

THE KOREAN REPOSITORY.

MARCH, 1892

THE KOREAN ALPHABET.

II.

In the former paper I gave a hint as to the probable origin of the Korean alphabet as deduced from the external evidence alone. The argument was largely a negative one, proving that, as it was highly improbable that the Koreans had access to the Mongolian alphabet or any other alphabet of northern Asia, they must have either originated the alphabet in toto or else have taken as their model the Thibetan alphabet with which they must have been more or less familiar owing to the existence of many Buddhist books, in Thibetan, in the monasteries of the peninsula. The whole of the external evidence in the case points to such an origin; but it becomes now our duty to open the alphabet itself and with it the other alphabets of Asia after which by any possibility it might have been modelled and from a comparison of these reach whatever conclusion we may.

For this purpose I have tabulated the Korean, Mandchou, Thibetan and Sanscrit alphabets, not fully, to be sure, nor with perfect accuracy for it is almost impossible to find a common transliteration for these four alphabets which will be accurate

for each. I have omitted the Japanese Kana as being quite out of the question. That is a thorough-going syllabary and no alphabet, and furthermore it is practically impossible to conceive that the Koreans were in any degree acquainted with that system. I have given the Mandchou instead of the Mongol alphabet, because it is practically the same as the Mongol and serves as a type of the alphabets of the Northern Turanian group i. e. the Ouigour, Mongolian and Mandchourian. The Thibetan presents considerable difficulties owing to the fact that it is partially syllabic like the Japanese. The vowel *a* is always understood where no other is expressed and some letters depend for their sound upon their position in the word. I give the Sanscrit because it is barely possible that Korean envoys to Nanking may have met with it there and because there are traces of it in Korea, one or two monasteries possessing Sanscrit inscriptions and fragments of Buddhist books in Sanscrit.

Referring then to the table the first thing we notice is that the Korean letters are, as a rule, angular. The circle which is used with each of the vowels and in connection with the letter *h* was originally not a circle but a triangle. I have verified this by reference to a large number of old Korean works in which the triangle was invariably used. It is correct then to affirm that the Korean alphabet is distinctly angular. In this it differs widely from the other three alphabets tabulated. The reason of this angularity is easily found and forms no bar to the possible origin of the Korean alphabet from any one of them. The Chinese square character had been used in Korea for upward of twenty six centuries and the method of writing had become so fixed that it was a foregone conclusion that the new alphabet would take an angular shape whatever may have been the model. The Korean alphabet then is an angular one and in this respect differs radically from both the Manchou, Thibetan and Sanscrit. The Manchou letters are at-

attached to what I call a *base line*. It looks like a heavy line running from the top to the bottom of the page and the letters are mere deviations from this line. In the table therefore I have been compelled to give a portion of the base line to show the manner by which the letters are attached. A glance at a page of Manchoo shows this plainly but even in the table it can be seen, especially in the case of the vowels and the letters in the medial forms. This base line is broken between the words.

A similar peculiarity can be seen in the Sanscrit and Tibetan but the base line is here horizontal and most of the letters beneath it. The vowels only are in part written above it. In these alphabets the base line is broken between the letters. In contradistinction from all these alphabets the Korean is used in a manner that is entirely unique. Although a true alphabet the letters are put together in purely syllabic manner each syllable consisting of a cluster of letters. In case the syllable begins with a consonant the vowel is placed either to the right or beneath the consonant. In the case of the vowels transliterated in the table by *a*, short *o*, *i*, and short *e*, it is placed to the right and in the case of *o* long *u*, and *eu* close, it is placed beneath. If there is a final consonant it is invariably placed beneath the vowel. The arrangement is what we may call triangular and has not its counterpart in any other language. At any rate it cannot by any stretch of the imagination have come from any other Asiatic language. The simplest explanation is that having once made their alphabet the Koreans endeavored to put the letters together in a way as nearly resembling the Chinese as possible. Each Chinese character when pronounced is monosyllabic and it seems most probable that the Koreans adopted their method as a matter of convenience in order that they might transcribe the Chinese characters as exactly as possible. This unique style then was not due to great originality but to great conservatism. The Koreans while

requiring an alphabet of their own were not willing to break entirely away from the method of their patrons the Chinese. There is nothing remotely resembling the basic line of the Manchu, Thibetan and Sanscrit alphabets.

But let us look at the forms of the individual letters—

When it is remembered that in the Manchu alphabet the perpendicular central line is not a part of the letter but that the letter is only the deviation from it we see at once that with the exception of the letter *k* and possibly *ch* there is no similarity whatever between the Korean and Manchu alphabets.

Comparing the Korean and Thibetan we see that so far as the vowels are concerned there is no similarity. The vowels in the Thibetan as in the Semitic alphabets take a thoroughly secondary position while in Korean they form the backbone of the syllable. But when we refer to the consonants we find very striking similarities. And we must keep in mind that the derived alphabet is bound to be simpler than the model from which it is made. The Korean *k* is almost identical with the Thibetan. The *m* is clearly modelled from the Thibetan. In the case of the letter *n* the Korean instead of making a loop and then a down stroke made a simple angle and omitted the loop. The letter *l* is similar in shape but the Thibetan is in a reclining position. The Korean in writing from top to bottom of his page found it more convenient to write this letter in the other position. The Korean *p* may easily have come from the Thibetan the middle horizontal line being the remains of the small top horizontal lines of the Thibetan. The Korean *s* is the Thibetan with the right hand perpendicular omitted. The Korean *t* is the Thibetan with the lower line straight instead of curved. The Korean *ch* is the Thibetan with dashes at the bottom in place of loops.

When we compare the Thibetan and the Sanscrit we see at

once the proof of the statement that the former was derived from the latter and we also see the proof of the law that the derived alphabet is always simpler than its model. The internal evidence points strongly to a Thibetan rather than a Sanscrit origin of the Korean alphabet.

But there are points of great structural dissimilarity between the Korean and these other alphabets. The common method of aspirating in Korean is by using a diacritic mark over the letter aspirated. In Mancheu a diacritic mark is sometimes used but more often there is a modification in the form of the letter. In Thibetan various methods are used and there is no law of aspiration. In Korean letters are hardened by doubling, in Mancheu by attaching a small circle to the right, in Thibetan by various methods.

One strong point of dissimilarity between the Korean and Thibetan is that Korean writing is thoroughly phonetic while in Thibetan there are many silent letters and many letters are pronounced in different ways according to their position. Everything considered we are obliged to conclude that the Koreans drew from the Thibetan the form of most of their consonants, that they invented their vowels, that they originated their own method for putting the letters together, that they originated their own method of aspiration and of hardening and, what is rather remarkable, they hit upon a purely phonetic method of spelling. It is impossible within the limits of this paper to trace the changes which have taken place since the invention of the alphabet both in the form of the letters and in the method of their arrangement. I can merely say that the changes are due to the working of phonetic laws. The very fact that the spelling is phonetic has made these changes the more easy, for being phonetic it has changed with the various changes of the spoken language. It has followed rather than led. Such methods of spelling as ours in which there are many silent

letters and where one letter may have many different sounds is bound to become more stereotyped and inert than the Korean method which being phonetic takes its standard only from the spoken language.

