THE KOREA REVIEW, Volume 1

No. 2 (February, 1901)

Opening Lines of Chang-Ja Poem 49

Chang-Ja on The Wind- Poem 49

Korean Proverbs 50

The Korean Pronoun. 53

The New Century

P’Yung-Yang 56

Wun-San 59

Odds And Ends

Rip Van Winkle 62

The First Bicycle 65

Seat Of Intelligence 67

Tight Lacings 67

Question and Answer 68

Editorial Comment 69

The Korea Review Album 69

News Calendar. 71

The History of Korea

     Ancient Korea

The Opening Lines of Chang-ja (4th Cent. B. C.)

There is a fish in the great north sea,

And his name is Kon.

His size is a bit unknown to me,

Tho’ he stretches a good ten thousand li,

Till his wings are grown;

And then he’s a bird of enormous sail,

With an endless back and a ten-mile tail,

And he covers the heavens with one great veil

When he flies off home.

Jas. S. Gale.

Chang-ja on the Wind.

When the great earth-clod heaves forth a sigh,

We say the wind is rising:

And when the wind gets up on high,

The funnels of the earth they cry,

In a way that’s most surprising,

And the hills and the trees are sore afraid. And the gaps in the hundred acre shade.

The names months and eyes and ears,

The pits and bogs and holes and meres

Are full of waves and whistling shafts,

And oxen calls, and whirling draughts,

And whispers soft, and Markings stron,.

And snarlings loud, and shriekings long,

And voices low that call before.

And rumblings in the rear that roar;

So all the valves of earth gape wide,

And ruck from side to side.

Jas. S.Gale, [page 50]

**Korean Proverbs**

The reason why Korean speech abounds in proverbs, bonmots and epigrams is because the great majority of the people are debarred the privilege of literary culture. It is a way they have of spicing their talk to make it take the place of written books. One has but to watch the professional storyteller to see how fine an edge he gives to the narrative style. One thinks of the time when the hard wandered from castle to castle in Europe vending wares that were priceless. Some of the proverbs of Korea have already been put into English but the stock is practically inexhaustible. Whatever may be said for or against them at least they never lack point.

니불속 에서활개친다

“He swings his hands under his blanket.”

To swing the hands when walking is to put on airs, hut to do it only, under a blanket means that the man does not dare to do it in public. It describes a man who is overbearing at home but very meek in the presence of his superiors.

슈청즉 무어

“The water is so clear no fish can live in it.”

This is an hyperbola descriptive of a man who is such a stickler for etiquette that only the most absolute perfection in conduct pleases him, and consequently no one can live with him in comfort.

아는놈 동이닷

“As one would bind his friend.”

If one were called upon to bind his friend he would be sure not to draw the cords tight; so the proverb is descriptive of carelessness or excessive leniency.

항우도 됭됭이덩쿨에걸녓다

“Even King Hang-u got entangled in the tang-dangi vine.”

This means that even the strongest may come to grief for King Hang-u was a man of gigantic strength who claimed to be able to root up a mountain by main force. It makes its think of Gulliver and the Lilliputians binding him down. [page 51]

비위는 노락이회먹겟다

“He eats the thousand-legged worm raw.”

This is supposed to describe the man who listens to blame or abuse with perfect nonchalance.

암치뼉 다귀에불개야미덥뷔듯

“Like red ants running for a fish bone.”

A graphic way of describing a crowd intent upon seeing some passing show and shouldering each other in their eagerness.

업친되 덥친다

“He never falls down but someone has to fall over him.”

Or as we say “It never rains but it pours,” showing that misfortunes often come in pairs.

물고못 먹는범이다

“Like a tiger that bites but does not eat.”

This is equivalent to our saying “His bark is worse than his bite.”

우물에 서슉룅달난다

“He wants to draw warm water from the well.”

A very neat way of describing the man who is so eager to secure a certain end that he is unwilling to spend time necessary to its achievement.

나먹자 니슬코개주자니앗갑다

“He does not want to eat it himself and it is too good to give to the dog.”

A state of mind that is too common to us all to need explanation.

신션노 롬에독긔자로썩는다

“While the sage plays the axe handle rots.”

This refers to the Rip Van Winkle story given under Odds and Ends in this number of the REVIEW. It typified the man who lets trivial things interfere with the serious business of life.

가마귀 날아가자뵈떠러진다

“When the crow starts to fly the pear falls.”

As the two things happened simultaneously it looked if the crow had stolen the pear and then dropped it. This means an unjust accusation with appearances all against the victim. [page 52]

대쟝의 집이식칼이늘다

“There are no good knives in a blacksmith’s house.”

As the blacksmith makes and sells knives he keeps only old worn out ones for his own private use. So anyone is likely to be wanting in that which he most affects. He does not practice what he preaches.

꾀여진 파긔요업지른물이다

“A broken gourd will never again hold water.”

A broken vow can never be made good again.

하로개 지호랑이무서운줄모른다

“A one day old dog does not fear the fierce tiger.”

An effective way of describing inexperience.

것지도 못하고뛴다

“He wants to leap before he can walk.”

Showing the necessity of learning things in logical order and not trying to do the more difficult thing first.

개살구 즈레터졋다

“The wild apricot breaks itself.”

The wild apricot is hard but in order to make people believe it is as good as the cultivated kind it breaks itself to show that it is soft like the cultivated one. A good description of the man who ruins himself in trying to make people believe he is as wealthy as his rich neighbor.

법은멀 고주먹은갓갑다

“The law is far, the fist is near.”

A most suggestive description of that sentiment in man which under sufficient provocation makes him want to deal out justice irrespective of properly constituted tribunals. It is the watch word of lynch law.

동성아 자미술도싸야사먹는다

“I will not buy wine even from my own Aunt unless it is cheap.”

It is refreshing to find this much evidence that the Korean can look at a purely business proposition as such even though his own relative is at the other end of it.

먹기는 뵈지가먹고뛰기는파발이뛴다다

“The courier eats while the horse runs.”

This refers to the old time government postal relay system. The post riders vied with each other in “breaking [page 53] the record” between stations and the riders took the credit to themselves when really it belonged to the horses, so this describes the man who reaps the credit for another’s work.

선님이 죵만업수이넉인다

“The poor old gentleman can despise no one but the slave.”

Which gives us an inside glimpse at Korean life, for the aged gentleman without money is the most pitiable object in Korea. He is too good to work, too proud to beg, too poor to live.

밋는나 무에곰이폐인다

“Dry rot in trusted wood.”

A forcible way of describing a betrayal of confidence.

주먹마 즌감투다

“A Kam-t’u struck with the fist.”

A kam-t’u is the horse-hair-net hat worn by gentlemen inside the ordinary hat. It is of course easily crushed and broken. When a man is utterly put to shame they say he is a Kam-t’u struck with the fist.

갓밧치 뢰일모레다

“The cobbler says ‘tomorrow or day after.”

Showing that there is at least one close bond of sympathy between the Korean and the Westerner. Koreans know as well as we that procrastination is the thief of time but with them he is a very well dressed gentlemanly thief and the wares he steals are not of great value.

The Korean Pronoun.

Bishop Caldwell the great comparative grammarian of the South Indian dialects says of the personal pronouns, “They evince more of the qualities of permanence than any other part of speech and are generally found to change but little in the lapse of ages.”

A careful study of the Korean pronoun brings to light certain interesting facts about the origin and development of the Korean language. The quotation given above is illustrated by a somewhat remarkable conjunction of facts in the [page 54] case of the Korean pronoun. I have, before now, indicated a line of argument by which the southern origin of the Korean people can be proved with a fair degree of satisfaction, but in this brief paper I wish to particularize the bearing of the Korean pronoun upon that argument. The proposition, in brief, is that although northern Korea originally belonged to tribes which had a northern origin the people of southern Korea who developed the earliest civilization which survived and who were the first to dominate the whole peninsula and impose their language upon the whole people, were distinctly of southern origin having entered Korea not by way of China but by way of the islands of the Pacific; and further-more that these early southern Koreans were a small branch of that great family which being driven from northern India by Aryan conquests passed to the east and south, the eastern branch finding a new point of departure in the Malay peninsula and radiating from that point in three directions (1) northward along the line of islands that lie off the coast of China; (2) eastward into Oceania, and (3) southeastward into Australasia.

The question here propounded is, what have the Korean personal pronouns to do in proving that the Korean language came thus from the south rather than, as is commonly believed, by way of Manchuria and northern Asia?

The Korean pronouns of the first and second person are built upon the same foundation—the letter n. The first person is na, the second is somewhere between no and nu, but tor convenience I use the second of these―nu.

The best representatives of the pre-Aryan stock of India are the Tamils, Telugus, Malayalams and Canarese of Southern India and it is to them we must look for the most primitive forms of these pronouns for they were the first to crystalize their language into written literature and they are also by far the most homogeneous mass of pre-Aryans in the world. The following is a tabulated list of the first and second personal pronouns of the most important of the South Indian non-Aryan dialects.

1st person 2nd person 1st person 2nd person

Tamil nan ni Kota ane ni (infl.)

Telugu.......... ne ni Gond anna ni “

Canarese....... na nin Coorg nan nin [page 55]

Malayalam... nyan ni Ku ann inn

Tulu yan ninu Uraon en nin

Tuda an ni

Comparing this with the Korean na and nu we see that in the first person there is practical identity, and in the second person the 11 is present in both cases though the vowel is different.

Compare the Korean again with those tribes of central India that presumably came, into closer contact with the Aryan conquerors.

1st person 2nd person 1st person 2nd person

Gayeti nona ime Kuri in am

Rutluk nanne ima Kaikadi nanu ninu

Naikude...... an njwa Savara gna aman

Kolami an niwa Gabada nai-pa no

Madi nan mima Yerukala. na-nu ninu

Here the similarity is still staking enough in the first person but in the second there is more variation, in many cases the n being replaced by m.

Now passing eastward into Burmah let us see how the pronouns compare with the Korean.

1st person 2nd person 1st person 2nd person Burman na Tetenge ne.

Mikir ne Khari-naga.. ni

Barma nang Karen nah

Then going eastward into the Pacific we find

1st person 2nd person 1st person 2nd person

Malay ana Polynesian ... van

Papuan nan ninua Australian nga

Efate nigo

In other words, in every language which may have been an offshoot from the southern branch of the Turanian family which formerly occupied the whole of India we find n in the first personal pronoun. It is almost as pronounced in the distant dispersions of that people as in their original. It is always n. And in the second person the n is almost as persistent.

But let us turn now to the northern branches of the Turanian family which inhabit northern and western Asia today.

