

Some Early Western Travellers to Cheju Island

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The writer has collected reports by the following persons, who visited Cheju Island between 1653 and the 1930's. In order of visit:

Hendrick Hamel(1653)
Sir Edward (Captain) Belcher(1845)
Colonel C. Chaille-Long(1888)
A.A. Pieters(1898)
William Franklin Sands(1900)
Dr. Siegfried Genthe(1901)
Malcom P. Anderson(1913)
Walther Stotzner(1930)
Lura Mclane Smith(1936)

These reports are interesting historical documents by people who actually walked the Cheju landscape and met its peoples. All of the

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visitors called Cheju island “Quelpart” island. Nearly all took photographs, but only Anderson and Stotzner published photographs with their reports.

Ships’ captains La Pérouse (May 1787), William Robert Broughton (October, 1797) and Basil Hall (1816) wrote of Cheju, but I have not included their comments since they did not *land* on Cheju island.

Also, famous authors Jack London (American) and Ivan A. Goncharov (Russian) were in the vicinity of Cheju (London in 1904 and Goncharov in 1854) but did not have an opportunity to visit Cheju island. If they had, Cheju Island would probably be better known in the West than it presently is.

Hendrick Hamel (and 35 others)

date visited: For nine months, beginning August 8, 1653.

purpose of visit: Shipwreck of the Dutch ship *Sparwehr*. He identifies the island as “Quelpaert.”

occupation: Ship’s purser.

home: Holland

comments:

Hamel was the first Westerner to leave first-hand descriptions based on his nine-month captivity on Cheju island. (But Pak 朴 was there earlier).

He came ashore four (4) leagues, or twelve miles, from Taejong, according to his report. This indicates that he shipwrecked off Chungmoon beach, which is twelve miles from Taejong as the crow flies. The recently erected monument to Hamel, located near Mosulpo, may be in the wrong place.

A government servant of Dutch origin having the Korean name “Pak” (朴淵) came to Cheju from Seoul to interview the crew of the *Sparwehr*. The interrogator’s Dutch name was Jan Janse Weltevree. He seems to have been on Cheju Island in 1628, too.

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Hamel arrived by the south coast, which is a novelty.

He also remained on the island longer than any other Westerner prior to Catholic priests arriving in the late 1890's.

source of report:

in Gari Ledyard. *the Dutch Come to Korea.* (Seoul, Korea: Royal Asiatic Society and Taewon Publishing Company, 1971).

in 金錫翼, 耽羅紀年, 1918.

quality of report:

Ledyard's translation of Hamel, and his additional comments based on Dutch sources, are thorough. Unfortunately, Hamel had few comments to make about Cheju island despite his long imprisonment there.

Sir Edward (Captain) Belcher, Arthur Adams (Assistant Surgeon)

date visited: June 23, 1845–July 14, 1845. "H.M.S. Samarang"

purpose of visit: To make a detailed survey of the island as an aid to navigation. To record the "natural history" of the island. He calls the island "Quelpart".

home: Great Britain

event analysis:

Land on U Do ("Beaufort Island") and talk to local magistrate.

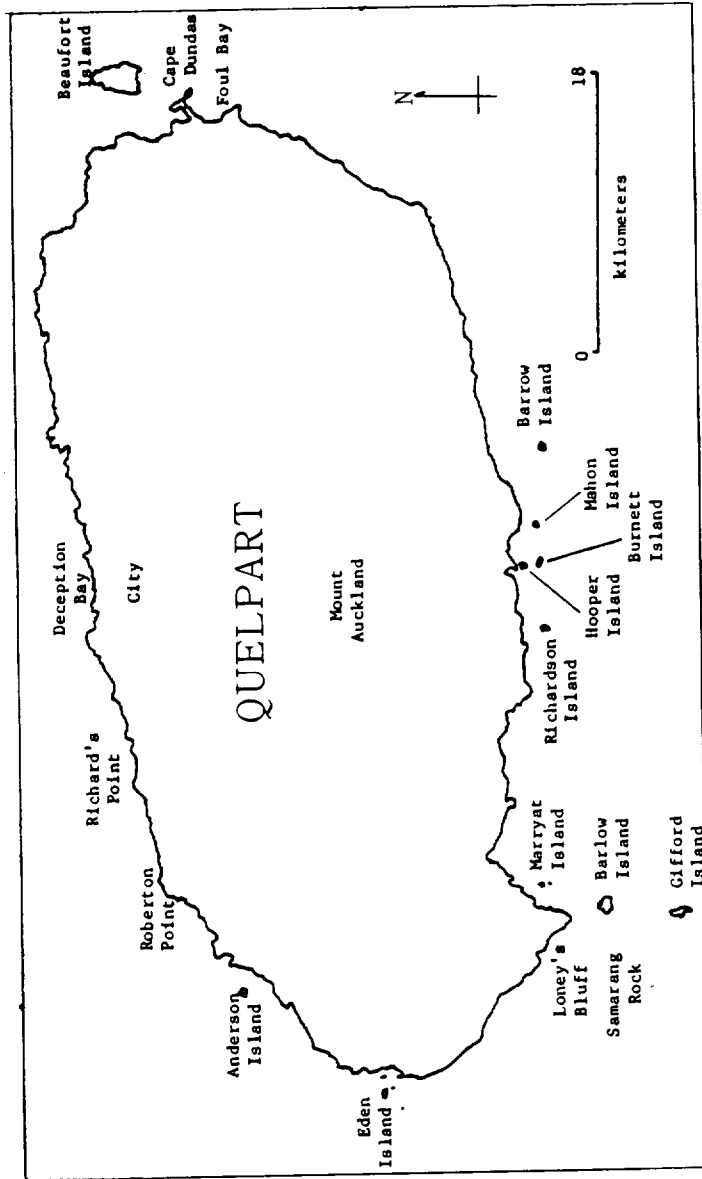
Arrive at Cheju City to meet Governor.

