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**The Spirit of the Bell.**

A KOREAN LEGEND.

The master-founder stands with angry brow

Before his bell across whose graven side

A fissure deep proclaims his labor naught.

For thrice the furnace blast has yielded up

Its glowing treasure to the mould, and thrice

The tortured metal, writhing as in pain,

Has burst the brazen casement of the bell.

And now like a dumb bullock of the lists,

That stands at bay while nimble toreadors

Fling out the crimson challenge, in his face.

And the hot, clamoring crowd with oaths demand.

The fatal stroke, so hangs the sullen bell

From his thwart beam, refusing still to lend

His voice to swell the song hymeneal,

To toll the requiem of the passing dead

Or bid the day good-night with curfew sad.

The master-founder said “If but an ounce

Of that rare metal which the Spirits hide

From mortal sight were mingled with the flux

It would a potion prove so powerful

To ease the throes of birth and in the place

Of disappointment bring fruition glad.”

And lo a royal edict, at hand

Of couriers swift, speeds o’er the land like flame

Across the stubble drift of sun-dried plains.

“Let prayer be made to Spirits of the earth

That they may render up their treasure, lest

Our royal city like a Muslim mute

Shall have no tongue to voice her joy or pain.” [page 2]

The great sun reddened with the altar smoke;

The very clouds caught up their trailing skirts

And fled the reek of burning hecatombs;

But still the nether Spirits gave no sign.

Not so! A mother witch comes leading through

The city gate a dimpled babe and cries,

“If to the molten mass you add this child

‘Twill make a rare amalgam, aye so rare

That he who once has heard the Dell’s deep tone

Shall ever after hunger for it more

Than for the voice of mother, wife or child.”

Again the furnace fires leap aloft,

Again the broken fragments of the bell

Cast off their torpor at the touch of flame.

Unpitying are the hands that cast the child

Into that seething mass. Fit type of Hell!

Nay, type of human shame that innocence

Should thus be made to bear the heavy cross

For empty pageantry. How could it be

That Justice should permit the flowing years

To wash away the memory of that shame?

Nor did she. Through that seeming metal coursed

The life blood of the child. Its fiber clothed

A human soul. Supernal alchemy!

And when the gathered crowd stood motionless

And mute to hear the birth note of the bell,

And the great tongue beam, hang by linked chain

Aloft, smote on his brazen breast, ‘twas no

Bell cry that came forth of his cavern throat.

‘Twas “Emmi, Emmi, Emmi, Emmille”\*

“O Mother, woe is me, O Mother mine!”

H. B. H.

\*The bell being struck with a wooden beam rather that with an irom tongue gives the effect of a sonorous Em and doubtless the legend grew out of this fancied resemblance. [page 3]

**The New Century**.

As the World swings across the line that divides the Nineteenth Century from the Twentieth it finds all the civilized nations of the earth joined in a federation of amity and concord. There are no Hermit Kingdoms, no Forbidden Lands remaining. The law of human interdependence has worked out to its logical end, for, when Korea joined the federation, the medieval principle of national self-sufficiency received its final blow. There are portions of the earth, like Thibet, which are still difficult of access, but Thibet is only a dependency of China and her inaccessibility is due to physical rather than political causes. If the opening of Thibet had been of value it would have been done ere now. There is no autonomous government today that does not acknowledge the validity of the law of mutual interdependence.

It might be difficult to ascertain just when the ratification of international treaties began or what two nations set the good example but we know that Korea was the last to fall into line and save us the spectacle of a divided Twentieth Century world.

It was on Feb. 27th, 1876, that Korea made her first modern treaty. It was with Japan, but no exchange of Ministers occurred until three years later and it was not until well into the eighties that Korea began to stir under the impulse of her new relations.

The first use she made of the altered conditions was naturally a commercial one. The Korean people were quick to discover the value of foreign trade. They are not the first nation to prove that immemorial custom stands little chance in the face of better goods at cheaper prices. They decline, and rightly too, to change their ancient style of dress but they have readily changed the material of which their dress is [page 4] made. The heavy importation of piece goods, petroleum and friction matches has done very much to ameliorate the condition of the common people of Korea during the past two decades.