1st person 2nd person 1st person 2nd person

E. Turkish men sen Ostiak.............. ma .......... nen

Turkoman man Somoiede .... man tan [page 56]

Khivan mam Mongol......... bi (from mi) tchi

W. Turkish .......... ben Manchu ........ bi “ si

Finnish mina se Magyar te

Lappish mon ton Calmuck ....... dzi

Votiak................. mon ton

Here in every case we find the first person in m right up to the very borders of Korea. There seems to be absolutely no people of northern Asia who form the pronoun otherwise. And in the second person we find that nearly all these northern tribes have followed the lead of the Aryans in the use of t or s for the second person.

The oldest evidence that we have is the Behistun tablet which is indisputably Turanian or Scythian. Unfortunately the first personal pronoun does not there appear but the second is ni which would indicate that the form in n was the original Turanian one. If so it is not improbable that while the southern branch of that great family passed into India before the genesis of a distinctly Aryan stock, the northern branch did not pass northward till after a considerable admixture with the Aryans had taken place, for both the m of the first person and the t or s of the second person are striking features of the Indo-European languages.

We find then that between the Korean pronouns and those of the Southern Turanian dispersion there is practical identity while between the Korean and the North Asian peoples there are no marks of similarity whatever. There is no distinctively first personal pronoun in Japanese but the fact that the pronoun of the second person is Anata strengthens us in the belief that both Japanese and Korean are far off echoes of a southern tongue which at some period enormously remote dominated the primitive world.

**The New Century.**

**P’yung Yang.**

Laved on the west by the waters of the Yellow Sea, bounded on the north and south by the Yalu and Ta-dong Rivers respectively and cut off from the east by a magnificent range of mountains lies a land [page 57] of great natural beauty. Though not heavily wooded there are still groves of pine which increase in size and frequency as one goes north, while fringing most of the kills and mountains is a thin line of sentinel pines which are reminders of a time when northern Korea was one unbounded forest. It extends from Po-reup San in the south near Chin-nam-p’o northward into the mountain fastnesses where deer and leopard are rarely startled by the footsteps of men until in a fitting climax we reach the Ever White Mountains where legend places the miraculous birth of the first King of Korea.

This broad stretch of country is inhabited by a people whose sturdy characteristics augur well for the regeneration of a nation which has usually been denominated mediocre. They possess in a degree the usual characteristics of the Korean, among which are hospitality, an imagination that frequently ignores the limits of fact, love of family, an inadequate idea of the value of time, and a high sense of humor; and yet they possess enough of the positive virtues to make them the most rugged, industrious and promising type in Korea.

The commercial centers of this region are Chin-nam-p’o, P’yung-yang and Eui-ju. Until very lately Chin-nam-p’o had only a few straggling huts but now since the opening of the port to foreign commerce it is estimated to have a population of 15000 exclusive of the Japanese and the Chinese in the foreign concession. The only westerners there at present are the genial Commissioner of Customs, Mr. L. A. Hopkins and his wife. Reports show ever increasing quantities and values of exports and imports. An inspiring sight for Americans is “Old Glory” floating at the mastheads of a fleet of schooners lying at anchor in the harbor. These together with a beautiful little steamer form the registered transportation fleet of the O. C. M. Co., of which Capt. E. S. Barstow is the efficient superintendent.

The history of this region takes us back over 3000 years to times contemporaneous with King David, when Ki-ja came from China and made P’yong-yang his capital. But legend takes us back many a century before that and leads us into many a seductive by-way. The first outside influence of note was the massacre of the crew of the General Sherman in 1866. [page 58]

One of men on that boat had come for the special purpose of preaching the Gospel and many facts as to his sincerity and purpose have been brought out in conversation with one of the Korean participants in that unhappy affair. But the important epoch in this region began when the Japanese gained their victory over the Chinese on July 15, 1894. This victory of superior guns and methods inaugurated an era of new ideas, and since that time there has been a rapid development in the modernization of the district. The three great forces which are contributing to this internal as well as material uplift are; first agriculture, which, stimulated by the opening of the port and the outside demand for food stuffs, has helped to disseminate new ideas and to break up the exclusiveness of ages; second the granting of mining concessions, which has greatly aided in the work of waking up the Koreans to a true idea of the possibilities of their country; and third but not least, missionary enterprise, of which more presently.

From a well-nigh deserted and demolished city which war and pestilence left in 1895, P’yung-yang has gained in population and trade until now at the opening of the new Century it has a population of nearly 100,000 people whose earnestness and thrift are a guarantee of still greater commercial success. This commercial success is augmented by a constant stream of money brought in by the mining companies and paid out by thousands a month to their employees.

Of the two great mining companies that known as “The Wun-san Mines of Korea,” which includes “The Oriental Consolidated Mining Co.,” “The Jenessie Mining Co.” and “The Korean Mining and Development Co.” has been longest at work. Under the able direction of H. F. Meserve, General Manager, it has three mills in successful operation. They are situated at Chittabally, Kok-san-dong and Tabowie, the first being about three miles from the Un-san magistracy and the other about twenty-five miles distant. Some fifty Americans and British are in charge of the various departments of work and besides the hundreds of Koreans there are also a number of Japanese and Chinese employed. The good-will of these Americans and British toward missionary work is shown by the fact that they donate $250 annually to the hospital in P’yung-yang which is in charge of Dr. J. H. Wells. [page 59]

The British Mining concession in the hands of “The Eastern Pioneer Co.” is opening up work at its mines in Eun-san under the skillful management of Mr. Gustave Braecke, General Manager. Discoveries of coal and copper, in addition to the gold, promise big things for the future. A dozen foreigners and a large gang of Koreans and Japanese are at work.

These great industrial enterprises are exerting a great influence over the material welfare of this northern region. Money is plentiful and all lines of human effort feel the effect. All this would nave been lost had not these concessions been granted.

P’yung-yang is almost surrounded by outcroppings of coal and a few attempts at surface mining have been made. It is of little value for steaming but as a stove coal it is excellent. Lack of enterprise on the part of those who have the work in hand has prevented any large development of this industry. It could be laid down in Seoul at $10 a ton and show a handsome profit.

A considerable amount of timber is floated down the river but as yet the large local demand has absorbed it all. Logs that bring twenty dollars apiece in Seoul are sold here for two dollars and a half.

Of what has been accomplished as a result of missionary effort the printed reports, available to those who wish to see them show a most remarkable advance when we consider the period during which such efforts have been made. At the present moment the Presbyterian Church has adherents to the number of 11000 and the Methodist workers have about 2300 under their care. As to the number of Roman Catholics we have no figures at hand but as they have a number of foreign workers in these parts their following must be considerable.

Commercially, industrially and religiously, therefore, this section presents a picture which prompts an optimistic view. What agricultural, mining and missionary effort have already done for the material and spiritual benefit of these people is but a sign and a beginning of what is to be. The grappling, by the Western Powers, of the great Eastern Question will help to ensure the Koreans against any intolerable political conditions either from without or from within and [page 60] leaves her free to work out the great problems of human destiny unhindered and uncoerced.

**Wun-san.**

Near the center of Korea’s 650 miles of eastern coast line and about half way between Fusan and Vladivostock lies Yung-hung Bay, or Broughton Bay, a superb natural harbor in the south western portion of which lies the Port Wun-san. The northern arm of the bay is known as Port Lazareff, coupled for so many years with Russia’s desire for an outlet on the Pacific. The whole inlet covers forty square miles, affording anchorage for a goodly portion of the world’s navies. It is sheltered on all sides by mountains and its mouth is well guarded by islands. It is easy of entrance, has an average depth of about nine fathoms with good holding ground and is free from ice in winter. Near the bay are five or six towns of some importance, the largest of which Wun-san with a population of about 15000.

The natural scenery and climate of Wun-san are unequalled by that of any other port in Korea and is surpassed by that of very few places anywhere. The beech, in some places bold and rocky, is however for the most part low and sandy, affording the best of sea bathing; Back of the beach are winding valleys formed by low mountain spurs among which are miles of winding paths where the horseman, pedestrian or bicyclist can enjoy a constant succession of ocean, mountain and valley scenery. The massive mountain chain which follows the contour of the coast here, approaches within twelve miles of the sea and its peaks are capped with snow for more than half the year.

Within two days’ journey from the port there are many spots of unquestioned grandeur and beauty about which many a legend has been woven. From this neighborhood the kings of Ancient Korea are said to have sprung and it is the original home of the founder of the present dynasty. The Monastery Suk-wang Sa, twenty miles away, was erected five hundred years ago by that King over the spot when he received the “Divine Message” to rule. Here he spent his early youth and many of the magnificent trees that grace the spot are said to have been planted by his hand. In a sacred building are preserved his robes of state. Nearby, at Yung-hung, are the tombs of his ancestor. [page 61]

The climate of Wunsan is fine and healthful. The heat of summer is tempered by sea breezes and the nights are always cool. Here Korea’s matchless autumn sky continues through the winter and the dryness of the atmosphere greatly modifies the cold. The mean annual temperature is 53.3o Fahr. The mean for the summer is 73o and for the winter 29o. Wun-san is slightly cooler than Chemulpo in summer and a trifle warmer in winter. The rainfall in Wun-san is forty-four inches, a little greater than 011 the west coast, the snow frequently attains a depth of three or four feet. Game of many kinds abounds, both in the shape of bird and beast.

Wunsan was opened to commerce with the Japanese in 1880 and to the trade of all nations in 1883. The course and value the home and foreign trade are given in the following tables, which are compiled from the Annual Returns and Decennial Reports published by the Customs.

Comparative Table.

Years 1885-1889 1890-1894 1895-1899 1900...

Total Imports, Foreign.. 3,438,968..... 3,711,628..... 6,934,850..... 1,440,527..

Total Imports, Native. 776,244..... 1,784,894..... 2,421,469..... 431,911..

Total Exports, Foreign.. 571,837..... 1,024,652..... 2,105,684..... 814,183..

Total Exports, Native... 747,034..... 1,914,525..... 2,575,893..... 661,780..

Gold Exports 2,685,326..... 2,987,399..... 4,927,733..... 1,425,570..

Total net Revenue 254,198,36.. 309,259,74.. 6OO,555.69.. 138,104,99

As to imports, foreign piece goods advanced from 883,556 pieces between 18901894 to 2,775,057 in 1895-1899, while in the same time native piece goods dropped from 1,029,964 pieces to 92,649. Matches advanced from 44,381 gross to 254,016 gross. Kerosene oil from 668,260 gal. to 1,326,870 gal.