Retreat at city gates due to hostile crowds.

Anchors off Sogwipo.

Meets local magistrate. Gives him "seeds of various melons, cucumbers, oranges, shaddock, Chinese plum, pumpkin, mustard, cress and lettuce."

Continues on to "Beaufort Island," completing the island survey on July 14, 1845.



19th CENTURY EUROPEAN NAMES FOR CHEJU ISLAND LANDMARKS
Sketch map based on data from Belcher's 1845 survey

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comments:

Most of the survey was conducted off-shore, or along the coast. Islanders used signal fires to warn of survey party.

One member of the survey party was attacked by islanders, badly burned, and nearly thrown off a cliff.

The survey parties did not enter villages or mix with islanders. The surveyors make no mention of "diving women".

Belcher reports the islanders as "unruly and unmanageable."

Belcher thinks the word "Tamnah" which is an old name for Cheju Island, is related to the Malay word for "land". He also notes the rafts of Cheju, which are similar to rafts found on other Pacific islands.

Belcher calls the stone grandfathers "rudely carved statues boundary stones". He says the walls of Cheju are "of European design".

Mt. Halla ("Mt. Aukland") is measured from ship to be 6,544 feet above sea level.

When Belcher needs wood, he takes a party of seamen to a grove of trees in Sogwipo. He begins to chop down a big tree. An old man tries to stop him. The trees, apparently "spirit trees", were thought to be the old man's personal property. Belcher gave the old man "sweet wine" in order to quiet him down.

Adams makes detailed lists of island flora and fauna.

Belcher describes Cheju island ("Quelpart"):

Quelpart may be said to be an oval ironbound mountain covered with innumerable conical mountains, topped in many instances by extinct volcanic craters, and all bowing down before one towering giant, whose foot is planted in the center of the island, and whose head is lost in the clouds. The whole surface, including the plains and valleys between the hills and even that of the mountain-flanks, is carefully, richly, and most beautifully cultivated and covered with a pleasing verdant vegetation, laid out in fields

divided by neat walls made of piled-up stones.

source of report:

Sir Edward (Cantain) Belcher. *Narrative of the Voyage of H.M.S. Samarang, During the Years 1843–46: Employed Surveying the Islands of the Eastern Archipelago*; (London: Reeve, Benham, and Reeve, 1848) in two volumes.

quality of report:

Good, considering the fact that the survey teams were restricted to the coasts during their visit. The first detailed report of conditions on Cheju since Hamel's report (of his experiences in 1653–165). First scientific English-language report about Cheju island.

Colonel C.Chaille—Long

date visited: September 28–October 3, 1888. Calls the island “Quelpart”.

purpose of visit: To investigate “the mysterious origin of the Korean people.” and to enjoy the adventure of exploration.

occupation: Secretary of the United States Legation and Consul General in Korea.”

home: U.S.A.

event analysis:

Obtains permission from King of Corea to visit “Quelpart” island.

Accompanied by interpreter and cook, departs from Seoul to Incheon (“Chemulpo”), and then to Pusan.

Cannot find a Korean boat owner to transport him to Cheju.

Hires a small open boat, departs to Soando (“Hamilton Island”) and finds a Cheju islander to guide the boat across the Cheju Straits. He is

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accompanied by Japanese from Pusan.

Arrives at Cheju. Met by a hostile crowd.

Eventually meets island Governor.

Promises not to try and climb Halla Mountain.

Tours Cheju City. Takes many photographs.

Departs Cheju morning of October 3rd.

comments:

Chaille-Long is the first foreigner to report a visit to Cheju since Hamel.