The opening of trade necessitated the establishment of a Customs Service. This was done under the auspices of the Chinese Customs and its efficiency and its value to Korea have always been among the most striking features of Korea’s progress

Another outcome of the change was the establishment of schools and hospitals, in a modest way at first, for the healing of the sick and for the study of foreign languages, sciences and arts. This work was begun in 1884 and has continued and enlarged until at the present time we find six government language schools under competent foreign direction. The impulse which this gave has resulted in the establishment of several private schools under purely native auspices. From the very first the Mission schools have been prominent in educational work. The common schools have felt the impetus and the whole system has been reorganized and new studies of a liberal nature have been introduced into the curriculum. Normal and graduate schools have been established and a University is contemplated. The educational interest has spread to the country and in the different provincial centers schools have been established on lines far in advance of those which formerly prevailed. Educational work is slow but its results are as sure as they are slow.

In the third place the opening of Korea naturally gave an impulse to agriculture. The higher prices of cereals that prevailed in Japan soon influenced the Korean market and the export of beans and rice has been very great. This has increased the amount of circulating medium and has raised the prices of all commodities. History shows us that frequently in the past the Korean rice crop has been so great that travelers paid nothing for food on the way, but these days are over. The natural law of supply and demand has come into play and the cost of living in Japan and Korea is gradually becoming equalized. The Korean people frequently exclaim against constantly rising prices forgetting that these are due to natural causes which show prosperity. The diffi- [page 5] culty lies in the fact that during the transition stage the prices of the necessities of life advance more rapidly than the daily wage of the workman. It is as true of Korea as of other lands that the working man has to bear the brunt of any change in economic conditions.

With the increased demand for agricultural products the “margin of cultivation” has been raised. Many schemes have been worked out for the reclaiming of waste lands and the irrigation of other fertile tracts for the purpose of growing the one great Asiatic staple, rice.

In the mining field great activity has been manifested. Concessions have been granted to foreign syndicates to exploit the auriferous deposits of the country, with results that have fully justified the venture. These enterprises have brought large amounts of capital into the country, and better still have given employment to thousands of Koreans who thus are taking lessons in industry at the hands of the masters of industry, the English, Germans, Americans and Japanese.

During this period the teachers of Protestant Christianity have entered upon their work in Korea and have made phenomenal progress in it. Not the least of their work has been to show that there is no stronger bulwark of patriotism and loyalty than practical adherence to the principles of Christianity.

This period has seen Korea lay aside, not her devotion to Chinese ideals, but her political subserviency to China. This in turn has paved the way to the establishment of the Empire of Ta Han which is Korea’s proper status in view of her ethnic, linguistic and geographical integrity. She holds a dignified and honorable place in the capitals of the Treaty Powers. In Washington she has purchased property and established a permanent domicile, as might have been expected, for the United States from the very first has shown the most “disinterested” interest in the welfare of Korea.

American enterprise has resulted in the building 6f a railroad between the capital and the port, which besides being an assured financial success is an object lesson of the utmost value to Korea. Other railroads north and south from Seoul will, at some not distant date, join Fusan with the great Siberian system and thus complete the most gigantic engineer- [page 6] ing feat that the world has ever seen. The roads north and south from Seoul have already been begun. In the material progress of Korea Japan has taken the leading part. This is a logical result of her deep interest in the opening of Korea, for Japan naturally looks to the peninsula for her food supply and for a market for her manufactured products. This reciprocity between the two helps Korea to share the benefits of Japan’s marvelous industrial metamorphosis and forms the strongest guarantee of the development of Korea’s resources. In like manner when railroad communication is established with Russia we may look for a more rapid development of the northern provinces, which will be of mutual benefit both to Russia and to Korea. The possibilities of the Yalu valley have not yet been even guessed.

Every country newly opened to foreign influences has to learn by experience and this makes inevitable a fluctuation in sentiment, now for and now against what the world calls progress. It is in better taste for the well-wishers of Korea to applaud and encourage her in her genuine successes than to cavil at the failures. And on the whole it must be granted that the substantial progress of Korea daring the past two decades has been enormous. That there is still much to do does not detract from the credit for what she has already accomplished. It is our purpose to do what we can in this REVIEW to cultivate mutual knowledge between Korea and the outside world, believing that in so doing the interests of this land can in some measure be advanced.

