THE KOREA REVIEW, Volume 1

No. 9 (September, 1901)

The Seoul Water-Works 385

An Anglo-Korean Conversation 387

Korean Proverbs 392

The Seoul-Fusan Railway 397

Odds and Ends.

A Snake Story 400

The Seventh Daughter 401

Confidence Restored 402

When Thieves Fall Out 402

Tricks of The Trade 402

Bones Wanted 403

Review 403

Editorial Comment 404

News Calendar 406

History of Korea 417

[page 385] The Seoul Water-works.

Now that the construction of a system of water-works for the city of Seoul is an assured fact it is safe to assume that the readers of the Review will be glad to learn some of the particulars regarding this enterprise. Especially will those be interested who for many years have been condemned to drink Korean well-water which, though filtered, distilled, aerated or what not, still affects the imagination too vividly and “gets on the nerves,” however innocuous it may be to the alimentary stem. So long as water does not look dirty the Korean takes it straight and asks no questions.

Colbran, Bostwick & Co., are the firm that have engaged to work out the system. The water is to be drawn from the Han River at the village of Tuk-sum about three miles outside the East Gate of Seoul. A crib is to be built in the center of the river, in order to procure the purest water possible. This is a mile above the point where the drainage of the city enters the river, and as the Han is essentially a mountain stream it is sure that the water will be of a high average quality. At least it will be incomparably better than any that has ever been used in Seoul heretofore. The water is to be pumped into the city by means of two magnificent vertical, triple-expansion, high-duty pumping engines each of which has a capacity of five million gallons a day. Some estimate can be gotten of their size when it is said that they are each forty-nine feet high. The three cylinders are sixteen, twenty-five and forty-six inches respectively, with a stroke of twenty-four inches. [page 386]

Ordinarily the water will be pumped directly into Seoul from the river, but when high water causes too much sediment means must be taken to settle it before passing it through the pipes. For this purpose three reservoirs will be built beside the river, the first to receive the muddy water from the river. From here it will filter into the second, and then into the third from which it will be pumped into the city. A thirty inch-pipe will be used to convey the water to the city, but it will not be distributed directly to the water-mains of the city. The pipe from the river will enter the city at the Su-gu Mun or Water-mouth Gate, commonly miscalled the Little East Gate by foreigners, and will run directly to a reservoir on the slope of Nam-san not far to the east of the Japanese Legation. The reservoir will be located at a place called Chun-nam-ch’ang or “The old South Storehouse.” This reservoir will be high enough above the city to secure a good head of water and afford the necessary pressure. It will not be a storage reservoir, for such is not needed, as the river is always ample for all purposes and never goes dry. This reservoir is simply to secure an even and continuous head of water, even should the pumps be temporarily stopped. The reservoir will hold about 10,000,000 gallons.

The network of pipes throughout the city will be very complete, contemplating the growth of the population by over a hundred per cent. In fact the system will be able to supply a million people, which is about four times the present population of Seoul. The extent and thoroughness of the system can be judged from the fact that there will be 659 hydrants at an average of 500 feet apart throughout the city. Each hydrant will be provided with two discharge pipes, one for ordinary purposes and the other, a larger one, for use in case of fire. As the mains will run through all the principal streets of the city, it will be a simple and inexpensive matter to put water into private houses.

To complete the whole system will take between two and three years, but certain parts will be done and in working order before that time.

There are no serious engineering difficulties in the way and as the finances of the undertaking are assured, the fact that the work is in the hands of an American firm is sufficient [page 387] guarantee that the work will be done promptly and well. We would draw the attention to the fact that this work calls for by far the largest amount ever expended for improvements in Korea. Indeed it calls for more than all other improvements put together, including the Seoul-Chemulpo Railway; but what is most significant of all is that this benefits directly the common people more than any other class. Many of the wealthier people have private wells that can be kept comparatively clean, but the people have only the neighborhood wells which are insanitary to a degree. It is a work that redounds to the credit of the Government, which is too often charged with ignoring the needs and interests of the common people. We dare affirm that such a scheme as this would have been laughed at ten years ago. With all her conservatism Korea is learning things. Some may say that the work was inaugurated at the advice of outsiders, but so much the more credit is due for the willingness to listen to and profit by such advice.

**An Anglo-Korean Conversation.**

A young Korean and a young Englishman happened to meet on the promenade deck of a P. & O. steamship bound from Hongkong to London. The Korean had acquired a fair knowledge of the English vernacular and so the two naturally fell into conversation. After discussing a variety of general topics the dialogue took the following curious turn, and in order to record it we will indicate the Korean by K and the Englishman by E.

K. Yes, we make use of the Chinese characters in Korea. When I was a small boy I found it very tiresome sitting all day long studying these complicated ideograms and I thought of giving it up, but my father said that I was mistaken, for a knowledge of written Chinese was an essential qualification for official position of any kind and that I would find myself handicapped through life unless I could read and write it. So I kept on. [page 388]

E. Curious, but I had a very similar experience. When I was about ten years old my father set me at work on a Latin grammar which seemed to me about the dryest thing I had ever seen. I complained about it but my father laughed and said that if I wanted to become a really educated man I could not get along without Latin; that it was very necessary in official life but doubly so in professional life; that, the lawyer, the physician, the clergyman, the journalist, the scientist could hardly hope to rise to the height of his profession without a knowledge of Latin, unless he was possessed of very exceptional genius; so of course I continued to study it.

K. I suppose in time you learned to speak Latin.

E. O no; no one ever speaks Latin. It is simply a literary language today. We learn it so as to be able to read the ancient classics in the original. So many of our words are Latin derivatives that one needs to study it in order to complete his knowledge of English etymology. And besides, our English literature, the best of it, is so full of allusions to classical subjects that without reading the classics themselves we could not well master the subject of English literature.

K. It is the same with us. No Korean learns to talk Chinese. It is a purely literary language. All Korean literature is built on Chinese models and the Chinese classics themselves form the major portion of the reading of the educated classes in Korea. Many of the stories read in the native character by the lower classes relate to classical subjects so that there is a constant tendency toward the acquisition of the Chinese character.

E. You do not mean to say that although you have a native alphabet you still use the Chinese character for ordinary writing?

K. O yes, you see our native alphabet has never become popular with the educated classes. I suppose we look down upon it because it is used by the lower classes, and the use of the Chinese marks the educated man as belonging to a different grade of society from the one who knows merely the native alphabet. We rather like to preserve the distinction. [page 389]

E. That is precisely the position we were in a few centuries ago. No literary man in those days would have thought of writing in anything but Latin. Of course there was a native written language but it was looked down upon just as yours seems to be today.

K. Then you have entirely discarded Latin?

E. No indeed; we still have many uses for it. In the legal profession, for instance, very many terms and phrases are still pure Latin. In the natural sciences, too, we still make use of the Latin for our terminology to a very great extent. Inscriptions on monuments are often in Latin and the diplomas which are given to graduates from our schools are very commonly written in Latin. It seems to be the notion that there is a certain dignity in the use of Latin in such cases. But for ordinary literary work we use English exclusively. If you use only the Chinese the common people of Korea have nothing at all to read.

K. O that is a mistake. The native character is in common use throughout the country. The commonest of the Chinese classics, which we call the O-ryun Hang-sil, or “The Five Principles of Conduct,” is written in Chinese and Korean both, the Chinese on one page and the Korean on the other so that it is available for all classes. While there are comparatively few who understand Chinese a great majority of the people read the native character quite well. The upper classes pretend they do not know the native character but it is mere pretense; for you always find that when it is to their interests to read it they can do it well enough.

E. But why are not all the classics translated into Korean so that the common people can have access to them, or why do not educated Koreans begin to write original productions in Korean?

K. Well there are two great difficulties. In translating a Chinese work in Korean we find that a Chinese word, for instance the word yang has so many and such different meanings that it is hard to tell which idea is meant. If we have the Chinese character before us the shape of it generally tells us which meaning it is.

E. Then there are several characters that have the same name? [page 390]

K. Precisely.

E. But does each character have only one meaning?

K. O no, a character may have a dozen or more different meanings.

E. In a Chinese text, then, how can you tell which meaning to take?

K. The context shows what the meaning is.

E. Then in a Korean sentence why would not the context tell which meaning to attach to a doubtful word? For instance, yon say that yang may mean “sheep” or it may mean “ocean.” If you say then that the butcher slaughtered a fat yang no one would suppose that he slaughtered the ocean, and if yon say that you crossed the “great peaceful yang” in a steamship no one would guess that it was a sheep you crossed! If it is a mere matter of context I do not see why it should not work both ways.

K. Now you mention it, there does seem to be about as much sense in one as the other. To be sure, when we use Chinese derivatives in talking, no one mistakes our meaning and I see no reason why there should be any greater difficulty when the conversation is written down phonetically. But you remember I said there were two difficulties.

E. What is the other one?

K. Wait a minute. If I remember rightly you said a few moments ago that there are so many Latin derivatives in English that you needed to study Latin in order to understand English etymology, and that a study of the classics in the original was necessary to fully understand your own literature. If so why could you not do all this as well by translating those classics into English?

E. To tell the truth that is just what is being done now-a-days. It is becoming recognized that for merely literary purposes a knowledge of the contents of the classics is about the same whether learned through the original or through a translation. Of course more or less of the original flavor is lost but not enough to compensate for the loss of time involved in the acquisition of Latin. So in our schools the study of Latin is becoming less and less general while on the whole our literary standards are as high as ever. [page 391]

K. Much the same thing is going on in Korea. There was a time when a thorough knowledge of Chinese was an essential qualification for eligibility to official position and frequent examinations were held to determine who were the most competent, but these have been discontinued and today the literary qualification counts for very little. In fact some of the highest government officials can hardly use the Chinese character at all. Our people say that the real literati of Korea have retired to the country and are not to be found in official circles. Of course the discontinuance of the great examinations has done very much to discourage the study of Chinese.