As to exports, beans advanced from 323,415 piculs between 1891-1894 to 556,313 between 1895-1899, nearly all other products showed a distinct falling off, excepting whale’s flesh, which advanced form $90,782 between 1895-1899 to $178,141 in 1900 alone.

The foreign trade is in the hands of the Japanese of whom there are 1600 and of the Chinese who number seventy. The native town has nearly doubled in population since the opening of the port. Of Westerners there are twenty-three adults and eleven children. The Customs staff were the first foreigners here. Of the original staff only one, Mr. J. Knott, now remains.

The first missionary in the place was Rev. M. C. Fenwick who arrived in 1891 followed in 1894 by W. B. McGill, M. D. [page 62]

He is the first medical missionary in Korea who can boast of an entirely self-supporting native practice. Probably no other itinerant either native or foreign has been so successful in the selling of scriptures and tracts. The work of the American Presbyterian Mission (North) which was begun in 1892 passed into the hands of the Canadian Presbyterian Mission in 1899 and the latter is represented by three families and a single lady worker. Work has been recently opened by the Methodist Mission (South) whose present representative came to Wun-san in 1892 as a missionary of the Canadian Colleges’ Mission. The district worked from this center comprises both the northern and southern portions of Ham-gyung Province but Kang-wun Province to the south as well. Mission work here has been subjected to many disadvantages, change and interruptions but in spite of this regular services are held at five or six points in and about the port with an average total attendance of about 200, more than half of whom are communicants. With the exception of the medical work above referred to and the opening of one or two day schools the work has been purely evangelistic.

The Roman Catholic Church is represented by one priest but of the scope and success of their work we have no definite information.

Among the few interesting events that have occurred here mention should be made of the great fire of 1891 and the landing of Japanese troops at the opening of the China Japan war in the summer of 1894.

Excellent steamship services have been established with Japan, China and Siberia. Telegraphic communication with Seoul and with the world at large was established in 1891 and during 1900 the line has been extended northward ninety-three miles to the port of Song-jin, which was opened to foreign trade in May 1899.

**Odds and Ends.**

**Rip Van Winkle.**

Here is a tale that the ambitious ethnologist might use to prove that the Korean is own brother to the good old Dutch of New York, and the man who gibes at chess can use it for a text. [page 63]

Pak-suni the wood-chopper knocked the ashes out of his pipe, stood up and stretched, pulled his waist cord tight and deftly knotted it. It was high time he was off to get that load of brushwood or his Xantippe of a wife was like to clout him over the head with a pagaji. ‘Tis ever thus, he thinks, the man and master has to slave while lazy women folk stand about the neighborhood well and gossip.

Reaching backwards with prehensile toe he secures his straw sandal and shouldering his jigi saunters up the hill path humming that good old strain

“With shoe on foot and staff in hand,

I’m starting out to view the land.

By mountain, river, glen,

A thousand li will seem but ten.”

As he ascends the low scrub growth thickens till he enters a grove of pines every one of which is sacred because of that round mound over yonder with a flat stone table in front and a semicircular bank behind and half embracing it. To cut down one of these trees would be like cutting off one of the spines in the back of the great dragon that fills the supernatural foreground of the Korean’s mental view. So he trudged on over, the hills till he reached a secluded dell where no one could hear the ring of his axe. He had laid down his axe and deposited his ji-gi on the ground and was in the act of tightening his loin string again preparatory to work when at a distance he spied two old men seated on the ground beneath a great nent-ti tree playing chess. This was a curious place to be playing chess; he must go and see what it all meant. He approached the players with, a deprecatory cough for salutation but as they did not look up nor seem to be cognizant of his presence he sat down with his hands about his knees to watch the progress of the game. It had reached a very critical point and he did not wonder that the players studied long and carefully before putting finger to piece.

The bright sun was sifting down through leaves and the wind made a soothing murmur, and it was not long before the Pak-suni’s head fell forward on his breast and he fell into a deep sleep. How long he slept he did not know when one of the players throwing forward a knight said in a voice like that of a great bell: [page 64]

“Chang.”

Pak-suni woke with a start. He saw the game had made some progress and one of the contestants had indeed put the other’s king in check. He watched a few moments longer and then dozed off again. Four times he was aroused by the challenging “Chang” of the players but at last he slept so soundly that the game went on to the end without his waking.

When at last he opened his eyes and looked about he felt cold and stiff and the sun was setting. He looked at his clothes and wondered whether those chess players were not after all only a pair of rascals who had bewitched him long enough to steal his good clothes and leave these rags in their place.

He got up with difficulty and tottered to the place where he had left his axe and ji-gi. Of the latter nothing remained, but on the ground he found an old rusty axe head without a handle.

Muttering imprecations against the two old imposters and trembling at thought of what his wife would say he made his way homeward. As he entered the once familiar street he seemed to be at a loss to find his bearings. Surely that house by the bridge had not been newly thatched in a single day. The dog which turned tail skulked through the hole in a door and then yapped back at him was not the right dog for that hole. A knot of neighbors was gathered about the door-way of the village hostelry but none of them seemed familiar. They turned and looked at him curiously.

“Whom are you looking for, old gentleman?” asked one, taking his pipe from between his teeth.

“I’m looking for—for—” and he named one of his neighbors.

“He’s been dead these fifteen years. His son lives here but he has gone up to Seoul with a load of bean cakes.” The bewildered man looked about the group of strange faces and then asked:

“Do any of you know Pak-suni the wood chopper?”

“Hush!” said one, “don’t say that name so loud,” and lowering his voice to a whisper, “When I was a boy my mother told me that he went out one day to gather wood and never came back. We believe that he tried to cut down [page 65] one of the pines up there by the grave and the devils got after him and carried him away.”

“I’m Pak-suni”

As if they had heard a word from the grave they leaped back and ran every way tumbling over each other and fighting for first place. The air was full of wooden shoes and curses. Old Pak-suni for he was also no longer young, burst out laughing at the ludicrous sight, which only intensified the horror of the situation for the fugitives. In a trice the street was cleared and the forlorn old man stood there alone. But presently down the muddy street came an old toothless woman carrying a bundle of washing on her head. As she passed the old man said, “Can you tell me where I can find Paksuni’s wife? She’s my―ahem—niece.” The woman turned and stared.

“I’m not your niece, what do you mean?” He stepped forward so that she could see him clearly.

‘‘Don’t you know me? I’m Pak-suni.” The aged crone let fall the bundle of clothes and springing forward seized her long neglectful lord by the remnant of his once luxuriant top-knot and hauled him down the street demanding with each step why he had run away and left her to slave all these years.

He enjoyed this. Here at least was one thing that, among all the changes, had not changed. He feared that he had been transported to some other world but this brought his feet down flat upon the earth. The neighbors lay awake that night listening with abated breath while she plied him alternately with her tongue and with a hong-duk-ka.

From that time on let those who will, believe that life went smoothly for this Korean Rip Van Winkle.

**The First Bicycle**

Orientals are not so highly impressed by the products of western industry as we sometimes think they ought to be. If you say to the Korean, “Look at our submarine boat,” he yawns and answers “O yes, we had one here some three hundred years ago. It was an Ironclad in the shape of a tortoise and could go on the surface or below as well. We used it to drive back the Japanese reinforcements at the time of our little trouble with Hideyoshi.” You look blank and ask, “But why then did not you keep on and improve your boat and get all the good results [page 66] from your great invention?” He smiles and says, “You westerners look at these things differently from us. After the need for the craft had passed we simply threw it away. If occasion should again arise someone would make another, perhaps a better one. Now you westerners keep making these expensive things and using up your revenues in repairs and maintenance. That is like keeping a fan in your hand from the end of summer clear around to the beginning of next summer simply because you are going to need it then.” You try him again: “But just look at our wonderful bridges.” “O yes but they are only needed here in emergencies. Our ferrymen have to live you know. When we really need one we make it, as when the Chinese demanded that we bridge the Im-jin River some centuries ago to expedite the crossing of their army. At that time we built a suspension bridge a hundred and fifty yards lone in a few days but after it was done and we had reaped the benefit there was no use in paying out good money to keep the bridge up just for ordinary people. So we let it fall of its own weight.”

You make one more effort, “But there is the bicycle.” He actually laughs at your impressive tone and answers, “Shall I tell you why we gave up bicycles? Well it happened this way. It was in the days of Mencius, if I am not mistaken, that a man in China invented the bicycle. It was made o£ wood and it had two different sets of mechanisms. One was to use when you went somewhere and the other was to use when you came back. One day the inventor took off the “coining- back” attachment and took it indoors to readjust it in some way. Unfortunately his mother passed a moment later and seeing the bicycle leaning against the house she thought it would be a fine chance for a spin; so she mounted and started off, and that was the last that was ever heard of hen Naturally the absence of the “coming-back’’ attachment made it impossible to come-back. Knowing what you do, of our feeling toward our parents it is not necessary to indicate why we have never since then made use of that interesting machine.” It is to be hoped that this startling tale will leave you strength enough to wonder what became of the old lady and whether she may not still be going like the Wandering Jew. From what we know of the roads in China she ought to have reached [page 67] Kashgar by this time, unless she has had a puncture meanwhile, (ungenerous thought!)

We would put it out just as a suggestion to our globe-cycling mends that they keep their eyes open for her for there are without doubt papers in America that would gladly print the details―for instance whether she uses the free wheel or the bevel gear, and it may be that some of our ladies’ fashion papers would be glad to know whether she wears—but the subject of female apparel is quite too erudite for us.

**Seat of Intelligence**.

The foreign teacher stood before his Korean class and proceeded to explain that the seat of intelligence is the brain. No sooner had he made this revolutionary proposition than half of his class jumping to their feet pressed their thumbs inward against their stomachs and exclaimed “No, here, here.” The teacher frowned but a moment later he smiled a far-away sort of smile and looking into their faces replied musingly, “Well—possibly—yes in isolated cases.”

**Tight Lacing**.

It is the part of wisdom to accept truth from whatever source it comes. We never knew why it was that ants have such small waists but our mental opacity was pierced by the following Korean ray of light.