**Seoul**

A detailed account of all the improvements that have been made in the city of Seoul during the past twenty years would far exceed the limits of our available space and we must content ourselves with a mere list of them. It has been said that you can judge of a country’s status by the addition of its roads. The country roads of Korea remain practically as they were but in the capital the improvement has been very great. As originally out, the road from the great gate of the Kyong-bok Palace to the East Gate, a distance of some two and a half miles, is one of the noblest that can be found in Eastern Asia. [page 7]

But it was encroached upon by booths and temporary shops to such an extent that two carts could hardly pass each other, at certain points. These booths have been all taken away and the main artery of the city cleansed. The streets leading from the South Gate, the Little West Gate and the New Gate to the center of the city have been widened to generous proportions. Legation Street has been greatly improved but is still so narrow that the heavy carts have made extensive repairs imperative. A new street has been cut through from the present Palace gate to the approach to the Kyong-bok Palace, another from the same point diagonally across to the Japanese Consulate, another from South Gate street to a point a little to the east of the Roman Catholic cathedral, another from the South Gate to the beginning of Legation street, and others of minor consequence. Outside the city roads have been built from the South Gate to Yong-san, from the New Gate to Ma-po and from the Little West Gate to A-o-ga. Outside the East Gate the road to the Queen’s Tomb has been greatly improved. But of all work that has been done upon the permanent thoroughfares of the suburbs the most memorable is the building of a magnificent road through the Peking Pass. In former days this was probably the worst spot on the road between the Capitals of Korea and China. It was in full sight of the city of Seoul and yet was quite impassable for carts. We can well remember the time when it was an act of cruelty to ride a horse through this rocky defile, but today it is a pleasure.

In the second place the drainage of the city demands notice. The building of new roads necessarily resulted in improvements in the arrangements for sewage, but besides that nearly the whole course of the great central drain of Seoul, the Cloaca Maxima of the city, has been cleaned out and neatly stoned up on the sides. Many of the lesser drains have likewise been improved.

In the matter of building, great and laudable activity has been shown. The first foreign building to be erected was the Japanese Legation which was completed in 1885. Since that time the Russian, English, French and Chinese governments have erected substantial foreign buildings, preeminent among which both for size and architectural beauty is the French [page 8] Legation. The Japanese Government has also erected a handsome Consulate building. The Cathedral is the most conspicuous edifice in the city and being constructed according to the severest canons of Gothic art is a noble and graceful pile. Among other public buildings in foreign style we have the Catholic church outside the wall, the Pa-ja school, the Methodist churches of Chong-dong and Sang-dong, the Club-house of the Cercle diplomatique, the I-wa School for girls, the Seoul Union Reading room, the Japanese Board of Trade, the First Japanese Bank, the Japanese School, the Government Middle School, the Methodist Publishing House, the Roman Catholic Orphanage and the Power House of the Seoul Electric Railway. When we come to the question of private dwelling houses and business properties we must draw the line. It will be sufficient to say that about twenty-five of such have been erected. These do not include Korean houses that have been made over into: foreign residences or foreign residences that have been built in Korean style. Of these there are upwards of sixty not counting those built by Japanese or Chinese. Of Chinese buildings there are a considerable number scattered about the city while of Japanese houses there are very many as may be expected with a Japanese population of two thousand or more. These are mostly confined: to the Japanese settlement, commonly called Chin-go-ga, although not a few are found in other parts, of the city, especially near the South Gate.

As for transport facilities all the ordinary Korean methods remain in use but in addition to these the jinrikisha has made its appearance and has found favor with all except the higher official classes among the Koreans. But especially worthy of mention is the Seoul Electric Railway which affords easy communication between the New Gate and the Queen’s Tomb three miles outside the East Gate, and between Chong-no, the center of the city, and the river town of Yong-san. This brilliant and successful venture has been not only a great convenience to the Koreans but it has been an object lesson of the utmost value. Its interest is enhanced by the fact that it was accomplished by a union of American and Korean enterprise. The Seoul-Chemulpo Railroad has secured equal favor with the Korean people. They thoroughly appreciate its value, as [page 9] is seen by the heavy passenger and freight traffic that the road enjoys. The great bridge across the Han River, an engineering feat of no small magnitude, is a constant reminder to the Korean of western skill in overcoming nature’s obstacles and a constant encouragement to go and do likewise.