In conclusion I must not fail to speak of an interesting tradition current among Koreans as to the invention of their alphabet. It is said that when the King ordered an alphabet to be made one of his courtiers, a man of high literary standing, retired to his house and shut himself into his chamber and took his pen in hand. As he was pondering on the best method his eye alighted upon the latticed window and he exclaimed, "Why not model it from the lattice?" So he bent himself to the task and in an hour's time produced the Korean alphabet not one letter of which cannot be found in a Korean window or door.

Bearing in mind that the circle now used was originally a triangle we see from the diagram that this is strictly true.

Every vowel and consonant can be found exactly depicted in the squares and triangles of the Korean door.

If it were possible to believe this pretty fiction we should have to concede that no alphabet was ever more simply invented or on a more really scientific plan, for the perfect alphabet is the one that unites the greatest degree of simplicity with the broadest range of phonetic power.

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NOTE. The following authorities have been consulted in the preparation of this paper:

Remusat, Recherches de la Langue Tartare.

Adam, Grammaire Mandchou.

Langles, " "

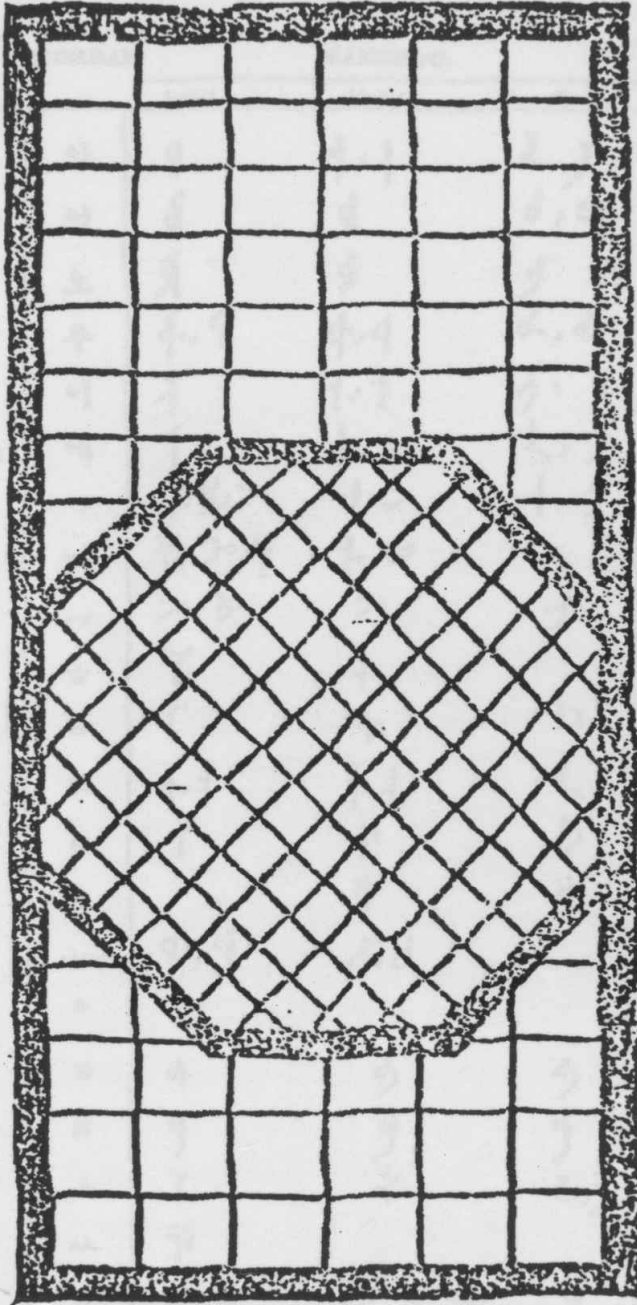
Klapproth, Chrestomathie Mandchou.

Monier Williams, Sanscrit Grammar.

Jäschke, Thibetan Grammar.

THE KOREAN ALPHABET.

In a copy of the *Ti Tjyang Pon Ouen Kyeng** in our possession the "circle" appears in triangular, diamond, quinquangular and sexangular shape. It frequently occurs in all of these shapes in one line and some-



times in two different shapes in one syllable. The angles throughout this volume are either right or obtuse angles, while in a copy of the *Dharani* (Buddhist Magic Formulas) the circle is almost perfect and the angles of the other letters either right, or acute angles. When we bear in mind that Korean wood-cutting though executed with considerable neatness never approaches anything like xylographic art we can understand why their cutters should avoid as long as possible all curves and circles. A document in Chinese would be more difficult to cut because of the curves and generally complex shape of the ideograms, while the same document in Korean, though easier to execute, would occupy a much larger space and probably cost more than in Chinese. Thus the multiplication of books was not materially facilitated by the invention of the alphabet.

Its evident utility in promoting and conserving a uniform pronunciation of Chinese gave it permanence, but movable type instead of the wood-cut would long ago have made it a leading factor in Korean civilization, and secured for it the place it deserves.

Editor Repository.

SKETCH OF A KOREAN DOOR.

(See page 74.)

* 地藏本願經

KOREAN.

MANCHOU.

THIBETAN.

BANSORIT.

		<i>Initial.</i>	<i>Medial.</i>	<i>Final.</i>		
A	아	ᄒ	ᄒᄒ	ᄒᄒ		ᄒ ᄒ, ᄒ
O short	어	ᄒ	ᄒ	ᄒ, ᄒ		ᄒ, ᄒ
O long	오	ᄒ	ᄒ	ᄒ	ᄒ	ᄒ, ᄒ,
U	우	ᄒ, ᄒ	ᄒ, ᄒ	ᄒ, ᄒ	ᄒ	ᄒ, ᄒ, ᄒ, ᄒ
I	이	ᄒ	ᄒᄒ	ᄒᄒ	ᄒ	ᄒ, ᄒ, ᄒ, ᄒ
E short	에	ᄒ	ᄒᄒ	ᄒ, ᄒ	ᄒ	ᄒ ᄒ, ᄒ
K soft	ㄱ	ᄒ, ᄒ, ᄒ	ᄒ, ᄒ	ᄒ, ᄒ	ᄒ	ᄒ
K hard	기	ᄒ, ᄒ, ᄒ	ᄒ, ᄒ		ᄒ	ᄒ
G	ㄱ	ᄒ, ᄒ	ᄒ	ᄒ	ᄒ	ᄒ
H	ㅎ	ᄒ	ᄒ		ᄒ	ᄒ
M	ㅁ	ᄒ	ᄒ	ᄒ	ᄒ ᄒ	ᄒ
N	ㄴ	ᄒ, ᄒ	ᄒᄒ	ᄒ	ᄒ	ᄒ ᄒ
L	ㄹ	ᄒ	ᄒ	ᄒ	ᄒ	ᄒ
R	ㄷ		ᄒ	ᄒ	ᄒ, ᄒ	ᄒ
F	ㅍ	ᄒ, ᄒ	ᄒ, ᄒ			
NG	ㅇ				ᄒ ᄒ	
P	ㅂ	ᄒ	ᄒ	ᄒ	ᄒ	ᄒ
P asp.	ㅃ	ᄒ	ᄒ	ᄒ	ᄒ	ᄒ
S	ㅅ	ᄒ	ᄒ	ᄒ, ᄒ	ᄒ	ᄒ
S hard	ㅆ	ᄒ				
T soft	ㄷ	ᄒ, ᄒ	ᄒ ᄒ, ᄒ	ᄒ	ᄒ	ᄒ
T asp.	ㅌ	ᄒ, ᄒ	ᄒ ᄒ, ᄒ		ᄒ	ᄒ
TS	ㅈ	ᄒ			ᄒ	
CH	ㅊ	ᄒ, ᄒ	ᄒ, ᄒ	ᄒ	ᄒ, ᄒ	ᄒ
CH hard	ㅌ	ᄒ			ᄒ	ᄒ
CH asp.	ㅍ	ᄒ				ᄒ
Y		ᄒ	ᄒ			ᄒ