An earth-worm in reckless mood determined to embark upon the stormy sea of matrimony, so he called in the ant to act as go-between and secure him the maiden of his choice, or rather her’s. The ant accepted the charge and picked out for him a young and blithesome centipede but failed to inform either party as to the genus of the other. After the preparations were well under way the ant was sitting one day with the prospective bride descanting upon the virtues of her chosen husband when the young centipede asked what form of insect her future lord might be. The ant replied that he was an earth-worm. The centipede drew back in horror. “What a great, long, slimy earth-worm? I never, never could have the patience to make pa-jis for such a long shanked fellow as he. Thereupon the ant went into a hopeless fit of laughter and had to run directly to Sir Earth-worm and relate the joke. He took it in high dudgeon. “And what or who is she that she should jibe at my shape?” “She is a centipede,” replied [page 68] the ant. “A centipede,” he roared, “what were you thinking of? Do you suppose I am willing to slave night and day to earn enough to keep a centipede in shoes?” Whereat the ant, oblivious of the domestic tragedy that was impending fell to laughing again so hard that she was afraid she would split her sides; so she seized a rope and wound it tightly about her. But when her paroxysm of laughter was over and she unwound the rope she found to her dismay that her waist was hopelessly constricted.

Question and Answer.

(5) Question. I observed one day that when a high official alighted from his chair his servant offered his hand as a support but before doing so covered his hand with the skirt of his coat. Is there any caste significance in this and is it a common custom?

Answer. This is sometimes done by outside servants when assisting their masters but there is no binding law of etiquette to this effect. It is cannot be said to be common and yet it is not so uncommon as to excite comment or observation by Koreans themselves.

(6) Question. Is tobacco indigenous in Korea?

Answer. No. It was about three hundred years ago that the Japanese received it from the Spanish. The Japanese brought it to Korea shortly after and the Manchus who invaded Korea two centuries and a half ago obtained it from the Koreans. During all these wanderings it has retained its name nearly intact, being called ta-ba-go in Japan tam-p’a-kwe in China and simply tam-ba in Korea.

(7) Question. How many periodicals are published in the Korean language at the present time?

Answer. It is of value to record the fact that at the beginning of the century there are six publications in the Korean language. Two of them, the Whang-sung Sin-mun and the Che-guk Sin-mun, are published in Seoul tinder Korean [page 69] editorship, two of them, the Han-sung Sin-mun of Seoul and the Cho-sun Shin-po of Chemulpo are published by Japanese, and the remaining two, the Christian News of Seoul and the Sin-hak Wul-bo of Chemulpo are edited by Americans, The former is an eight page weekly edited by Rev. H. G. Underwood, D. D., and the latter is a forty page monthly magazine edited by Rev. Geo. Heber Jones of Chemulpo.

(8) Question. Why do Koreans bury an unmarried girl in the middle of the road?

Answer. Improbable though it may seem, this curious custom prevails in Chul-la Do, such graves having been seen by several Missionaries. Whether it prevails in other parts of Korea, the writer is unable to say.

Two explanations are given, of which the following seems the more satisfactory. According to Eastern ideas the life of a girl who dies unmarried has been an utter and complete failure, a disappointment only; therefore it is to be expected that in the next world her spirit will be restless and revengeful. To prevent this, she is not buried on the hillside among those whose lives have been happy and prosperous, but in the center of the public road, where all passers-by may trample her spirit under their feet and thus keep it in subjection.

**Editorial Comment.**

**The Korea Review Album**

One of the most serious embarrassments to the writer on Korean topics is the lack of proper illustrations. One good photo-graph-will often tell more than two pagesof the best written manuscript. As the KOREA REVIEW is gotten up with the view of furnishing information about Korea we do not see how we can get along without illustrating. On the other hand we do not see how on our present modest financial basis we can furnish illustrations to our subscribers. The result of this dilemma is that we have decided to publish what we shall call The Korea Review Album, of Korean pictures. We have secured a goodly number of choice pictures on Korean scenery, customs, superstitions, monuments, architecture, punishments, [page 70] etc. etc. which will be developed into half-tone plates and printed on a heavy quality of paper of a size suitable for insertion in an album of good proportions or for mounting in frames if so desired.

Thirty of these pictures will be issued with each yearly number of the Korea Review. In other words it will constitute the ILLUSTRATED KOREA REVIEW. The additional cost for these illustrations will be three yen a year. The subscription to the REVIEW itself will remain as before but the ILLUSTRATED REVIEW will be seven yen a year. To all who have subscribed for the REVIEW these thirty pictures, gotten up in the most attractive shape, will be furnished for three yen extra. A complete collection of these pictures will form the most reliable work possible on Korean life. It may be that the pictures can be put out more rapidly than we have indicated, in which case a complete album of several hundred pictures can be put out in a year’s time. If so, notice will be given in good time to our subscribers. Particular pains will be taken to secure pictures of genuine value and interest and there will be no duplicate pictures nor two pictures bearing on the same subject unless for very special reasons.

In the January 22nd issue of the Japan Daily Mail and in the January 26th issue of the weekly Mail there appeared an editorial dealing with an article reported to have been printed in Gunton’s Magazine. That article was reviewed by a Mr. Yamaguchi and it was upon quotations of Yamaguchi’s quotations that the editorial above mentioned was based. Judging from these quotations it is certain that the original article was wholly reprehensible both in spirit and in expression. Nothing that the Editor of the Mail says about these wild statements is too severe. No man with the rudiments either of common sense or of common charity could have made the statements there quoted nor can we conceive of anyone believing them however reliable may have seemed the source from which they came. We are in perfect agreement with the views of the Editor of the Mail with one single exception. We cannot agree with him as to the identity of the man. who published the statements of that missionary. It is plain that the person referred to by the Mail was the Editor of The Korea Review, for there has been no other man named H. B. [page 71] Hulbert who has furnished the Japan Mail with matter relating to Korea.

Now we wish to state most distinctly and categorically that we had nothing whatever to do with the article in question, nor do we know who wrote it. The statements there made are diametrically opposed to all our notions of Japan. Furthermore the person charged with this serious offence has not written an article on Japan since the year 1887 and then only on the ordinary sights and sounds of that country. He has never before heard of Gunton’s Magazine nor does he know whether it is an American or an English publication. From the beginning of his residence in the East in 1886 his attitude has been one of entire friendliness toward Japan and in his references to Japan in articles on Korea will be found evidence of the kindliest feelings for that country.

The article referred to must have been written by someone with a very superficial knowledge of the East and withal of a most credulous mind. The serious mistake of the Editor of the Japan Mail lay in his jumping to the conclusion that simply because the article was written by a Mr. Hulbert it must necessarily be this particular one. After confessing that he had not seen the original article he charges it up against us in language that in the very proportion in which it properly characterizes the real author in that same proportion libels us.

We have no doubt that as soon as the Editor of the Japan Mail learned of the mistake he hastened to undo as far as possible the injury which his negligence had caused to a fellow journalist and a personal acquaintance. The reputation of the Japan Mail should be a sufficient guarantee that no pains would be spared to right such a wrong, especially when committed against one who has always been a warm friend and advocate of Japan.

**News Calendar**

.

G. Hayashi Esq., the Japanese Minister, returned to Seoul on the sixth inst.

It has been decided to station a Korean consul at Chefoo but it is said that for the present a French gentleman will act as Vice-Consul. [page 72]

We are informed that the Household Department secured the services of a German physician.

The severe weather of the early days of February necessarily occasioned great suffering among prisoners. It is reported that two boys succumbed to the cold.

Advices from Wun-san show that in that section the ground is covered with four feet of snow on the level.

It is interesting to note that during the year 1900 the number of people vaccinated in Korea was 46027. These cases were well distributed over the country, the remoter sections having rather more than those neat the capital.

We are informed that before coining to Seoul as French Minister Colin de Plancy will be in Japan some five or six months.

It is reported that under the auspices of Mr. Yi Yong-ik silver money is to be minted by the Government.

One afternoon in December last Mrs. Jordan formerly of Seoul gave an afternoon tea to the “Korean” visitors at Lausanne, Switzerland. Those present were Mr. and Mrs. Jordan, Mrs. Scranton and her daughters, Mrs. Gibson, Mrs. Gale and her daughters, Miss Everett, Dr. and Baldock and Rev. H. G. Appenzeller and family.

The articles carried from Korea for exhibition in Paris did not find a ready sale and in view of the heavy expense of shipment they have been stored in France for the present.

It was found a short time since that the prefectures of North Kyung-sang Province were six years in arrears in their subscriptions to the Official Gazette. The aggregate sum was over a thousand dollars. For this remissness the governor was ordered to be reprimanded. Such is the unhappy predicament of those who postpone the inevitable day.

The Emperor of Japan has conferred upon the Prince Imperial of Korea the order of the Chrysanthemum, The decoration was brought to Korea by the Japanese Minister.

There have been so many applications for licenses of incorporation of Korean companies that the Ministry of commerce has decided to discontinue the granting of such licenses [page 73]

Gen. Yun the newly appointed Governor of South Chul-la Province passed through Mok-p’o the other day on his way to his new pest.

The great piles of rice that lie upon the bund of Mok-p’o give evidence of the growing importance of the port. Of late the Nippon Yusen Kaisha boats have not been stopping at this port but they will not be able long to pass without calling.

The astonishing enterprise of the Japanese is evinced in their erection at Mok-po of one of the finest foreign buildings in Korea. They are beyond doubt the “Yankees” of the East.

A bold band of armed robbers surrounded the station and village of Oricol and looted them. A telegram for help was sent to Chemulpo and a special train of policemen and soldiers was sent up but by the time it arrived the robbers had disappeared.

It is reported that the Japanese have secured a fine site on a hill outside the city of P’yung-yang for their Consulate and other buildings, that a regular post office is to be established in April, the mails at present going through the Consulate, and that the site for the Japanese settlement is to be outside the South Gate.

A Memorial Service was held in the English Church, Seoul on 2nd February, the day on which the remains of the much-beloved Queen Victoria were laid in the mausoleum at Frogmore near Windsor. The lessons were taken from the 44th chapter of the Book of Ecclesiasticus, “Let us now praise famous men, etc;” from the 5th chapter of the Gospel of John and from the 15th chapter of 1st Corinthians. The rest of the service was choral and included hymns 401, 140, and 398 in Hymns Ancient and Modern. The officiating clergyman was the Rev. M. N. Trollope, assisted by the Rev. F. R. Hillary. Several Korean officials were present on behalf the Emperor of Korea. All the Legations were represented by their respective Ministers. The general community was also largely represented.

Since writing the editorial note relative to charges made against us by the Japan Mail we learn with some satisfaction that the editor of that paper has so far retracted his state- [page 74] ments as to publish our telegram denying the charges, and to state that he is glad they are not true. It is pleasant to know that he is glad. We should have expected that his gladness would be tempered with a certain degree of chagrin at having made what proves to be a sheer blunder. But irrespective of this the main-point was the public denial of the gross charges. This having been done the incident is closed. We are too conscious of editorial fallibility ourselves to be censorious. The pleasant review of our first number in the Mail shows that the relations between that paper and the Korea Review are as cordial as need be.