If it were not our purpose to confine this sketch to things actually accomplished we should mention the progress that has been made toward laying out a public park about the site of the pagoda and the plans that have been completed for supplying the city with water by aqueduct from the Han River. But these and other contemplated improvements are achievements of the future and not of the past.

One of the earliest signs of progress was the establishment of a telegraph system throughout the country bringing the different provinces into closer contact with the capital and bringing Korea as a whole into closer contact with the outside world. Under efficient foreign management this department has proved an eminent success.

In 1885 a Government Hospital was established under foreign direction and the thousands of Koreans who take advantage of its gratuitous services attest its popularity and its genuine value.

In pursuance of her rights as a sovereign and independent Power Korea has sought and obtained admission to the Postal Union and letters bearing the Korean stamp are now sent to all parts of the worlds. When railroad communication is secured with the different provincial centers there seems to be no reason why, under its present efficient management, the Postal Bureau should not become a source of revenue to the government.

The increase of business and the need of increased facilities for financal transactions has called into being not only foreign banks but Korean men of enterprise have organized banks and have won the confidence and patronage of the people. Such things do their share in establishing confidence in native ability to carry out large financial enterprises.

The founding and successful operation of native newspapers has been a marked feature of the new regime. While such organs cannot be expected to enjoy the unlimited free- [page 10] dom of the west they have done much to give the people a taste for information beyond their own contracted spheres and have proved and are proving a potent educative force.

The radical reforms that have been introduced into the Korean army are worthy of the greatest praise. It has become a recognized principle here that if an army is worth having at all it is worth clothing, feeding and paying properly. Thus it has come about that instead of taking to soldiering as a last resort the Koreans are eager to enlist and many applications have to be rejected. Soldierly uniforms and efficient drill have transformed the army and made it a factor that cannot be ignored.

The city of Seoul has a well-equipped police force in foreign uniform and this has had a perceptible effect upon the general public behavior. In fact it would be difficult to find a more orderly city in the Far East than Seoul. This may be because the Koreans are little accustomed to taking their pleasure out of doors in the evening by lamp and lantern light. By nine o’clock the streets are practically cleared of traffic.

We cannot omit mention of the newly acquired right of every man to a fair and public trial in a properly constituted court, and while the operation of this law is as yet partially theoretical the law itself stands as a goal toward which progress will be more or less rapid.

In the matter of coinage there has been great advance. Though the maximum of success remains to be achieved the new coinage is a century in advance of that which we were compelled to handle twelve or thirteen years ago. It is a part of the education of all eastern countries to learn that the only legitimate object in coining money is to provide the people with a circulating medium of stable and intrinsic value. Viewed in this light the new coinage though not perfect must be applauded as a step in advance.

Brief mention has been made of educational work in general but it demands more special notice. The conduct of educational affairs is a good gauge of a country’s policy. If so the radical changes introduced into the schools of the capital are the most hopeful sign of the times. In the first place, and chiefest of all in genuine value, is the introduction into almost all the text-books of what is called the mixed script. [page 11]

This indicates a determination on the part of the government to relegate the Chinese character to its proper place as a mere glossary or thesaurus of words to be used in accordance with the grammatical genius of the native Korean speech. In the second place the establishment of foreign language schools is of wide importance. Each Korean who learns a European language and comes in touch with European literature forms a distinct point of contact between his countrymen and the outside world of things and events and cannot fail to help toward a modification of the views and sentiments of the upper classes regarding the progress of the country. But educational advance is most striking in the changes in the curriculum of the common schools of the city. Ten years ago the science of mathematics was not dreamed of as a study for ordinary pupils. It is now a principal subject of study. Universal geography and history are recent innovations and the preparation and publication of text books of science and his- tory is being pushed with the greatest energy by the educational authorities.

The latest addition to the educational equipment is a school of surveying under competent foreign direction which will find a wide field of usefulness here.