doubling dash of vowel.

TO THE YALOO AND BEYOND.

III.

On the morning of April 1st. we crossed the river flats, and the three divisions of the Yaloo. Our dog described all manner of circles on the sandbanks that morning, joyful no doubt in the thought that he was leaving half-famished Korea, for great, porky, greasy, oily China.

Only the Yaloo divided these two countries, and yet how vastly they differ! Dress, occupation, food, language, everything so new to us! Koreans all idle or asleep, Chinese all awake and busy! Having asked for an inn we were shown into a place that was blue with smoke. We resolved to wait outside until it had cleared away a little, but Paik (a friend whom we met at Weechow) told us it was always so in a Chinese inn and that we must get used to it. So in we plunged, chicken-coop, pig-pen, kitchen, sleeping-apartments all in one room! Under greasy blankets lay Chinamen, some asleep, some puffing away at opium, others again half dressed, searching the seams of their clothing in a suspicious way, all more or less attracted by our arrival, for western people are rare here, especially such as Mr. Moffett; a six-foot-one Indiana man.

Razor-backed pigs walked about the ground floor, indifferent to the fate of their relatives in the frying-pans just above them. The host brushed back and forth keeping the on-lookers

at a distance as though he felt much responsibility on our behalf. Groups of oily urchins also gathered in to see. One little fellow whose mouth turned up pleasantly at the corners, after looking at me for a time shouted, "Kwai cha!" and ran, the proprietor taking after him in a most threatening manner. We felt that this "Kwai cha" was an interesting word, and had it afterward looked up when it read "devil's son", or what is a more common translation, "foreign devil."

Our dinner was brought in, a dinner of long strings of fat pork, vermicelli, and scrambled eggs. We looked at the pork, and then at the live pigs grunting by us, and felt how narrow the step between them and death. The eggs of which there might have been a dozen on each plate, were so dreadfully scrambled that Mr. Moffett declared the sight of them was quite enough for him. The vermicelli went down one's throat with such rapidity that there was really no time to taste of it. We all dined rather squeamishly except the dog, who fairly revelled in oil from this day till we recrossed the Yaloo, a month later, 300 miles further up.

Our carts were already in waiting, three mules on each, one in the shafts, one to the right, and one ahead. The one in the shafts was so time-worn that his hide was all bare in patches, nevertheless he settled himself down to work, in a way that showed he was still master of the situation. These carts are strongly built, and as we found afterward can thump their way over all manner of rocky roads and be none the worse for it. To increase our comfort, and also to cheer our hearts on the way Keumdoli had cushioned us carefully with bundles of Chinese confectionery.

Our passports were asked for and sent into the Yamen, and then six soldiers and a mounted official of some degree or other came along to pilot the way. We thanked them and dispensed with their services after the first 30 miles. The

chief of this party told us his name, and said he was a Mohammedan. On further inquiry it would seem that these Manchu Moslems have little or no knowledge of the Korean, their principal tenet being a sworn enmity to pork in any shape, in which regard I should be a Mohammedan too if I lived in Manchuria.

The first afternoon gave us some idea of the one great difference between Korea and China. The people there were all busy, either with carts or carrying bundles, or out cultivating every foot of arable land, no loungers anywhere. Even the Koreans across the line seemed to have breathed a new life and were at it something like men. One towsy-headed hermit remarked that he did not mind work, but the food was so unclean that no mortal could eat it.

The next day at noon we entered a town called Whong Hong San. On the way in we met several detachments of cavalry gotten up in flashing colors. They looked little like Western troops, but were quite as picturesque and rode splendidly in their saddles, none of that hang-on-with-both-hands that we see so much of in Korea. In the inn too where we lunched soldiers were quartered. These were all armed with old "Tower" rifles that were out of date long ago in Europe, but which are still quite abreast of the times in Manchuria. While we expected the contrary we found the natives here much quieter and better behaved than Koreans. They never meddled in the least and seemed a most gentle, orderly people.

We pushed on making about 100 li a day. Those wretched carts had been carefully padded before starting but no padding will ever suffice for Manchuria. They were thumped and tossed and tumbled. Less than two days taught us to just hold on in mortal terror and wonder what next. Although winding along the valleys, our way had been a gradual ascent until the evening of the second day. After losing

it once or twice in the dark, the mule boys lit their lanterns and we entered a cutting wide enough for one cart only. This continued for a mile or two until we had plunged into the depths on the other side of the mountain ridge. Had we met carts here, I have never yet solved the question as to how they would have passed. Nothing came to stop our progress and at last we reached the summit, where we rested for a little. The China boy adjusted the harness, examined the carts closely, and trimmed their lanterns afresh. Then began the descent. From the first it was steep but gradually grew steeper. The old mule who was responsible now for our lives as well as for the confectionery on board, did his part amazingly well. Even when the shafts seemed to point nearer and nearer toward the centre of the earth, never a false step or unguarded movement. Round we went in the glimmering light down deeper, deeper. John Chinaman laboured along by the side holding to the shafts. He had a mysterious way of regulating the speed by a chucking in his throat, which the old patch-work mule seemed to listen for with long and faithful ears. Next morning when we emerged from the inn at the foot, and looked back on the mountains down which we had come so skilfully, we could not but feel a deep admiration in our soul for the old pilot mule.

In the upper mountain regions it snowed hard upon us and then as we got lower down it rained. For five days we rumbled through a dreadfully mountainous district. Though it was not the best time of year to judge, we could still see that the valleys were exceedingly fertile, and that every piece of land was cultivated carefully. On the mountain sides were goats and sheep grazing and sometimes a few cattle. We saw but little timber on this part of our journey; it was upon our return eastward that we came upon forest lands.