The Kisogawa Maru which arrived at Chemulpo on the 21st inst brought eighteen American men who are bound for the mines at Un-san. The run from Mok-p’o to Chemulpo was exceedingly rough. The monotony of ship life was broken by the failing of the large saloon lamp which threatened to cause a considerable blaze. But the prompt application of the biceps Americanus prevented such a catastrophe. Fire at sea, especially in a storm, is one of those things that are more interesting to read about than to experience.

The Korean Government has secured the services of Franz Eckert, Kgl. Preussischer Musik direktor, to organize an Imperial Band in Seoul. Mr. Eckert who arrived on Feb. 19th was employed for twenty years by the Japanese government in a similar capacity, and we cannot doubt that his long experience in the East will be of great value in training Koreans. That experience combined with the Korean’s taste for music will, we doubt not, result in air excellent band.

Robbery is not confined to the country districts. We are sorry to learn that the Methodist Publishing House has been broken into and three valuable founts of matrices stolen. A bicycles is also missing from the residence of Mr. Gale.

Up to the moment of going to press there was no definite news about the condition of Dr. Johnson of Ta-gu. The combination of gastritis, pneumonia and typhus renders his condition very grave. Both Dr. Irvin and Rev. Mr. Ross of Fu-san have gone to Ta-gu. But we are still permitted to hope that medical science will prevail and that Providence through this instrumentality will restore a valuable worker to his post. [page 75]

We are putting out with this number a full statement of our plan for a Korea Review Album. We are of the opinion that public patronage will render this attempt to picture Korea to the outer world a success. A few hundred selected pictures of Korean scenery, monuments, customs, and the like can do more to give a correct notion of what this country and people are like than any amount of writing can do. Thirty photogravure pictures will be published with this year’s magazine. It will constitute the Illustrated Korea Review.

On the 10th inst. a very charming entertainment was given in the Seoul Union Reading Rooms, consisting of charades and tableaus by the Children. The costumes were very gay and the afternoon was voted a complete success. No small part of the credit for this success is due to Mr. Sands who spared no pains in getting up the handsome costumes which the small people wore.

We are pleased to learn that, after the inevitable delay, Prof Frampton has signed his contract with the Government as Head Master of the English Language School.

Lady Om sent several hundred blankets to the Police Department on the 15th inst. to be distributed among the prisoners.

The native papers state that the amount of domestic mail matter that passed through the Korean Post office during 1900 was 1,308,627 pieces.

The Educational Department has been requested by the Law Department so select ten suitable men from among the students of the French language as a nucleus of a new Law School which is contemplated.

Early ill the month three hundred guns and ten thousand rounds of ammunition which the Government had ordered from Germany arrived in Chemulpo.

A Russian Red Cross Hospital ship, carrying 150 wounded Russian soldiers, entered Ma-san-p’o on the 5th inst.

On the 20th inst. Mr. Yamadza, Secretary of the Japanese Legation left Seoul en route for Japan.

The Superintendent of the Seoul Fusan R. R. arrived in Chemulpo from Japan on the 19th inst. [page 76]

The disagreement between the Korean and Japanese rice merchants in Chemulpo seems to have reached a critical stage. The native papers say that the Korean merchants have formed an agreement to sell no more rice to Japanese except upon a strictly cash basis. The Japanese have likewise determined to pay no more money in advance to Koreans for rice. In the past the Japanese have frequently lost heavily by paying for rice crops far in advance and Koreans likewise have lost by giving rice to the Japanese on credit. It will be a good things for both parties to come down to a “spot cash” basis. That will put an end to the difficulties on both sides.

On Wednesday the 20th instant a General Meeting of the Korea Branch of the Royal Asiatic Society was held at the Seoul Union Reading Room. The paper of the day was by Rev. M, N. Trollope and his subject was Kang-wha. A long residence on that island has made him an authority on its geography, history and folk-lore. The paper was consequently of extreme interest. After a careful description of the geography and topography of the island there followed an account of all the monuments and other historical remains in which it abounds and filially a graphic account of the more important epochs in its history. It appears that in spite of the unexampled spread of the Mongol power, even to the banks of the Danube, they never conquered the island of Kang-wha. Nor was it because they did not try. Mongol armies more than once encamped oil the opposite mainland and by threat and promise tried to induce the King to return to Song-do but they never ventured across the water. It was due to their ignorance of boats and of navigation that saved Kanawha from their ravages.

The Society is to be congratulated on securing a paper of the highest scholarly grade on a subject that is perhaps as fascinating and important as any in connection with Korea.

By a mistake in proof reading one foot was dropped from the third line of the quatrain in the story of Rip Van Winkle under the heading Odds and Ends. The line should read:

By mountain, river, glade and glen. [page 77]

**Chapter III.—Continued.**

In the autumn of that year the two generals, Yang-bok and Sun-ch’i, invaded Korea at the head of a strong force: but U-gu was ready for them and in the first engagement scattered the invading army, the remnants of which took refuge among the mountains. It was ten days before they rallied enough to make even a good retreat. U-gu was frightened by his own good luck for he knew that this would still further anger the Emperor; so when an envoy came from China the king humbled himself, confessed his sins and sent his son to China as hostage together with a gift of 5,000 horses. Ten thousand troops accompanied him. As these troops were armed, the Chinese envoy feared there might be trouble after the Yalu had been crossed. He therefore asked the Prince to have them disarmed. The latter thought he detected treachery and so tied at night and did not stop until he reached his father’s palace in P’yung-yang, The envoy paid for this piece of gaucherie with his head.

Meanwhile Generals Yang-bok and Sun-ch’i had been scouring Liao-tung and had collected a larger army than before. With this they crossed the Ya-lu and marched on P’yung-yang. They met with no resistance, for U-gu had collected all his forces at the capital, hoping perhaps that the severity of the weather would tire out any force that might be sent against him. The siege continued two months during, which time the two generals quarreled incessantly. When the Emperor sent Gen, Kong Son-su to see what was the matter, Ger. Sun-chi accused his colleague of treason and had him sent back to China, where he lost his head. The siege, continued by Gen. Sun-ch’i, dragged on till the following summer and it would have continued longer had not traitor within the town assassinated the king and fled to the Chinese camp. Still the people refused to make terms until another traitor opened the gates to the enemy. Gen. Sun-ch’i’s first act was to compel Prince Chang, the heir apparent, to do obeisance. But the people had their revenge upon the [page 78] traitor who opened the gate for they fell upon him and tore him to pieces before he could make good his escape to the Chinese camp.

Upon the downfall of Wi-man’s kingdom, the country was divided by the Chinese into four provinces called respectively Nang-nang, Im-dun, Hyun-do and Chin-bun. The first of these, Nang-nang, is supposed to have covered that portion of Korea now included in the three provinces of P’yung-an, Whang-ha and Kyung-geui. Im-dun, so far as we can learn, was located about as the present province of Kang-wun, but it may have exceeded these limits. Hyun-do was about coterminous with the present province of Ham-gyung in the northeast. Chin-bun lay beyond the Yalu River but its limits can hardly be guessed at. It may have stretched to the Liao River or beyond. It is exceedingly doubtful whether the conquerors themselves had any definite idea of the shape or extent of these four provinces. Twenty-five years later, in the fifth year of Emperor Chao-ti 81 B. C. a change in administration was made. Chin-bun and Hyun-do were united to form a new province called Pyung-ju, while Im-dun and Nang-nang were thrown together to form Tong-bu. In this form the country remained until the founding of Ko-gu-ryu in the twelfth year of Emperor Yuan-ti, 36 B. C.

It is here a fitting place to pause and ask what was the nature of these wild tribes that hung upon the flanks of civilization and, like the North American Indians, were friendly one day and on the war-path the next. Very little can be gleaned from purely Korean sources, but a Chinese work entitled the Mun-hon T’ong-go deals with them in some detail, and while there is much that is quite fantastic and absurd the main points tally so well with the little that Korean records say, that in their essential features they are probably as nearly correct as anything we are likely to find in regard to these aborigines (shall we say) of north-eastern Asia.

**Chapter IV.**

The wild tribes .... the “Nine Tribes” apocryphal .... Ye-mak .... position .... history .... customs .... Ye and Mak perhaps two .... Ok-ju [page 79] .... position .... history .... customs .... North Ok-jo .... Eum-nu .... position .... customs .... the western tribes .... the Mal-gal group .... position .... customs .... other border tribes.

As we have already seen, tradition gives us nine original wild tribes in the north, named respectively the Kyun, Pang, Whang, Pak, Chuk, Hyun, P’ung, Yang, and U. These we are told occupied the peninsula in the very earliest times. But little credence can be placed in this enumeration, for when it comes to the narration of events we find that these tribes are largely ignored and numerous other names are introduced. The tradition is that they lived in Yang-gok, “The Place of the Rising Sun.” In the days of Emperor T’ai-k’an of the Hsia dynasty, 2188 B. C. the wild tribes of the east revolted. In the days of Emperor Wu-wang, 1122 B. C. it is Said that representatives from several of the wild tribes came to China bringing rude musical instruments and performing their queer dances. The Whe-i was another of the tribes, for we are told that the brothers of Emperor Wu-wang fled thither but were pursued and killed. Another tribe, the So-i, proclaimed their independence of China but were utterly destroyed by this same monarch.

It is probable that all these tribes occupied the territory north of the Yalu River and the Ever-white Mountains. Certain it is that these names never occur in the pagesof Korean history proper. Doubtless there was more or less intermixture and it is more than possible that their blood runs in the veins of Koreans today, but of this we cannot be certain.

We must call attention to one more purely Chinese notice of early Korea because it contains perhaps the earliest mention of the word Cho-sun. It is said that in. Cho-sun three rivers, the Chun-su, Yul-su, and San-su, unite to form the Yul-su, which flows by (or through) Nang-nang. This corresponds somewhat with the description of the Yalu River.

We now come to the wild tribes actually resident in the peninsula and whose existence can hardly be questioned, whatever may be said about the details here given.

We begin with the tribe called Ye-mak, about which there are full notices both in Chinese and Korean records. The Chinese accounts deal with it as a single tribe but the Korean accounts, which are more exact, tell us that Ye and [page 80] Mak were two separate “kingdoms.” In all probability they were of the same stock but separate in government.