Before closing this account it might be of interest to note the things which have been discontinued of late years. First of all come the national examinations which seem to have disappeared altogether and with them one of the most picturesque and interesting features of Korean life. We no longer hear the weird “Kiuchiru, Kiu-kiu Kiuchiru” which heralded the approach of a Korean official chair. We no longer see the signal fires on the mountains flash out their evening message of peace from the four corners of the land. We no longer have the pleasure of climbing the city wall after the evening bell has tolled and we find ourselves shut out of the gates. These and many another interesting and memorable feature of life in Korea have receded into the past not wholly without regret on the part of those whose fortune it has been to see Korea in her pristine simplicity.

**Chemulpo**

Chemulpo at the threshold of the Twentieth Century presents a very interesting subject. Opened in the latter part of 1883 the port has grown in sixteen [page 12] years from a cluster of fishermen’s huts hidden behind a hill along the river, with an adjoining hamlet of military peasants supposed to look after the forts guarding the mouth of the Han river, into a thriving city of over 20,000 people of several nationalities. The growth of the city has been steady and almost phenomenal. Earlier years gave no hint of the extent to which the port would push itself territorially, its limits now being two miles away from the Custom House in the vicinity of which the port had its start. Trade has grown by leaps and bounds. Property has doubled in value several times over. Lines of communication have been opened up with the interior of Korea in all directions. And still the promise of growth and development for the port holds fair and strong.

Territorially the port has spread itself like the proverbial green bay tree. When the first treaty with a western nation was negotiated by Admiral Shufeldt on May 22nd 1882, a tent was erected for him on the hill-side at Chemulpo back of what is now the Commissioner’s residence and here in a solitude the Admiral struggled with his doubt as to whether it would not be better to locate the Settlement on the small island of Wul-mi (Roze) in the harbor rather than on the uninviting mainland. Had this been done the town would have spilled over into the sea long ago. But his better judgment placed it on the main land, and this has on the whole proved a very satisfactory choice. It is interesting to note, while on the subject of the treaties, that the limits of the port as originally provided for in the Japanese treaty extended to 100 li, which would have included Seoul as our suburbs! When the American treaty was signed at Chemulpo the place could boast of a small village called Man-suk-dong and the hereditary military hamlet of Ha-do, and that was all. The hills now covered with houses and residences were traversed by foot paths many of which have since been obliterated, and no hint existed of the great changes that were so soon to come to pass. The small and unpromising beginning has grown into the Japanese, Chinese, and General Foreign Settlements and the Korean city.

The Japanese Settlement is the best located of the three concessions, being the most central, and is the center of the [page 13] Japanese interests of the port. The Japanese population numbers about 4,500 and is under the jurisdiction of the Japanese Consul, H. Ijuin, Esq. Here are the offices of the Nippon Yusen Kaisha and the Osaka Shosen Kaisha, which run lines of steamers from Japan both to Korea and via Korea, to China. The First National Bank has a substantial granite building here for the transaction of its large banking business and here also are the 18th and 58th National Banks to Japan. There are now coastwise lines of small steamers running north to the capital of the Whang-ha Province, via river ports on the Han, lines north to Cheung-nam-p’o and Pyung-yang, and south to kun-san, and recently a line has been opened by which it is possible to reach Kong-ju the capital of Ch’ung-ch’ung Do in the south in twenty-four hours from here. This shows the line along which development is going. The Japanese merchants have a Board of Trade which attends to the mercantile interests of Japan and a Rice Exchange where large transactions take place. The Japanese merchants hold a prominent place in the import and export trade of the port and have large vested interests. Probably the most important enterprise, however, on which the Japanese are engaged in the port, is the management of the Seoul-Chemulpo Railroad which has its head office and shops here. This important undertaking is fraught with great promise for Korea. Under the efficient direction of the General Manager, T. Adachi, Esq., it has become an indispensable factor in the life of the port and our suburbs at Seoul.

The Chinese Settlement is at the Western end of the port and is under the jurisdiction of Chinese Consul, C. T. Tong, Esq. Here reside most at the 500 Chinese residents of the port. Chief among these is the firm of E. D. Steward, with an American name and a thoroughly progressive spirit. Without him it would be hard for most of us to get along. There are a great many Chinese gardeners living at the port who have small gardens in the adjacent fields. Most of these are Shantung farmers who come over in the spring, work their holdings, and return for the winter to their native land, thus causing a constant fluctuation in the number of Chinese residents at the port.