Disembarks at "Pelto," the port of Cheju City. Is taken over rough road by horseback from Pelto to Cheju City. This journey takes two hours although Pelto is only "five miles" from Cheju City, according to Chaille-Long. He is given a horse to ride that is not tame, but since he is a good horse rider, he does not fall off.

Islanders remark "What a calamity! What a calamity!" when they see Cahille-Long. Apparently, foreigners are omens of bad luck.

Chaille-Long describes soldiers of Governor as wearing uniforms left over from Mongol invasions of thirteenth century.

He describes Cheju City walls: They are 25 feet high. There are three gates, east; west and south. He estimates the population of Cheju City at 25,000 people.

The island Governor tells Chaille-Long: One hundred days of sacrifice must precede any attempt to climb Mt. Halla. Also, the mountain spirits are angered if anyone attempts to climb the mountain without undertaking the proper ritual preparations. At this point, Chaille-Long promises the governor that he will not attempt to climb the mountain.

Chaille-Long tours the city, and takes many photographs. He is interested in the "stone grandfathers", and remarks: "Buddhism it is certain, obtained a footing on Quelpart, for along the streets through which

we made our entry (Chaille-Long entered Cheju City through the south gate) there were four large statues of Buddha, hewn from solid black rock and worn and defaced by the hand of time."

Chaille-Long gives the Governor a goodbye gift. In return the governor gives him oranges, abalones and limes.

He leaves Cheju City by the east gate and returns to Peltó by a good road. Apparently, when Chaillek-Long first arrived, the governor decided to take him to the city in a round-about way, in case he was a spy.

source of report:

Colonel C. Chaille-Long. "From Corea to Quelpart Island: In the Footprints of Kublai Khan." *Bulletin (Journal) of the American Geographical Society* 22, 2 (1890) 218-266.

quality of report:

Unfortunately, though the report is fairly long, much time is taken describing the journey *to* "Quelpart", rather than conditions *on* "Quelpart". Chaille-Long claims to have taken photographs, but there are none included in the report. His journey was confined to Cheju City and the port of "Pelto" Chaille-Long has a overly high regard of himself and his place in history, which distracts him from making impartial scientific contributions about historic Cheju. The value of this report is that it is the first lengthy account of conditions on Cheju since Hamel's visit. His descriptions of Cheju islanders are particularly valuable since their life style changed rapidly in the years immediately after his visit.

A.A. Pieters

date visited: February 1898. He calls the island "Quelpart".

purpose of visit: A tour; perhaps a reconnaissance for future missionary work.

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occupation: Apparently, a minister.

home: An American? Perhaps Canadian or British. His visit originated in Seoul.

event analysis:

None. He does not describe his visit in a chronological order.

comments:

He remarks 1,200 households in Cheju City.

He complains of the Japanese intrusion into island pearl oyster harvesting.

Pieters says "on the streets, one meets three women to one man."

He saw common people wearing dog skins and persimmon-stained clothes.

He saw only eight small shops in Cheju City.

He says there are no periodic (5-day) markets on Cheju.

He lists Cheju exports as: pearl oyster; seaweed; native medicines; cosmetic oils made from camellia seeds; horse and cow hides; horses and cattle.

He says the average price of a horse is 16 dollars, and a cow is 25 dollars.

He notices "stone grandfathers": "six or eight large idols cut from lava and placed outside each gate,....."

He says "there is not one Buddhist temple nor a priest on the whole island."

He visited waterfalls, and saw *O Pek Changkun* (500 warriors rocks).

He could not locate *Sam Song Hyol*.

He counted 12 political exiles on the island. The last exile was sent in 1895, according to Pieters.

His departure was delayed for six days due to bad weather. He then returned to Mokpo by boat.

source of report:

A. A. Pieters. "A Visit to Quelpart." *Korea Review*: a monthly magazine. 5 (May-June, 1905) 172-179, 215-219.

quality of report:

Good. Pieters takes a trip entirely around the island. His descriptions of landscape and customs are detailed. Unfortunately, his report is too brief.

William Franklin Sands

date visited: Spent several weeks on "Quelpaert" during 1900.

purpose of visit: To suppress tax rebellion on Cheju island.

occupation: diplomat stationed in Seoul

home: U.S.A.

event analysis:

Hears of rebellion and massacre of Christians on Cheju.

Sails to Cheju on a large steamer accompanied by 100 Korean soldiers, some Japanese officers, and a personal interpreter.

Arrives at Cheju City ten days after massacre.

A force of 10,000 rebels surrounded Cheju City.

Dead Christians littered the streets of Cheju City.

No one wanted to bury them.

Japanese snipers shot at Sands as he toured the city walls.

Sands tricks the rebels into surrendering.

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He returns to Seoul with prisoners.

comments:

Christians were massacred because they were allowed to live "tax free" while non-Christians had to pay taxes.

Two French priests escaped the massacre safely.

The massacre was led by an exile implicated in the Queen's murder in Seoul.