E. Of course there is always a hard struggle in changing from one system to another, whatever the system may be. Changing from one form of dress to another or from one form of food to another is not effected in a year or two. A few centuries ago the literary language of England was Latin, but gradually the native language began to move forward and two or three bold men broke away from the Latin and wrote important works in pure English. Once the ice was broken the change was rapid and yet it took several generations to complete the change. The literary reformers were laughed down but they kept on and won the day.

K. Now that is the very point. It brings us to the second difficulty I mentioned. I have no doubt that the Korean language is adequate for all literary purposes but the prejudice in favor of the Chinese is still so strong that there seems to be no one brave enough to take the plunge and begin the good work.

E. Well, it is sure to come- Now that you have taken away the greatest incentive to the study of Chinese the natural law of the survival of the fittest will work out its legitimate results. As I understand, you are constantly printing books for your schools in a mixed Korean and Chinese script. This is an entering wedge. The various missions are placing in the hands of the people Bibles and tracts in pure Korean which will exert a powerful influence. The German Bible and the English Bible exerted an enormous power in favor of the native language as against a foreign language. Of course [page 392] Korea is not prevailingly Christian as England and Germany were but the publication of the Bible in pure Korean shows that extensive and complicated works can be written in the native character without the use of the Chinese ideograph.

K. Yes, I recognize the fact that there can be no such thing as general education until we discard the ideograph and we owe a great deal to the foreigners who are helping to popularize our own alphabet. Another generation will see a great change in the attitude of Koreans towards their own phonetic system. But there goes the dinner gong. I will see you again and talk over some other interesting points in this same connection.

Korean Proverbs.

In the February issue of the Review we gave a few of the best known Korean proverbs, but they formed merely a sample of the whole mass of Korean proverbial lore. Perhaps nothing is a better indication of the temperament of a people than their proverbs. Let us examine a few of them with this in mind.

뵙쇠황쇠다라가면되리지어진다

“If the wren tries to keep step with the stork his legs will be torn apart.”

Here we have illustrated a prominent phase of Korean life. Official position is the grand desideratum. Wealth, influence, renown, all depend upon it. But if ignorant men aspire to high position they generally find that the pace is too much for them. The proverb refers especially to men of the common class who by sharp practice obtain official position. The history of the last ten years proves the applicability of this proverb.

외뫼한득거비돌에친다

“The innocent toad gets mashed under a stone.”

This seems to be an illustration of the irony of fate. The harmless toad, a modest and retiring creature, crawls under a stone to hide, and some one steps on the stone and crushes him. It would appear to be a warning against to much mod- [page 393] esty or self-effacement. It is quite in accord with the Korean nature to believe that if one wants his rights recognized he must not stay too much in the background.

배지도못하고밧지도못하다

“It can neither be pulled out nor driven in.”

This is the Korean way of describing a complete deadlock. A nail half driven in which can be moved neither way is not a bad illustration of this uncomfortable situation.

발업는말이쳔리간다

“The footless word will go a thousand li.

This is a neat form of the fama volat, and is particularly applicable to Korea where rumor takes the place, too often, of genuine news.

나무오르라고하고흔든다

“He told me to climb the tree and then he shook it.” Having used me as a cat’s-paw he deliberately gets me into trouble over the business. Unfortunately this proverb grew out of actual conditions in the peninsula. The exigencies of official or commercial life not infrequently result in this breaking of faith between man and man.

듬은듬은가도황여거름

“Though he goes slowly it is the pace of a yellow bullock.”

The bullock is the type of steadiness and power. We say “slow but sure.” Just why a yellow bullock should be a more striking figure than a black or brown one it is hard to say, but so the proverb runs.

멧두기뛰면망둥이도뛴다

“When the locust jumps the the mang-dung-i (a fish) jumps also.”

As the fish cannot jump he foolishly tries to follow the example of the locust. It illustrates the folly of trying to ape the actions of others whose qualifications we do not possess.

올장이적성각하여라

“Think while you are a tadpole.”

A most amusing way of advising that one “look before he leaps.” If we could all think things out while in the tadpole stage we would make fewer mistakes later on. [page 394]

송마백열

“If the pine (song) does well the pine (pak) rejoices.” These two are different species of the same family and the proverb is illustrative of sympathy.

굴먹은벙어리

“The deaf and dumb man who has eaten honey.”

The meaning is a little obscure but seems to refer to a man who by keeping still and looking wise gives the impression that he knows much more than he really does. The look of satisfaction in the face of the dumb man who has been eating honey seems to the Korean similar to the knowing look on the face of the man who refuses to divulge a pretended secret.

벙어리냉가심알듯기

“Like a deaf man who has a pain in his chest.”

The Korean supposes this to illustrate the actions of a man who is so ashamed at having been caught in a fault that he has not a single word to say in excuse. The Korean who cannot make excuses must be very deeply implicated.

남대문입납

“A letter addressed to the South Gate.” This is a neat way of describing ambiguousness. It also typifies a waste of energy.

무리황셔주려죽지

“A flock of cranes would starve to death.” As cranes are not gregarious they could not find food if many of them went together. This proverb is evidently aimed at trusts. It inculcates the principle of individual and personal effort, as Opposed to combination.

업은아해삼년

“She hunted three years for the baby that was on her back.”

A terse way of chiding those who find nothing of value in their own environment, but are always complaining that under other conditions or in another locality they could be successful.

거지도승지불상하다고

“Even the beggar says he pities the palace reader.” [page 395]

The duties of the seung-ji call him to the palace very early in the morning and require a great deal of forget fulness of personal comfort. But as personal comfort is the prime factor in a happy life in Korea, it is said that even the beggars pity the seung-ji where rank, though high, entails personal discomfort.

무리켱매논이갓다

“Like a man who flies his falcon at a flock of pheasants.” This is equivalent to our “too many irons in the fire.” There are so many tilings to do that it is impossible to determine which to begin on. Falconry is still a favorite pastime of country gentlemen.

존계관쳥

“A cock in a government office.”

This is like our “cat in a strange garret” or a “bull in a china shop.’’

왕우쟝샹의시가잇다

“Can king, general or statesmen be raised from seed?” This is like our “a poet is born, not made.” And of a like nature is:

소가기운만이면잉금될수가잇나

“Can an ox, simply because it is strong, become a king?”

럼갈굴졍

“Being thirsty he went to work and dug a well.” Showing the round-about way some people go to work to obtain the object of their desire; as if a man should dig a well every time he is thirsty.

우물파면하나만파

“If you dig a well, dig only one.”

This is a fine illustration of perseverance. The man who digs a few feet and, not finding water, begins in another place will never have a well.

벌거벗고은칼찬다

“Though naked he carries a silver knife.”

Shows the folly of those who, though needy in every way, are extravagant in one direction; like the starving women who being given ten dollars bought two canary birds and a picture hat. [page 396]

눈예안경

“It is spectacles to me.”

One’s own spectacles fit no one else, so this expression refers to anything that pleases one’s own taste whether others like or not.

거동구경도만자보나

“Do you want to feel of the procession?”

This means “let well enough alone.” The sight of a royal procession ought to be enough without wanting to feel of it. The expression applies to those who want to get two values for their money.

국이한강수와갓지하도수갈업시는못먹어

“Even if you have as much soup as the water at Han-kang, you can’t eat it without a spoon.”

This refers, evidently, to the uselessness of a superabundance which cannot be enjoyed. The rich man depends for his enjoyment upon the same tastes and the same appetites as the poor man. Some say it refers to the man who leaps to a conclusion and wants to enjoy the fruits without paying attention to the necessary means for securing them.

잠셔걸내쓰곗다

“He can bridle a sparrow.”

He is so clever that he can do anything. it is a term of reproach for the bridling of a sparrow is quite useless. [page 397]

**The Seoul-Fusan Railway.**

To everyone interested in the Far East the construction of a railway between Fusan and Seoul appeals with special force. It is not merely that three hundred miles are to be spanned by a railroad, but that it forms one link in the chain which will reach ultimately from Fusan to Calais and carry a man from Shanghai to London in a shorter time than he can go from Calcutta to London. It is a foregone conclusion that when once the Seoul-Fusan Railway connects with the Siberian system via the North-western Railway from Seoul through to Manchuria the public will demand that the great transpacific liners make Fusan a point of call; and in this way as great a transformation will be effected in eastern routes of travel as the union Pacific Railroad made in the western hemisphere. If you draw a great circle between Shanghai and London you will find that it runs well north of many points on the Siberian Railway. This route will be quicker, cheaper and cooler than any other between the great metropolis of the Far East and the greatest metropolis of Europe. Fusan is ideally located for the terminus of a great continental thoroughfare. It is about midway between Shanghai and Kobe and almost on the direct line between those two commercial centers. The harbor is one of the best in the Far East and does not suffer from the high tides of the western coast of Korea.

To Korea itself such a road ought to prove of surpassing value, as we have pointed out in previous issues of the Review. Whether it will or not depends very largely upon the Koreans themselves. There is little doubt that the building of this road will necessitate many new adjustments both commercial, industrial and political. It will stimulate the Japanese taste for colonizing and it is difficult to see how Korea can prevent the influx of a large, agricultural population from Japan. It does not require close reasoning to show that many new questions will arise, the answer to which will [page 398] require the best statesmenship that Korea is able to produce. Of one thing we may be sure, that nothing, absolutely nothing, will stand in the way of the speedy development of the rich agricultural and mineral resources which will be made accessible by this railway. Whoever or whatever stands in the way of this development will be in the position of the man who throws himself before a locomotive running at full speed. If Korea grasps the opportunity and handles the reins wisely and properly her stability will be insured. She has able advisers who are working for her good and it is to be hoped their words will not fall upon deaf ears. This railway is an enterprise of such interest to all foreigners in the East that we do not hesitate to give space to explain in detail its itinerary—which is as follows. The road starts from the station outside the South Gate. The second stop is at YongSan and the third at No-dol. From this point it leaves the line of the Seoul-Chemulpo R. R. and runs about due south to Si-heung and then turning slightly eastward it proceeds to An-yung and Su-wun, twenty-six miles from Seoul. Then resuming a southerly direction it passes through Ta-whang-gyo, O-san, Chin-wi and after crossing the border of Kyung-geui Province into Ch’ung-ch’ung Province it enters the town of P’yung-tak, which is very near the coast. Thence directly south to Tun-p’o where it touches tide-water. Then south again to On-yang sixty-nine miles from Seoul. From this point it proceeds South-easterly to Chun-eui and then turning directly south again it passes through P’yung-geui and after crossing the famous Keum River it enters the important town of Kong-ju. There is a large river traffic on the Keum and the point where the road crosses this river is destined to be an important distributing center. From Kong-ju, which is ninety-six miles from Seoul, the road continues southward through No-Sung to Sin-gyo which will prove an important center, for at this point a branch road will be built toward the south-west to the town of Kang-gyung which is a commercial center of prime importance in the province. It is 125 miles from Seoul.