On the afternoon of the fifth day we emerged from the

mountains reminding us of the northwest prairies after the Rockies. Already we were within sight of the city of Nanyang, the largest on the way to Mukden. Its pagodas, grotesque roofs and gateways showed up picturesquely surrounded by prairie land. We approached the East gate but without going in, merely skirting the walls and then striking away northwest through the flat lands. It is all beautifully cultivated and dotted with villages. Domestic life though filthy has a prosperous appearance. Chinese gentlemen speak of Manchouria as the foul quarter of the Empire. The worst features of the country are the roads. Highways in Manchouria seem left to take care of themselves and they are in a most unhappy condition. We foolishly imagined before reaching the plain that we would have a rest, and find it smooth there after the mountains, but the last 100 li were the worst of all. Chinese carts too are the wickedest affairs that mortal ever boarded. Added to all other inconveniences the wind for the last day was in our faces, keen as a knife, blistering wherever it touched. We judged it came from Mongolia or some other frozen region. So unbearable was it that we had to hide our faces, and thus miss much of the view of the approach to Mukden. Sand was also flying hideously. That afternoon the old mules dragged us into our destination and deposited us in an inn-yard just outside the city wall.

I shall not attempt any description of the place. We visited the "Temple of the Fox," Mohammedan mosques &c. and saw what interested us most of all, the every day life of the Chinaman.

How widely these three far-eastern neighbors differ. One always clean and pleasant to look upon, gay, polite, and smiling, burdened with neither care nor clothing, caring little in fact if he be clothed at all, not thinking as Westerns do of the impropriety of this and that, playing at life, all childlike,

and yet a nation of artists, and like artists, radicals and reformers of the wildest type.

The next, outwardly washed and ironed, inwardly not so clean, caring not a whit for art or beauty of any kind, bound hand and foot by insincerity, devout worshippers of a false god called "Rank," fond of decorating and spreading themselves, if thereby they can call the attention of men and angels to behold and wonder, living on sham, aware of no reality but Death, a nation that *phoungsok* (custom) has hammered all the life and independence out of and left but a ghost in white.

The last, and greatest and most incomprehensible of all, alive, yet living no one knows for what, in no way artistic, clean neither inwardly nor out, living in an environment of smoke and filth, crawling with countless armies, building shrines to all the demons of earth above and hell beneath, yet claiming the only land over which sons of the gods have ruled, the most conservative of all nations they say— conservative of what?

In Mukden we found Scotch missionaries, with whom we enjoyed our visit exceedingly, not that they were missionaries, but the fact that they were Scotchmen sanctified the whole city, for there is no land like "bonnie Scotland," not even China or America.

Our view of the city was obscured by a series of sandstorms that increased in vigor until the day of departure. The cart-road once more meandered eastward across a monotonous plain. Here the sand flew a perfect desert simoon. It curled up in drifts like snow at home. The mules coughed immoderately to clear their throats, while the rest of us helplessly drank it in at every pore and longed for the mountains. On the second day we bade this confusion of sand, pork, and Mongol whirlwinds a last farewell. It was all mountains and charming scenery from this on to Teunng-hoa-seung. We had every variety. Once or twice our mules were swept off their feet and most

carried away by the streams, then we would leave the rivers and catch long winding avenues of trees, or directly after being closed all round by crags that echoed, there would open before us some farrestful view. We almost longed for the capacity of a Rip Van Winkle that we might dose off among such hills.

The less we saw of men the cleaner, and purer, and more delightful became our surroundings. There is a line in Korean philosophy that reads: "Hanal ada sai il man moulsen kow-andai sarami cajang quihata" (Of all objects under heaven man is most precious). Looking at himself, one feels that this philosophy is true, and again taking a survey of others he is inclined to doubt it. We all have an idea however, Koreans and Scotchmen alike that man was originally this *qui han moulsen* (precious object) nevertheless not having taken good care of himself for the last few millennia he has got into a morbid run-down condition, that even 19th. century skill cannot diagnose. For this reason certain Meeting House people to-day discard the old philosophy and sing, "Every prospect pleases and only man is vile." Can such pessimism be true anywhere but in New England? True it is in North China as well, in fact it looks as though it might be universally true.

We were not destined to escape the haunts of man for any great length of time, for one afternoon brought us out on the brow of a hill overlooking Teung-hoa-seung, 190 li from the Yaloo river. Situated here among the mountains it certainly looks like the outskirts of some universe or other. To the east a craggy range shut us off from the land to which we were journeying, all around as well, others seemed to block up every way. We stopped in Teung-hoa-seung for a couple of days to rest our aches and pains after such a cart ride. Among other things we were told of a party of Englishmen, who had come through a year or two before, and how they had twenty horses, and guns innumerable. Seeing so little gunpowder in our caravan they

shook their heads dolefully as if to say, "England is not as powerful as she was a year or two ago."

I liked the inn-master in this place. Paik told me that he was a Manchorian. It was even whispered that he knew something about Manchorian letters, and belonged to the present royal line. He was oily enough certainly to have been anointed for a dozen kingships. This no doubt accounted for the proud way in which he sauntered about his own inn and the dignity with which he behaved in general. He was kind to our whole party, to me in particular. He really seemed specially drawn to me. At night too he slept in my immediate neighborhood. Before retiring he would shed a few of his outer garments going round the seams of these skilfully with his teeth, biting in every nook and corner. A most remarkable old man! But like all the others we had to bid him farewell and start from Teung-hoa-seung. The morning of our departure was rather remarkable. Cart No.2 had started off ahead and by some mishap was of a sudden upset. Mr. Saw was ejected as if he had been shot from a catapult but after feeling of his head-dress and person in general said no harm was done. It was not far from Teung-hoa-seung either that we met with two old wayfarers carrying each a bundle and a heavy club. A sudden misunderstanding arose between them and our cartmen, over what we have never been able to quite understand. They talked together for a few minutes in an animated way without coming to any conclusion and then armed with clubs all round each went for the other. There were no striking of attitudes and tableaux such as we see in Korea, but good hard fighting with blows that echoed. It was refreshing indeed for it taught us that there was life still in the Far East. We viewed it all from our reserved seats in the cart, not without an anxiety lest these tawny wayfarers should kill our cartmen, and leave the further education and bringing up of

the mules on our hands. They fought so desperately that Paik and Saw climbed out to the rescue, and then it looked as though Koreans and all might perish. It was only upon the entrance of "foreign-devils" upon the scene that peace was finally restored. That same evening I made signs of inquiry to our cartman as to the general state of his health. He replied by trying to lift his right arm. When by dint of effort he got it to the horizontal his expression of suffering reminded one of a face in an old copy of Dante's Inferno.

With varieties of this kind to season our journey, we left even the smaller clearings far behind, and entered the thick forests. On the outskirts we passed a number of coal fields that showed some signs of life, but otherwise it was nearly all a wilderness. There was an inn here among the pines, to which the carts took us but beyond which there was only a pathway. It was 60 *li* from the Yaloo and as there was no coolie market to draw on we had each to turn in and shoulder a bundle. It was April 19th. but in the shaded cañon through which the path led, the ice was still 7 and 8 feet thick. The ice and snow, and the wind moaning through the pine, reminded us of that Utopia which lieth beyond the Pacific. It was not Utopia though, for we came upon a wretched Chinese family, moving they said, to a place called Ma-er-san. Their horse had fallen down a precipice and had scattered their few provisions and utensils everywhere. A poor woman with several half frozen children attending the party, looked the picture of misery. One could only hope that Ma-er-san would have some place of rest for such unhappy wanderers.

