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Xylographic Art in Korea.

[page 97] The art of carving characters and pictures on wood for the purposes of printing has flourished in Korea for upwards of fifteen hundred years. The histories that were published in this country about that time give evidence that this art even at that early date had attained considerable perfection. If we wish to go back to an earlier date still we find according to one historical statement that one of the Chinese classics was published in southern Korea before the time of Christ, but of this we cannot be sure. The high degree of civilization that arose in southern Korea in the early centuries of our era make it quite sure that ceramic art as well as xylographic reached a degree of perfection that is unknown in the peninsula today. The high degree of civilization in Sil-la is hinted at in the fact that the largest bell in Korea and one of the largest in the world is at Kyong-ju in southern Korea and has hung there for over sixteen centuries.

Korean art in its various manifestations does not form a consistent whole. In the highly developed field of embroidery we find that while the finer details are worked out with minute care the larger and more important elements are neglected, especially the fundamental principle of perspective. In ceramics the detail or ornamentation is not the main consideration but elegance of shape. In the art of cutting pictures on wooden blocks we shall find still another law prevalent.

By giving a few illustrations it is my purpose to show wherein lie the predominant characteristics of Korean pictorial art. [page 98]



As the readers of this. magazine are aware there are two opposing schools one of which advocates the law that only objects at rest are proper subjects for the painters brush while the other insists that a horse going at full speed, for instance, is a proper model. It is not our purpose to advocate either one side or the other of this question but merely to slate that the [page 99]

  

Koreans seem to have hit upon a happy combination of the two ideas, for in the accompanying pictures, which were drawn and cut by a Korean artist entirely from his own standpoint and in accord with Korean traditions, we will see that there is no lack of animation, but at the same time the people and ani- [page 100] mals are not necessarily moving at the moment the picture is conceived. In other words the artist has caught them at an instant’s pause in the work they were doing. At least such a pause is conceivable from even a cursory glance at the pictures. By this means the artist has avoided both extremes. The figures do not look as if they were sitting for their photographs; nor do they look as if caught by a snap shot in midair. I do not say that this is always the case but the rule seems to be a general one. The result is a certain repose and dignity of which even the crudities of development along other lines cannot deprive the picture. The idea is there in its entirety and put in such a way as to fix the attention and arouse the interest of the one who sees it.

 In the second place these pictures have humor. The personages who are pictured seem so unconscious of our critical examination and they all seem to be taking life so seriously that we smile in spite of ourselves. At first glance the pictures look strange to us but a little examination will reveal, I think, a naturalness of pose and a certain naivete of treatment, if I may use that term, which is altogether delightful. Take for instance the picture of Chumong crossing the river on the fishes’ backs. His vengeful brother stands upon the bank grasping his sword with both hands thinking only of his escaping victim and not paying any attention to the miraculous character of the escape. His attendant, however, who has less at stake has struck an attitude of blank amazement in view of the miracle.

In the third place we notice that each, picture has a distinct central point of interest. The eye does not wander from point to point to find different points of interest. Everything in the picture points to one single central idea and bears a distinct relation to that idea. This is plainly seen in the picture showing the grave of Kim Hu-jik. The King is out hunting, as the falcon and the dog and the dead deer plainly show. The people in the background are quiescent waiting the good pleasure of the King, who bends to listen to the sounds which come forth from the grave of Kim Hu-sik the wise statesman whose advice the King has scorned, for this Kim had chidden the King for spending so much time in sport. Now a miraculous voice comes from his grave bewailing









[page 101] the evils that are upon the state because of the King’s remissness. The picture is a complete entity with no adventitious and diverting side issues; none of those artistic afterthoughts which have spoilt so many a work of art by robbing them of simplicity.

In the fourth place these works of art are direct. They have a single word to speak and they speak it without rhetorical embellishment, which may be the height of eloquence. The lack of shading, for one thing, in the pictures, their entire innocence of anything like chiaroscuro, while it excludes them from the precincts of finished art, cannot debar them from the outer purlieus of pure art. The Greeks used to paint their statues to imitate life. Without doubt the art was more finished but, as we today believe, it was at the expense of purity. Art is not an imitation of life but a rendition into tangible symbols of ideal life. So we believe that these attempts of the Korean people show n0 little ability to grasp the fundamentals of art.

**SulCh’ong,**

FATHER OF KOREAN LITERATURE.

In the list of the really great literati of Korea, as so recognized by the scholars of the present dynasty and enrolled in the calendar of literary saints known as the Yu-rim-nok (the “Forest of Scholars,”) there are two names selected from the ancient kingdom of Sil-la, Sul Ch’ong and Ch’oe Ch’i-wun. And as Sil-la is thus chronologically the first kingdom which is acknowledged to have possessed men worthy the name of literateurs, these two names necessarily head the list of the famous scholars of Korea. In their order Sul Ch’ong comes first and then Ch’oe Ch’i-wun. It is the purpose of this sketch to tell something about the first named of these worthies.

Sul Ch’ong was the first man to hand down to posterity in Korea a lasting fame as a scholar. That there were other literati before him versed in scholarship we have every evi- [page 102] dence. Sul Ch’ong himself must have had a teacher. Many of these men may have been the equals or even the superiors of Sul Ch’ong, but fate in Korea has been unkind to them and we know very little about them, their names having either altogether disappeared, or else are given scant notice in the notes to Korean histories with fragmentary quotations from their writings. As far as the estimate of the present day scholarship of Korea is concerned, as shown in the canonized worthies of Korea’s literary past, the father of letters with them is Sul Ch’ong. Now this of course runs us into a problem of the first magnitude—that of the date of the beginning of Korean literature, the discussion of which we reserve for the close of our sketch.

As to the year of Sul Ch’ong’s birth we have no definite statement, but we know that he rose to fame in the reign of King Sin-mun of the Sil-la dynasty, who occupied the throne A. D. 681-092. The period in which he flourished was therefore about the end of the seventh century of the Christian era. Sul Ch’ong was born of celebrated parentage. His father was named Won Hyo. He had early taken orders as a Buddhist monk and had risen to the rank of an abbot. This, in a nation in which the established religion was Buddhism, was a post of some importance. That Won Hyo was a learned man is clear. It is stated that he was versed in the Buddhist writings which were known in Korea both in the Chinese character and the Pa-li. Some of Sul Ch’ong’s originality and thirst for learning may undoubtedly be traced to his father the old abbot. After remaining a monk for some time Won Hyo abandoned the Buddhist priesthood. No reason for this course is given, but it may be that already the ferment of the Confucian writings was beginning to make itself felt and the old abbot was one of the many who advocated the adoption of the China Sage and his ethics. Certainly the son became the source and fountain of the present dominance of Confucian Civilization among the Korean people. That the abbot was not only a learned man but also something of a celebrity seems clear from the fact that having abandoned Buddhism he further divested himself of his vows by forming a matrimonial alliance with the reigning house. His wife, the mother of Sul Ch’ong was the princess Yo-suk. Some extraordinary influence must have [page 103] been back of the fortunes of an unfrocked monk by which he could disregard his vows and marry into the family of the King. This princess was a widow.

Of the early training of Sul Ch’ong we have no account, but in all probability he grew up at Court taking his studies tinder his father. From him he may have imbibed that love of the Chinese Classics which led him to open a school for the explanation of them to the common people. He was placed in high posts at the Court in recognition of his fearlessness of statement and his extensive acquirements. Four things have contributed to his fame.

The Mun-hon-pi-go is authority for the statement that he wrote a history of Sil-la. If so all traces of it, with the exception of the bare mention of the fact, have disappeared. This is to be regretted like many other things which have happened in Korea, for it would have been most interesting to be able to look in on that famous little kingdom through the eyes of such a man as Sul Ch’ong. But the work is gone and we have only the tantalizing statement of the fact that it once existed.

The second thing on which the fame of Sul Ch’ong rests is the “Parable of the Peony.” This is preserved for us in the Tong-guk T’ong-gam and as it is an interesting piece of parabolic teaching I venture to give it.

It is said that one day King Sin-mun of Sil-la having a few leisure moments called Sul Ch’ong to him and said:

“Today the rain is over and the breeze blows fresh and cool, it is a time for high talk and pleasurable conversation, to make glad our hearts, You will therefore narrate some story for me which you may have heard.” To the royal command Sul Ch’ong replied:

“In ancient times the Peony having become king planted a garden of flowers and set up a red pavilion in which he lived. Late in the spring when his color was brilliant and his form lordly all the flowers and the buds came and, doing obeisance, had audience of him. Among these came the lovely Chang-mi whose beautiful face blushed pink and her teeth were like jade. Clad in garments of beauty and walking with captivating grace before the King she found opportunity to secretly praise his great fame and high virtue and [page 104] making use of all her wiles sought to make him her captive.”