From Sin-gyo the main road turns abruptly toward the east and after passing through Yun-san it crosses a western spur of the great mountain chain of the peninsula and enters [page 399] Chin-san. Thence it runs still eastward to Keum-san which is in the valley of the southern branch of the Han River on its upper waters. Following down the river in a north-easterly direction and crossing the line into Kyung-geui Province again, the road takes advantage of the gap in the same mountain spur before mentioned, by which the Han breaks through it and then turning eastward crosses the river and pushes directly east again to Yang-san and the town of Yong-dong 141 miles from Seoul. Then slightly north of east to Whang-gan 153 miles from Seoul. This place is close up under the great mountain range and a few miles brings us to the great Ch’u-p’ung Pass or “Autumn Wind Pass” where great engineering skill is called for. Crossing the pass the road enters Kyung-sang Province and reaches the town of Keum-san. Then running slightly south of east the road goes down to the banks of the Nak-tong River through Keum-ch’un Post and Pu-sang Post. Arriving at the river it crosses it immediately at Wa-gwan and from this point it is but a few miles south-east to Ta-gu through Sin-dong. Ta-gu is 201 miles from Seoul. From here the direction is south-easterly all the way to Fu-san. The road does not follow the valley of the Nak-tong but passes to the east of the river through Sam-san, Ch’ung- do, To-gok, Mi-ryang and Sam-nang-jin where it strikes the Nak-tong River again. Passing down along the river through Mul-geum and Kwi-p’o it leaves the river at the latter point and strikes across to the Korean town of Pu-san leaving Tong-na to the north. From the native town of Pusan it runs around the bay to the port of Fusan.

The distances here given for the various towns are the distances directly to those towns by the Korean highway and and not by the railroad.

The total length of the road will be 287 miles and in that distance there will be some forty stations including terminals. It is estimated that the run from Seoul to Fusan will take twelve hours which is an average of about twenty-four miles an hour including stops, and the running time will consequently be something like thirty miles an hour. This is the estimate that is made, but our experience of railways in the East leads us to think that this is a somewhat optimistic view. It takes fifty-five minutes for the ordinary trains between [page 400] Yokohama and Tokyo, a distance of eighteen miles and it is hardly to be expected that this will be much bettered in Korea. It is estimated that it will take about six years to complete the construction of this road but of course portions of it will be ready for use much sooner than that. Work was begun on the road-bed at both ends, at the Seoul end on August 20th and at the Fusan end on Sept. 15th or not later than the 20th.

A glance at the map shows that the road taps same of the richest portions of Korea but it is obvious that at some future time there must be an important branch passing down from the angle which the road makes at Sin-gyo southward into Chul-la Province the “Garden of Korea” finding a terminus perhaps at Mok-po or at the mouth of the river which separates Chul-la Province from Kyung-sang Province, but preferably at Mokpo.

**Odds and Ends.**

**A Snake Story.**

As Kim Cha-hyuk was walking through the woods one day he saw a snake charming a bird. He rushed forward and struck the reptile a heavy blow with his walking-stick. The bird flew away with a glad cry but the snake writhed in agony on the ground till night and then dragged itself away into the bush to die.

A month later Kim again found himself passing through the same woods with his fowling-piece over his shoulder. In the middle of the forest he was astonished to see a little thatched shanty with a basket suspended on a pole in sign that it was a wine-shop. He approached and found that it was presided over by a beautiful young woman who smilingly invited him to stop and have a cup of wine. But as she spoke he saw that she had a cloven tongue. He knew instantly that she was a serpent turned to human shape to compass his death. It was the snake he had struck. He turned and fled but the woman resuming her serpent form gave chase. Kim was soon aware that the snake was gaining on him, so he stopped short, turned around and met the reptile at close range with [page 401] a charge of shot from his gun. The loathsome creature was nearly torn to pieces and Kim made his way home.

A month later found Kim again in the woods. In a shady nook he saw some luscious mushrooms growing. He took them home and ate them for supper, but before morning his body began to swell and swell, while all through his limbs he felt a crawling sensation. With great difficulty he dragged himself out of the house and lay beneath the shade of a tree. He knew his last hour had come. In some way the snake had accomplished its object. As he lay thus in pain he heard a flutter of a thousand wings in the air and a moment later a flock of birds settled down upon him. They began pecking at his body. He had no strength to drive them away. The torture was almost unbearable, but as soon as a hole had been pecked through his skin he saw a tiny snake crawl out and make away. Then he knew that the birds were rewarding him for having saved one of their number. They kept pecking away at him and little snakes kept coming out of him by the score. At last they were all gone and the birds flew away.

The swelling departed with them. He fell asleep and when he awoke he was a well man again.

**The Seventh Daughter.**

In olden times a king of Korea had six daughters but no son. When a seventh daughter was born he was so angry that he put her in a stone chest, locked it tightly and threw it into the water. But it did not sink; and after floating about for some days it was found by a monk. On the chest were inscribed the words “King’s Daughter.” The monk took the child to his retreat and reared her there, telling her that her father was the bamboo and her mother the o-dong wood. So she revered them as though they were her parents.

Years passed by and at last a time came when the queen of the country fell ill. The mudang, or female fortune-teller, said that if the seventh daughter could be found the queen would recover. This news reached the ears of the monk and he sent the girl to the palace. The doctors had decided that the only way to save the queen’s life was to have one of her daughters bring a certain kind of medicine from India. The six refused but when the seventh arrived she consented to undertake the perilous journey. It took her two years but [page 402]she was successful and the queen recovered. When the girl was asked what reward she wanted, she replied “I want nothing but the praise of the mudangs.” So from that day she became the patron saint of the fortune-tellers. And this is said to be the origin of the custom of using a bamboo cane when one’s father dies and an O-dong-wood cane where one’s mother dies.

**Confidence Restored**.

A time came when the people lost all confidence in the government officials. A newly appointed governor of Seoul determined to win back their confidence. He placed a small stick of wood at the West Gate and said “I will give 5000 cash to any one who will carry this stick to the East Gate.” The people laughed him to scorn and the stick remained untouched. He raised the offer to 6000 cash. At last an old man seized the stick and carried it through the city amid the jibes and insults of the populace. When he arrived at the East Gate he was met by the governor who handed him the money while the people looked on open-eyed and open-mouthed. It turned the tide of discontent and confidence was restored.

**When Thieves Fall Out.**

Two beggars formed a plan to cheat a rich man. They kept irritating him by requests for money till in his anger he struck one of them. The beggar fell to the ground and pretended to be dead while the other beggars carried him off the scene. The second beggar then returned and charged the rich man with murder and terrified him into offering 5,000,000 cash to hush the matter up. The live beggar went to the “dead” one and said, ‘‘You must remain as if dead for six or seven days or the plan will fall through. If you get too hungry eat these little cakes.” The “dead” man said to himself, “Five million cash! I wonder if that other beggar wants it all.” So he threw one of the little cakes to a dog. The dog bolted it and then incontinently turned over on his back and died. The “dead” beggar sprang to his feet, rushed to the house of the rich man and disclosed the plot. He was rewarded with a handsome sum while his faithless accomplice was put to death.

**Tricks Of The Trade**.

A wealthy gentleman in Ch’ung-ch’ung Province was told by a fortune-teller that when he was forty years old he would be in imminent danger of death but would be saved by a govern- [page 403] ment detective. In the third moon of his fortieth year a mysterious guest appeared and asked for a night’s lodging. It was granted. At dusk that evening as the gentleman was seated in his sarang reading he heard exclamations of surprise from the women’s quarters. Hurrying within he found the ladies looking curiously at a little book. He took it in his hands and found it to be a Roman Catholic book. At the same moment there came a thundering at his front gate. The yamen-runners of the neighboring prefecture burst in and seized him with the damning evidence in his very hands. He was haled to prison and tortured but was offered life if he would give up his money. At that moment the mysterious guest appeared before the magistrate and displayed his badge as government detective with power of life and death. He ordered the instant arrest of the magistrate and compelled him to acknowledge that he had had the compromising book thrown over the gentleman’s wall in order to implicate him and make an excuse for seizing his property.

**Bones Wanted.**

Long, long ago the Chun-chi fish had only a backbone and their flesh was very fine. For this reason the people caught and ate them in great numbers. The Chun-chi fish therefore, memorialized the Fish King saying “We have no bones and our flesh is tender. The people are catching us all. Give us more bones or we perish.” The King in anger replied “Truly, you discontented fellows, I will give you bones and to spare.” So he put thousands of bones into the hands of the attendants and said “Give them 3000 bones apiece.” The attendants began sticking the sharp bones into the Chun-chi and they fled in dismay. But the inexorable law pursued them. The attendants caught them by the tails as they fled and stuck them full of bones; so that to-day the Chun-chi is the boniest of all fish and the bones are mostly near the tail.

**Review.**

The *Transactions* of the Korea Branch of the Royal Asiatic Society, Vol II, Part I. appeared on the 13th inst. It contains two papers of unusual interest. The first is a paper on [page 404] Kang-wha by the Rev. M. N. Trollope, M.A., who has been for some years a resident of that island. It is one of the most interesting parts of Korea from an historical standpoint, for it is the one spot of land in eastern Asia that the Mongols never conquered by force. Time and again they tried to cross the estuary and take the island but never succeeded. Mr. Trollope has handled the subject in a masterly way giving us all the valuable topographical, historical and antiquarian points of interest. A long residence on the island and complete familiarity with the language make the writer of this paper the authority on Kang-wha, an island that contains more points of historic interest than any other portion of Korea of equal size. We have not space enough to go into details but refer the reader to the Transactions themselves, assuring him that he will find very entertaining and instructive reading.