The Japanese on U Do supported the rebellion.

Some of the rebels were from the mainland.

The rebels were using ancient weapons stored in the Cheju City armory.

Sands regretted he had "no time to explore" the island.

Sands called Quelvaert "a real Amazon community". He said that the women owned all the property, that children kept their mothers' family names, that few males over thirteen years of age were permitted to live on the island, and that the Governor of Cheju could never bring his wife to the island "lest a son born in the palace of native kings . . . should lay claim to the throne of the island kingdom."

source of report:

William Franklin Sands. "The Amazons," in *Undiplomatic Memories: The Far East 1896-1904*. (New York: Whittlesey House, 1930) 163-180.

quality of report:

Poor to fair; Sands has little time or inclination to describe the landscape or people of Cheju. His remarks on local history are unreliable. On the other hand, he is a good storyteller and the account of the massacre is interesting for its insight into the political conditions of the island.

Dr. Siegfried Genthe

date of visit: 1901, for several weeks.

purpose of visit: adventure, and material for newspaper report.

occupation: Ph. D. Newspaper reporter for a German newspaper.

home: Germany.

This is the most complete report published by early western travellers to Cheju Island. Since the report of Genthe's visit has recently been published by the *Korea Times* newspaper (April 25, 1981) by the writer, he has copied the version below:

"1st European Climbs Mt. Halla: Genthe's Cheju Odyssey Exciting"

Siegfried Genthe was a young, well-travelled, scientific adventurer. His Ph. D. dissertation was written about the Persian Gulf. In 1901 Dr. Genthe came to Korea as a reporter for a German newspaper. He filed many reports on Korea during his one-year assignment. He also found time to climb the Diamond Mountains.

Dr. Genthe had arrived in Korea about the same time that a major tax revolt erupted on Cheju Island. There, 10,000 rebels, who had the support of Japanese living on U Do (Cow Island), surrounded Cheju City. They raged beneath the city walls and threatened to kill everyone inside the gates, and particularly the government officials and Christians. The defenders within the walls of the city were armed with ancient weapons from the city armory, but they were short of food. Then, one night, the hungry women of the city opened the gates from the inside. The rebels swept in and massacred the defenders. Only a few Christians, including two French priests, escaped death.

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As a newspaper reporter, Dr. Genthe was intensely interested in the turmoil and tragedy on Cheju Island. He was also intrigued by the mysterious volcanic landscape of Cheju. Also, he had a burning desire to climb an oceanic volcano. Mt. Halla reminded him of Mt. Stromboli in the Mediterranean Sea, a volcano he had always wanted to climb. While travelling in the China Sea he had once or twice sighted Mt. Halla from afar; it was, therefore, Mt. Halla that he was now determined to climb.

It is interesting to note here that Europeans like Dr. Genthe at that time called Cheju Island "Quelpart," and Mt. Halla "Mt. Aukland."

Unfortunately, when Dr. Genthe inquired about visiting Cheju Island, he was told that going there was "impossible." Several reasons were given: the sea currents were dangerous, for example; furthermore, he was warned that the Cheju Islanders were "rougher and more bloodthirsty than the Koreans, Chinese and Japanese had ever been, and were daring pirates who hated foreigners."

This news did not frighten the adventurous Dr. Genthe. Instead, his curiosity burned. He persisted in his attempts to book passage to the island. At the time only two government steamers a year travelled to Cheju Island. Their voyages were often unsuccessful, since there were no safe deepwater ports there.

The determined German learned everything he could about Cheju from the American diplomat William F. Sands, who had just returned from Cheju after negotiating the surrender of the Cheju rebels. Sands gave Genthe a letter of introduction to the Cheju Island governor. Travel to Cheju at that time required a visa, which Dr. Genthe obtained from the Korean government in Seoul.

Then Dr. Genthe, accompanied by servants (interpreter, cook and secretary) and equipment, went from Seoul to Chemulpo (Inchon) to search for a means of transportation to Cheju Island. There were a few Europeans living in Chemulpo, and they all thought Genthe's plan was madness.

After many delays and disappointments, Dr. Genthe was able to depart for Cheju on a 20-year-old, 700-ton Norwegian freighter. The ship's officers were Scandinavian. The crew was Korean.

Dangerous Coast

During his journey southward from Chemulpo Genthe passed through Korea's "ten-thousand island" archipelago. He was entertained on the voyage by the marvellous view, and by endless and unbelievable yarns told by the experienced ship captain.

After three days at sea, Dr. Genthe finally spied Mt. Halla in the distance. As the ship approached within a few kilometers of the shore, the sound of crashing waves increased, Dr. Genthe noted the black volcanic nature of the island. Everything beneath the tree line appeared black: "The soil, the houses, the beach, and the people,"

Enormous rafts came out to meet Genthe's ship. As the rafts drew alongside the freighter Genthe noticed how well they were adapted to the dangerous coast of Cheju. They would not capsize. On the other hand nothing on board could possibly keep dry.