Ye-guk (guk meaning kingdom) is called by some Ye-wi- guk. It is also know as Ch’ul. It was situated directly north of the kingdom of Sil-la, which was practically the present province of Kyung-sang, so its boundary must have been the same as that of the present Kang-wun Province. On the north was Ok-ju, on the east the Great Sea, and on the west Nang- nang. We may say then that Ye-guk comprised the greater portion of what is now Kang-wun Province. To this day the ruins of its capital may be seen to the east of the town of Kang-neung. In the palmy days of Ye-guk its capital was called Tong-i and later, when overcome by Sil-la, a royal seal was unearthed there and Ha-wang the king of Sil-la adopted it as his royal seal. After this town was incorporated into Sil-la it was known as Myung-ju.

In the days of the Emperor Mu-je, 140 B. C., the king of Ye-guk was Nam-nyu. He revolted from Wi-man’s rule and, taking a great number of his people, estimated, fantastically of course, at 380,000, removed to Liao-tung, where the Emperor gave him a site for a settlement at Chang-ha-gun. Some accounts say that this colony lasted three years. Others say that after two years it revolted and was destroyed by the Emperor, There are indications that the remnant joined the kingdom of Pu-yu in the north-east for, according to one writer, the seal of Pu-yu contained the words “Seal of the King of Ye” and it was reported that the aged men of Pu-yu used to say that in the days of the Han dynasty they were fugitives. There was also in Pu-yu a fortress called the “Ye Fortress.” From this some argue that Nam-nyu was not a man of the east but of the north. Indeed it is difficult to see how he could have taken so many people so far especially across an enemy’s country.

When the Chinese took the whole northern part of Korea, the Ye country was incorporated into the province of Im- dun and in the time of the Emperor Kwang-mu the governor of the province resided at Kang-neung. The Emperor received an annual tribute of grass-cloth, fruit and horses.

The people of Ye-guk were simple and credulous, and not naturally inclined to warlike pursuits. They were modest [page 81] and unassuming, nor were they fond of jewels or finery. Their peaceful disposition made them an easy prey to their neighbors who frequently harassed them. In later times both Ko-gu-ryu and Sil-la used Ye-guk soldiers in part in effecting their conquests. People of the same family name did not intermarry. If a person died of disease his house was deserted and the family found a new place of abode. We infer from this that their houses were of a very poor quality and easily built; probably little more than a rude thatch covering a slight excavation in a hill-side. The use of hemp was known as was also that of silk, though this was probably at a much later date. Cotton was also grown and woven. By observing the stars they believed they could foretell a famine; from which we infer that they were mainly an agricultural people. In the tenth moon they worshipped the heavens, during which ceremony they drank, sang and danced. They also worshipped the “Tiger Spirit.” Robbery was punished by fining the offender a horse or a cow. In fighting they used spears, as long as three men and not infrequently several men wielded the same spear together. They fought entirely on foot. The celebrated Nang-nang bows were in reality of Ye-guk make and were cut out of pak-tal wood. The country was infested with leopards. The horses were so small that mounted men could ride under the branches of the fruit trees without difficulty. They sold colored fish skins to the Chinese, the fish being taken from the eastern sea.

We are confronted by the singular statement that at the time of the Wei dynasty in China, 220―294 A. D. Ye-guk swore allegiance to China and despatched an envoy four times a year. There was no Ye-mak in Korea at that time and this must refer to some other Ye tribe in the north. It is said they purchased exemption from military duty by paying a stipulated annual sum. This is manifestly said of some tribe more contiguous to China than the one we are here discussing.

Mak-guk, the other half of Ye-mak, had its seat of government near the site of the present town of Ch’un-ch’un. Later, in the time of the Sil-la supremacy, it was known as U-su-ju. It was called Ch’un-ju in the time of the Ko-ryu rule.

The ancient Chinese work, Su-jun, says that in the days [page 82]of Emperor Mu-song (antedating Ki-ja) the people of Wha-ha Man-mak came and did obeisance to China. This may have been the Korean Mak. Mencius also makes mention of a greater Muk and a lesser Mak. In the time of the Han dynasty they spoke of Cho-sun, Chin-bun and Ye-mak. Mencius notice of a greater and lesser Mak is looked upon by some as an insult to the memory of Ki-ja, as if he had called Ki-ja’s kingdom a wild country; but the above mention of the three separately is quoted to show that Mencius had no such thought.

The annals of Emperor Mu-je state, in a commentary, that Mak was north of Chin-han and south of Ko-gu-ryu and Ok-ju and had the sea to the east, a description which exactly suits Ye-mak as we know it.

The wild tribe called Ok-ja occupied the territory east of Ka-ma San and lay along the eastern sea-coast, it was narrow and long, stretching a thousand li along the coast in the form of a hook. This well describes the contour of the coast from a point somewhat south of the present Wun-san northward along the shore of Ham-gyung Province. On its south was Ye-mak and on its north were the wild Eum-nu and Pu-yu tribes. It consisted of five thousand houses grouped in separate communities that were quite distinct from each other politically, and a sort of patriarchal government prevailed. The language was much like that of the people of Kogu-ryu.

When Wi-man took Ki-jun’s kingdom, the Ok-ju people became subject to him, but later, when the Chinese made the jour provinces, Ok-ju was incorporated into Hyun-do. As Ok-ju was the most remote of all the wild tribes from the Chinese capital, a special governor was appointed over her, called a Tong-bu To-wi, and his seat of government was at Pul-la fortress. The district was divided into seven parts, all of which were east of Tan-dan Pass, perhaps the Ta-gwul Pass, of to-day. In the sixth year of the Emperor Kwang-mu, 31 A. D., it is said that the governorship was discontinued and native magnates were put at the head of affairs in each of the seven districts under the title Hu or Marquis. Three of the seven districts were Wha-ye, Ok-ju and Pul-la. It is said that the people of Ye-guk were called in to build the government houses in these seven centers. [page 83]

When Ko-gu-ryu took over all northern Korea, she placed a single governor over all this territory with the title Ta-in. Tribute was rendered in the form of grass-cloth, fish, salt and other sea products. Handsome women were also requisitioned. The land was fertile. It had a range of mountains at its back and the sea in front. Cereals grew abundantly. The people are described as being very vindictive. Spears were the weapons mostly used in fighting. Horses and cattle were scarce. The style of dress was the same as that of Ko-gu-ryu.

When a girl reached the age of ten she was taken to the home of her future husband and brought up there. Having attained a marriageable age she returned home and her fiance then obtained her by paving the stipulated price.

Dead bodies were buried in a shallow grave and when only the bones remained. they were exhumed and thrust into a huge hollowed tree trunk which formed the family “vault.” Many generations were thus buried in a single tree trunk. The opening was at the end of the trunk. A wooden image of the dead was carved and set beside this coffin and with it a bowl of grain.

The northern part of Ok-ju was called Puk Ok-ju or “North Ok-ju.” The customs of these people were the same as those of the south except for some differences caused by the proximity of the Eum-nu tribe to the north, who were the Apaches of Korea. Every year these fierce people made a descent upon the villages of the peaceful Ok-ju, sweeping everything before them. So regular were these incursions that the Ok-ju people used to migrate to the mountains every summer, where they lived in caves as best they could, returning to their homes in the late autumn. The cold of winter held their enemies in check.

We are told that a Chinese envoy once penetrated these remote regions. He asked “Are there any people living beyond this sea?” (meaning the Japan Sea.) They replied “Sometimes when we go out to-fish and a tempest strikes us we are driven ten days toward the east until we reach islands where men live whose language is strange and whose custom it is each summer to drown a young girl in the sea. Another said “Once some clothes floated here which were like ours except that the sleeves were as long as the height of a man.” [page 84]

Another said “A boat once drifted here containing a man with a double face, one above the other. We could not understand his speech and as he refused to eat he soon expired.”

The tribe of Ok-ju was finally absorbed in Ko-gu-ryu in the fourth year of King T’a-jo Wang.

The Eum-nu tribe did not belong to Korea proper but as its territory was adjacent to Korea a word may not be out of place. It was originally called Suk-sin. It was north of Ok-ju and stretched from the Tu-man river away north to the vicinity of the Amur. Its most famous mountain was Pul-ham San. It is said to have been a thousand li to the north-east of Pu-yu. The country was mountainous and there were no cart roads. The various cereals were grown, as well as hemp.

The native account of the people of Eum-nu is quite droll and can hardly be accepted as credible. It tells us that the people lived in the trees in summer and in holes in the ground in winter. The higher a man’s rank the deeper he was allowed to dig. The deepest holes were “nine rafters deep.” Pigs were much in evidence. The flesh was eaten and the skins were worn. In winter the people smeared themselves an inch thick with grease. In summer they wore only a breach-cloth. They were extremely filthy. In the center of each of these winter excavations was a common cesspool about which everything else was clustered. The extraordinary statement is made that these people picked up pieces of meat with their toes and ate them. They sat on frozen meat to thaw it out. There was no king, but a sort of hereditary chieftainship prevailed. If a man desired to marry he placed a feather in the hair of the damsel of his choice and if she accepted him she simply followed him home. Women did not marry twice, but before marriage the extreme of latitude was allowed. Young men were more respected than old men. They buried their dead, placing a number of slaughtered pigs beside the dead that he might have something to eat in the land beyond the grave. The people were fierce and cruel, and even though a parent died they did not weep. Death was the penalty for small as well as great offences. They had no form of writing and treaties were made only by word of mouth. In the days of Emperor Yuan-ti of the Eastern Tsin dynasty, an envoy from this tribe was seen in the Capital of China. [page 85]

We have described the tribes of eastern Korea. A word now about the western part of the peninsula. All that portion of Korea lying between the Han and Yalu rivers constituted what was known as Nang-nang and included the present provinces of P’yung-an and Whang ha together with a portion of Kyung-geui. It was originally the name of a single tribe whose position will probably never be exactly known: but it was of such importance that when China divided northern Korea into four provinces she gave this name of Nang-nang to all that portion lying, as we have said, between the Han and the Yalu. The only accounts of these people are given under the head of the Kingdom of Ko-gu-ryu which we shall consider later. But between Nang-nang and the extreme eastern tribes of Ok-ju there was a large tract of country including the eastern part of the present province of Py’ung-an and the western part of Ham-gyung. This was called Hyun-do, and the Chinese gave this name to the whole north-eastern part of Korea. No separate accounts of Hyun-do seem to be now available.

Before passing to the account of the founding of the three great kingdoms of Sil-la, Pak-je and Ko-gu-ryu, we must give a passing glance at one or two of the great border tribes of the north-west. They were not Koreans but exercised such influence upon the life of Korea that they deserve passing notice.