The second paper is on The Spirit Worship of the Koreans, by Rev. Geo. Heber Jones, A.M., of Chemulpo. The writer has gotten at the root of the matter and gives us a critical review of the Korean pantheon, or shall we call it a pan-demonaion? The writer has made this phase of Korean life a specialty for many years and is *facile princeps* in his department. Of course the whole field of Korean spirit worship cannot be completely covered in a single paper, but Mr. Jones has here laid the foundation for a series of papers on this and allied subjects which we shall look for eagerly in future publications of the Society.

**Editorial Comment.**

The cowardly and brutal assault upon the life of President McKinley comes as a bolt from the blue, for if there was any single ruler who might be supposed to be safe from such attack it was he. The President of a Republic that stands foremost in the advocacy of the rights of the individual and which [page 405] has always shown the utmost leniency toward those who take extreme. views in regard to relations between the individual and the state, he should have been sedulously guarded and upheld by the very class from which his assassin was chosen. We say chosen, for in spite of the ruffian’s statement to the contrary the whole body of so-called anarchists are accessory to the crime morally if not physically.

What will such acts accomplish toward the overthrow of government? Do these men fail to realize that there are more men in the United States who would be willing to assume the presidency, even with the certainty of assassination, than there are scoundrels who would risk the gallows by committing the outrage? Their one argument seems to be intimidation, but it is a difficult thing to intimidate such men as Lincoln, Garfield, or McKinley; and now that Theodore Roosevelt has become president the dare-devils have come not a hair’s breadth nearer the accomplishment of their purpose. In fact from their own standpoint they have done themselves and their own cause incurable damage; for they have aroused the fighting spirit of the people of the United States. They will no longer be able to nest in safety in our country and there plot the murder of European monarchs. Anarchy may be properly defined as universal treason, and the expression of anarchistic sentiments should at least be punished as incendiary.

This terrible fatality is in some sense the result of our inexcusable negligence in allowing anyone and everyone to come to our land to live provided he has a few dollars in his pocket. The outcome will be a thorough revision of our immigration laws and a critical examination of every person who seeks to settle in the United States. The numbers are so enormous and the interests involved so vast that the United States could well afford to support a commission in each of the great emigration centers of Europe, whose business it should be to receive applications from proposed immigrants to the States and examine each case critically and learn the antecedents and record of every single person who proposes to become an American citizen. It would cut down the figures at first but we should obviate much of the danger of taking into out bosom such reptiles as this by which we have been stung.

Meanwhile the United States citizens in Korea join in the [page 404] deep sorrow which enshrouds our dear land. We sympathise deeply with her who has been bereft of a husband, with the party that is bereft of a leader, with a land that is bereft of its most distinguished citizen. May God grant that we as a nation may learn the lesson which He is teaching us in this hour of our calamity, and may He bring out of it a deeper loyalty, a livelier patriotism and a more steadfast faith in the principles of democratic government.

**News Calendar**.

The month of September has seen the arrival of six new missionaries to join the Presbyterian Mission. They are Rev. W. M. Barrett and Rev. and Mrs. W. N. Blair of Kansas; Miss Mattie Henry of Iowa, Rev. E. Miller of California and Miss Barrett. We believe that Rev. E, H. Miller has come out for the purpose of starting higher educational work under the mission; so Seoul will soon be graced with another school.

Among those who have recently returned from furlough in the United States are Rev. and Miss Tate, Rev. W. L. Swallen, wife and family.

The Journal of the Royal Geographical Society for August contains a note of a journey made by a certain M. Schmidt, along the east coast of Korea southward from Wonsan. He was evidently laboring under the impression that he is the first foreigner to take that trip, but in this he is of course at fault for it has been done more than once. What strikes us most forcibly is the remarkable nomenclature which he has adopted. For instance he speaks of the Diamond Mountain as Almazinya! We may only guess that this is the Russian name for it, but for modern geographical purposes it is misleading. His other attempts at naming Korean localities are almost equally infelicitous.

Mr. John Henry Dye, so well known to many foreign residents of Seoul, was married on Aug. 1st to Miss Pearl Walter at Holly Springs, Miss., U. S. A. [page 407]

H. E. Vice-admiral Sir Cyprian A. G. Bridge, K. C. B. arrived at Chemulpo on the 6th inst. on board the *Alacrity*. Commander Erskine, R. N. He was accompanied to Seoul Commander S. E. Erskine, R. N., Secretary F. Harrison Smith R. N., Flag Lieutenant D. M. Hamilton, N., and Surgeon W. H. S. Stalkarrt, R. N. They were present at the audience with His Majesty on the anniversary of his birthday and returned to Chemulpo on the 10th. The *Alacrity* left for Wei-hei-wei on the 11th.

The working force of the Methodist Mission, South, has been increased this month by the arrival of Dr. Ross who will be stationed at Wonsan.

A solemn memorial service for President McKinley was held on Thursday the 19th inst. at eleven o’clock in the First Methodist Church, Seoul. It consisted simply in the reading of the Burial Service of the Methodist Episcopal Church. The church was appropriately draped in black and the service was an impressive and memorable one. The diplomatic body were present in full force to do honor to the departed president and the large auditorium was filled with English, American, Japanese, Chinese, French, German, Russian and Korean officials and civilians. The service was conducted by Rev. Geo, Heber Jones assisted by Rev. C. F. Reid, D.D., Rev. S. A. Moffett, D.D., and Rev. L. B. Tate.

We have received from Holme Ringer & Co. the report of the seventy-second half-yearly meeting of the shareholders of the Hongkong and Shanghai Banking Corporation, held in Hongkong on Aug. 17th. The report shows a very prosperous state of affairs. It is remarkable that the disturbances in China have affected this institution so little. The ability to lay aside $750,000 to add to the reserve fund certainly argues great prosperity.

An Engineer connected with the North Western Bureau started out Aug. 22nd on a tour of inspection along the proposed line and he will probably examine the approaches to the Ta-tong River near P’yung-yang with a view to the building of a bridge. *Whang-sung Sin-mun*.

Because of the strong attitude taken by the Japanese authorities the Korean government has decided to raise the embargo on all cereals excepting rice. This is a concession [page 408] forced from the government in the face of all the needs and requirements of the Korean people. The export of these cheaper grains means more harm to the common people of Korea this year than the export of rice would do, for it is the cheap grains that they must depend upon.

It is proposed to levy an extra tax on wine shops and to tax the fuel merchants and to farm out the collection of these taxes to a company. The amount of the proposed taxes are ninety cents, seventy cents, and fifty cents a month on first, second and third class wine shops respectively, and seventy cents, fifty cents and thirty cents upon fuel merchants according to the size of their business. *Whang-sung Sin-mun*.

The North Western Railway will start from outside the West Gate, proceed southwest to Yang-wha-chin where the foreign cemetery is situated, thence through the district of Hang-ju and the western portion of Koyang; then across the Im-jin river, through Chang-dan to Song-do. The distance by rail will be longer than by road but many engineering difficulties will be avoided. *Han-sung Sin-mun.*

On Aug. 25th the Minister Yun Yong-sun resigned and Sim Sun-t’ak was appointed to the place. At the same time Cho Pyung-sik was appointed to fill the place made vacant on the council by the resignation Sim Sang-hun.

A movement is on foot for the elevation of Lady Om to the position of imperial concubine of the first rank. Cho Pyung-sik is one of the prime movers in the matter.

It is evident that the matter of Roze Island is still on the tapis. The Japanese seem to be willing to part with their rights in the premises for the modest consideration of $30,000 which is not yet forthcoming. Meanwhile the people of the island keep appealing to the Foreign Office to prevent them from being driven from their homes. This raises an interesting question. These Koreans have acquired title to properties on the island and of course would expect the government to reimburse them if their property was sold over their heads. Was this fact taken into consideration when the island was feloniously made over to the Japanese? We fear very much that in any case the Korean claims in equity will receive but scant attention.

The prohibition of the export of rice has resulted in stop- [page 409] ping the rise in the market price of that commodity. The *Han-sung Sin-mun* says that the rice which Yi Yong-ik is importing from Annam will be higher in price than the native rice. It is said that it was his plan to pay out this imported rice to the soldiers and the police in lieu of salary. The department of war does not acquiesce in this arrangement.

Song Chung-sup and Kang Myun-heui who were condemned to death and to perpetual banishment respectively, were released on bail on Aug. 30th, but on Sept. 7th they were again imprisoned.

About the first of September a band of 100 robbers, more or less, armed with rifles and swords raided the market at Su-wun and seized large quantities of goods. *Han-sung Sin-mun*.

The *Whang-sung Sin-mun* says that one of the Foreign Representatives has been urging the government to keep a strict lookout at the treaty ports for epidemic diseases, as Newchwang has suffered severely and there is danger of infection in Korea.

The magistrate of Chi-do, an island of Chul-la Province, reports that the tax-collectors are being hindered in their work by Roman Catholic adherents, especially by a native priest named Kim Wun-yung who imprisoned one of the tax collectors. The magistrate asks for instructions.

The Korean Government has secured a loan of $500,000 from the First National Bank. It is generally understood that this sum goes largely toward footing the bills in connection with the celebration of the Emperor’s fiftieth birthday.

The Foreign Office has advised the Law Department in regard to the Quelpart trouble as follows: (1) to pay immediately the sum necessary for indemnifying the two French priests for their losses, (2) to condemn the men implicated in the riot, (3) to pardon the three banished men who brought the news to Mokpo, (4) to instruct the magistrate to take pains to smooth matters over between the people and the R.C. adherents on Quelpart.

Sim Sang-hun, the President of the Railroad Bureau, and Yi Cha-wun left Seoul on the 13th inst to be present in Fusan at the ceremony in connection with the beginning of work on the Seoul-Fusan R.R.