After 30 *li* of hard labor we found a Korean hut, where they cheered our hearts, and fed us on rice and *kimtchee* once more. Here lived one of the many squatters that we find beyond the Yaloo. These people look more prosperous and contented there than in their native Chosen and others seem to be moving

across the river in great numbers. This strip of land was formerly neutral territory but is now in the hands of the Chinese.

We slept peacefully in this hut, feeling somewhat as if we were back home after our wanderings. Chinamen called to inspect the travellers, but they never seemed to agree as to just how to classify us. One little boy carrying a pipe had crushed his way in likewise. This pipe he coolly filled, and lit, and then sat down to smoke before us. I inquired the age of the precocious youngster. Paik said he was five though he did not look more than four. Never having seen anyone up in the manly art so young I had Paik ask if he would sell his pipe. He said "no!" Paik inquired again when young Manchooria began to cry saying he would not sell his pipe for anything in which case we would not insist. About this time his father came in and learning what was up held a consultation with his son. After they had reasoned together, and had considered the question from all sides, Manchooria junior offered it to Paik for 20 cents. We gave the price, even though the on-lookers did smile and say you could buy a new one for less than that. We bought it I say, and we keep it now as the pipe of the smallest boy in the world who can smoke and not get sick.

This day took us to the Yaloo once again, though smaller than at Weechoo, still a swift and powerful river. Our crossing was a lumbering camp where several hundred rough Chinamen were hewing timber. Immense logs four and five feet in diameter had been floated down to this point, where they were prepared and carried inland. Our entrance was a signal to stop all work. They gathered round, not just a very orderly looking group, and their laughter and wonderment was not of an exceedingly cultured kind. Paik said they wanted \$8.00 to scow us over, and when he told that we carried passports issued by the almighty government of the Celestial Empire, these celestials sat and smiled saying, that they feared no law

and were responsible to no Empire. Paik said he would give no more than 50 cents if we sat there till Christmas, so there was nothing for the rest of us to do but to wait on Paik. An hour or so later he returned, having delivered an oration or something that won the people, for they scowled us over for nothing, Paik making them a free gift of our few remaining Chinese cash. It seems to me it may require as much good sense and skill to manipulate a Chinese lumber camp, as it does to settle a fisheries question, or manage a political party. When we got over the river, Paik said: "We're well out of their hands for they are an unholy lot."

It was the same Paik who came home to Korea some fifteen years ago teaching strong doctrines about resurrection of the dead, and eternal judgment, so that his superior put him in the lockup, and paddled him that he might sin no more. Paik's only answer in his far north dialect was, "You can paddle me, but you surely cannot stop my speaking." Long live Paik!

That afternoon we sat on a mountain pass and took a last farewell of the lumber camp beneath, the mountains all round, and the winding Yaloo.

J. S. GALE.

EVENTFUL DAYS OF 1892, AND MOST CRITICAL DAYS OF THE PRESENT CENTURY.

THE celebrated German weather prophet, Rudolf Falb, who gave a lecture on the 10th Dec. 1891, at Meinigen, on critical times: "The Deluge and the Ice Age," observed that these take place about every 10,000 years. It is known that our earth has already passed through two ages of ice. Only one Deluge is known to have taken place, and that about 4,000 B. C. As the records have proven, the climate improved until it reached its climax in 1,000 A. D. From that date the climatic records begin to show a falling off and disastrous disturbances are chronicled. Mr. Falb is of the opinion that an Ice Age or a Deluge is brought about by the working together of six leading factors, but what those factors are he does not state. It must be that certain phases of the planets, including of course the Earth, together with the leading factor, the Sun, cause these atmospheric disturbances.

According to Mr. Falb the next Deluge will occur in the year 6,400. This leaves our present generation and many more to follow, sufficient time to settle their temporal and spiritual affairs.

Mr. Falb has fixed the eventful days as the 28th. March and the 26th. April. These days may be marked by excessive rainfalls, it may be by another deluge on a small scale, or by heavy snowstorms. He does not state in his lecture what parts

of our globe are likely to be thus climatically affected though he does not think it probable that the entire earth will be the scene of such phenomena. The rainfall during the present year he believes will increase to such an extent as to perpetually submerge all the low portions of the earth's surface. Allow me to remark right here, that the amount of rainfall in Korea during the last year has been far in excess of that of the five years immediately preceding it and that it has increased yearly since 1887.

I will now endeavor to point out the cause of the above-mentioned phenomena. We are aware that these do not always occur simultaneously with great changes in the heavenly bodies but that they may take place some time before, or after,—more frequently after such occurrences have transpired.

We have already been witness to one remarkable astronomical phenomenon—the conjunction of Venus and Jupiter, on the sixth of February, at 6. 41 p. m. approximate Chemulpo Mean time—a phenomenon which has not presented itself during the past millenium. The coming events which “cast their shadow before” are as follows: The Sun, our ruling factor enters about the 19th. March the first point of Aries (Spring begins about the 21st). The equinoctial season is of itself a time of great atmospheric disturbances, but in this instance we have in connection with it the last phase of the Moon. Again, on the 28th. of March we have the first phase or new Moon, the Moon being in perigee.

Other phenomena, of less importance, hardly sufficient to cause serious atmospherical disturbances on our planet, will take place, viz: the conjunction of Jupiter with the Moon on the 26th. March, and the conjunction of Mercury and the Moon on the 29th. of the same month.

This is a strange universe and with all our scientific knowledge it remains a mystery to us.

The astronomical precursors of remarkable climatic and atmospheric disturbances which will, it is believed, make themselves felt on the 26th. of April are as follows: On the 25th. of April the Moon is in perigee, the phase of the new Moon occurs on the 26th. of April, while there is a total eclipse of the Sun at the same time, not however visible from this part of the globe. A phenomenon of secondary importance is the recurrence of the conjunction of Mercury with the Moon.

These are all I am at present able to point out, all of them of such a nature as to cause to a greater or less degree atmospheric and climatic changes on the Earth. Whether they will result in perilous destruction (as Mr. Falb seems to think quite probable) to our globe or not remains to be seen. For my part I have very little faith as regards prophecies concerning our Earth,— although Mr. Falb may have distinguished himself in this line,— but rather incline to the old motto: "Der Mensch denkt aber Gott lenkt."

F. H. MÖRSEL.

WHAT SHALL WE TEACH IN OUR GIRLS' SCHOOLS?

BEFORE attempting to enter on this question it will be necessary to consider why we have Girls' Schools.