Dr. Genthe was surprised that Cheju Islanders, whom he called "rude black fellows," did not dress in white, like mainland Koreans. Instead, they wore rough, hand woven fabrics, dyed black and reddish-brown. Their hats were broad-brimmed, and made of felt.

With difficulty, Dr. Genthe boarded one of the wave-swept rafts along with his servants and baggage. The captain of the freighter shouted a farewell to him: "We will return for you in four or five days!" To which Dr. Genthe replied, "Be sure!" "Dead sure!" pledged the captain. Genthe never saw him again.

As Dr. Genthe approached the shore he noticed many women running towards him. Beyond them, men and children squatted on the rocks,

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watching curiously. The women siezed the baggage and carried it to a distant "temple-like" building.

Genthe had apparently landed beneath the castle walls of the city: There was no sand, only wave-washed black rocks. The same black rocks were made into houses, and used as weights upon their thatched roofs against the storm. The very castle walls were fashioned of basalt, stone upon stone, where only the vines lacing the battlements were not black.

Inside the city gates the lanes were dark and narrow. "Nasty black pigs, with their abominable paunches dragging in the dust, dug into the dirt alongside naked children and meager black dogs," according to Genthe. Menfolk sat in their doorways. Women carried wood and water, and ground millet.

Suddenly, an official welcoming party sent by the island governor arrived to escort Dr. Genthe to a lodging place. He was led to a wide street, and then to a courtyard where there was a nice apartment waiting for him. Apparently, its previous occupant had just vacated the place in order to make it available to Dr. Genthe. Cheju City had no hotels or inns at that time.

On arriving, Dr. Genthe immediately sent his interpreter to the governor's mansion bearing many gifts (French wine, California canned fruits, Russian tea, Japanese cigarettes). In return, the governor paid the foreigners a personal visit, preceded by soldiers, the sound of trumpets, and the announcement that his excellency "Cheju Moksa I Che Ho" was calling. The governor wore yellow silks and red shoes. His officials wore green. A gift of wine was presented to Genthe.

After a long, roundabout speech, the governor became direct and to the point with Genthe: "You may, at no price, climb Mt. Halla. Never has anybody been on the summit, neither native nor stranger. The mountain spirits would surely plague the island with bad weather, thunderstorms, poor harvest and pestilence if anyone were to approach them and disturb their

rest. A bad harvest would cause the people to blame you, the foreigner, and no doubt result in your physical harm.”

Oddly, at that very moment a furious thunderstorm struck the city. The governor, thinking perhaps the mountain spirits were already angry, became terrified and quickly departed. But Dr. Genthe, ever the adventurer, donned a slicker and climbed the city wall in order to observe the view. He reports a scene horrible and grey: “Mighty blue-black clouds and whistling winds above, and waves and a deafening roar below.”

Governor's Permission

The next day Genthe continued to pressure the governor for permission to climb the volcano. Finally the governor gave in, and offered his permission, assistance and friendship to the German adventurer. Genthe was provided with a guide “who had heard of the summit, but never been there.” Runners were dispatched to the villages, warning the folk not to harm Genthe or his companions.

Just before beginning his ascent of Mt. Halla, Dr. Genthe climbed Sara peak next to Cheju City. There he noted the sky was filled with hundreds of “eagles and vultures,” attracted by the decaying sweet smell of the bodies of murdered Christians recently tossed into shallow graves.

The next day Dr. Genthe began his conquest of Mt. Halla. He departed Cheju City on horseback, through its West Gate. He was accompanied by supply horses, wranglers, porters, interpreters, guides and his bodyguard. The weather was fair and calm.

In one last futile attempt, the governor pleaded with Genthe to reconsider, or at least to wait a few weeks (until the harvest was in) before beginning his climb.

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"Children, beggars and a great crowd," followed Genthe and his bold crew far to the west of the city gate. At the 500 meter elevation mark Genthe made these observations: Lava outcrops were everywhere; The lowland areas were densely populated; habitation appeared restricted to the coast, where lava was broken down into soil; Millet and sweet potatoes were abundant; Above 500 meters, arable land ceased.

Dr. Genthe noticed innumerable tombs surrounded by high walls of black lava blocks. He was told that prior to the 19th century, the natives of Cheju knew not the custom of burying the dead: instead they set the deceased adrift on rafts in the open sea. Genthe speculated that this practice had some association with Buddhism.

It was Genthe's plan to sleep overnight in the ruins of a Buddhist temple. The temple was supposedly located near the 1,000 meter elevation mark. However, daylight receded with no monastery in sight. The porters were tired and unruly. At dusk, they threatened to drop their baggage and bolt for home. The wranglers were also unhappy. Dr. Genthe's bodyguard found it difficult to control the mob. Then, Genthe's guide reported bad news: There was no trace of a temple in the area.