“But then came Old White Head (the chrysanthemum) a man of lordly mien, clad in sack-cloth, with a leathern girdle and a white cap on his head; who, leaning on his staff, with bent body and halting step, approached the king and said: ‘Your servant who lives outside the wall of the royal city is given to musing on things. His Majesty surrounded by his servants shares with them excellent food but in his napkin he carries a good medicine Therefore I said to myself, even though one possess silk and grass-cloth in abundance, it is not wise to cast away the cheap weeds but not knowing Your Majesty’s thought about this I have come to inquire.’ “

“The king replied to this―’My lord’s speech is of wisdom but it will not be easy to obtain another beautiful Chang-mi.’ Then the old man continued: ‘When the King has near him old lords he prospers but when he is intimate with beautiful women he perishes. It is easy to be of one mind with the beautiful women but it is hard to be friendly with the old lords. Madame Ha-heui destroyed the Chi dynasty of China, and Madame So-si overthrew the O dynasty. Mencius died without being accepted by his generation; and the famous General P’ung-dang grew old and his head whitened with the snows of many winters, but he could not succeed in his plans. From ancient times it has ever been so, what then shall we do?’ “

“Then it was that King Peony acknowledged his fault and we have our proverb: “King Peony confesses he has done wrong.’ “

To this parable of Sul Ch’ong King Sin-mun listened with intense interest. It laid bare the foibles of Kings with such an unsparing hand that the very boldness of the story attracted him. Whether it had a personal application in his case or not, we are not told. At any rate Sul Ch’ong was ordered to reduce the parable to writing and present it to His Majesty that he might have it as a constant warning to himself. It showed great cleverness on the part of Sul Ch’ong to make the story hinge about the peony, for the flower was new in Korea at that time. Of its introduction into the peninsula the following interesting story is told. During the reign of Queen Son-duk A. D. 632-647 T’ai Tsung, second emperor of the [page 105]

Tang dynasty, sent to the Sil-la Queen a painting of the peony and some of its seeds. On receiving it the Queen looked it over and said: “This is a flower without perfume for there -are no bees or butterflies about it.” This statement was received with amazement, until on planting the seeds and obtaining a specimen of the flower the Queen’s observation was found to be correct. The interest about the flower in Korea was therefore enhanced by tins incident and the King was the more prepared to make the application that Sul Ch’ong evidently intended. The parable of Sul Ch’ong has been handed down from generation to generation as a piece of uncommon wisdom to guide Kings, and has commentators and exponents even in this dynasty. It is regarded as one of the literary treasures of Korea.

The third thing for which the memory of Sul Ch’ong is cherished, and which is his greatest claim to fame from the Korean standpoint, is the work he did in introducing the common people to the Chinese Classics. The times were favorable to the Chinese Sage in Korea. The great Tang dynasty was on the dragon throne in China. The warlike Pak-che and Ko-gu-ryu people were attacking Sil-la on all sides so that the southern kingdom was driven to seek aid from Tang. This was granted and the Tang alliance cemented the relations between Korea and her great neighbor. The Tang year style was introduced, for Korea had at that time her own chronology. Communication between the two became frequent and cordial and the young men of Sil-la, even scions of the royal house, went to Tang for their education. The result could hardly be otherwise than an increase in the influence of China among the Sil-la people and the introducing of many things from that land. In this we may have a hint of the motives which underlay the action of Sul Ch’ong’s father, the old abbot, in laying aside his vows as a monk and taking unto himself a wife. The philosophy of China probably became a matter of partisanship and its advocates carried the day for the time being in Sil-la and the downfall of Buddhism began.

Probably no man contributed more to this than Sul Ch’ong and in this fact we find the origin of the peculiar sanctity in which he is held among the Koreans. The record of the canonized scholars of Korea above mentioned—The For- [page 106] est of Scholars—tells us that “Sul Ch’ong began to explain the meaning of the Nine Classics, or sacred writings of the Confucian Cult, in the Sil-la colloquial. He thus opened up their treasures to future generations and conferred inestimable blessings on Korea.” The explanation of this statement appears to be that up to that time the Sil-la people had carried on the study of the Classics in the language of Tang and that it was not until the time of Sul Ch’ong that a man arose who attempted to put them in Korean colloquial. This is a most interesting fact. For we here strike the period when really began in all probability that transformation of the Korean language which has so enriched it with Chinese terms and idioms. Sul Ch’ong was in his way a sort of Korean Wyckliffe. Lacking a native script in which to reduce the Classics to the vernacular, he got no further than oral instruction of the people in their tenets, but that that was an advance of vast importance is evidenced by the stress laid on in it in the eulogies of Sul Ch’ong in Korean history. Had he had a medium for writing he would, like Wyckliffe, have stereotyped the Sil-la form on the Korean vocabulary and saved many words for us which are lost today. And Wyckliffe had his Lollards who went about reading the Bible to the common people in the tongue they could understand. So Sul Ch’ong set the vogue in Korea of the verbal explanation of the Classics in the language of the people. He popularized the Sage of China in Korea and in less than twenty-five years the portraits of Confucius and the seventy-two worthies were brought from Tang to Korea and a shrine to the Sage was erected, where one day Sul Ch’ong himself was destined to occupy a place as a saint. Thus this son of a Buddhist ex-abbot became an epoch marking force in the introduction of Chinese civilization among the Koreans. And it seems conclusive to the writer that it is from this time rather than from the time of Ki-ja that we must date the real supremacy of the Chinese cult in Korea. That is, the civilization which Ki-ja gave Korea must have suffered an eclipse and gone down in the barbarian deluge which had Wi-man and On-jo and other worthies of Korean history for its apostles. Without setting up the claim that Sul Ch’ong was the actual founder of Chinese civilization in Korea it does seem clear that he was something more than the [page 107] apostle of a Confucian renaissance in the Peninsula. Certainly in Sul Ch’ong’s own Kingdom of Sil-la the national history up to his time bears little trace of Confucian ethics. Up to A. D, 500 the su-jang or burying alive of servants and followers with the dead had continued and was only discontinued at that late date. It is said that at royal funerals five men and five women were always interred, alive to accompany the departed spirit. This certainly points to a barbarism not compatible with Confucianism. Buddhism had been the established religion for two hundred years and if any traces of Confucian civilization had existed it would had been buried beneath the Indian cult. During its supremacy it was the civilizing’ force in the country and to it is to be attributed such amelioration of the laws and customs of the people as the abolishing of the cruel custom of burying alive, a custom that would suggest only mid-African savagery. Finally if the Confucian cult had prevailed in Sil-la previous to Sul Ch’ong it would have produced scholars whose names would have been preserved for us by the Confucian school which has undoubtedly dominated Korea for the last 500 years. As no names are given to us we are led to the conclusion that Sul Ch’ong was, in a special sense, the one who inaugurated the reign of Confucian philosophy in Korea. And Confucius is the propulsive force in Chinese civilisation. The great conquering power of China in Asia in the past is traceable, not to the prowess of her arm, though under some of the dynasties this has been great; nor is it to be found in manufacturing skill, though at this point some of the people of the Chinese empire are very industrious and clever; but it has been the Code of Confucius. This great Code is made up of something more than simply the Five Cardinal Precepts guiding human relationships: it also contains a philosophy, political and social, specially adapted to the stage in the development of tribes coming out of a segregated state of existence, in which they demand something that will bind them into a national whole. Confucianism supplied this. It is well adapted to that stage of political existence where a people are in a transition state from a tribal and patriarchal form of government to pronounced nationality, hence its attractiveness to Asiatic peoples. Several other features might also be mentioned of almost equal importance but [page 108] the one indicated will give us a gauge to measure the value of Sul Ch’ong’s service to his country. He set in movement those forces which have done more to unite the scattered and different tribes in the peninsula into one people, than the political sagacity of Wang-gon, founder of the Ko-ryu dynasty, or the military genius of Yi T’a-jo, founder of the reigning line of monarchs. With Sul Ch’ong begin that school of scholars who have written all the Korean literature we have, and have compelled us, in a way, to accept their views on the history and principles of the Koreans, and to become in a sense their partisans.

The fourth and last claim of Sul Ch’ong to fame is based on his invention of the I-du or interlinear symbols to facilitate the reading of Chinese despatches. As this curious system, the first attempt of Korea to grapple with the difficulties which grew out her adoption of Chinese, has been very fully described by Mr. Hulbert in the pages of the Korean Repository (Vol. 5, p. 47.) I would refer the reader to that interesting article. Suffice it to say that Sul Ch’ong in his endeavor to popularize Chinese in Sil-la found it necessary to invent symbols which would stand for the grammatical inflections of the Sil-la language, and which, introduced into a Chinese text, would make clear the grammatical sense. The system contained in all, as far as we can ascertain today, 233 symbols. These symbols were divided into the following groups. Two of them represented one syllable grammatical endings, ninety-eight of them stood for two syllable endings, fifty-two of them for three syllable endings, forty-six of them for four syllable endings, twenty-six of them for five syllable endings, five of them for six syllable endings, and four of them for seven syllable endings. One stipulation in connection with the system was that it was obligatory on all lower class men in speaking, or rather writing, to a superior. Whether as invented by Sul Ch’ong it contained more than 233 symbols and some of them have been lost, or whether it contained less than 233 but has been added to in the coarse of time, we cannot now say. But it is a matter for congratulation that so many of the symbols with their equivalents have been presented to us, for they will prove of much value in a historical study of the grammatical development of the Korean [page 109] language. It remained in force until the time of the invention of the Korean alphabet in the 13th century and even later.

We now come to a crucial question in connection with the whole history of Sul Ch’ong: Is he entitled to be called the Father of Korean Literature? If not why then is he the first scholar deemed worthy of remembrance and all before him consigned to oblivion? It seems clear to the writer that there have been two schools of scholarship in Korea, which for lack of a better classification may for the present be known as the Buddhist School and the Confucian School. The writer would adduce the following reasons for this classification.

(1) No one acquainted with the facts can take the position that the writing of books in Korea began with Sul Ch’ong in Sil-la. In that country itself previous to Sul Ch’ong we have every reason to believe that there were learned men who must have produced works on history, religion, poetry and romance. Some of their names have come down to us. Kim Ch’un-ch’u who afterward reigned in Sil-la as King Mu-yol, and his son Kim In-mun were both of them mentioned for their skill, in making verses in the Chinese. Earlier in the dynasty a special school was established under the auspices of Buddhism where the youths of Sil-la listened to lectures on filial piety, respect, loyalty, and faithfulness, by monkish professors. Out of their number must have come the men we hear mentioned as writing up the archives of the nation and producing works on various subjects.