It may be answered, to rescue girls from a life of want, vice and ignorance. True so far as it goes, but our object is not only to feed and clothe for we hope in time to get scholars, whom we will not need to support entirely, and we also hope, though it may be years before this hope is realized, to have other girls than only those exposed to all the vices of the street, and though we wish to teach the individual girl for her own sake we also do it with the hope that she shall be a factor in lessening ignorance among her sisters. We want to make such women of them as shall be a blessing to Korea. In this we as missionaries are a unit.

But what especially do we want to fit them for? We answer: To be helpmeets in building up and maintaining true homes, to be teachers of day schools, assistants in our boarding schools, to be nurses or assistants in medical work, in a word to fit them to help their sisters in Korea.

Now comes the question how can we best do this, or: What shall we teach in our Girls' Schools?

That the teacher whose knowledge goes no farther than that which is to be taught cannot be very successful is an accepted principle among educators. We must give these girls more than we can expect them to be able to impart to others,

We must lay the foundation broad and deep; not so narrow and shallow that there is no chance to build further on it neither must we give them an education that, while it may fit them ever so well for one purpose shall in any way unfit them for other duties or for their station and mode of life. Whatever may be the private opinion of any one concerning woman's sphere and proper occupation we must, for the present, at least, act under the supposition that in Korea domestic life is her sphere and destiny. Whatever else we may want our girls to do or be, it must all be secondary to this first calling.

Whatever else we may or may not teach them we ought to fit them thoroughly for this. They must learn to prepare food, cut, make and repair their clothing, keep themselves and their rooms neat and this all in purely Korean style except where we can improve on that without weaning them from their people, making them discontented with their surroundings or creating demands in them that can not be supplied when they leave us.

Rules of native etiquette are far too apt to be ignored or set aside as useless and as taking up too much time. Let us beware lest we merit the accusation sometimes brought against mission schools that the scholars are allowed to neglect native rules of politeness and are not even taught to observe the foreign ones in their place. We are doubtless more apt to look on this as a secondary matter of but little comparative importance now than we will when we have been in the country longer. We want to make better Koreans and not foreigners of our girls.

Now as to the work of the schoolroom itself. First of importance must of course be the *Enmcoun*, which should be taught as fully and correctly as possible, including not only reading and writing but also spelling, composition and letter-writing. The written language differs much from the spoken, and epistolary style is in itself almost a science.

Reading may seem to be a very easy thing but it is possible for any one to recognize, pronounce and write any possible combination of the Korean alphabet and still not be able to read a simple sentence. Soon after I came to Korea the teacher of our girls announced that certain ones of them had now finished studying Korean and there was no longer any need of taking up their time with it. They had learned to read the *Pantjyel* (반절) but could not have read properly a page from the Gospel according to Mark. We all remember how we had, when we first began, to mark the beginning of every word in order to know where the preceding one stopped. This is no less the difficulty with the native beginner whether child or adult. Only patient drill and long practice will make a ready reader of Korean. We must not allow ourselves to be misled by the fact that a beginner soon seems to read whereas it really is a recital of what has been memorized. Ask the same one to turn to another part of the book, or to a strange one, and you will find, as I frequently have done, that there is a sudden limit to the ability of the scholar. By a ready reader I do not either mean the ability to sing down the columns. However helpful this may be to the reader personally in understanding the text I have yet to find the first intelligent Korean attempt to read to others in this way with the purpose of making them understand a new thing.

This drill should be kept up until the scholar is able to read and teach others to read any of our *Enmoun* books. If a proper person is obtained as teacher and a right choice of textbooks made, much besides reading can be taught at the same time. The spelling will be found one of the most difficult parts in Korean, since no two teachers nor any two books will agree, still we should strive to do the best we can under the circumstances.

Shall we teach Chinese or not? Since we can hope only in very exceptional cases to have girls make enough progress in Chinese during their few school years to enable

them to read Chinese with much benefit it is denounced by some as utterly useless. But may it not be useful as a drill for mind and memory? Will it not help them to understand the numberless Chinese expressions met with in all books and letters and even in conversation to know even by ear only the *Hanmoun* and its corresponding *Enmoun* reading which will cling even though the character be forgotten? Our *Enmoun* teacher, though she probably knows scarcely a character aside from the numerals knows the sounds of hundreds of them, consequently there are few *moutja* (문자) in use that she does not understand and explain. While I would not urge it for all I would neither entirely discard it and so with the English.

If the study of the dead languages is considered a good thing for the minds of students in Europe and America why should the study of the living ones not be good for Korean minds and even for girls? A knowledge of English, the reading of English books, pursuing studies that would and could not be taught in *Enmoun* as yet, will give just that broadening of mind, thought and aspiration which we want our girls to have and which they need if they are to be successful helpers and which the *Enmoun* alone still fails to provide. Through the English they will gain general knowledge and learn to know and appreciate the differences between Eastern and Western nations as in no other way. We can thus train for our work helpers that will prove valuable just because of their knowledge of English. New-comers not only can in teaching them find immediate employment but will also find efficient help in the more advanced ones as interpreters and assistants.

The necessity of being able to use in Korean what is learned in English must not for a moment be lost sight of for we are teaching the individual girl not for her own sake only but that she may teach and benefit others also. If we should teach Arithmetic, Geography, History or the sciences without seeing to it

that the scholar is able to use this knowledge and impart it to others in Korean it will profit only the one taught and *not*, as we wish, many others. Arithmetic and Geography especially can be taught through the medium of both languages combined, better only in Korean than only in English.

Just here I would like to urge the use of the Arabic system of numerals even with those who do not study English. It is very easily mastered, more simple, concise and practical than their own or rather, than the Chinese numerals. But whether we teach *one* language or *three* let us give them just as much as possible.

If it is urged that we have no text-books in Korean I would answer that in every tongue much *must* and far more *can* be taught orally and by dictation. Let us broaden their lives by giving them much practical and general knowledge, by teaching them to observe, to draw conclusions, to make practical use and application of what they learn, in a word teach them to *think*, to solve questions for themselves. It will be no small task to overcome the training of generations and to convince the girls as well as their friends that there is some sense and use in their studying even though they are girls and thus to enthuse them, but with each succeeding one the battle will be easier because of the examples of preceding ones.

The victory must be ours, for *God and one* always make a majority. Therefore let us go bravely on in face of the assertions from Koreans that to know how to read and write is the utmost education that a woman needs, and I trust we will not need to wait as many years as our fellow laborers in China have had to wait before admittance to our *Girl's School* is sought in order to obtain an education instead of as now to obtain food and clothing.

L. C. BOWWEILER.

EXTRACTS FROM THE DAILY GAZETTE.

FURTHER posthumous honorary titles are about to be conferred on *Sjenc ho* the king who ruled at the time of the Japanese Invasion. He has been remembered in this way at every recurrence of the year *Imchin* since that ill-fated period in Korean history. The title was gazetted on the 15th. inst. and consists as is customary in the case of illustrious kings of eight Chinese characters or four couplets—*Brilliant Authority, Mysterious Fate, Magnificent Merit, Exalted Calling*. The ceremony will take place on the 4th. of May when His Majesty will visit the Ancestral Hall of the royal family.