By then it was pitch dark. A cold wind blew. Blind progress through the thickets was almost impossible. Suddenly, when things seemed worst, Genthe spied the light of a fire in the distance. His guide quickly took out a horn made of shell, and blew out a warning. There was no reply.

Genthe's party advanced, and soon they could hear the sounds of woodchoppers. As they approached the fire, they could see the timbermen: They were dressed in skins, wearing earmuffs. Dr. Genthe's porters suddenly rushed the campfire and overwhelmed the surprised woodcutters. The porters forced the woodsmen to help carry Genthe's supplies. "A Cheju custom," explained the guide.

The woodcutters confirmed that the Buddhist temple had long since been completely destroyed. Therefore, the woodcutters led Genthe two and a

half miles further, to their cabin. For two hours they tripped over roots and slipped on moldy leaves, guided by torchlights made from pine boughs. When they arrived at the cabin, which was built into the crevasse of a rock, they found a pinewood fire burning in the middle of the floor. Men, women and children huddled around the fire.

It was bitter cold. The mountain folk wore felt jackets and hats, and padded cotton trousers. Smoke filled the cabin, bringing tears to Genthe's eyes. He ordered the fire moved outside. The temperature in the cabin was 12.5 degrees. Genthe was weary with cold. He distributed brandy, rum and cognac to the 23 woodcutters, and to his own 12 companions. This made him very popular. Genthe himself drank tea mixed with rum.

The next morning Genthe estimated that the wood-cutters' cabin was located at 1,070 meters, and was 40 kilometres from Cheju City. Soon he struck out for the summit with his interpreter, a bodyguard, and a guide selected from among the woodcutters. Lacking motivation, the rest of the party remained behind in the cabin.

The guide warned Genthe that it was impossible to ascend and descend the volcano in one day, but Genthe did not believe him. Soon they became lost. When they regained their bearings, they were standing at the base of Obaek Changkun, "the 500 Warriors" wilderness. Genthe measured the altitude there at 1,460 meters elevation.

The guide was reluctant to go on, so Genthe threatened him. Moving forward, they increased their stamina above the tree line by eating red berries found on shrubs there; Genthe thought they tasted like juniper. Genthe consulted his instruments again: They had come 62 kilometers from Cheju City; It was 10 degrees C. Before them was the last leg of the climb, a steep 350 meters. This took them two and a half hours to complete.

Finally they were on the mountaintop, on the rim of the crater. The magnificent view there made them immediately forget their fatigue. As

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Genthe slowly surveyed the world at his feet, he exclaimed, "One feels like a king at such heights."

Though he may have felt like a king, he acted like a scientist. He described the island in great detail from his perch in the sky. Unpacking again his scientific equipment, he measured the elevation at the summit—1,950 meters; 6,390 feet. Genthe estimated that of the entire vast expanse before him "glittering like fish scales," his range of vision on a perfectly clear day might extend to 165 kilometers!

Travel to U Do

Dr. Genthe began to move slowly around the crater, measuring and photographing along the way. He was curious about the small lake at the summit. The natives reported that the pond was very deep, and had access to the underworld. This, Genthe doubted. But he was extremely curious about the small horses loitering around the pond, where their excrement was quite deep. Genthe's guide told him that their owners fed them on "warm bean soup."

For a brief while Dr. Genthe considered alternate routes down the mountain. However, the descent to the south seemed too steep. The terrain to the east looked to be an easy walk, but long. Therefore, he returned to the west, taking the shortest possible route to the woodcutters' cabin. His descent took three hours.

The next day he returned to Cheju City. He had accomplished his mission, having spent three days, and two nights in climbing the mountain. Now he was anxious to leave Cheju Island. Unfortunately, the Norwegian steamer was not waiting for him.

After waiting a week in vain, Genthe decided to travel to U Do (Cow Island) on the eastern tip of Cheju Island. He travelled by land and by sea. When he arrived he found many Japanese there with good boats. However,

they were extremely rude to Genthe, and refused to help him.

The unsuccessful trip to U Do took five days. For all his disappointment, Dr. Genthe's account of this journey makes fascinating reading. He describes in humorous detail the appearance and behavior of his travelling companion, an upper-class Korean official. Genthe learned much about Cheju Island from his conversations with this *yangban* nobleman, who each morning provided Genthe with complete transcripts of their previous day's talks.

Returning to Cheju City, Genthe began to fill his diary with informative accounts of daily life in the city. For example, he visited the jail and examined the devices of punishment and torture; "thin ropes to saw muscles," and so on. Then he visited the prisoners in the jailyard. One woman, near death, had served three years for poisoning her husband. Genthe, the experienced Orientalist, concluded that Koreans were not so cruel as the Chinese.