The people on Dagelet Island, or Matsushima as the [page 410] Japanese call it, are complaining bitterly to the Home Department of the action of the Japanese who have come by hundreds this year and settled on the island, and who forbid the people to cut a single tree or even cut the grass on the mountains, claiming that it all belongs to them. Now there is no doubt whatever that this island is a part of the Korean Empire and should be safe from such freebooting expeditions as those by which the Japanese have denuded it of its fine timber. We believe that Japan is Korea’s best friend, but we should be pleased to see that friendship expressed in terms of a sharp injunction against the injustice with which Japanese subjects treat Koreans in just such instances.

It is reported that a fine vein of coal has been located near the port of Mokpo. If it falls into the same hands as those which have practically locked up the P’yung-yang mines it will be of as little value to the general public as to the Korean government.

The foreign population of Masanpo is given as follows by the *Whang-sung Sin-mun*:

Japanese male 150 female 78

Russian ,, 8 ,, 10

German ,, 1 ,, 1

Chinese ,, 33 ,, 8

The government looks with disfavor upon the slowness with which the country people take to the new form of money, namely, the nickels and cents. They circulate only in the vicinity of the Capital and the open ports. For this reason the Finance Department has ordered all governors and prefects to collect the taxes in nickels and cents and not in cash.

A small part of the rice ordered from An nam has arrived. His Majesty has inspected a sample of it and it will be used in part to pay the salaries of officials. According to the Han-sung Sin-mun this rice comes to only twenty cents a measure.

A good deal of work has been quietly done on the public park in the center of the city near the pagoda. The space has been cleared and walled in, and handsome gates are being built on the north and south sides. We hope that before long the two top stories of the pagoda will be restored to their [page 411] position from which they were taken down by the Japanese at the time of the great invasion.

The Seoul Electric Company is to be congratulated upon the completion of their substantial building at Chong-no. It is surmounted by a round tower in which is placed an electric clock which will prove a great convenience in a city where we have no standard of time.

The Japanese Government has erected in Seoul, in a most convenient location, a handsome post-office building. In spite of the requests of the government it appears that the Japanese are not going out of the postal business in Korea. Considering the large commercial interests of the Japanese and their numbers in Korea we are not surprised at this decision, however anomalous it may be when viewed in the light of international usage. Of course the Japanese have nothing to do with the domestic post excepting in the open ports. The opening of the new building took place 0n Saturday, September 1st, and was accompanied by a fitting ceremony. A large number of native and foreign guests were present. Addresses were made by the Postmaster, Mr. Tanaka, and by other gentlemen. The British Minister, Mr. Gubbins, spoke in behalf of the occidental portion of the public who owe much to Japanese postal facilities. The banzai was led off by the well-known and highly esteemed Kim Ka-jin, one of the few Korean officials who were present. A collation was served and the guests were treated to some clever Japanese dancing under awnings in the adjoining compound.

As is eminently fitting, the fiftieth birthday of His Majesty the Emperor of Korea has been celebrated with unwonted festivities. It completes a half century of remarkable progress in Korea. This nation has received a greater impetus during this period than during any subsequent period of like duration in its history. The attempts of rapid reformers have almost all failed, the prestidigitators have retired, and things have taken their normal course. It was not to be expected that the ancient customs and prejudices of Korea could be overcome in the same way that they were in Japan. Korea has imbibed too much of the Chinese conservatism for that; and yet we see today a striking advance as compared with that of twenty years ago. The change is inevitable, though slow. [page 412]

Elaborate festivities were arranged for both within and without the palace. The sum of $200,000 was appropriated for this purpose and the occasion was signalized by sufficient eclat. To the foreigners who congratulated His Majesty at the palace on the morning of the 7th, the most memorable part of the entertainment was the first appearance of the new military band which has been under the tutelage of Dr. Franz Eckert. The band consisted of twenty-seven pieces, well balanced and handled in a manner which caused astonishment that such music could be rendered by Koreans on foreign instruments after only four months’ practice. The greatest credit is due both to Dr. Eckert and to the Korean musicians, for the result attained must have called for unremitted work on the part of the director and close and faithful application on the part of the Koreans. Handsome uniforms, polished instruments, perfect time, smoothness of rhythm and harmony, all combined to give an effect that was wholly unexpected and delightful to the audience. The repeated applause gave evidence of the pleasure which the music afforded. At this rate Seoul will soon have a band that can compete successfully with anything in the Far East.

This anniversary was signalized by the casting of a commemorative medal in silver, bearing on one side the picture of a crown and on the other the legend, “A silver medal in honor of the fiftieth birthday of His Majesty the Emperor of Ta-han. The fifth year of Kwang-mu, the ninth moon, the seventh day.” This is written not in Chinese but in the native alphabet, which is a very plain indication that the native character is not held in actual disrepute; and it is a happy promise that the time will come when the Korean alphabet will be the sole literary medium of Korean A thousand of these were struck off and were presented to the higher officials in the government and to the foreigners in the diplomatic circle and in the government employ.

It need hardly he said that all the foreign community joins heartily in wishing long life and prosperity to the Emperor of Korea, and continued and increasing happiness to the people of whom he is the sovereign.

M. Tremouille, Adviser to the Mining Bureau, is fitting up a building in Mi-dong, Seoul, for the purpose of establish- [page 413] ing a school of mines, for which pupils will be chosen by the government. *Han-sung Sin-mun*.

The Educational Department has requested the Law Department to call up all students of the foreign language and military schools, who have absented themselves without excuse and fine them $2.00 apiece for each month of absence. This is a most laudable move. Korean students when they, enter these schools, engage to study a certain specified time, but as soon as the novelty wears off they want to make a change or give up altogether, It is a most vicious practice and strict measures should be adopted to keep them to the mark.

On the 18th inst. the Board of Ceremonies was instructed by Imperial decree to raise the late Tai Wun-kun to the rank of Wang or King. Preparations are being made for the ceremony. At the same time it was decided to raise Lady Om to the position of concubine of first grade.

Of late there has been a recrudescence of highway robbery in Seoul. A few nights ago Mr. Yi P’il-gyun, the director of the Middle School was set upon by foot-pads and as he did not willingly hand over his money and clothes he was severely beaten about the head, but fortunately was not dangerously wounded.

About 28,000 bags of the Annam rice have arrived and have been stored in the go-downs inside the South Gate. Koreans say that the rice is of excellent quality though the kernels are smaller than the Korean or Japanese rice.

The authorities of the Bureau of Surveying has been busy making a thorough enumeration of the houses of the city and the size of each. This is with a view to a system of house tax which is contemplated by the Government. There will be three classes of houses, the best tiled houses constituting the first class, the poorer tiled houses and the better thatched ones the second, and the poorer thatched houses the third. The tax will be a certain amount per kan, the amount not being vet determined upon. Never before in the history of the dynasty have the citizens of Seoul been called upon for a general tax.

For some time the people of Roze Island both men and women have been besieging the Foreign Office with entreaties to have the matter settled promptly as the Japanese are pulling [page 414] down the houses and levelling the graves. They claim that when they sought to secure the bones of those who had been buried they were prevented by the Japanese who broke the bones and piled them indiscriminately together.

The Foreign Office has received a request from the German Consulate that soldiers be despatched to the German mines at Keum-sung to protect the mines from the depredations of robbers and other lawless characters who have assumed a very threatening attitude. Regular troops were not sent but a body of policemen will probably be despatched to preserve quiet in that neighborhood.

Mr. A. A. Syke’s of the British and Foreign Bible Society has been transferred to Shanghai. He left Seoul on the 25th for his new post. Mr. Hugh Miller has been appointed to the place thus made vacant in Seoul.

Rev. A. G. Welbon of Seoul and Miss S. Nourse, lately of Ta-gu, were married on the 24th inst. at the residence of Miss Katherine Wambold. The officiating clergyman was Rev. J. E. Adams. It was a very quiet affair, only a few of the more intimate friends being present. The Review wishes them all kinds of happiness and prosperity.

Hon, H. N. Allen the United States Minister to Korea has received leave of absence and starts with Mrs. Allen for the United States in a few days.

The Seoul Chemulpo Railway Co. have purchased two new locomotive engines from the Baldwin Locomotive Works of Philadelphia, Mr. Gregg of Toronto, an agent of the company has been busy for some weeks in Chemulpo putting the engines together. They are much more powerful than the old engines and we trust that the result will be a cutting down of the time between the two termini of the road.

On the 15th instant the motormen and conductors of the Seoul Electric Railroad went out 0n strike. There were about fifty men in all of whom seven took a leading part. Their claim was that the company has cut off certain extras in the way of uniforms that were formerly given. The seven leaders were arrested and lodged in jail. The company ran the cars for a day or two by means of its foreign employees to show that they were not dependent upon the Koreans. The [page 415] strike was a failure and the men came back with a few exceptions. The leading strikers were discharged.

The ceremonies in connection with the beginning of work at the southern end of the Seoul-Fusan R.R. took place on the 21st inst in the presence of Yi Cha-wun the Minister of the Household Department and Sim Sang-hun the Director of the Railroad Bureau.

According to the Whang-sung Sin-mun the Russian Minister has written urging the government to erect lighthouses and other helps to navigation in the vicinity of the treaty ports.

It is reported that $25000 have been paid toward the repurchase of Roze Island and that the remaining $15000 will be forthcoming shortly. The threat to dig open the graves on the island seems to have pushed the matter to a conclusion.

The fourth day of the ninth moon has been set as the date for the ceremony whereby lady Om is to be raised one step nearer the position of Empress, which is presumably the height of her ambition.

For some time the Russian Government has been negotiating for the connection of the Korean telegraph line in eastern Korea with Vladivostock, offering to run a line down from Vladivostock to the Tuman River if the Koreans will construct a line north from Wonsan to that same point. After this is completed a convention will be arranged between the two interested governments in regard to the transmission of international telegrams. The present Korean line runs as far north is Kyong-sung which is, roughly speaking about one hundred miles from the Tuman River.

The Minister for Foreign Affairs, Pak Che-sun refuses to sign the agreement between the government and the First National Bank of Japan relative to a loan of $500,000, at 10% interest. He says he was not informed in regard to the matter and that the authorities of the Finance Department cannot conclude such an arrangement on their own authority. Whang- sung Sin-mun.