(2) Turning from Sil-la to the other two kingdoms which shared the peninsula with Sil-la, viz. Pak-che, and Ko-gu-ryu, we find traces of literature among them which are not mentioned in the canonical records of scholarship. In Ko-gu-ryu we know of one work which reached the large size of 100 volumes. Under the influence of Buddhism Pak-che had many scholars, some of whom won lasting fame by giving Buddhism and letters to Japan. Why is it that worthies of Ko-gu-ryu who could produce the “Yu-geui,”(above mentioned) and those of Pak-che who became the tutors of a foreign nation, nowhere find mention in the annals of the present school of literateurs in Korea, while Sul Ch’ong and Ch’oe Ch’i-wun are the only ones of all that long period accorded recognition? Surely the reason must be that they are regard- [page 110] ed as belonging to a different school from the one which now dominates Korea.

 (3). It is to be noticed that the discrimination in the canonical records is altogether in favor of writers who belong to the Confucian School of philosophy. Buddhism had a long reign in Korea. And its character as far as learning is concerned has been the same in Korea as elsewhere. Supported by the gifts of the government and the people, the monks had little else to do but study, and that they did so is clear from the character of Sul Ch’ong’s father. Did these men produce nothing worth handing down to posterity? Did no scholars exist among them? It seems only reasonable to suppose that they did exist and that they wrote on history, religion, biography, philosophy and ethics and these with their successors down to A. D. 1392 would constitute the Buddhist School. But where are their works? This is not such a difficult question to In the first place, at the very best the works produced need not to have been numerous. It is not the intention of the writer to give that impression. The writers of the Buddhist School may have been the authors of much that is strange and inexplicable in Korean history of today. Then the slow painful process by which books were reduplicated by hand would not be favorable to the multiplication of copies of their works. This would make it easy for these works, during the period of neglect ushered in by the supremacy of the Confucian School, to disappear or be utterly lost. If we should recognise this classification and acknowledge the existence of these two schools in Korean literature and thought the Buddhist School would, to a great extent, ante-date the Confucian School, though there was a time when they were co-existent, and a time when during the reign of the Ko-ryu dynasty (Xth. to the XlVth. centuries) that Buddhism again became uppermost and the Confucian School suffered a partial eclipse.

The Confucian School which is dominant in Korea today began with Sul Ch’ong. He was the one who set in motion the forces from which has evolved the present school of thought in Korea. Now we note that the Confucian School has produced nearly all the literature which we possess worthy the name in Korea today. In history, philosophy, ethics, law, [page 111] astronomy, biography they are the workmen upon whom we are forced to rely. It has not been a continuous school. Only two Scholars in Sil-la are specially noted, and thirteen in the Koryu dynasty, a period of four hundred years until we reach the present dynasty, A. D. 1392. But they kept the lamp of their school burning and laid the foundations of the present complete conquest of the Korean mind by the Chinese Sage.

 At the head of this school unquestionably stands Sul Chong, the son of the ex-Buddhist abbot. And to the extent to which literature and learning has emanated from that school is he the Father of Korean Letters. This enables us to fix the beginnings of Korean literature in the seventh century of the Christian era, for while the personal contributions of Sul Ch’ong to the literature of today are insignificant still he was the one who put in operation the forces from which the literature has been evolved.

And the School which he founded has not been ungrateful to his memory. His final reward came when he was canonized as a Confucian Saint and enshrined with the tablets of Confucius to share with the Sage the worship of Korean literati. This occurred during the reign of the Ko-ryu king Hyon-jong, in the year 1023 and the title of Marquis of Hong- nu was conferred on him.

GEO. HEBER JONES.

**A Leaf from my Journal.**

I was stopping at a little country town, when the evening conversation turned upon the position of woman in the home. A young man from a neighboring village had remarked that some of the Christian women there had forgotten their baptismal names. Another suggested then when their names were called in Heaven and they did not recognize them it would be rather embarrassing. Thereupon the subject of women’s names, or rather their lack of them, came up. Someone asked if girls in America had names given them just the same as the boys and whether they retained their girlhood names, after marriage. When this had been explained the question was broached: [page 112]

What term should a Korean husband use in addressing his wife or in speaking of her to others? One man answered that if there was a child in the family the wife would he called “―’smother” as we would say “Charlie’s mother” but if there were no children at all it would be decidedly embarrassing.

On the other hand a Korean woman cannot call her husband by his given name, as it would be considered disrespectful; indeed such a thing is unheard of. Neither can she say “Tell my husband to come,” as this would also be disrespectful. For the same reason she cannot say “Tell Mr. ―to come” but would have to say “Tell the gentleman of this house to come,” or she may say “Tell —’s father to come, or in case she has no son she may mention a nephew and say “Tell―’s uncle to come.” According to country custom she may mention the name of the village where he married her and say “Tell the ― ville gentleman to come.”

The husband in speaking to others of his wife commonly refers to her as “The person at our house.” The wife and the husband are in the same predicament, for just as she cannot address him by his surname nor his given name nor even call him “husband” even so to the husband the wife has no name and even if she had one in girlhood it would be out of the question to use it after her marriage.

It was remarked that foreign gentlemen in addressing their wives often made use of the term “My Dear,” but the Koreans agreed unanimously that this would not do here for if a mail should use such a term to his wife all his relatives would think he was crazy.

Mr. Chun said that after adopting Christianity be came to dislike his former habit of using “half talk,” to his wife (addressing her as an inferior) while she had to use high language to him as to a superior. He mentioned the matter to his mother and said he had determined to use the forms of equality to his wife but his mother objected so strongly that he was obliged to refrain from following what he felt to be a good impulse, which he believed come from a new life within him and not from specific instruction from the foreigner oil the subject. He said that after moving to his present home where he lived alone with his wife he had been using the forms of equality to [page 113] her and that she was delighted, and her treatment of him had undergone a marked improvement. And he finished by remarking pointedly:

“The rest of you fellows had better try it.”

Young Mr. Sin said he would try it but was much afraid his father would make trouble. I asked why, and he replied that it would seem to the parent that a part of the honor due him was being taken away and given to the wife. The neighbors would also say that the son was weak-minded and on this account the father would object to such a change.

Mr. Chun said that he had heard that the foreigner kissed his wife when going away but that any young man in Korea would be ridiculed for such a thing. If a man were living with his parents, as is usually the case, he would not say good-bye to his wife at all, but only to his parents. If he were living alone with his wife he might say good bye but kissing her would never do ― at least it would never do to be caught at it.

Young married people are not supposed to talk to each other in the hearing of their parents. In a Korean House it is easy to hear what is said in the adjoining room and even at night, after retiring, if the young couple should talk the father would call out:

 “Be still there! What are you young things making such a noise about?”

When told that in America or Europe it is customary for a lady to sit while the gentleman being introduced to her must rise and bow they all agreed that it was strange the foreigners should have customs turned upside down like this, and treat woman is if she were man’s superior.

In Korea, to use Mr. Chun’s words, “The young woman must honor her husband as if he were a king and must obey her father-in-law and mother-in-law as her own parents.

 S. F. MOORE.

**Odds and Ends**.

**Prophecy**

Prophecy has played no small part in the his-tory of Korea. Almost every event of great significance has been preceded by omens and signs or else by [page 114] direct verbal prophecy. It is quite natural for us to imagine that these traditions originated after the events to which they referred and we are pretty safe in so believing, but we must bear in mind that for hundreds of years there has been a prophecy extant to the effect that at some future time the capital of Korea will be at Kye-ryong San in Ch’ung-ch’ung Do. When the founder of this dynasty sent out a commission to select a place for his new capital it is said they went to Kye-ryong San and began to build but were mysteriously warned that that was a site reserved for the capital of a future dynasty. The plain beneath that mountain is scattered with cut stones which are said to be remains of that mistaken attempt. This site is well described by the late Rev. D. L. Gifford in The Korean Repository. Here then at least we have one prophecy which we know to be prior to the event. The Koreans seem to accept it as worthy of belief though they, as well as we, hope the time is still far off. In connection with this prophecy it is said that in 1394 the founder of the dynasty had a dream in which he saw a hen snap off the head of a silk-worm. No one could explain it till a courtier with unaccountable temerity suggested that the hen was the Kye of Kye-ryong and the silkworm’s head was Chamdu (silk worm’s head) which is applied to the bold western spur of Nam San in this city. In other words the dynasty whose seat was to be at Kye-ryong San would destroy this dynasty. Of course there was nothing to do but pronounce the death penalty.

**Mathematics vs. Chinese**.

Even in Korea we sometimes run across an instance where the study of Chinese is not the all in all of a successful life. In the reign of Hon-jong Ta-wang (1835-1850) a man named Sin had a grandson who at eight years old refused to study, but spent all his time in play. After exhausting every argument both mental and corporal the grandfather placed a measure of wheat before the boy and told him that if he did not count them all before night he would receive a severe whipping. The boy listened in silence and when his grandfather had gone resumed his play as if nothing had happened. All day he played until the sun was within half an hour of the western horizon. Then he called for a pair of scales and weighing out a couple of ounces he proceeded to count them. Then he weighed the [page 115] whole measure of wheat and by a simple arithmetical process estimated the whole number. When the grandfather entered, after learning from the boy’s tutor that he had been playing all day, he asked severely how many grains of wheat the measure contained. The boy glanced contemptuously at it and said “Thirty-seven thousand six hundred and eighty-four.” The old gentleman of course thought the boy was merely guessing at it and said as much, but the youngster said if he did not believe it he might count them himself and see. The grandfather wanted to be just, so he called in a dozen men and by working all night they found that the boy was exactly right. The lad grew up to be the celebrated General Sin Gwang-hu.