Then, after weeks of waiting, a boat finally appeared to the north. Dr. Genthe rushed to pack his bags and exchange farewell gifts with the governor. However, the boat turned out to be a Japanese warship, and it did not stop at Cheju City.

Desperate Attempts

Now Genthe became desperate to leave. Although everyone advised against it, he resolved to attempt an escape in a tiny, weather-beaten fishing boat. After paying the boatman much money, and ejecting numerous stowaways from the small craft he had hired, Dr. Genthe departed into the high seas. But the boat was nearly wrecked by storm waves and barely survived its return to Cheju, where it was repaired. Dr. Genthe, game as usual, decided to give it another try. In his diary, Genthe reflects on his lifelong experience at sea, remarking that "this trip on a small open boat from

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Cheju; to be separated from the wet death by a plank a few inches thick is the ultimate thrill."

On his second attempt at leaving, he was again forced to eject all but a few uninvited passengers. They were each as anxious to leave Cheju as Genthe. One was a teahouse madam who had come to Cheju from Mokpo in order to collect some unpaid bills!

Not far out to sea the boat was becalmed. Dr. Genthe then took up the oars himself and rowed. Soon a fair wind blew up and good progress was made. But then, another calm; this time for 30 hours.

And so we leave Dr. Genthe adrift at sea in his overloaded dingy. He succeeded in making the mainland, and soon thereafter left Korea for another adventure this time in Morocco. There he was killed. His reports and diaries were collected, edited and published in the German language by George Wegener. To my knowledge, Mr. Wegener's biography of Genthe has never before been translated into English or Korean. This article is based on an original translation of parts of Genthe's "Korea" 1905 by Dr. Ernst G. Niemann, Professor of bio-physics and expert advisor to the new radioisotope facilities at Cheju College.

What had Dr. Genthe actually accomplished on Cheju Island? He reports his personal satisfaction, "climbing, drawing, photographing and measuring, as no white had ever done before, this peculiar oceanic volcano." However, history may yet reveal that one or two French priests, and not Genthe, have this distinction.

In the final analysis, it will no doubt be Dr. Genthe's excellent descriptions of the Cheju Island landscape that earn him lasting recognition. No travel account of comparable quality or interest has ever been written about Cheju by a European. The writer propose we honor him by some-day retracing his footsteps up the mountain, and by erecting a plaque thee in his honor.

Maalcom P. Anderson

date visited: circa 1913 (stayed 40 days).

purpose of visit: To investigate the wildlife of Cheju island, which he calls "Quelpart".

home: U.S.A.

event analysis:

Arrived from Mokpo by coal steamer, accompanied by a Japanese interpreter and a servant.

Stays one night at a Japanese inn in Cheju City.

Arranges with Japanese police for ascent of Mt. Halla.

Leaves Cheju City by south gate, accompanied by porters carrying his boxes.

Camps in foothills above grazing area. Porters go home.

Rains and great winds begin.

Moves camp to deserted house near potatoe farmers.

Much fog.

Anderson gets sick.

Moves camp again, to 3000 ft. above sea level.

Japanese interpreter collects insects.

Anderson collects birds and mammals. Discovers a weasel called *Lutreola quelpartis*

Attempts to climb Mt. Halla. Fog, wind, rain. Turns back.

Next day tries again. Reaches top. Measures elevation there at 6,558 ft. above sea level.

After 40 days on Cheju, 30 of which were stormy and foggy. Anderson leaves by steamer to Mokpo.

Some Early Western Travellers to Cheju Island



Figure 2. West gate of Cheju castle, 1910. The West Gate portico in the wall of Cheju Castle was photographed by Anderson (1914: 215).

comments:

Anderson bought steamer tickets in Mokpo, and arrived with many other passengers: many merchants.

Anderson calls Cheju Straits "Washington Straits".

Notes small boats, but not rafts, near Cheju City.

Anderson has problems with Cheju dialect.

Men, not women, carry his boxes ashore.

Notes walls around Cheju City. Takes pictures of West Gate. (Fig.2)

Describes landscape; crops, domestic animals, farmers.

Anderson asks farmer:

Anderson—"Is rain common?"

farmer—"No."

Anderson—"How long do you suppose it will last?"

farmer—"Until you leave the island."

(thus, bad weather is still blamed on visiting foreigners)

source of report:

Malcom P. Anderson. "Forty Days in Quelpart Island," *Overland Monthly* (San Francisco). New Series. 63(1914). 392--401.

quality of report:

Fair. Anderson has a good eye for detail. Unfortunately, he was sick much of the time and the weather was terrible during his stay.