It is rumored that when Prince Kwajonomiya and the Japanese Minister to China were in Seoul lately they made strong representations to the Government in favor of the Ko- [page 416] rean refugees in Japan. This caused considerable solicitude in high Government circles and the festivities which were to have continued uninterrupted till the ninth moon were discontinued for some days. But Yi Yong-ik, Min Kyung-sik and Yi In-yung have assured the Emperor that Russia and France will uphold the Korean Government in ignoring the suggestion of Japan in this regard. This like all oriental rumors is worth what it is worth.

As we go to press the Annual Meeting of the Presbyterian Mission is in session. A report of the proceedings must be reserved for the October number. This meeting was preceded by a meeting of the Council of the four Presbyterian Missions in Korea, at which were discussed several important subjects such as the marriage relation and the division of work in Kyung-sang Province.

Alex Kenmure Esq. the Agent of the British and Foreign Bible Society leaves Seoul shortly on furlough to England. [page 417]

**KOREAN HISTORY**.

He did so and that very night the myrmidons of Wang-gyu broke into the palace that he had left, but found that their bird had flown. In spite of all this the king did not proceed against his minister but went about with an armed escort. This signal failure to punish a traitor is said to have been the reason why, during the whole dynasty, the officials overruled the king and made a puppet of him. In fact many times during the dynasty we find the condition of affairs somewhat like those in Japan where the emperor himself had little practical power but the government was carried on by a shogun. But at last this Wang-gyu met his deserts for he was banished to Kap-whan and there executed, and with him 300 men who had been in his pay.

It is interesting to notice how soon after the death of Wang-gon his ill-considered advice about Buddhism was to bear its legitimate fruit. The third king of Koryu was thoroughly in the hands of the sacerdotal power. He favored the monks in every way and thus added one more blow to the wedge which ultimately split the land, and brought the dynasty to a close.

Following the directions of Wang-gon in regard to the city of P’yung-yang, he decided to make this town a secondary capital. In the prosecution of this work many people were compelled to give their time and labor, and great suffering was the natural result. Many of the people of Song-do were compelled to move to the northern capital. This was very distasteful to them, and, joined with the king’s blind adherence to Buddhism, made it easy for the people to rejoice when in 970 he died and his younger brother So became king.

When in 953 the emperor sent an envoy to. the court of Koryu approving of the coronation of the new king, he was accompanied by a great scholar, Sang Geui, who found such favor in the eyes of the king that he remained and took office under the governments It is said that this caused a serious set-back to the fortunes of Buddhism. Well would it have [page 418] been could he have seen that insidious power crushed and driven from the country. But it had gained too strong a foothold to be overcome by the teaching or example of a single man or coterie of men. It is not unlikely that it was at the suggestion of this man that the king changed the law concerning slavery. Heretofore slavery had been the punishment for comparatively venial offences and the country was overrun with slaves. The king manumitted many of these and by so doing gained the enmity of many who thus lost valuable property. It also resulted in outbreaks among slaves, incipient riots, because this humane tendency in the king emboldened them to claim more than he had intended. It showed that sometimes the indiscriminate franchisement of slaves may be a dangerous thing.

The most radical reform instituted at the advice of this Sang Geui was the establishment of a national competitive examination similar to those held in China. In Korea it is called the kwaga. The examination was a six-fold one; (1) heptameter verse, (2) hexameter verse, (3) commentary, (4) historic citation, (5) medicine, (6) divination.

Communication with China seems to have become more frequent and close, for we find that in 960 an envoy went to China carrying as gifts 50,000 pounds of copper and 4,000 pieces of rock crystal used in making spectacles. This was likewise a period of Chinese immigration, encouraged without doubt by the flattering reception given to Sang Geui. The king gave the visitors a hearty welcome, provided them with houses, gave them office and even secured them wives. So far did he go in the way of providing houses that he incurred the resentment of some of his highest officials, one of whom, So P’il, asked the king to take his fine residence from him as a gift. In surprise the king asked him why he wanted to give it up. The answer was, “It will be seized anyway when I die and I would rather give it up now and spend the rest of my days preparing a little home somewhere for my children.” This threw the king into a rage; but the shot told, for he stopped the form of injustice from that very day.

The following year, 961, a sweeping change was made in the style and color of official garments. This was also under [page 419] the direction of Sang Geui. For the highest rank purple was used, and for the second rank red, for the third rank deep red, and for the fourth rank blue.

How far this king had degenerated from the standard set by the founder of the kingdom, less than fifty years before, is apparent from the fact that he was the pliant instrument of anyone who had access to his ear. He believed anybody and everybody. Enemies accused each other before him and he accepted every statement as true. The result was that the prisons were simply bursting with inmates and the executioner’s axe was busy night and day. Hundreds of men were executed whose only crime was that they had been accused before the king. Added to this was a prodigal waste of treasure in the building of palaces, the assumption throughout of Chinese clothes and the entertainment of countless “friends” who came from across the border, on the principle, no doubt, that where the carcass is there will the eagles be gathered together. This state of things continued up to 969, going from bad to worse. That year the king took to himself two Buddhist monks as mentors. He suddenly awoke to the fact that many murders lay at his door and he began to have twinges of conscience. He thought to make it right by a wholesale favoring of Buddhism. He put himself entirely into the hands of the monks and let them manage all the affairs of state to suit themselves. But this, while it may have eased his conscience, brought no betterment to the state. He was imposed upon in the grossest manner and never once guessed it. He lost the respect of all men of sense and reason. His useless reign dragged on till 976 when the country was relieved of the mighty incubus by his death. The prisons were overrun with innocent men, priestcraft had wound its octopus tentacles about every branch of the government. Energy and patriotism had been eradicated; for, the moment a man possessing these traits appeared, jealousy caused him to be accused to the credulous king and he was thrown into prison.

But now his son, Chu, came to the throne. His posthumous title is Kyong-jong. His first act was to open the prison doors and liberate all who were not condemned felons. This act of mere justice was greeted by applause from the people. It was the signal for a general reform in the meth- [page 420] ods of administration. The monks were sent back to their monasteries. The competitive examinations were renewed and an impetus was given to the study of the classics. The king in person examined the papers of the candidates. But death put an end to his promising career after six short years and in 982 his younger brother, Ch’i, posthumous title Song-jong, ascended the throne. Fortunately he was of the same mind as his deceased brother and the good work went on unchecked. He first did away with the senseless festivals described under the reign of Wang-gon, at which all manner of animals were represented. He changed the names of official grades to correspond with those of the Tang dynasty in China. Intercourse with China was revived and frequent envoys passed back and forth. It was in the second year of his reign, namely 983, that the time-honored custom was instituted of the king plowing a piece of land in person each year. This too was borrowed from China. Confucianism received a great impetus during these days; an envoy to China brought back a picture of the emperor’s shrine, of the patron genius of China, of Confucius’ shrine, and a history of the seventy-two disciples of the great sage. Financial affairs engaged his attention too, for we find that in this year 984 the legal rate of interest on money was set at ten per cent *per mensem*. The defenses of the country were not neglected. A fortress was begun on the banks of the Yalu River but the people of the Yu-jin tribe caused the work to be suspended.

The Kitan tribe were still in the ascendant and so ominous was the growth of their power that the envoy from China who came to perform the ceremony of investiture of the new king, intimated that China would be glad to join the forces of Koryu in an invasion of the Kitan territory. We are not told what reply was given but nothing seems to have come of it. Buddhistic encroachments were checked and a stop was put to the seizure of houses for the purpose of erecting monasteries. Mourning customs were changed; the three years’ limit was shortened to one hundred days, the one year limit to thirty days, the nine months’ limit to twenty days, the six months’ limit to fifteen days and the three months’ limit to seven days. Special instructions were given to the governors of the provinces to foster agriculture, and prizes [page 421] were offered for superior excellence in agricultural methods as proved by their results. The governors were allowed to take their families with them to the provincial capitals. This marks a long step in advance, for it would seem that heretofore the families of provincial governors had been held at the national capital as a guarantee of good behavior on the part of the governors while in the country.

The king caused the erection of great store-houses in the various parts of the country for the storage of rice to be used in time of famine. The students in the Confucian school were encouraged by gifts of clothes and food, and several were sent to China to prosecute their studies. In 987 the soldiers’ implements of war were beaten into agricultural implements, especially in the country districts, A second trial was made of liberating slaves but without satisfactory results. It made those that were not freed so arrogant that the attempt was given up. A further invasion was made into the. territory of priest-craft by the discontinuance of certain important festivals, but the fact that the law against the killing of any animal in the first, fifth or ninth moons was still in active force shows that Buddhism was still a powerful factor in the national life. Kyong-ju, the ancient capital of Sil-la, was made the eastern capital of the kingdom, a merely honorary distinction.

The annals state that this reign beheld the inauguration of the humane custom of remitting the revenues, in part or in whole, in times of famine, also the custom of the king sending medicine to courtiers who might be ill.

The growing power of Kitan in the north was a cause of uneasiness for we find that in 989 the whole north-east border was thoroughly garrisoned. The time was approaching when this half-savage tribe would add another proof that conquest is usually from the cooler to the warmer climate.

During the commotion incident upon the founding of the dynasty and the extinction of the kingdom of Sil-la, the bureau of history had been largely neglected. Now it was reorganized and the annals of the kingdom were put in proper shape.

The king was apparently trying to steer a middle course between Buddhism and Confucianism, for the pen of the an- [page 422] nalist records that no animals were to be killed on the king’s birthday, and in the next stroke that wives were to be rewarded for unusual virtue, and again that the king went out of the city to meet an envoy bringing the great Buddhistic work, Ta-jang-gyung, from China, and still again that the first ancestral temple was erected. Well would it have been could this equilibrium have been maintained.