Grave irregularities occurred at the competitive examination on the 11th. inst.

At the semi-annual selection of minor officials for re-appointment, the royal signature was forged on lists No. 97 to 102.

NOTES, QUERIES &c. THE ISLAND OF QUELPART.

QUELPART or rather Chyei-chyou 濟州 by which name it is generally known throughout Korea, is the southernmost island of the Kingdom and has a circumference of perhaps 140 miles.

It has given rise to several interesting legends touching its earliest history. The Koreans to this day look upon it as being enshrouded in an atmosphere of semi-mysteriousness. Some would have it that the island was at one time inhabited and governed by women, and indeed some features of their social life as for example, the monopolization of the fisheries by the women, and the fact that much of the business of the island is still in their hands, might be regarded as vestiges of a former gynaeocracy.

Ancient Korean history (*Keui nyen a kam* 紀年兒覽) says it was originally uninhabited. Three genii, *Kó eul na* 高乙那 *Pou eul na* 夫乙那 and *Ryang eul na* 良乙那 came forth from the earth and founded their respective capitals, in which they took up their abode. Subsequently the *Kó* 高 tribe became the lords of the land.

Kó hu 高厚 and *Kó chang* 高昌 of the fifteenth generation built ships and crossed over to the main-land. They anchored in the bay of Tam Chin 耽津 from which point they made their way over into Sinra 新羅

From this circumstance, and the *ra* 羅 in Siara 新羅 they received from that kingdom the name Tamra 耽羅. This visit by the islanders is recorded in history to have taken place about 662 A. D. The bay where they anchored is to this day called the Tam Ferry while the island itself is known among Korean scholars as Tamra.

The *Eastern Stockade Important Record* 東藩紀要 states that the Tamra kingdom was also called Tam-mo-ra, 沙牟羅 Ta-ra 毛羅 (Tara is probably a scribal error and should be Mo-ra 毛羅) and Tong-yong-chu 東瀛洲 that it is situated in the Southern ocean and is over 400 *li* in circumference, and that it is now (1600 A. D.) called Chyei Chyou 濟州. The first intercourse between the inhabitants of the island and those of the main-land occurred, as we find on consulting Korean history, about the year 473 A. D. the second year of Moun Chyou Oang 文周王 of Paik Chyei 百濟, when they brought of the products of the island to that kingdom. When Paik Chyei (one of the three kingdoms into which the peninsula was then divided) was overthrown, the island submitted to Sin-ra but it subsequently seems to have become an independent kingdom. During the time of Suk Chong 肅宗 of the Ko-rye 高麗 dynasty it was overthrown and constituted a magistracy and named Chyei Chyou. Korean folk-lore has it that the three original inhabitants of the island proceeded to the east coast of their domain for the purpose of fishing when they espied a box floating on the bosom of the great deep. It was finally deposited on the rocks, and on being opened was found to contain three beautiful maidens to whom these genii became wedded. It is believed by some of the natives that they were the daughters of one of the Japanese Emperors who, on consulting the heavenly bodies became aware of the existence of these remarkable beings on the island, and that he thereupon placed the royal maidens, together with the five grains, some cotton seed, and certain other necessaries of life, into the box to be floated over to them. There is also a saying among the natives that they descended from the skies.

A temple is built over the spot where these genii are said to have emerged from the earth. Two of the apertures we are told are today but slight indentures on the surface of the earth while one of them is still of considerable depth. The precincts of this temple are considered holy ground and a high wall is built all round the premises. In the spring and autumn of every year offerings are here made to the manes of the three illustrious ones. The temple is called Hyei Chyei 穴祭 and is situated about four *li* from Chyei Chyou, the capital of Quelpart or Chyei Chyou.

A temple was also built inside the city of Chyei Chyon that was dedicated to these geni and to which the scholars of the island resorted to make their offerings. It was called the "Three Surnames Temple."

When the literary halls or temples, erected in honor of eminent scholars all over the kingdom were, by order of the Tai Oang Kung destroyed, some twenty years ago, this temple of the Three Surnames was also razed to the ground. The islanders complained bitterly against this act, fearing that the just vengeance of the spirits might be visited upon them. During the years following the destruction of this temple they were indeed overtaken by serious calamities. The fine cattle for which the island was noted and which constituted the chief wealth of the people was completely swept off by an epidemic, and whole harvests were consumed by worms.

Several of the leading scholars of the island bearing the three mythical surnames are at this time in Seoul for the express purpose of petitioning the government to grant a rebuilding of the temple.

BERTHA S. OHLINGER.

TO THE EDITOR OF THE KOREAN REPOSITORY.

SIR:

I write for information concerning the statement at the foot of the article "English Korean Dictionary," in the February Number.

Will "H. G. A." be so kind as to tell us what is the standard for spelling in Korean? It seems to be the general consensus among students of Korean that "every Korean is a law unto himself." And about the pronunciation of the name of the Capital of Korea, or rather the word Capital, perhaps "H. G. A." will give us some light. I believe it is written 서울. (Standard?)

Pronounced in one syllable it is not "Sowl," nor yet is it "Sool" 술 the Korean for whisky. Of all attempts at catching sounds the latter is perhaps the most ludicrous. The word pronounced as one syllable is perhaps nearer the English word "sole" than either of the above.

A Student.

The students of the language will feel indebted to "H. G. A." for saying the word that opened the discussion of this important topic. Also to "A Student" for his suggestive strictures. In writing the word 서울 the latter inadvertently makes a "slip of the pen" and we think meant to have written 서울. We doubt whether his suggestion of the word "sole" will find more favor than those he condemns. If it were once fully understood that the word cannot be pronounced as one syllable a great step towards the

correct pronunciation would have been taken. It is distinctly written and pronounced as a word of two syllables in Korean and only our western haste could have hit on the idea of making a monosyllable of it. An analysis of the the word gives us the compound or double vowel *ye* ㅕ in the first, and the primitive *ou* ㅜ in the second syllable. This alone should deter ordinary mortals from attempting a phonetic contraction such as we have in the common English pronunciation of this word. To travellers accustomed to the use of the so-called Continental vowel sounds it might be safe to give the advice to pronounce it *Saw-ull*; to those more accustomed to the English, *Saw-ool*. The word, though hard to transliterate, is not hard to pronounce and we have never heard an excuse for students of the language who trip on it.

Editor K. R.

IN Canton it is said children often become dwarfed by undue confinement and are consequently called *antique trees** or *dwarfed trees*, because the favourite ornamental trees in China are dwarfed in this way. In Korea dwarfs are called boxwood trees, † and children that do not make the usual physical or mental progress are denounced as boxwood that has hit on an Intercalary month because it is said to shrink and become smaller instead of growing during that month.

ON a mound in the grounds of the temple of the Chinese God of War outside the Great South gate is a common stone tablet showing several protuberances which the natives say represent the seven stars.

CHEMULPO CLIMATICAL REPORT FOR THE MONTHS OF FEB. AND MARCH, 1892.