**The Story did it**.

Yung-jong Ta-wang cherished a great affection for his mother to whom he gave a separate palace just to the north-west of the Kyong-bok Palace. Her servants knew the King could not deny her anything and they knew she would shield them from punishment whatever they might do. One day they fell to beating a wine merchant because he insisted upon their paying for the wine they had imbibed. They were consequently arrested and thrown into jail by command of the Minister of Law. When the Queen’s mother heard of it she hastened to ask the King to depose and execute the Minister of Law. He was immediately seized and the death penalty pronounced, but being given leave to speak he said:

“Once on a time an aged couple lived in Seoul with their only son who was a hunch-back. They had sought everywhere for means to cure him but of course without avail. One day as they sat in their little room they heard someone going along the street calling out “Hunch-backs straightened! Hunch-ba-a-a-acks straightened!” They rushed to the door and called him in. He said he could straighten their son’s back quite easily and after pocketing a modest fee he called for a block and a mallet. He bound the cripple to the block and then by one tremendous blow of the mallet straightened the poor fellow’s back—but of course it killed him. Whereupon the parents fell upon the mender and were like to tear him to pieces. But he shook them off and remarked calmly ‘I simply engaged to straighten his back and I have done it.’ So when Your Majesty appointed me to execute the laws I did it faith- [page 116] fully and if it became necessary to punish the servants of Your Majesty’s august mother I could not shrink from the responsibility. It should have been stipulated in advance that they were not amenable to the laws of the land.” The King cried “Strike off his bands. He is a better man than I.”

**Cinderella.**

There was to be a great gala day and the wicked step-mother said to Cinderella:

“You cannot go until you have husked a bag of rice and filled this broken crock with water” And off she went with her favorite daughter to enjoy the festival.

Poor Cinderella sat down in despair but a rush of wings and a clamorous twittering made her look up. And there she saw a flock of birds fluttering about the rice, and in a trice they had it all husked for her. And then an imp crawled out of the fire-hole and mended the crack in the water jar so that she filled it in a moment. Then off she went to the picnic and had the best time of them all in spite of her step-mother’s ugly looks.

The next time, the step-mother said “You must hoe out all the weeds in this field before you can go,” and left her weeping, but a great black cow came out of the woods and ate up all the weeds in ten mouthfuls. She followed the cow into the woods and there found some most delicious fruit which she gathered and took to the festival. Her jealous sister asked about it and when told about the cow determined to get some fruit like that herself. So the next gala day she stayed at home and let Cinderella go. The cow came out of the woods as before but when the girl followed it led her through tangled thorn bushes where her face was scratched until her shallow beauty was all gone.

**An Engineering feat.**

Let no one say hereafter that the Koreans are not ingenious. They say that when the present East Gate was built they found that it was not plumb, but leaned toward the East. So they made long ropes of hemp and tied them to the top of the gate while the other ends were fastened to the Water Gauge Bridge [수표다리] a mile and a half away! When it rained [page 117] of course the ropes shrank and drew the gate into place. This was irrespective of the fact that the bridge is perhaps a tenth as heavy as the gate.

**Brains vs. Muscle.**

When the tiger and the rabbit met the former smiled grimly and licked his jaws in pleasant anticipation but the rabbit summoned all his wits to his aid and said;

“Look here, I would hardly make a good mouthful for such a big chap as you. I will show you how to get a square meal.”

The tiger looked interested.

“Come and lie down here on this ice in this clear spot and keep perfectly still and I will go around and drive the game right down to you. But you must keep your eyes tightly closed until I give you the signal. Even when you hear a crackling noise do not open your eyes; that is only the game approaching and if you open your eyes the animals will see you and flee.”

So the tiger lay down on the ice and closed his eyes and waited patiently. At last he heard a rustling sound but did not open his eyes until he heard the rabbit call; when behold, all about him was piled a heap of brushwood that the rabbit had gathered and set on fire. He attempted to spring over it but found that his shaggy hair was frozen to the ice and he could net move. And so he burned to death.

**Editorial Comment.**

In the January number we began our review of the status of Korea at the beginning of the century by affirming that the civilized nations of the earth are joined in a federation of amity and concord. Some exceptions have been taken to this statement. Our purpose is not to make excuse for the statement but’ to reaffirm it, for there has been no serious talk of declaring war with China. Our treaties with her have not been abrogated, our ministers have not been recalled. Relations have been, strained by the-fact that parties [page 118] who had no intrinsic right to interfere in the management of Chinese affairs overawed and for the time held in their power the government at Peking but no one has ever doubted that if the Emperor of China, the sole source of authority, could be once gotten out of rebellious hands the former friendly relations would be resumed. So much for China. As for the South African war that is an affair within the confines of the British Empire and, though perhaps inter-racial, it is not international. It is true that every power capable of signing a treaty has done so and is at peace with every other power. Korea was the last to come into line; whether she did SO willingly or unwillingly makes no difference so long as she today accepts her position.

Again we find that every industrial change disorganizes the ranks of labor until the transition period is past and that very disorganization may be called a sign of better times to come, just as the introduction of power looms into England caused widespread suffering for a time but was followed by marked improvement in the condition of the laboring classes. Our purpose was to leave this impression in regard to the transition stage in which Korean labor now finds itself but we did not deem it necessary to go into all the details, supposing of course that much might be left to the penetration of the reader. As we said, the cost of living has increased faster than the wages of labor but the result must be in Korea is in every other land that wages will catch up in the long run and be even more satisfactory than before. Wages have already gone up in a remarkable manner. All artisans, such as carpenters, masons etc, receive today from fifty to sixty percent more than they did ten years ago but as yet this is not enough, for rice has gone up eighty or a hundred percent. That an equilibrium, at least, will be attained no one can doubt.

**News Calendar.**

About the beginning of March a Japanese resident of Chemulpo named Yoshigawa demanded that the Koreans on [page 119] Roze Island in Chemulpo harbor be removed as the island had been purchased by himself. The matter was referred by the Kamni of Chemulpo to the government at Seoul.

The investigation which followed has caused considerable disturbance in high places. In the course of the investigation Kim Yung-jun was accused of having instigated the anonymous letters which were received by the foreign representatives, which were mentioned in the January number of the Review, Charges and counter-charges were made in a rather promiscuous manner and the result is that the finding of the Supreme Court reads as follows: In the tenth moon of last year when Kim Yung-jun was consulted in regard to the matter of Roze Island he said that there was one way out of the difficulty, namely to send letters to the Legations threatening them with destruction and in the confusion consequent upon this to kill four leading men (whose names need not appear here) and reconstruct the government. In this case the matter of Roze Island would become insignificant.

The Supreme Court condemned Kim Yung-jun to be strangled, Chu Suk-myon to be banished for life for having withheld important information, Min Gyung-sik to be banished for fifteen years for not having given information immediately about the anonymous letters and Kim Gye-p’il to be banished for three years for having been implicated in sending the anonymous letters.

The sentence of death was executed upon Kim Yung-jun during the night of the 18th inst. Min Yung-jun, Min Yung-sun, Yi Cha-sun and Yi Chi-yong who were important witnesses in the case have been exonerated and released.

The annual stone fights seem to have begun rather sharply, as three men have already been killed in them. When the police interfered with this “amusement,” as the people call it, a large number of soldiers sided with the people and the mimic war went on in spite of the constabulary. As Hamlet said of Danish wassail drinking, this custom of stonefighting is more honored in the breach than the observance. It has little to commend it.

The native papers state that His Majesty, the Emperor took 3,000 shares in the projected Seoul-Fusan Railroad and the Crown Prince, took 400. [page 120]

It appears that opium smoking has been indulged in by a considerable number of the Korean soldiers and active measures are being taken to put a stop to the pernicious habit.

On the 5th inst the Foreign Office telegraphed to the Korean Minister in Tokyo to return to this country.

The Korean Government has been invited to make an exhibit at the international exhibition which is to be held this year in Scotland. It is not likely that the Government will see its way to accept the invitation.

A report comes from P’yung-an province that there is a recrudescence of the Tong-hak trouble there but that the local authorities are putting it down with a strong hand.

On the 8th inst the Government suffered a serious loss in the burning of the new mint at Yong-san. It is said to have contained several hundred thousands of dollars’ worth of bullion. We wait with impatience to learn how much of the melted bullion is recovered from the ruins. The loss in buildings and machinery alone runs up into the hundreds of thousands, none of which is covered by insurance.

The people of South Ch’ung-ch’ung Province are agitated over the work of what they call a female propagandist of the Greek Church, who is seemingly meeting with a favorable reception on the part of some few of the people, in that vicinity. An order for the arrest of this person was given at the Police headquarters but it was countermanded soon afterwards.

The new time-table of the Seoul-Chemulpo R. R. is an improvement upon the previous one. Five trains a day each way should be enough to satisfy even the most impetuous of us. The time table of this road will always be accessible in the advertising columns of the Review.

The French Minister M. Colin de Plancy arrived in Seoul on the eleventh inst.

Cho Min-heui has been appointed Minister to United States, Kim Man-su Minister to France, Min Yung-don Minister to England and Italy, Yi Pom-jin Minister to Russia, and Min Ch’ul-hun Minister to Germany.

Dr. and Mrs. H. Baldock returned to Seoul on the 28th ult. [page 121]

Mr. and Mrs. Bostwick arrived from America on the 6th inst.

The Korean Ministers to America, England, Italy, France and Germany will start for their posts on the 26th inst.

Dr. C. C. Vinton and family returned to Seoul from their furlough in America on the 12th inst.

The government has purchased all the property belonging to the Presbyterian Mission in Chong-dong, Seoul, and we understand that the missionaries occupying this property will remove to a site outside the West Gate.