One of the sons of Wang-gon was still living. His name was Uk. He was the author of a court scandal which illustrates the lax morals of the time. He formed a liaison with the widow of his younger brother. The king learned of it and visited his anger upon the offender by banishing him. The woman bore a son and then went forth and hanged herself on a willow tree. The nurse brought up the child and taught it the word father. One day the child was brought into the presence of the king, when it rushed forward, caught the king by the garments and cried father. The king was deeply moved and sent the child to its father in banishment. When Uk died the boy was brought back to the capital and given office. He eventually became king.

In 993 the cloud in the north began to assume a threatening aspect. A feeble attempt was made to stem the march of the now powerful Kitan tribe, but without avail. The Kitan general, So Son-ryung, made this a casus belli, and, mustering a strong force, pushed down into Koryu territory. The king put Gen. Pak Yang-yu at the head of the Koryu forces and himself went with the army as far as P’yung-yang. At that point news came that the enemy was going around the flank and had already taken one important fortress there. The king hurried back to Song-do. Gen. So Son-ryung sent a curt message saying “Ko-gu-ryu once belonged to Kitan. We have come to claim only our own. It remains therefore only for you to surrender and become our vassals.” In answer the king sent Yi Mong-jun to negotiate a peace on the best possible terms. Arriving at the camp of Gen. So he boldly demanded why the northern tribe had presumed to break across the boundary. Gen. So replied that the land was the property of his master and the sooner the king acknowledged it and accepted Kitan as his suzerain the better for all parties. The envoy returned to the capital and a great council of war was [page 423] held. Some advised to surrender, but some said, “Offer them all the territory north of the Ta-dong River as a compromise measure.” The king chose the latter alternative and began by having the people there throw into the river all grain that they could not carry away, so that it might not fall into the hands of the enemy. The Kitan general was highly pleased with this concession but his pride had a fall when, a few days later, he was defeated by the Koryu forces under Gen. Yu Bang. Thereupon he modified his demands to the mere recognition of the suzerainty of Kitan; but this the king was unwilling, under the circumstances, to agree to. Gen. So was not satisfied with the grade of the general sent to negotiate the treaty and demanded that the prime minister of Koryu be sent to do it. A high official was therefore sent but he refused to bow before the Kitan general. The latter said, “You are from Sil-la and we are from Ko-gu-ryu. You are trespassing on our territory. We are your neighbors. Why do you persist in sending envoys to the court of China? That is the reason we are now at war with you. Restore our land, become our vassals and all will go well.” The envoy refused to agree to this. He said “We are Ko-gu-ryu people. How else could our land be Koryu? The capital of Ko-gu-ryu was at P’yung-yang and you formed a small part of that kingdom; so why do you claim that we have usurped the power? Our territory extended far beyond the Yalu River, but the Yu-jin people stole it from us. You had better first go and recover that part of Ko-gu-ryu which the Yu-jin stole and then we will gladly bow to you as suzerain.” What there was in this argument that convinced the hardy warrior of the north we cannot say, but it served its purpose, for he first spread a great feast and afterwards broke camp and marched back to his own country without obtaining the coveted surrender. The king, in order to maintain the semblance of good faith, adopted the Kitan calendar. The next step, however, showed the true bent of his mind, for he sent a swift messenger to the court of China with an urgent request for aid against the arrogant people of the north. But the Sung emperor apparently thought he had his own hands full in watching his own borders and declined to send the aid requested. This put an end to the friendship between Koryu and the Chinese court, [page 424] and all communication was broken off. The king of Kitan sent a commissioner to Koryu to look after his interests there and when he returned to the north he took a large number of women as a gift from the Koryu king to his master.

It was now, near the end of the tenth century, that Ko-ryu was first regularly divided into provinces. There were ten of them. Their names and positions were as follows. Kwan-na, the present Kyung-geui; Chung-wun, now Chung-ju; Ha-nam, now Kong-ju; Yong-nam, now Sang-ju; Kang-nam, now Chun-ju; San-nam, now Chin-ju; Ha-yang, now Na-ju; Sak-pang, now Ch’un-ch’un, Kang-neung and An-byun; P’a-su, now P’yung-yang; and Xa-sung, another name for Song-do. These were rather the provincial centers than the provinces themselves.

In pursuance of the policy adopted in reference to the kingdom of Kitan, ten boys were sent northward to that country to learn its language and marry among its people. The final act of suzerainty was played when in 996 the “emperor” of Kitan invested the king of Koryu with the royal insignia. The end of the reign was approaching, but before it was reached one of the most important events of that century transpired. It occupies little space on the page of history. Many a court intrigue or senseless page ant bulks larger in the annals, but it was one of the most far-reaching in its effects. It was the first coining of money. It was in this same year, 996. These coins were of iron but without the hole which so generally characterizes the “cash” of to-day.

In 998 the king died and his nephew, Song, posthumous title Mok-jong, ascended the throne. His first act was to revise the system of taxation, probably by causing a remeasurement of arable land. Officials received their salaries not in money nor in rice, but to each one was assigned a certain tract of land and his salary was the produce from that particular tract. In the third year of his reign, 1000 A. D., he received investiture from the Kitan emperor. His fifth year was signalized by a five days’ eruption of a volcano on the island of Quelpart. This reign was destined to end in disaster. The widow of the late king formed a criminal intimacy with one Kim Ji-yang, whom she raised to a high official position. The whole kingdom was scandalized. She had the walls of [page 425] her palace decorated with sentiments expressive of the epicurean dictum “Eat, drink and be merry”; and curiously enough expressed the belief that after enjoying all this world had to give they would all become Buddhas in the next. This is probably a fair sample of the Buddhistic teaching of the times, at least this was its legitimate fruit. She and her lover soon began to plot against the young king. The latter was ill at the time but knew well what was going on. He sent for Sun, the illegitimate son of Uk, of whom we spoke in the last chapter, with the intention of nominating him as his successor. At the same time he sent post-haste to the country and summoned Gen. Kang Cho, a faithful and upright man. On his way up to the capital the general was falsely told that it was not the king who had summoned him but the queen dowager’s lover. Enraged at being thus played upon, the stern old general marched into the capital and seized the lecherous traitor and gave him his quietus. He then turned upon the king and put him to death as well. He had not looked carefully into the case, but he deemed that the whole court needed a thorough cleaning out. He completed the work by driving out the queen dowager who deserved the block more than any other; and then he seated, the above-mentioned Sun on the throne. His posthumous title is Hyon-jong, This was in 1010 A.D.

**Chapter III.**

Reforms.... eclipses.... Kitan declares war.... Koryu on guard.... Kitan troops cross the Yalu.... diplomacy.... Gen. Kang Cho taken.... before the emperor.... P’yung-yang besieged.... the king submits.... siege of P’yung-yang raised.... king moves south.... Kitan deceived.... Song-do taken.... a rebel governor.... Koryu’s victories.... Kitan forces retreat across the Yalu.... king returns to Song-do.... Gen. Ha Kong-jin executed.... reconstruction.... military and civil factions.... king overthrows the military faction.... Kitan invasion.... overwhelming defeat.... envoys.... Buddhism versus Confucianism.... Koryu on the increase.... the “Great Wall” of Koryu.... Buddhism flourishes.... primogeniture.... the disputed bridge.... Japanese envoys.... Buddhism rampant.... new laws.... progress of Buddhism.

The first act of king Hyon-jong after announcing to Kitan his accession to the throne was to raze to the ground the [page 426] palace or the queen dowager who had dragged the fair fame of Koryu in the mire. His next move was to build a double wall about his capital. Evidently coming events were casting ominous shadows before, and he saw the storm brewing.

We should say at this point that during all these reigns the annals make careful note of every eclipse. This is brought prominently to our notice by the statement in the annals that in the sixteenth year of this reign there should have been an eclipse but that it did not take place. This throws some light upon the science of astronomy as practiced in those dark days. The common people looked upon an eclipse as an omen of evil, but this would indicate that among the educated people, then as to-day, they were understood to be mere natural phenomena. In 1010 the storm, which had already given sharp premonitions of its coming, broke in all its fury. It must have come sooner or later in any event, but the immediate pretext for it was as follows: Two Koryu generals, Ha Kong-jin and Yu Chung, who had been placed in charge of the forces in the north, when. Gen. Kang-cho was recalled to the capital, took matters into their own hands arid looked for no orders from headquarters. The desperate state of things at the capital partly warranted them in this, but they carried it too far. Of their own accord they attacked the eastern Yu-jin tribe and though they did not succeed in the attempt they impressed those people so strongly that an embassy came bringing the submission of that tribe. The two generals who seem to have partially lost their balance with the increase of their importance, wantonly killed every member of tins embassy. As soon as the young king heard of this he promptly stripped them of their honors and banished them. This, however, did not mend matters with the outraged Yu-jin people, and they hastened to inform the Kitan emperor of the whole matter. Thereupon the proclamation went out from the Kitan capital, “Gen. Kang-cho has killed the king of Koryu. We will go and inquire into it.”

As a preliminary, a messenger was sent to Song-do to demand why the king had been put to death. The officials were thrown into a panic and hastened to send an envoy to Kitan to explain matters. He was held a prisoner by the emperor. The king sent again and again, ten envoys in all, [page 427] but an ominous silence was the only answer. It appeared that something serious was about to happen, but just what it was could not be surmised. In order to be ready for any emergency, the king sent Generals Kang Cho and Yi Hyun-un to T’ong-ju (now Sun-ch’un) in the north to guard against a sudden surprise.