In that vast tract of territory now known as Manchuria there existed, at the time of Christ, a group of wild tribes known under the common name Mal-gal. The group was composed of seven separate tribes, named respectively―Songmal, Pak-tol, An-gu-gol, Pul-lal, Ho-sil, Heuk-su (known also as the Mul-gil and the Pak-san. Between these tribes there was probably some strong affinity, although this is argued only from the generic name Mal-gal which was usually appended to their separate names, and the fact that Mal-gal is commonly spoken of as one. The location of this group of tribes is determined by the statement (1) that it was north of Ko-gu-ryu and (2) that to the east of it was a tribe anciently called the Suk-sin (the same as the Eum-nu,) and (3) that it was five thousand li from Nak-yang the capital of China. We are also told that in it was the great river Sog-mal which was three li wide referring it would seem to the Amur River. These tribes, though [page 86] members of one family, were constantly fighting each other and their neighbors and the ancient records say that of all the wild tribes of the east the Mal-gal were the most feared by their neighbors. But of all the Mal-gal tribes the Heuk-su were the fiercest and most warlike. They lived by hunting and fishing. The title of their chiefs was Ta-mak-pul-man-lol-guk. The people honored their chiefs and stood in great fear of them. It is said that they would not attend to the duties of nature on a mountain, considering, it would seem that there is something sacred about a mountain. They lived in excavations in the sides of earth banks, covering them, with a rough thatch. The entrance was from above. Horses were used but there were no other domestic, animals except pigs. Their rude carts were pushed by men and their plows were dragged by the same. They raised a little millet and barley, and cultivated nine kinds of vegetables. The water there was brackish owing to the presence of a certain kind of tree the bark of whose roots tinged the water like an infusion. They made wine by chewing grain and then allowing it to ferment. This was very intoxicating. For the marriage ceremony the bride wore a hempen skirt and the groom a pig skin with a tiger skin over his head. Both bride and groom washed the face and hands in urine. They were the filthiest of all the wild tribes. They were expert archers, their bows being made of horn, and the arrows were twenty-three inches long. In summer a poison was prepared in which the arrow heads were dipped. A wound from one of these was almost instantly fatal. The almost incredible statement is made in the native accounts that the dead bodies of this people were not interred but were used in baiting traps for wild animals.

Besides the Mal-gal tribes there were two others of considerable note, namely the Pal-ha and the Ku-ran of which special mention is not here necessary, though their names will appear occasionally in the following page s. They lived somewhere along the northern borders of Korea, within striking distance. The last border tribe that we snail mention is the Yu-jin whose history is closely interwoven with that of Ko-gu-ryu. They were the direct descendants, or at least close relatives, of the Eum-nu people. They were said to have been the very lowest and weakest of all the wild tribes, in fact [page 87] a mongrel tribe, made up of the offscourings of all the others. They are briefly described by the statement that if they took up a handful of water it instantly turned black. They were good archers and were skillful at mimicking the deer for the purpose of decoying it. They ate deer flesh raw. A favorite form of amusement was to make tame deer intoxicated with wine and watch their antics. Pigs, cattle and donkeys abounded. They used cattle for burden and the hides served for covering. The houses were roofed with bark. Fine horses were raised by them. It was in this tribe that the great conqueror of China, A-gol-t’a, arose, who paved the way for the founding of the great Kin dynasty a thousand years or more alter the beginning of our era.

**Chapter V.**

Southern Korean .... Ki-jun’s arrival .... differences which he found three groups .... Ma-han .... position .... peculiarities .... characteristics .... worship .... tatooing .... numbers .... Chin-han .... Chinese immigration .... customs .... Pyon-han .... position .... habits .... the philological argument .... southern origin .... Ki-jun and his descendants.

We must now ask the reader to go with us to the southern portion of the peninsula where we shall find a people differing in many essential respects from the people of the north, and evincing not merely such different but such opposite characteristics from the people of the north that it is difficult to believe that they are of the same origin.

When King Ki-jun, the last of the Ki-ja dynasty proper was driven from P’yung-yang by the unscrupulous Wi-man, he embarked, as we have already seen, upon the Ta-dong River accompanied by a small retinue of officials and servants. Faring southward along the coast, always within sight of land and generally between the islands and mainland, he deemed it safe at last to effect a landing. This he did at a place anciently known as Keum-ma-gol or “Place of the Golden Horse,” now Ik-san. It should be noticed that this rendering is simply that of the Chinese characters that were used to represent the word Keum-ma-gol. In all probability it was a mere [page 88] transliteration of the native name of the place by the use of the Chinese, and the rendering here given was originally un-thought of.

They found the land inhabited, but by a people strange in almost every particular. The explicitness with which all native accounts describe the people whom Ki-jun found in the south is in itself a striking argument in favor of the theory that a different race of people was there encountered. The southern part of the peninsula was divided between three groups of peoples called respectively Ma-han, Chin-han and Pyon-han. How these names originated can hardly be learned at this date, but it would seem that they were native words; for the last of the three, Pyon-han, was also called Pyon-jin,. a word entering into the composition of many of the names of the towns peopled by the Pyon-han tribes. It is necessary for us now to take a brief glance at each of these three groups, for in them we shall find the solution of the most interesting and important problem that Korea has to offer either to the historian or ethnologist.

The Ma-han people occupied the south-western part of the peninsula, comprising the whole of the present province of Ch’ung-ch’ung and the northern part of Chul-la. It may have extended northward nearly to the Han river but of this we cannot be sure. On its north was the tribe of Nang-nang, on the south was probably a part of Pyon-han but one authority says that to the south of Ma-han were the Japanese or Wa-in. These Japanese are carefully described and much color is given to this statement by certain coincidences which will be brought out later. No Korean work mentions these Japanese and it may be that the Japanese referred to were those living on the islands between Korea and Japan. But we can easily imagine the thrifty islanders making settlements of the southern coast of Korea.

The first striking peculiarity of the Ma-han people, and one that differentiates them from the northern neighbors, was the fact that they were not one tribe but a congeries of small settlements each entirely independent of the others, each having its own chief, its own army, its own laws. It is said that they lived either among the mountains or along the coast, which would point to the existence of two races, the one in- [page 89] land, indigenous, and the other, colonists from some other country. The Ma-han people were acquainted with agriculture, sericulture and the use of flax and hemp. Their fowls had tails ninety-five inches long. Here is one of the interesting coincidences that uphold the contention that the Japanese were in the peninsula at that time. These peculiar fowls are now extinct, but, within the memory of people now living, such fowls were quite common in Japan and preserved specimens in the museum at Tokyo show that the above measurements are by no means unusual in that breed of fowl. It would seem then that Japan procured them from Korea, or else the Japanese colonists introduced them into Korea.

Another point which differentiates the south from the north was the fact that a walled town was a thing unknown in the south; as the Korean writer puts it “There was no difference between town and country.” Their houses were rough thatched huts sunken a little below the surface of the ground, as is indicated by the statement that the houses were entered from the top. These people of Ma-han were strong and fierce and were known by the loudness and vehemence of their speech. This accords well with the further fact that they were the virtual governors of all south Korea, for it was Ma-han who furnished rulers for Chin-han. These people did not kneel nor bow in salutation. There was no difference in the treatment of people of different ages or sexes. All were addressed alike.

Another marked difference between these people and those of the north was that the Ma-han people held neither gold nor silver in high repute. We may safely reckon upon the acquisitive faculty as being the most keen and pervasive of all the faculties of eastern as well as western peoples, and that the north should have been acquainted with the uses and values of these metals while the south was not, can argue nothing less than a complete ignorance of each other. The southern people loved beads strung about the head and face, a trait that naturally points to the south and the tropics. In the summer they worshipped spirits, at which time they consumed large quantities of intoxicating beverages while they sang and danced, several “tens of men “ dancing together and keeping time with their feet. In the autumn, after the harvest, they [page 90] worshipped and feasted again. In each of the little settlements there was a high priest whose business it was to worship for the whole community. They had a kind of monastic system, the devotees of which fastened iron drums to high posts and beat upon them during their worship.

Another striking statement is that tatooing was common. This is another powerful argument in favor of the theory of a southern origin, for it is apparent that tatooing is a form of dress and is most in vogue where the heat renders the use of clothing uncomfortable. As might be expected, this habit has died out in Korea, owing without doubt to the comparative severity of the climate; but within the memory of living men it has been practiced on a small scale, and today there is one remnant of the custom in the drawing of a red colored thread under the skin of the wrist in making certain kinds of of vow or promises.

In the larger towns the ruler was called Sin-ji and in the smaller ones Eup-ch’a. They had tests of endurance similar to those used by North American Indians. One of them consisted in drawing a cord through the skin of the back and being hauled up and down by it without a murmur.

We are told that in Ma-han there were 100,000 houses, each district containing, from 1,000 to 10,000 houses. This would give an approximate population of 500,000. The names of the fifty-four districts or kingdom included in Ma-han are given in the appendix together with those of Chin-han and Pyon-han.

We are told that the aged men of Chin-han held the tradition that thousands of Chinese fled to Korea in the days of the Tsin dynasty, 255-209 B. C., and that the people of Ma-han gave them land in the east and enclosed them in a palisade, and furnished them with a governor who transmitted the office to his son. This could refer however only to a small portion of Chin-han. There was a large and widely scattered native population occupying approximately the territory covered by the present Kyung-sang Province. It is probable that these Chinese refugees exercised a great influence over them and taught them many things. It is not improbable that it was owing to this civilizing agency that Sil-la eventually became master of the peninsula. But it should be carefully [page 91] noted that this Chin-han did not derive its name, from the Chin (Tsin) dynasty of China through these Chinese refugees. The character used in designating Chin-han is not the same as that used for the Chin dynasty.

The land was fertile. The mulberry flourished and silk culture was a common employment. . Horses and cattle were used both under the saddle and as beasts of burden. Marriage rites were scrupulously observed and the distinction between the sexes was carefully preserved. When a body was interred men followed the bier waving feathers in the air to help waft the soul of the departed on its flight to heaven. The country contained much mineral wealth. Ye-mak, Ma-han and the Japanese all obtained metal from Chin-han. Iron was the medium of exchange. They were fond of music and the dance. Their music was made by means of a rude harp and an instrument made by stretching wire back and forth inside a metal cylinder which, when struck, caused the strings to vibrate. When a child was born a stone was placed against its head to flatten it. Tattooing was common in those parts contiguous to the Japanese, which would imply that the custom was a borrowed one. When two men met on the road it was considered good form for each to stop and insist upon the others passing first.