FEBRUARY being the month in which our Winter in this part of the Peninsula generally ends, this year must be regarded as an exception to the general rule. The cold during the month was sharp and brisk, the Mean Temperature ranging the same as that of February 1891, $28^{\circ}.4$, with this difference, that while last year the Temperature was low at the beginning of the month, it gradually relaxed, up to the end of the month. The Temperature during the day, too, was higher than it was this year, the highest Maximum being, $52^{\circ}.5$, against $45^{\circ}.1$ for February 1892, and the lowest Minimum $9^{\circ}.3$ against $3^{\circ}.9$ for February this year.

There were during February two Minimum Depressions and one Maximum pressure: the first of the Depressions on the 13th., the barometer reg-

* 古樹 † 黃楊木

istering 29.993, the second on the 22nd. when it registered 29.930. In both instances the falling of the barometer was felt the whole length of the China coast, the wind and weather being similar to that experienced in Korea, light and variable, although the latter denoted a gale from the North. The prevailing wind was N. N. W. and moderately strong. Rain and snow are recorded on various occasions throughout the month, a moderate amount of the former though quite the contrary as regards the latter, of which we had an abundance. Especially do we note the snow-fall of the 4th. and 7th. days of the month.

On the 4th. the snow-fall in liquid was 0.365 inches and on the 7th. 0.665 in. The total snow-fall in liquid for Feb. was 1.12 inches, or 1.02 inches in excess of Feb. 1891.

The amount of rain-fall was 0.06 in. or 0.45 inches below the amount for Feb. 1891

The above registered snow-fall is the largest on record for the month of Feb. during the past eight years.

The climatological Table for March is very variable. The winter, extending far into the season of spring, has been the longest that the writer during his nine years of residence in this locality has experienced. The month of March has never figured as a part of the winter season in this portion of the Peninsula, although the records show an approach to the freezing point at the beginning of the month, during the night. But the temperature of last month, fell during the night (with one or two exceptions) far below the freezing point, giving a low Minimum of 15.8 Fah.

During the day the Maximum temperature in some instances was below the freezing point, registering as low as 24.5.

The Maximum was low throughout the month and on one occasion only, reached 54.4. The Mean temperature for the month was 31.3 being the lowest record for the month of March during the past seven years.

With but few exceptions the weather was disagreeable and boisterous, snow, sleet, and rain following each other in succession. Fog also made its appearance for a short time. More snow fell than has ever before been recorded for the month of March giving a total (in liquid) of 0.92, and including the rain gives a grand total of 1.46. The atmospheric pressure has mostly ranged high, but on numerous occasions there was a remarkable meagreness and mercurial disturbances perceptible, as of an approaching atmospheric eruption. There was one noteworthy Depression on the 6th. giving a Minimum of 29.697. There was a light variable wind at the time, and a heavy snow-fall occurred in the north of Korea. In this latitude it fell some eighteen hours later. This Depression was followed on the 7th. by a strong N.W

gale of some extent. There occurred one Maximum giving 30.434. The Mean for the month was 30.229, somewhat above the Mean Normal Altitude for the month, which is 30.136.

F. H. MÖRSEL.

THE Fusan Harbourmaster's Report shows that they have had much fine weather at that port during Feb.

Temp. max. 57°.0 Feb. 13 & 14 3 p. m.

„ min. 16°.0 „ 16 9 a. m.

March has been up to its worst tricks at Seoul. It came in mild and bright but began to show its freaks on the 3d. and continued "changeable" to the end. Our gardens are three weeks later than usual.

METEOROLOGICAL RETURN FROM YUENSAN FOR FEB. Moderate to fresh West and N. W. winds prevailed during the month. Seven days snow (very light). Total rain-fall 1 inch.

Highest Temp. 46.4 Fah.

Lowest Temp. 1.4 Fah.

EDITORIAL NOTES.

WE have "played Hamlet with Hamlet left out." Our Retrospect for 1891 fails to mention the visit of the Chinese Envoy to Korea. Who is to blame? The inexperienced Editor, of course. But it is significant that this serious omission was never so much as hinted at if at all discovered by our readers in Korea. We may as well say plainly that for the last six months of '91 we never heard the matter mentioned, and after challenging a number of prominent members of the community to point out omissions in our Retrospect we concluded that the electric lights to be placed on our city gates, the status of native "cash," the opening of mines, and the search for kerosene are far nearer the focus of public interest than the visit from Peking. Without expressing an opinion as to whether this is wise or otherwise, we now merely state what we believe to be a fact. The coming of the Envoy impressed both Koreans and foreigners for the time being, but it very soon became a thing of the past and even the road over which His Excellency travelled is in no better condition than it was in before it had been sprinkled with sand for the Dragon flag procession. Interest in the subject can be revived here only by saying something new and and by saying it well. Our pages are open.

WE are happy to learn that a few Koreans of rank and influence have imported American fruit trees and vines from the Pacific Coast—the beginning it is hoped of productive orchards and vineyards of good fruit in

Korea. We have tasted American apples, pears and grapes grown here and expect a small crop of cherries this year. Soil and climate seem favorable. If man will do his share, not neglecting the application of soft soap and Paris Green, our hopes are not perhaps set too high.

THE Korean Chargé d'affaires and Mrs. Ye gave their second and last reception yesterday from 4 to 7 o'clock at the Legation.

The Washington Post, Feb. 10.

Crowded out. In order to give greater variety to our Table of Contents we permitted the interesting historical paper, "The Japanese Invasion" to be crowded out of this number. It will be resumed in our next.

OUR next few numbers will contain articles and notes on Buddhism in Korea, Korean Myths, Maps of Seoul and Vicinity, Monumental Inscriptions, Curious Customs &c.

PROF. Hulbert's paper in this number was prepared *en voyage* and he pronounces it "sketchy." We wish the Professor many similar voyages.

THE Editor and Proprietor of the Repository disclaims responsibility for the opinions of contributors whether their articles are signed or anonymous.

RECORD OF EVENTS.

March 8th. Col. Nienstead brought six Gatling guns overland from Chemulpo to Seoul.

ARRIVED.

Feb. 29th. From Peking, Paul de Kehrberg Esq. to act as Secretary to H. I. R. M's. Legation in this city.

Feb. 29th. From Peking, Paul de Kehrberg Esq. to act as Secretary to H. I. R. M's. Legation in this city.

March 10th. at Chemulpo *Per S. S. "Yehsin"* Jas. Scott Esq. H. B. M's Consul and wife.

March 25. Mr. W. McC. Osborn to join the R. K. customs at Seoul.

March 31. The Hon. F. Krien, Pr. Ra 4; Oest. R E Kr. 3; H. I. G. M's representative at Seoul.

DEPARTED.

March 11th. Mr. and Mrs. E. Rocher and children from Chemulpo *Per S. S. Genkai Maru*; also M. Courant Esq. for Peking.

March 25th. A. Grouchetsky Esq. Secretary to H. I. R. M's. Legation at Seoul, for Europe.