E. V. Morgan Esq., Secretary of the U. S. Legation, has been appointed Second Secretary to the U. S. Embassy to Russia and will leave for his new post this week. The congratulations and best wishes of a large circle of friends will go with him. The Seoul Union and the Korea Branch of the Royal Asiatic Society as well as the legation are deprived, by his departure, of a valuable officer. We do not believe that even the gaiety of a European Capital will make him forget the “Land of Morning Freshness.”

By the courtesy of the English Church Mission the valuable collection of books 011 Korea and the Far East, called the Landis Library, has been placed in the hands of the Korea Branch of the Royal Asiatic Society. A large number of other similar works have been loaned by Mr. Kenmure, the Agent of the British and Foreign Bible society and by others. They are kept for the present in the office of the British and Foreign Bible Society and may be loaned to members of the Society upon application. The Korea Branch is to be congratulated on having this nucleus of a library at this early period in its career. These books are merely loaned to the Society but they will be of equal value to the members as if they were the property of the Society.

On the 17th inst. a leopard came down into the grounds of the Kyong-bok Palace and killed a tame deer. Over a hundred soldiers were sent to capture the animal, which they did after an exciting chase.

The budget for the year 1901 has been completed at last and we give herewith a summary of its contents: [page 123]

The War Department.

Main office 41,522

The army 3,553,389

Total 3,594,911

The Law Department.

Main Office expenses 31,803

The Supreme Court 14,895

The City Court 10,076

Total 56,774

The Police Department.

The Main office 284,918

The Prisons 19,298

Provincial Courts 51,462

Police at Open Ports 69,386

Travelling expenses 975

Total 426,039

The Educational Department.

The Main Office $24,774

Observatory 24,774

Schools 105,179

Subsidies 25,140

Private school 7,960

Students abroad 15,920

Total 203,747

The Agricultural Department

The Main office 32,990

Public improvements 37,127

Total 70,117

The Privy Council.

Main office 17,152

Cavalry reserves (?) 56,032

Surveying bureau.

The Main office $29,664

Surveys etc. 100,000

Total 129,664

Bureau of decorations.

Total $22,345

Bureau of Communications.

The Main office 20,730

Post office 160,350

Telegraph office 217,ooo

Total 398,080 [page 124]

Emergency fund.

Law revision ............$1,903

Road and ditch repairs 40,000

Constabulary 1,000

Petty repairs. 9,000

Aid to mariners who are wrecked etc. 4,000

Pauper burial 300

Total 56,203

Entertainment of Japanese guard Total $ 480

Audit of Mines Total 1,848

Reserve fund 1,00,000

The treaty between the Empire of Ta Han and the Kingdom of Belgium was ratified on the 23rd inst at the Foreign Office in Seoul. It was signed by M. Leon Vincart on the part of Belgium and by Pak Che-sun, Minister of Foreign Affairs on the part of Korea.

 By a translator’s mistake we gave in the January number what purported to be the customs receipts of Fusan for the past twenty-three years. It should of course have read “for the past year.” [page 125]

**KOREAN HISTORY**.

It must have been about fifty years before the beginning of our era that King Ha-bu-ru sat upon the throne of North Pu-yu. His great sorrow was that Providence had not given him a son. Riding one day in the forest he reached the bank of a swift rushing stream and there dismounting he besought the Great Spirit to grant him a soil. Turning to remount he found the horse standing with bowed head before a great boulder while tears were rolling down its face. He turned the boulder over and found beneath it a child of the color of gold but with a form resembling a toad. He gave it the name Keum-wa or ‘‘Golden Toad.”

Arriving at the age of manhood, Keum-wa looked about for a wife. As he was walking along the shore of U-bal-su (whether river or sea we do not know) he found a maiden crying. Her name was Yu-wha, “Willow Catkin.” To his inquiries she replied that she was daughter of the Sea King, Ha-bak, but that she had been driven from home because she had been enticed away and ravished by a spirit called Ha-mo-su. Keum-wa took her home as his wife but shut her in a room to which the sun-light had access only by a single minute aperture. Marvelous to relate a ray of light entered and followed her to whatever part of the room she went. By it she conceived and in due time gave birth to an egg, as large as five “measures.” Keum-wa in anger threw it to the pigs and dogs but they would not touch it. Cattle and horses breathed upon it to give it warmth. A stork from heaven settled down upon it and warmed it beneath her feathers. Keum-wa relented and allowed Yu-wha to bring it to the palace, where she wrapped it in silk and cotton. At last it burst and disclosed a fine boy. This precocious youth at seven years of age was so expert with the bow that he won the name of Chu-mong, “Skillful Archer.” He was not a favorite with the people and they tried to compass his death but the king protected him and made him keeper of the royal stables. Like Jacob of Holy Writ he brought his wits to bear upon the situation. By fattening the poorer horses and making the good ones lean he succeeded in reserving for his own use the [page 126] fleetest steeds. Thus in the hunt he always led the rout and secured the lion’s share of the game. For this his seven brothers hated him and determined upon his death. By night his mother sought his bed-side and whispered the word of warning. Chu-mong arose and with three trusty councillors, O-i, Ma-ri and Hyup-pu, fled southward until he found his path blocked by the Eum-ho River. There was neither boat, bridge nor ford. Striking the surface of the water with his bow he called upon the spirit of the river to aid him, for behind him the plain smoked with the pursuing hoof-beats of his brothers’ horses. Instantly there came up from the depths of the river a shoal of fish and tortoises who lay their backs together and thus bridged the stream.

Fantastic as this story seems, it may have an important bearing upon the question of the location of Pu-yu. Can we not see in this great shoal of fish a reference to the salmon which, at certain seasons, run up the Amur and its tributaries in such numbers that the water is literally crowded with them? If there is any weight to this argument the kingdom of Pu-yu, from which Chu-mong came, must have been, as some believe, along the Sungari or some other tributary of the Amur.

Leaving his brothers baffled on the northern bank, Chu-mong fared southward till he reached Mo-tun-gok by the Po-sul River where he met three men, Cha-sa, clothed in grass cloth, Mu-gol in priestly garb and Muk-hu, in seaweed. They joined his retinue and proceeded with him to Chul-bon, the present town of Song-ch’un, where he founded a kingdom. He gave it the name of Ko-gu-ryu from Ko, his family name and Ku-ryu, a mountain in his native Pu-yu, Some say the Ko is from the Chinese Kao, “high,” referring to his origin. This kingdom is also known by the name Chul-bon Pu-yu. It is said that Pu-ryu River flowed by the capital. These events occurred, if at all, in the year 37 B. C. This was all Chinese land, for it was a part of the great province of Tong-bu which had been erected by the Emperor So-je (Chao-ti) in 81 B. C. Only one authority mentions Chu-mong’s relations with Tong-bu. This says that when he erected his capital at Chul-bon he seized Tong-bu. China had probably held these provinces with a very light hand and the founding of a [page 127] vigorous native monarchy would be likely to attract the semi- barbarous people of northern Korea. Besides, the young Ko gu-ryu did not seize the whole territory at once but gradually absorbed it. It is not unlikely that China looked with complacency upon a native ruler who, while recognising her suzerainty, could at the same time hold in check the fierce denizens of the peninsula.

We are told that the soil of Kogu-ryu was fertile and that the cereals grew abundantly. The land was famous for its fine horses and its red jade, its blue squirrel skins and its pearls. Chu-mong inclosed his capital in a heavy stockade and built store-houses and a prison. At its best the country stretched a thousand li beyond the Yalu River and southward to the banks of the Han. It comprised the Nang-nang tribe from which Emperor Mu-je named the whole north-western portion of Korea when he divided northern Korea into four provinces. On the east was Ok-ju and on its north was Pu-yu. It contained two races of people, one living among the mountains and the ether in the plains. It is said they had a five-fold origin. There were the So-ro-bu, Chul-lo-bu. Sun-no bu, Kwan-no-bu and Kye-ro-bu. The kings at first came from the So-ro-bu line but afterwards from the Kye-ro-bu. This probable refers to certain family clans or parties which existed at the time of Chu-mong’s arrival and which were not discontinued. Chu-mong is said to have married the daughter of the king of Chul-bon and so he came into the control of affairs in a peaceful way and the institutions of society were not particularly disturbed.

Agriculture was not extensively followed. In the matter of food they were very frugal. Their manners and customs were somewhat like those of Pu-yu but were not derived from that kingdom. Though licentious they were fond of clean clothes. At night both sexes gathered in a single apartment and immorality abounded. Adultery, however, if discovered was severely punished. In bowing it was customary for these people to throw out one leg behind. While travelling, men more often ran than walked. The worship of spirits was universal. In the autumn there was a great religious festival. In the eastern part of the peninsula there was a famous cave called Su-sin where a great religious gathering occurred each [page 128] autumn. Their religious rites included singing and drinking. At the same time captives were set free. They worshipped likewise on the eve of battle, slaughtering a bullock and examining the body for omens.

Swords, arrows and spears were their common weapons. A widow usually became the wife of her dead husband’s brother. When a great man died it was common to bury one or more men alive with his body. The statement that sometimes as many as a hundred were killed is probably an exaggeration. These characteristics were those of the Nang-nang people as well as of the rest of Ko-gu-ryu. The highest official grades were called Sang-ga-da, No-p’a, Ko-ju-da. Some say their official grades were called by the names of animals, as the “horse grade” the “dog grade” the “cow grade.” There were special court garments of silk embroidered with gold and silver. The court hat was something like the present kwan or skull-cap. There were few prisoners. If a man committed a crime he was summarily tried and executed, and his wife and children became slaves. Thieves restored twelve-fold. Marriage always took place at the bride’s house. The dead were wrapped in silks and interred, and commonly the entire fortune of the deceased was exhausted in the funeral ceremony. The bodies of criminals were left unburied. The people were fierce and violent and thieving was common. They rapidly corrupted the simpler and cleaner people of the Ye-mak and Ok-ju tribes.