Walter Stotzner

date visited: Several months, circa 1930. Called "Quelpart".

purpose of visit: Tourist; perhaps military reconnaissance

occupation: Military officer

home: Germany

Some Early Western Travellers to Cheju Island

comments:

Japanese security was heavy during Stotzner's visit: He was constantly guarded by Japanese detectives. On his excursions to the interior of the island he was accompanied by three detectives and two uniformed policemen.

He took many photographs, but could not photograph interior island areas. All his photographs face seaward.

He remarks on islander's rafts, periodic (5 day) markets, and the large quantities of shark eaten by islanders.

Stotzner was fascinated by the "stone grandfathers" of Cheju City. He took many photographs, compared them to the giant statues of Easter Island, and remarks that the statues of Cheju "originally stood guard over the four roads that lead to Seishu . . ." He also said "similar images guard the century-old tombs of Korean officials, on high sea cliffs."

source of report:

Walther Stotzner. "Have you Been to Quelpart?" *Asia* 33,7(July, 1933) 412-417.

_____ "Steingotter wachen uber Quelpart" *Die Umschau* 39 (1935) 778-779.

_____ "A New 'Easter Island' Off Korea?" *The Illustrated London News* (date?) page 1103.

quality of report:

Fair. Many interesting photographs, especially of "stone grandfathers". Texts are too brief.

Lura McLane Smith (and son "Mac")

date visited: circa 1936 (stayed three days).

purpose of visit: Tourist; botanist. She calls the island "Quelpart."

occupation: Missionary wife

home: Seoul

event analysis:

- Arrive at Song San Po by steamer from Mokpo.
- Sleep in a bakery in Cheju City.
- Climbs Mt. Halla with son, local guide and his son.
- Sleeps on Mt. Halla.
- Descends next day in rain.
- Sleeps in bakery.
- Returns to Mokpo by steamer.

comments:

- Steamer tickets to Cheju could be purchased easily in Mokpo.
- Steamer traffic to Cheju arrived at several island ports.
- No one discouraged her climb of Mt. Halla.
- Japanese police surveillance was lax.

She is the first foreigner (of European descent) to report sleeping on top of Mt. Halla. She is perhaps the first "white" woman to climb Mt. Halla.

source of report:

Lura McLane Smith. "Quelpart, Korea." *The Korea Mission Field* 33, 4(April, 1937) 76-80.

quality of report:

Poor; disjointed; some detail regarding flora and history of missionary work.

〈抄錄〉

歐美人들의 濟州 踏驗記

메이빌 J. 니멜스

본고는 이른 시기(1653년서부터 1936년까지)에 제주를 실제로 답험하였던 아홉 사람의 답험 기록들을 대상으로 하여 하나하나 개관하였다. 그 순서는

1653년 하멜

1845년 벨취 신장

1888년 샤일-롱 주한 美 사절

1898년 피터스 선교사

1900년 셀즈 주한 美 외교관

1901년 겐터 박사

1913년 앤더슨

1930년 스토르너 장교

1936년 스미스 여사

등이다. 개관 항목은 방문 연대, 방문 목적, 직업, 국적, 기록에 대한 評說, 자료 출처, 답험기의 질 등으로 논하였다.

하멜은 9개월 동안 제주에 갇혀 있었지만 그의 기록에는 제주에 관한 부분이 극히 적다. 벨취 신장은 제주 근해의 수심을 측량하였고 우도에 상륙하였으며 耽羅라는 이름을 말레이 말과 연관시키기도 하였다.

샤일-롱은 국왕에게서 제주 방문의 허락을 받아내고 부산으로부터 別刀에 상륙하였다. 당시 사람들은 그가 상륙하자 모두 厄運이 들어왔다고들 하였다고 한다. 그는 제주 城人口 石像 등의 풍물들에 대해서 적고 있는데, 변화해가기 이전의 濟州의 모습들을 담고 있다는 점에서 가치가 높다.

무엇보다도 주목할 것은 모험심이 강했던 겐터 박사의 답험기이다. 그는 1년 동안 독일신문의 駐韓 기자로 와 있었는데, 그는 도민들조차 禁忌視하던 한

라산 정상에의 등장을 목사의 허락 아래 최초로 경험하였다. 그는 학자의 시각을 동원하여 풍물뿐만 아니라 동식물상에 대해서도 기록하고 있는데, 그의 과학성은 백록담의 높이를 해발 1,950m(6,390feet)로 측정해낸 데에서도 여실히 확인할 수 있다. 그의 기록은 가히 초기 구미인들의 제주 담험기들 가운데 白臚라고 하겠다.

스미스 여사는 특히 식물상과 선교 역사에 대해 자세히 기록하고 있으며, 구미인들 가운데에서 최초로 여자로서 백록담에 올랐을 뿐만 아니라, 그곳에서 一泊까지 하였었다.

보다 더 자세한 내용들은 본문에 소개된 자료 출처 및 필자의 다음 논문들을 참조할 수 있다.

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(抄 J.-H.)