they should fall into the hands of the enemy.

The king before leaving Seoul placed Gen.Yi Yangwŭn in charge of the city and its defenses, but when he learned of the flight of Gen. Kim from the river he rightly judged that the city could not he held by any such force as was at his command; so he in turn beat a retreat and went north to the town of Yang-ju. The result was that when the Japanese succeeded in crossing the river and pushed on to the gates of Seoul they found only an undefended and half depopulated city of which to take inglorious possession. It is said that only a few hours elapsed after the entry of Konishi’s forces befere those of Kato hastened in from the east, disappointed and chagrined to find that they had been beaten in the race; but they were probably consoled by the fact that long before the goal had been reached the prize had taken wing.

 Hideyi, the General-in-chief of the Japanese forces, took up his quarters in the Ancestral Temple from which the tablets of the royal line had been removed. This was looked upon by the Koreans as an act of sacrilege and queer tales are told of how during that first night, while the burning of the [page 480] city was going on, a Japanese soldier would drop dead every few minutes without visible cause. It is for this reason, as some say, that Hideyi removed to the Nam-pyul-gung, known as the place where Chinese embassies have been lodged, and now the site of tlie Imperial Altar.

Before many days had elapsea the people found out that the coming of the Japanese did not mean universal slaughter as they had supposed, and gradually they returned to their homes in the city. They reopened their shops and so long as they attended to their own affairs they were unmolested by the Japanese. Indeed they adapted themselves readily to the new order of things and drove a lucrative trade with the invaders. The latter were strict in the watch of the city and no one could go out or come in without showing a passport. When the Japanese had exhausted the supplies in Seoul they pushed out into the country and laid the surrounding villages under contribution. Koreans were even found who would tell them where they could go with the hope of finding booty, and acted as guides to them. Among the more loyal citizens a plot was gotten up to assassinate the guard, but it was betrayed to the enemy and the plotters were seized and burned to death after indescribable tortures. In is said so many perished in that holocaust that their collected bones made a huge mound.

When Gen. Kim Myŭng-wŭn fled from the defenses of the Han and came to the Im-jin he immediately sent a letter to the king at Song-do telling him of the arrival of the Japanese, his own retreat and the entry of the Japanese into Seoul. The king did not censure him, for retreat was the only way open to him; so a messenger was dispatched ordering him to make haste and get together as many soldiers of Kyŭng-geui and Whang-hă Provinces as possible and make a firm stand at the Im-jin River. Gen. Sin Kll was sent to aid in this work. No sooner were these orders given than the royal party resumed their journey northward in haste, and at night they reached the village of Keum-gyo in Keum-ch’ŭn district. Here the escort of the king bivouacked in the open air. It was discovered with dismay that the ancestral tablets had been overlooked in the haste attendant upon the departure from Song-do. So one of the king’s relatives started back after them and succeeded in bringing the precious relics on.