No sooner had Chu-mong become firmly established in his new capital than he began to extend the limits of his kingdom. In 35 B. C. he began a series of conquests which resulted in the establishment of a kingdom destined to defy the power of China for three quarters of a millennium. His first operations were against the wild people to the east of him. The first year he took Pu-ryu on the Ya-lu, then in 29 B. C. he tock Hang-in, a district near the present Myo-hyang San. In 27 B. C. he took Ok-ju, thus extending his kingdom to the shore of eastern Korea. In 23 B. C. he learned that his mother had died in far off Pu-yu and he sent an embassy thither to do honor to her.

The year 18 B. C beheld the founding of the third of the great kingdoms which held the triple sceptre of Korea, and [page 129] we must therefore turn southward and examine the events which led up to the founding of the kingdom of Pak-je.

When Chu-mong fled southward from Pu-yu he left be- hind him a wife and son. The latter was named Yu-ri. Tradition says that one day while playing with pebbles in the street he accidentally broke a woman’s water jar. In anger she exclaimed “You are a child without a father.” The boy went sadly home and asked his mother if it was true. She answered yes, in order to see what the boy would do. He went out and found a knife and was on the point of plunging it into his body when she threw herself upon him saying “Your father is living and is a great king in the south. Before he left he hid a token under a tree, which you are to find and take to him.” The boy searched everywhere but could not find the tree. At last, wearied out, he sat down behind the house in despair, when suddenly he heard a sound as of picking, and noticing that it came from one of the posts of the house he said “This is the tree and I shall now find the token.” Digging beneath the post he unearthed the broken blade of a sword. With this he started south and when he reached his father’s palace he showed the token. His father produced the other half of the broken blade and as the two matched he received the boy and proclaimed him heir to the throne.

But he had two other sons by a wife whom he had taken more recently. They were Pi-ryu and On-jo. When Yu-ri appeared on the scene these two brothers, knowing how proverbially unsafe the head of a king’s relative is, feared for their lives and so fled southward. Ascending Sam-gak San, the mountain immediately behind the present Seoul, they surveyed the country southward. Pi-ryu the elder chose the country to the westward along the sea. On-jo chose to go directly south. So they separated, Pi-ryu going to Mi-ch’u-hol, now In-ch’un near Chemulpo, where he made a settlement. On-jo struck southward into what is now Ch’ung-ch’ung Province and settled at a place called Eui-rye-sung, now the district of Chik-san. There he was given a generous tract of land by the king of Ma-han; and he forthwith set up a little kingdom which he named South Pu-yu. The origin of the name Pak-je is not definitely known. Some say it was because a hundred men constituted the whole of On-jo’s party. Others say [page 130] that it was at first called Sip-je and then changed to Pak-je when their numbers were swelled by the arrival of Pi-ryu and his party. The latter had found the land sterile and the climate unhealthy at Mi-ch’u-hol and so was constrained to join his brother again. On the other hand we find the name Pak-je in the list of original districts of Ma-han and it is probable that this new kingdom sprang up in the district called Pak-je and this name became so connected with it that it has come down in history as Pak-je, while in truth it was not called so by its own people. It the same way Cho-sun is known today by the medieval name Korea. Not long after Pi-ryu rejoined his brother he died of chagrin at his own failure.

It must not be imagined that these three kingdoms of Sil-la, Ko-gu-ryu and Pak-je, which represented so strongly the centripetal idea in government, were allowed to proceed without vigorous protests from the less civilized tribes about them. The Mal-gal tribes in the north, the Suk-sin and North Ok-ju tribe in the north-east and Ye-mak in the east made fierce attacks upon them as opportunity presented. The Mal-gal tribes in particular seem to have penetrated southward even to the borders of Pak-je, probably after skirting the eastern borders of Ko-gu-ryu. Nominally Ko-gu-ryu held sway even to the Japan Sea but practically the wild tribes roamed as yet at will all through the eastern part of the peninsula. In the eighth year of On-jo’s reign, 10 B. C., the Mal-gal forces besieged his capital and it was only after a most desperate fight that they were driven back. On-jo found it necessary to build the fortresses of Ma-su-sung and Ch’il-chung-sung to guard against such inroads. At the same time the Sun-bi were threatening Ko-gu-ryu on the north, but Gen. Pu Bun-no lured them into an ambush and routed them completely. The king rewarded him with land, horses and thirty pounds of gold, but the last he refused.

The next year the wild men pulled down the fortresses lately erected by King On-jo and the latter decided that he must find a better site for his capital. So he moved it to the present site of Nam-han, about twenty miles from the present Seoul. At the same time he sent and informed the king of Ma-han that he had found it necessary to move. The following year he enclosed the town in a wall and set to work teach- [page 131] ing agriculture to the people throughout the valley of the Han River which flowed nearby.

In the year which saw the birth of Christ the situation of affairs in Korea was as follows. In the north, Ko-gu-ryu, a vigorous, warlike kingdom, was making herself thoroughly feared by her neighbors; in the central western portion was the little kingdom of Pak-je, as yet without any claims to independence but waiting patiently for the power of Ma-han so to decline as to make it possible to play the serpent in the bosom as Wi-man had done to Ki-ja’s kingdom. In the south was Sil-la, known as a peaceful power, not needing the sword because her rule was so mild and just that people from far and near flocked to her borders and craved to become her citizens. It is one of the compensations of history that Sil-la, the least martial of them all, in an age when force seemed the only arbiter, should have finally overcome them all and imposed upon them her laws and her language.

**Chapter VII.**

Change of Ko-gu-ryu capital .... Sil-la raided .... Legend of Suk-ta’l-ha .... fall of Ma-han .... beginning of Chinese enmity against Ko-gu- ryu .... the three kingdoms differentiated King Yu-ri degraded .... extension of Ko-gu-ryu .... Japanese corsairs .... remnant of Ma- han revolts .... fall of Pu-yu .... origin of in-gum .... siege of Ko-gu-ryu capital raised .... Sil-la’s peaceful policy .... patronymics .... official grades .... unoccupied territory .... kingdom of Ka-rak .... legends .... position .... dependencies.

We read that in 2 A. D. the king of Ko-gu-ryu was about to sacrifice a pig to his gods, when the pig escaped and taking to its heels was chased by the courtier Sul-chi into the district of Kung-na. He caught the animal near Wi-na Cliff, north of the Ch’o-san of today. When he returned he described the place to the king as being rough and consequently suitable for the site of a capital. Deer, fish and turtles also abounded. He gave such a glowing account that the king was fain to move his capital to that place, where it remained for two hundred and six years.

In 4 A. D. Hyuk-ku-se, the wise king of Sil-la died and seven days later his queen followed him. It is said that they [page 132] were so completely one that neither could live without the other. Nam-ha his son, with the title of Ch’a-ch’a-ung, reigned in his stead. A remnant of the Nang-nang tribe, hearing of the death of King Hyuk-ku-se, thought it a fitting time to make a raid into Sil-la territory, but they were beaten back.

In the third year of his reign, Nam-ha built a shrine to his father and then put the management of the government into the hands of a man named Suk-t’al-ha who had become his son-in-law. This man is one of the noted men of Sil-la and his origin and rise are among the cherished traditions of the people.

Somewhere in north-eastern Japan there was a kingdom known as Ta-p’a-ra and there a woman, pregnant for seven years, brought forth an egg. The neighbors thought it a bad omen and were minded to destroy it but the mother, aware of their intentions, wrapped the egg in silk and cotton and placing it in a strong chest committed it to the waters of the Japan Sea. In time it drifted to A-jin Harbor on the coast of Sil-la where an old fisherwoman drew it ashore and found upon opening it that it contained a beautiful child. She adopted him and reared him in her humble home. It was noticed that wherever the child went the magpies followed him in flocks, so they gave him the name of Suk, the first part of the Chinese word for magpie. The second part of his name was T’al. “to put off” referring to his having broken forth from the egg, and the final syllable of his name was Ha meaning “to open” for the fishwife opened the chest. This boy developed into a giant both physically and mentally. His foster-mother saw in him the making of a great man, and so gave him what educational advantages she could afford. When he had exhausted these she sent him to enter the service of the great statesman Pyo-gong the same that had acted as envoy to Pak-je. Pyo-gong recognised his merit and introduced him at court where his rise was so rapid that ere long he married the king’s daughter and became vicegerent of the realm, the king resigning into his hands the greater part of the business of state.

The year 9 A. D. beheld the fall of the kingdom of Ma-han. We remember that Ki-jun became king of Ma-han in 193 B. C. He died the same year and was succeeded by his son Ki-t’ak with the title Kang-wang, who ruled four years. [page 133]

It was in 58 B. C. that Ki-jun’s descendant Ki-hun (Wun- wang) ascended the throne. It was in the second year of his reign that Sil-la was founded and in his twenty-second year that Ko-gu-ryu was founded. After twenty-six years of rule he died and left his . son, Ki-jung, to hold the scepter. It was this king who in his sixteenth year gave On-jo the plot of land which became the seat of the kingdom of Pak-je. Twenty-six years had now passed since that act of generosity. Pak-je had steadily been growing stronger and Ma-han had as steadily dwindled, holding now only the two important towns of Wun-san and Kom-hyun. In fact some authorities say that Ma-han actually came to an end in 16 B. C. at the age of 177 years but that a remnant still held the towns of Wun-san and Kom-hyun. The balance of proof is however with the statement that Ma-han kept up at least a semblance of a state until 9 A. D.