Early in December the spell was broken and the watchers by the Yalu hurried in with the news that a cloud of Kitan warriors was already crossing the stream. The invading army 400,000 strong, so say the records, pushed forward and surrounded the Koryu forces at Heung-wha camp. When it was found, however, that they would stand their ground and fight, the invaders sent presents of silk and other valuables and advised them to surrender, and said, “We liked the king whom Kang Cho killed, and we are determined to overthrow the murderer. You assist us in this. If not we will destroy you root and branch.” The reply was “We prefer to die rather than surrender.” Thereupon the enemy sent more costly presents still but the answer was the same. When it became plain that there was to be bloodshed before Koryu would come to terms, the Kitan emperor divided his immense army into two divisions, sending 200,000 men to the vicinity of Eui-ju and 200,000 to T’ong-ju. Gen. Kang Cho cunningly disposed his little army between two creeks where he was protected on either flank. It is said that he had a species of battle chariot with swords attached to the axles of the wheels so that when they charged among the ranks of the enemy the latter were mown down. On this account the little Koryu army was at first successful. Then Gen. Kang Cho was seized by that common infatuation of fancied security and in the midst of the fighting he sat down in his pride and began playing a game of go-bang. A messenger hurried up with the news that the line of battle had been broken on the west and that the enemy were pouring in. Gen. Kang Cho laughed and said “Do not come to me with suck an insignificant piece of news. Wait till they come in numbers worthy of my sword; then come and tell me.” Soon a messenger came saying that the Kitan forces were approaching in full column. Thereupon Gen. Kang arose and prepared for battle. While doing so the annals say that the spirit of the murdered king appeared before [page 428] him and chided him for scorning the power of Kitan. He took off his helmet, and, bowing before the apparition, said “I have committed an offence worthy of death.” The Kitan soldiery rushed in and seized him. They bound him in a cart and took him away.

Nothing now lay between the invading army and universal rapine. The army penetrated far into the territory of Koryu, cut off 30,000 heads and ravaged right and left.

When Gen. Kang Cho and Gen. Yi Hyun-un were brought before the Kitan emperor the bonds of the former were cut and he was bidden to stand forth. “Will you become my subject?” “I am a Koryu man. How can I be your subject?” They cut his flesh with knives but he remained firm. When the same question was put to Gen. Yi Hyun-un he replied, “As I now look upon the sun and moon, how can I remember any lesser light?” Such were the words of his apostacy. Kang Cho cried out upon him as a traitor, and then bowed his head to the axe.

The Kitan army was now in full march on P’yung-yang, but the broken remnants of the Koryu army united at ‘‘Long Neck Pass” and successfully opposed the progress of the invaders. A little diplomacy was now made use of by the Kitan general. He sent a letter to Heung-wha camp, purporting to be from Kang Cho, ordering them to surrender, but the commander, Yang Kyu, replied, “I listen only to the king.”

Kwak-ju (now Kwak-san) and Suk-ju (now Suk ch’un) fell in quick succession and soon the victorious army of Kitan was thundering at the gates of P’yung-yang. The general in command was Wun Chong-suk and his two lieutenants were Chi Ch’oa-mun and Ch’oe Ch’ang. The commander was willing to surrender without a fight and went so far as to write out the surrender, but the other two prevented this by seizing the paper, tearing it up and putting the Kitan messenger to death. The camp of these generals was without the city, but the panic of the people inside increased to such an extent that all the forces entered the city to insure quiet.

The Kitan general-in-chief now received from the king an offer of surrender. It caused the greatest satisfaction in the Kitan camp and orders were given that the soldiers should cease ravaging the surrounding country. Ma Po-u was sent [page 429] as Kitan commissioner in Song -do and was accompanied by an escort of a thousand men under the command of Gen. Eul Neum.

We can see how little connection there was between the capital and the army in the field by the fact that this submission on the part of the king did not lead to the surrender of P’yung-yang nor to a cessation of hostilities by the generals who commanded the forces there. When a second messenger was sent into the city to ask why the former one did not return he too was put to death.

Gen, Eul Neum was ordered to reduce P’yung-yang and he approached to attack it but was driven back with a loss of 3,000 men. This attempt failing, the conquerors decided to lay siege to the town. When the inmates saw this they knew that the end was near. A plain was made whereby a part of the troops should make a sally from the West Gate and another part from the East Gate and together they hoped to dislodge the enemy. But one of the generals, instead of following out the plan, improved the opportunity to make good his escape. The other party was therefore in a trap and had to surrender. But still two generals held the city.

Meanwhile a band of 1,000 soldiers under Gen. Yang Kyu attacked Kwak-ju by night, and put the Kitan garrison to the sword, and took seven thousand people away to Tong-bu for safety.

When the Kitan forces found they were likely to have difficulty in bringing P’yung-yang to terms they gave it up and marched away eastward. Thereupon the general Chi Ch’oa-mun hastened to Song-do and announced that he had fled from P’yung-yang. The “residency” of Ma Po-u seems to have been a short-lived one and terminated when it was found that the submission of the king amounted to little when the armies would not surrender. Courtiers urged an immediate surrender but Gen. Kang Kam-ch’an said “If we could put them off a while and gain time they would be gradually worn cut. The king should move south out of harm’s way for a time.” So that very night the king and queen and a large number of officials together with 5,000 troops moved southward to Chuk-sung, The king’s southward “flight was by no means an easy one. The very first night out from the [page 430] capital the house where he slept was attacked by a band of traitors and malcontents. The king escaped to the mountains where he was attended by the faithful Gen. Chi. From this retreat he recalled the two generals who had been banished for attacking Yu-jin without orders, and restored them to their positions. Escorted by Generals Chi, Ch’o and Chu, the king slowly retreated toward Wang-ju. All his numerous escort had left him excepting his two wives, two palace women and two intimate friends. Gen. Chi kept a sharp lookout for the bands of robbers who were roaming about the country. Once when hard pressed by these irresponsible gentry, Gen. Chi spirited the king away under cover of night and concealed him in To-bong monastery in Yang-ju a little to the northeast of the present Seoul, and the robbers were thrown completely off the scent.

Gen. Ha Kong-jin told the king that the Kitan forces had invaded Koryu for the purpose of punishing Gen. Kang Bho, and as this had been accomplished all difficulty between Koryu and Kitan could be easily settled by a letter from the king to his northern suzerain. The letter was written and sent by the hand of a trusty man. It said that the king had left Song-do for an expedition into the country to quell certain disturbances there. When the messenger was asked how far the king had gone he answered that he had gone several thousand li. This seemed plausible to the Kitan court and soon its army was working its way slowly back to the boundary, the first stop being made at Ch’ang-wha.

This retreat was more with a view to obtaining a wintering place than with a desire to favor Koryu, for no sooner had the next season, 1011, come than the Kitan army marched straight down through the peninsula and entered the capital and burned the palaces and most of the common houses. The king was in Kwang-ju but, learning of this disaster, he hurried still further south with his two wives to Ch’un-an in the present Ch’ung-ch’ung Province. From there he continued south to Chun-ju where he was treated very cavalierly by the governor who met him in common clothes and without the ceremony befitting a royal visitor. In fact this governor had determined to put the king out of the way. To this end he hired three men to go by night and assassinate him. But [page 431] the door was guarded by Gen. Chi who bolted it firmly and then mounted the roof and cried loudly to all who were loyal to the king to rally round him. The next day the governor was summoned before the king. Some of the generals were clamorous for his death but Gen. Chi who was as wise as he was faithful vetoed this, for the king was not in a position to face the opposition that the execution of the governor would arouse in the province. It will be remembered that Wang-gon had left command that as the south was disaffected none of his descendants should marry among its people. This shows that the king when he went south found it unwise to exercise all the prerogatives of royalty. So the governor was left intact and the king moved further south to Na-ju.

Meanwhile the Kitan forces were not having it all their own way in the north. Gen. Kim Suk-heung of Kwi-ju attacked a powerful force of the enemy and secured a signal victory. It is said that he put 10,000 men to death. Then Gen. Yang Kyu made a dash at the enemy at Mu-ro-da near Eui-ju and killed 2,000 and recovered 3,000 prisoners. Also at Yi-su there was a battle in which 2,500 Kitan men were killed and 1,000 captives rescued. At Yori-ch’un also 1,000 more were killed. These three desperate engagements occurred on the same day.

Gen. Ha Kong-jin was at this time a hostage in the Kitan capital, and he managed to send a letter to the King informing him that the forces of Kitan were slowly retreating. This made it possible for the king to start on his way back to the capital. The first stage was to Chun-ju.

The retreating forces of Kitan were again engaged at A-jin but as heavy reinforcements arrived at the moment, the Koryu generals, Yang Kyu and Kim Suk-heng, lost the day and fell upon the field of battle. This victory, however, did not stop the retreat of the invading army. There had been very heavy rains, and many horses had perished and many soldiers were practically without arms. Gen. Chon Song, who assumed command after the death of the two generals at K-jun, hung on the flanks of the retreating enemy and when half of them had crossed the Yalu he fell upon the remainder and many of them were cut down and many more were [page 432] drowned in mid-stream. When it became known that all the Kitan forces were across the border it took but a few days to re-man the fortresses which had been deserted.

The king now hastened northward stopping for a time at Kong-ju where the governor gave him his three daughters to wife. By the first he begat two sons both of whom became kings of Koryu, and by the second he begat another who also became king. He was soon on the road again, and ere long he reentered the gates of his capital which had undergone much hardship during his absence. His first act was to give presents to all the generals and to order that all the bones of the soldiers who had fallen be interred. He followed this up by dispatching an envoy to the Kitan thanking them for recalling their troops. He banished the governor of Chun-ju who had attempted his life. He repaired the wall of the capital and rebuilt the palace.

Gen. Ha was still in. the hands of the Kitan but he was extremely anxious to return to Koryu. He therefore feigned to be quite satisfied there and gradually gained the entire confidence of his captors. When he deemed that it was safe he proposed that he be sent back to Koryu to spy out the condition of the land and report on the number of soldiers. The emperor consented but changed his mind when he heard that the king had returned to Song-do. Instead of sending Gen. Ha back to Koryu he sent him to Yun-gyung to live and gave him a woman of high position as his wife. Even then the general did not give up hope of escaping and was soon busy on a new plan. He purchased fleet horses and had them placed at stated intervals along the road toward Koryu with trusty grooms in charge of each. Someone, however, cold the emperor of this and, calling the exile, he questioned him about it. Gen. Ha confessed that his life in exile was intolerable. When the emperor had offered him every inducement to transfer his allegiance and all to no avail, he commanded the executioner to put an end to the interview. When news reached Song-do that Gen. Ha had preferred death to disloyalty, the king hastened to give office to the patriot’s son.

The work of reconstruction was now commenced, in 1012. Kyong-ju was no longer called the eastern capital but was changed back to a mere prefecture.