It is hardly necessary to dwell upon the characteristics of the Pyon-han people, for they were nearly the same as, those of the people of Chin-han. Some say they were within the territory of Chin-han, others that they were south both of Ma-han and Chin-han, and nearest to the Japanese. They tatooed a great deal. Beyond this fact little is known of them excepting that their punishments were very severe, many offences being punished with death.

It is difficult to say what was the nature of the bond be- tween the different districts which made up the whole body of either Ma-han, Chin-han or Pyon-han. On the one hand we are told that the districts were entirely separate and yet we find Ma-han as a whole, performing acts that imply some sort of federation at least if not a fixed central government, in fact one Chinese work states that a town named Cha-ji was the capital of all three of the Hans. We must conclude therefore from these and subsequent statements that some sort of central government prevailed, at least in Ma-han. [page 92]

The names of the several kingdoms which composed the three Hans are preserved to us, mutilated, in all probability by reason of Chinese transliteration, but still useful from a philological and ethnological standpoint. If the reader will glance but casually at the list of these separate districts as given in the appendix, he will see that there was good cause for the division into three Hans. We will point out only the most striking peculiarities here, as this belongs rather to the domain of philology than to that of history. In Ma-han we find seven of the names ending ro. We find two or three of the same in Pyon-han but none in Chin-han. In Ma-han we find fourteen names ending in ri but none in either of the others. In Pyon-han we find ten names beginning with Pyon-jin which is wholly unknown to the other two. In this we also find three with the unique suffix mi-dong. In Chin-hail we find nine ending in kan and five in kaye, which are found in neither of the others. It is hardly necessary to say that these cannot be mere coincidences. In each group we find at least one considerable set of endings entirely lacking in the others. As our own ending ton, ville, burgh, chester and coln have an original significance, so these ending ro, ri, mi-dong, Kan and ka-ya have a meaning which should supply us with important clues to the origin of the people of southern Korea.

The marked polysyllabism of these names makes it impossible to imagine a Chinese origin for them. It is seldom that a Manchu or Mongol name of a place exceeds two syllables. On the other hand we find in Japan and Polynesia a common use of polysyllabic geographical names. A thorough discussion of the subject here would be out of place, but this much must be said, that several of these endings, as ro, piri and kan, find their almost exact counterpart in the Dravidian Languages of southern India, where they mean village, settlement and kingdom.

The argument in favor of the southern origin of the people of the three Hans is a cumulative one. The main points are; the structure and vocabulary of the language, the nonintercourse with the people of northern Korea, the custom of tattooing, the diminutive size of the horses found nowhere else except in the Malay peninsula, the tradition of the southern origin of the people of the island of Quelpart, the physiologic- [page 93] al similarity the people, especially the females, of Quelpart and Formosa, the seafaring propensities of the people of the three Hans, their ignorance of the value of gold and silver, the continuous line of islands stretching along the whole coast of China together with the powerful ocean current which sweeps northward along the Asiatic coast, the tradition of the Telugu origin of the ancient sultans of Anam and the love of bead ornaments.

Such was the status of southern Korea when Ki-jun arrived at Keum-ma-gol. By what means he obtained control of the government is not related but the fact remains that he did so and founded a new kingdom which was destined to survive nearly two centuries. Ki-jun died the same year. No details are given of the events that transpired during the next hundred years or more excepting that one Chinese work states that during the reign of Emperor Wu-ti 14088 B. C. frequent envoys went from Ma-han to the Chinese court. We are also told that off the coast of Ma-han among the islands lived a tribe called the Chu-ho, a people of smaller stature than the people of Ma-han and speaking a different language. They cut the hair and wore skins for clothing but clothed only the upper part of the body. They came frequently to Ma-han to barter cattle and pigs.

Ki-jun’s seventh descendant was Hun, with the title of Wun-wang. His reign began in 57 B. C. during the reign of the Han Emperor Hsuan-ti and in the second year the great kingdom of Sil-la was founded in Chin-han. In his twenty-second year the great northern kingdom of Ko-gur-yu was founded, 35 B. C., and nineteen years later the kingdom of Ma-han fell before the forces of Pak-je. It is necessary therefore for us to investigate the origin or these three great kingdoms of Sil-la, Ko-gur-yu and Pak-je.

**Chapter VI.**

The founding of Sil-la, Ko-gur-yu and Pak-je .... Sil-la .... legend ....growth .... Tsushima a vassal .... credibility of accounts .... Japanese relations .... early vicissitudes .... Ko-gur-yu .... four Pu-yus .... legend .... location of Pu-yu .... Chu-mong founds Ko-gur-yu .... growth and extent .... products .... customs .... religious rites .... official grades .... punishments .... growth eastward .... Pak-je .... relations between Sil-la and Pak-je .... tradition of founding of Pak-je .... opposition of wild tribes .... the capital moved .... situation of the peninsula at the time of Christ.

[page 94]

In the year 57 B. C. the chiefs of the six great Chin-han states, Yun-jun-yang-san, Tol-san-go-ho, Cha-san-jin-ji, Mu-san-da-su, Keum-san-ga-ri and Myung-whal-san-go-ya held a great council at Yun-chun-yang-san and agreed to merge their separate fiefs into a kingdom. They named the capital of the new kingdom Su-ya-bul from which the present word Seoul is probably derived, and it was situated where Kyong-ju now stands in Kyung-sang Province. At first the name applied both to the capital and to the kingdom.

They placed upon the throne a boy of thirteen years, named Hyuk-ku-se, with the royal title Ku-su-gan. It is said that his family name was Pak, but this was probably an after-thought derived from a Chinese source. At any rate he is generally known as Pak Hyuk-ku-se. The story of his advent is typically Korean. A company of revellers beheld upon a mountain side a ball, of light on which a horse was seated. They approached it and as they did so the horse rose straight in air and disappeared leaving a great, luminous egg. This soon opened of itself and disclosed a handsome boy. This wonder was accompanied by vivid light and the noise of thunder. Not long after this another wander was seen. Beside the Yun-yung Spring a hen raised her wing and from her side came forth a female child with a mouth like a bird’s bill, but when they washed her in the spring the bill fell off and left her like other children. For this reason the well was named the Pal-ch’un which refers to the falling of the bill. Another tradition says that she was formed from the rib of a dragon which inhabited the spring. In the fifth year of his reign the youthful king espoused this girl and they typify to all Koreans the perfect marriage.

As this Kingdom included only six of the Chin-han states, it would be difficult to give its exact boundaries. From the very first it began to absorb the surrounding states, until at last it was bounded on the east and south by the sea alone, while it extended north to the vicinity of the Han River and westward to the borders of Ma-han, or to Chi-ri San. It took her over four hundred years to complete these conquests, many of which were bloodless while others were effected at the point of the sword. It was not until the twenty-second generation that the name Sil-la was adopted as the name of this kingdom. [page 95]

It is important to notice that the island of Tsushima, conquered by Sil-la or not, became a dependency of that Kingdom and on account of the sterility of the soil the people of that island were annually aided by the government. It was not until the year 500 A. D. or thereabouts that the Japanese took charge of the island and placed their magistrate there. From that time on, the island was not a dependency of any Korean state but the relations between them were very intimate, and there was a constant interchange of goods, in a half commercial and half political manner. There is nothing to show that the daimyos of Tsushima ever had any control over any portion of the adjacent coast of Korea.

It gives one a strong sense of the trustworthiness of the Korean records of these early days to note with what care the date of every eclipse was recorded. At the beginning of each reign the list of the dates of solar eclipses is given. For instance, in the reign of Hyuk-ku-se they occurred, so the records say, in the fourth, twenty-fourth, thirtieth, thirty-second, forty-third, forty-fifth, fifty-sixth and fifty-ninth years of his reign. According to the Gregorian calendar this would mean the years 53, 31, 27, 25, 14, 12 B. C. and 2 A. D. If these annals were later productions, intended to deceive posterity, they would scarcely contain, lists of solar eclipses. The marvelous or incredible stories given in these records are given only as such and often the reader is warned not to put faith in them.

The year 48 B. C. gives us the first definite statement of a historical fact regarding Japanese relations with Korea. In that year the Japanese pirates stopped their incursions into Korea for the time being. From this it would seem that even at that early date the Japanese had become the vikings of the East and were carrying fire and sword wherever there was enough water to float their boats. It would also indicate that the extreme south of Korea was not settled by Japanese, for it was here that the Japanese incursions took place.

In 37 B. C. the power of the little kingdom of Sil-la began to be felt in surrounding districts and the towns of Pyon-han joined her standards. It was probably a bloodless conquest, the people of Pyon-han coming voluntarily into Sil-la. In 37 B. C. the capital of Sil-la, which had received the secondary [page 96] name Keum-sung, was surrounded by a wall thirty-five li, twelve miles, long. The city was 3,075 paces long and 3,018 paces wide. The progress made by Sil-la and the evident tendency toward centralisation of all power in a monarchy aroused the suspicion of the king of Ma-han who, we must re- member, had considered Chin-han as in some sense a vassal of Ma-han. For this reason the king of Sil-la, in 19 B. C., sent an envoy to the court of Ma-han with rich presents in order to allay the fears of that monarch. The constant and heavy influx into Sil-la of the fugitive Chinese element also disturbed the mind of that same king, for he foresaw that if this went unchecked it might mean the supremacy of Sil-la instead of that of Ma-han. This envoy from Sil-la was Ho gong, said to have been a native of Japan. He found the king of Ma-han in an unenviable frame of mind and it required all his tact to pacify him, and even then he succeeded so ill that had not the Ma-han officials interfered the king would have had his life. The following year the king of Ma-han died and a Sil-la embassy went to attend the obsequies. They were anxious to find opportunity to seize the helm of state in Ma-han and bring her into the port of Sil-la, but this they were strictly forbidden to do by their royal master who generously forebore to take revenge for the insult of the preceding year.

As this was the year, 37 B. C., which marks the founding of the powerful kingdom of Ko-gur-yu, we must turn our eyes northward and examine that important event.

As the founder of Ko-gur-yu originated in the kingdom of Puyu, it will be necessary for us to examine briefly the position and status of that tribe, whose name stands prominently forth in Korean history and tradition. There were four Pu-yus in all; North Pu-yu, East Pu-yu, Chul-bun Pu-yu and South Pu-yu, We have already, under the head of the Tan-gun, seen that tradition gives to Pu-ru, his son, the honor of having been the founder of North Pu-yu, or Puk Pu-yu as it is commonly called. This is quite apocryphal but gives us at least a precarious starting point. This Puk Pu-yu is said by some to have been far to the north in the vicinity of the Amur River or on one of its tributaries, a belief which is sustained to a certain extent by some inferences to be deduced from the following legend.