The first sign of hostile intent on the part of Pak-je against her host, Ma-han, had appeared some years before, when Pak-je had thrown up a line of breast-works between herself and the capital of Ma-han. The latter had no intention of taking the offensive but Pak-je apparently feared that Ma-han would divine her hostile intent, Ma-han hastened to send a message saying “Did I not give you a hundred li of land? Why do you then suspect me of hostile designs?” In answer, Pak-je partly from shame and partly because she saw that Ma-han was wholly unsuspicious of her ulterior designs tore down the barriers and things went on as before. But now that Ma-han was utterly weak, the king of Pak-je decided to settle the matter by one bold stroke. He organised a great hunting expedition and under cover of this approached the Ma-han capital and took it almost without resistance. Thus, as Wi-man had paid back the kindness of Ki-jun by treachery so now again On-jo paid back, this last descendant of Ki-jun in the same way.

Up to this time China had looked on with complacency at the growth of Ko-gu-ryu but now Wang-mang the usurper had seized the throne of the Han dynasty. His title was Hsin Whang-ti. One of his first acts seems to have been directed against the powerful little kingdom that had supplanted the two provinces of Tong-bu and P’yung-ju into which China had [page 134] divided northern Korea. He was probably suspicious of a rapidly growing and thoroughly warlike power which might at any time gather to its standards the wild hordes of the north and sweep down into China.

Here was the beginning of a long struggle which lasted with occasional intermissions until Ko-gu-ryu was finally destroyed some eight centuries later. Ko-gu-ryu was uniformly China’s foe and Sil-la was as uniformly her friend and ally Pak-je was now one and now the other. It may be in place to say here that the three powers that divided the peninsula between them were strongly differentiated. Ko-gu-ryu in the north was a strong, energetic, fierce, unscrupulous military power, the natural product of her constituent elements. Sil-la was the very opposite; always inclined toward peace and willing oftentimes to make very large concessions in order to secure it. Her policy was always to conciliate, and it was for this mainly that at the last China chose her as the one to assume control of the whole peninsula. Pak-je differed from both the others. She was as warlike as Ko-gu-ryu but as weak in military resources as Sil-la. She therefore found her life one scene of turmoil and strife and she was the first of the three to succumb.

It was in 12 A. D. that Wang-mane sent an envoy to Yuri, king of Ko-gu-ryu, demanding aid in the work of subduing the wild tribes of the north. This was refused by the headstrong Yu-ri, but the Emperor compelled him. to send certain troops to accompany the Chinese army. They however took advantage of every opportunity to desert, and large numbers of them formed a marauding band that penetrated the Liao-tung territory and plundered and killed on every hand. For this cause the Emperor sent against Ko-gu-ryu a strong force under Gen. Om-u, who speedily brought the recalcitrant Yu-ri to terms, took away his title of royalty and left him only the lesser title of Hu or “Marquis.” From that day began the policy of reprisals on Chinese territory which Ko-gu-ryu steadily pursued until it cost her life.

These were stirring days in all three of the kingdoms of the peninsula. In 14 A. D. Ko-gu-ryu extended her territory northward by the conquest of the Yang-mak tribe and at the same time she seized a strip of land beyond the Liao River [page 137]

The marked difference between Ko-gu-ryu and Sil-la was well illustrated by the events of this year. While Ko-gu-ryu was reaching out covetous hands in every direction and carrying fire and sword into the hamlets of inoffensive neighbors, Sil-la was pursuing a course of such good will to all both without and within her borders that natives of the wild tribes to the north of her came in large numbers and settled on her soil, glad to become citizens of so kind and generous a land. The king himself made frequent tours of the country alleviating the distress of widows, orphans and cripples. It was in 32 B. C. that he changed the name of the six original families which united in founding The men of Yang-san, Ko-hu, Ta-su, Ul-jin, Ka-ri, and of Myung-whal were named respectively Yi, Ch’oe, Son, Chong, Pa and Sul. These names will be recognised at once as among the most common patronymics in Korea at the present day, which adds confirmatory evidence that Korea of today is essentially the Korea of the south. When we add to this the fact that the names Pak, Kim, An. Ko, Suk, Yang, So, Su, Kwun, Pa, Im, Na, Hyun, Kwak, Ho, Whang, Chang, Sim and Yu originated in southern Korea the argument becomes well-nigh conclusive. The only names of importance that did not originate in southern Korea are Min, Song, Om, Cho, and Han; and many of these originated in what must have been Ma-han territory. At the same time the king established seventeen official grades and called them respectively I-bul-son, I-ch’uk-son, I-son, P’a-jin-son, Ta-a-son, A-son, Kil-son, Sa-son, etc.

It must be remembered, that as yet neither of the “Three Kingdoms” had begun to occupy all the territory that nominally belonged to it or that lay within its “sphere of influence.” Between them lay large tracts of land as yet unoccupied except by wild tribes. It is more than probable that at no point did any of these kingdoms actually touch each other. Ko-gu-ryu was broadening out northwards, Pak-je was at a standstill and Sil-la was growing rather by immigration than by occupation of new territory. As yet Sil-la had taken but four districts outside of the original six, and so we see that a large part of the south was still in the hands of the original inhabitants as given in the list of the settlements of the three Hans. In 41 A. D. the nine districts whose names ended in [page 138] kan, namely A-do-gan, Yo-do-gan, P’i-do-gan, O-do-gan. Yu-su-gan, Yu-ch’un-gan, Sin-ch’un-gan, Sin-gwi-gan and O-ch’un-gan, formed a confederacy and called it the “Kingdom of Ka-rak”. They placed their capital at Ka-rak, the present town of Kim-ha, and made Keum Su-ro their king. Tradition says that he obtained his Queen in the following way. A boat approached the shore bearing a beautiful woman, Queen Ho, whose ornamental name was Whang-ok or “Yellow Jade”. She came from the far southern kingdom of A-yu-t’a, otherwise known as Ch’un-ch’uk. It is said that she lived a hundred and fifty-seven years and that the king survived her one year. All that is told us of the history of this rival of Sil-la is the list of her kings which will be found in the chronological tables. After an existence of 491 years it came to an end in the reign of the Sil-la king Pup-heung. It is also affirmed that when Sil-la fell in 935, some worthless wretches who defiled the grave of Keum Su-ro were mysteriously killed, one by the falling of a beam, one by an invisible archer and nine others by a serpent eighteen feet long. The records say that when the Japanese, at the time of the great invasion three centuries ago, dug open this king’s grave they found great store of gold and jade. The skull of the monarch was of prodigious size, and beside his body lay two women whose features were well preserved but which dissolved and melted away when exposed to the air. It is barely possible that we here have an indication that embalming was practiced, but if so we have no other intimation of it.

Ka-rak extended eastward as far as Wang-san River, six miles to the west of the present Yang-san; to the north-east as far as Ka-ya San, the present Ko-ryung; to the south and south-west as far as the coast and on the west to Chi-ri San. From this we see that it was little inferior to Sil-la in size.

Ka-rak had five dependencies, namely the districts known under the common name of Ka-ya. They were So-ga-ya, Ko-ryung-ga-ya, Song-san-ga-ya, Ta-ga-ya and A-ra-ga-ya. They correspond respectively to the present towns of Ko-sung, Ham-ch’ang Sung-ju, Ko-ryung and Ham-an. Tradition says that one day when the chiefs of the nine tribes of Ka-rak were banqueting they saw upon the slope of Sung-bong, called also Ku-yu-bong, a singular cloud. From the sky [page 139] above it came a voice. They hastened up the mountain and there found a golden box containing six golden eggs. These opened and disclosed six boys. One of the was Keum-Su-ro who became king 0f Ka-rak and the other five were made chiefs of the five Ka-ya, subject to Ka-rak. Of these Ka-ya states we know the founder of only one. He was descended from Kyon-mo-ju, the female divinity of Ka-ya Mountain who wedded a celestial being, Yi-ja-ga. Their off-spring was Yi-i-a-si, who founded one of the Ka-ya states. The Ka-ya states fell before Sil-la some five hundred years later in the reign of King Chin-heung.

**Chapter VIII.**

Vicissitudes of Ko-gu-ryu .... last Ma-han chief joins Sil-la .... Pak-je and Sil-la become sworn enemies .... legend of Kye-rim .... Pak-je worsted .... Ko-gu-ryu’s strength on the increase .... Sil-la’s rapid growth .... Ka-ya attacks Sil-la .... Ko-gu-ryu make compact with Ye-mak .... Su-sung’s evil reign roads in Sil-la .... Japanese raid .... legend .... an epicurean .... Pak-je’s victory .... origin of government loans .... Yun-u’s trickery .... capital of Ko-gu-ryu moved ... wild tribes attack Sil-la .... democratic ideas in Sil-la .... Ko-gu-ryu breaks with China .... and attacks Sil-la .... China invades Ko-gu-ryu .... the king retreats .... relieved through treachery .... capital of Ko-gu-ryu moved to P’yung-yang…. beginning of feud betweenKorea and Japan .... reforms in Pak-je .... third century closes .... progress of Sil-la how Eul-bul became king of Ko-gu-yu .... a noble lady of Sil-la is sent to Japan.

Mu-hyul, the third king of Ko-gu-ryu died in 45, leaving the kingdom to the tender mercies of his son a worthless debauchee. Four years later He in turn made way for Ha-u, a member of a collateral branch of the family. Following the traditions of of Ko-gu-ryu this ruler professed loyalty to China 011 the one hand and seized all the Chinese territory he could lay hands on, on the other. In 54 he was assassinated by one Tu-no and the seven year old grandson of king Yu-ri was placed on the throne, a regent being appointed to carry 0n the government until the boy reached his majority. The good work continued. Ten forts were built in western Liao-tung to guard against Chinese advances, which shows that she had regained nearly all the territory she had lost at the hands 0f [page 140] the parvenu Wang-mang. The following year she took formal possession of the territory of Ok-ju on the eastern coast.

In the year 58 Yu-ri, the third king of Sil-la died. He must not be confounded with Yu-ri the second king of Ko-gu-ryu. The sound is the same but the character is different. It was he who had the difference of opinion with Suk-t’al-ha in regard to the succession. As he died without issue the reins of government naturally passed into the hands of the aged statesman Suk-t’al-ha, He was sixty-two years old when he assumed the cares of royalty. In his fifth year the one remaining Ma-han chief, Mang-so, who had escaped the appetite of Pak-je, went over to Sil-la, as he concluded it was no longer possible to prolong a hopeless struggle against Pak-je. Pok-am fortress thus passed into the hands of Sil-la. Strange to say Pak-je not only did not resent this but even made overtures to Sil-la for a friendly meeting of their respective kings in the following year. Sil-la refused to sanction this, and the rebuff was too much for the equanimity of Pak-je. From that day the attitude of Pak-je toward Sil-la was one of studied hostility, broken only by an occasional spasmodic attempt at reconciliation. Among the three kingdoms, Sil-la was the only one that preserved her dignity intact and kept herself untainted by the charge either of avarice or pusillanimity.

The year 66 brought forth another of those wonders that embellish the legendary lore of Korea. The king of Sil-la was wakened one night by the loud cackling of a hen, which seemed to come from a forest to the south. A messenger was sent to see what was the cause of the disturbance and he found a box hanging from the branch of a tree, while 0n the ground beneath it there cluttered a white hen. When the box was placed before the king and he had opened it a handsome child was found. It received the name Keum Yun-ji. Some say this Yun-ji was merely a part of the name while others affirm that it is a pure Sil-la word meaning “baby”. Up to this time the kingdom had been called Su-ra-bul but now the King changed it to Kye-rim, Kye meaning “hen” and rim meaning ‘‘woods.” So the kingdom was called “Hen in the Woods”, not a very dignified name but one, perhaps, that fitted well the military prowess of the kingdom.

In 68 Pak-je deemed herself strong enough to undertake [page 141] operations against Sil-la. She began by seizing the fortress of Wa-san. She enjoyed possession of it for nine years but in the end she paid dear, for it was retaken by Sil-la and the Pak-je garrison was put to the sword. This year also saw a continuation of Ko-gu-ryu’s forward policy and the little settlement of Kal-sa which had been made by Pu-yu fugitives was absorbed. She followed this up by the conquest of Chu-ra farther north. Her military strength seems to have been on the rapid increase.

In So the great Suk-t’al-ha died and was succeeded by the son of King Nam-ha. He must have been of advanced age and yet not so old as to prevent his becoming the greatest conqueror that Sil-la ever produced. During the thirty-two years of his reign he added to the Sil-la crown the districts of Eum-jip-pul, Ap-to, Pi-ji, Ta-bul, Ch’o-p’al, and Sil-jik. These together with U-si and Ku-ch’il, which and been added the year before his accession, formed a considerable increase in

the territory of the kingdom and added not a little to Sil-la’s reputation as a military power. This king, P’a-sa, was one of those men who seem to take hold of affairs by the right end and wring success from seeming failure. He was as great an administrator as he was mild a conqueror. He attended so carefully to the needs of the people that it is said that during most of his reign food was so plentiful that the wayfarer needed no money to pay for food or lodgings along the road.

The kingdom of Ka-ya, whose origin we noted in the previous chapter, now assumed the offensive against Sil-la. The first intimation we have of this is the fact that Sil-la in 88 built two forts named Ka-so and Ma-du, the first of which was to guard against the encroachments of Pak-je and the second to guard against those of Ka-ya. It was not till three years later that Ka-ya actually opened hostilities by inaugurating an expedition against Sil-la. As the event is not disclosed by the annalists we may conclude that it was unsuccessful.

Ko-gu-ryu now extended the field of her military operations. She made friends with the people of Ye-mak, to the east, and together with them began a series of raids into Chinese territory beyond the northern borders. The sixth king of Ko-gu-ryu, T’a-jo Wang, had now reached the sixty-ninth year of his reign so he turned over to his brother, Su-sung, [page 142] the administration of affairs. This brother was as ambitions as the king and continued the league with Ye-mak and the encroachments upon China. But he was disloyal to his brother and tried to form a combination against him. In this he was not successful. The reign of this T’a-jo Wang was the longest one on record in Korean annals. He held the scepter ninety-four years, thereby sorely trying the patience of his heir apparent. That gentleman came to the throne at the green old age of seventy-six, in the year 147 A. D. He showed however that his memory had not yet failed him for one of his first acts was to a arrest and put to death all the wise men who had chidden him for attempting to unseat his brother. Ko Pok-chang a celebrated scholar of that day was so overwhelmed in view of this barbarous act that he asked to be destroyed with the rest of the wise men, a wish that was probably granted. One day this singular monarch having seen a white fox cross his path, an evil omen, asked a soothsayer what it might portend. That individual suggested that if the king should reform even the worst of omens would turn out happily. The soothsayer lost his head as a result of his candor; but from that day on, whenever the King wanted to consult a soothsayer he found that they were all engaged in important work at some distant point.

King Il-seung of Sil-la whose reign began 134 was the first to pay attention to the building of good roads throughout the country. In his fifth year he built a road from his capital to Chuk-yun, now Pung-geui, and another one over Kye-ip Pass. These became very important thoroughfares. We also find that his successor continued this good work by opening roads thro to the north of the kingdom. These kings were not many years behind the Romans in recognising the vast importance of good roads both for administrative and military purposes.

The relations between Sil-la and Japan are graphically described in the single statement that when someone circulated in the capital the rumor that a company of Japanese were coming the people fled precipitately from the city until it was half depopulated. When the mistake was discovered they gradually came back.

The interesting legend of Yung-o and Se-o belongs to the year 158, though it scarcely merits the “once upon a time” of [page 143] a nursery tale. Yung-o a poor fisherman lived with his wife Se-o beside the waters of the Japan Sea on the eastern shore of Sil-la. One day as Yung-o was seated on a great boulder beside the water, fishing, he felt the rock tremble and then rise straight in air. He was carried, to his great consternation, eastward across the sea and deposited in a Japanese village. The Japanese folk took him for a god and made him their king at once. When his wife found that he did not return from fishing she went in search of him. Ascending the same rock that had carried him to Japan she experienced the same novel extradition that had so surprised her spouse. She found him metamorphosed into a king and was nothing loath to become queen. But their departure brought disaster to Sil-la for the sun and moon were darkened and the land was shrouded in gloom. The sooth-sayers said it was because someone had gone to Japan, An envoy was sent post haste to those islands in search of the fugitives, but found to his dismay that they had become king and queen of one of the kingdoms there. He told his story and besought them to return, but they seemed well satisfied with the change. Se-o however brought out a roll of silk and gave it to the envoy saying that if the king of Sil-la would spread it out and sacrifice upon it the light would return. The event proved the truth of her statement and when the king uttered the words of invocation the sunlight burst forth again and all was well. It is an interesting but melancholy fact that most of the arguments used to show a Korean origin of things Japanese are based upon evidence nearly if not quite as credible as this story. The Japanese work entitled the Kojiki bears the same relation to the carefully detailed history of Sil-la that the *Niebelungenlied* bears to the works of Tacitus.

When the time came for Su-sung, the sanguinary king of Ko-gu-ryu to die a young scapegrace by the name of Ch’a-da came to the throne. His idea of royalty was that it consisted in one long orgie. He attempted to carry out his ideal but was cut short within a year by the assassin’s knife. His motto, in his own words, was “Who does not wish to enjoy life?” Epicureanism may have existed in Korea before but it had never had so frank a disciple. Pak-ko a relative of the murdered king was called from a mountain fastness whither [page 144] he had led for safety. They had to ask him three times before they could convince him that it was not a mere decoy.

By the year 168 either Pak-je had grown so strong or Sil-la so weak that the former deemed it a fit time to make a grand demonstration all along Sil-la’s western border. It is said she carried back a thousand captives to grace her triumph. Sil-la, though filled with rage, was not in condition to return the compliment in kind. She however sent an urgent letter pointing out the advantages of peace and asking that the captives be returned. We may imagine how this was received by the proud army flushed as it must have been by an unwonted victory.

About this time was begun one of the ancient customs of Korea that has ever since exerted an important influence upon the life of the people. While hunting the met a man weeping bitterly and upon being asked what was the matter replied that he had not a grain of food to give his parents. Thereupon the king gave him an order on the government granary with the understanding that when autumn came he should pay it back. Thus originated the whan-sang or custom of making government loans in the spring to be paid back with interest in the autumn. When this king died he was succeeded by the grandson of old Suk-t’al-ha. He took in hand the work of instilling new life into the well-nigh dead bones of Sil-la. His first action was to establish two military stations at the capital so that it might not be at the mercy of the first adventurer that might pass that way. He also ordered the people to pay less attention to the construction of fine government buildings and more to agriculture, the back bone of the state.

Nam-mu the tenth king of Ko-gu-ryu died at night and the queen, desiring to gain an extension of her power, slipped out of the palace and hastened to the house of the king’s oldest brother Pal-gi. She stated the case and urged him to hasten to the palace and assume the royal prerogative. He refused to believe that the king was dead and accused her of immodesty. She then hurried to the house of the younger brother Yun-u and repeated the story. The young man accompanied her and when morning broke it was found that he was established in the palace and ready to meet all comers. Pal-gi raged and cursed. He stormed the palace with his retainers, but being unsuccessful, was fain to beat a retreat to Liao-tung.