The general foreign community is constituted very much [page 14] the same as other ports in the Far East. We have the Customs staff, the Consuls, the merchants and the missionaries. The Concession is in the eastern end of the port and is well laid out with streets and drains and is under the jurisdiction of the Consuls of the Treaty Powers and representatives chosen from the land owners. These together constitute the Council. There is efficient police supervision and all the interests of the Settlement are well cared for. At the head of the business interests of the port are the three firms of Townsend and Co., E. Meyer, and Co., and Holme Ringer and Co, E. Meyer and Co. have charge of the interests of the German Mining Concession which has a large tract of mining territory in the western part of Korea, the business of which thus comes to Chemulpo. Holme Ringer and Co. are also agents of the Hong Kong and Shanghai Banking Corporation which has a branch office here. One of the greatest interests at the port is that of the American Mines. These are located in the northern part of Korea but the head office is here in charge of the Treasurer of the Company, D. W. Deshler, Esq. The Eastern Pioneer Company, which has a mining concession in Northern Korea, also maintains an office here. These immense interests, the American Mines, the German Mines, the English Mines, the Hong Kong and Shanghai Bank, and the Seoul-Chemulpo Railroad all unite to place Chemulpo at the head of the business of all Korea.

But this is not all. A most interesting experiment is being inaugurated at Chemulpo at this time in the way of manufacturing. In previous years the Korean government launched forth on various manufacturing schemes, such as a glass factory, a match factory, and a paper mill. These were all located at Seoul and were not successful. The present venture at Chemulpo is in the line of cigarettes and a large factory has been erected on the foreshore at the eastern end of the town and will soon be in operation with private capital back of it and every prospect of success.

There are three Missions at work in Chemulpo,—the Roman Catholic with a fine church and a home for Sisters who work among the women and girls of the port and surrounding country; the Church of England Mission with a [page 15] hospital and a chapel in which services for the foreigners and Japanese are held; and the Methodist Episcopal Mission which has its headquarters at the farther end of the Korean city. Both the Roman Catholic and the Methodist Missions have a large work among the Koreans in the port and surrounding villages, and, the Church of England Mission is doing a most successful medical work in the same section.

Turning to the sights of the town we have already alluded to the First National Bank, which possesses one of the finest buildings in all Korea. Then we have our Town Hall, back of which is the. jail where we imprison our carts and jiggies, for we seldom have criminals to occupy it, the new Chemulpo Club House which is architecturally quite striking, the public gardens which of late years have been well laid out, the English Consulate and a number of handsome residences. There are three fine Consulates, two theaters, seven banks, a large number of bath houses, several temples, and not a saloon, strictly speaking, in the town. There are several hotels where travelers can find fairly comfortable quarters. During the hot Summer months the climate is fairly cool and refreshing and this is making the port a popular place in which to spend the Summer. Among the pioneers along this line is the American Minister, Hon. H. N. Allen whose villa at Allendale is one of the landmarks. Of late years Chemulpo has come into prominence as a place in which to hold summer gatherings and already the annual meetings of two missionary bodies have been held here.

From a trade standpoint Chemulpo enjoys the advantage of feeding several important centers. Of course the wealth of the land is centered at the capital and practically all the luxuries imported into Korea come through Chemulpo, and besides the heavy population of the capital and its environs the outlying towns of Su-wun, Ch’un-ch’ung, Ka-p’ung, Kwang-ha and others obtain their foreign goods by way of Chemulpo. But more important than these outlying towns are the cities of Song-do and Ha-ju, both of which are reached by small Japanese steamers in a few hours from Chemulpo. It is this large coastwise traffic branching out from Chemulpo that makes this port of importance.

G. H. J. [page 16]

**Mok-p’o.**

The port of Mok-p’o was opened to foreign trade in 1897 and has from the very beginning justified the wisdom of that step. It must be borne in mind that the province of Chul-la of which Mok-p’o is the natural maritime outlet is called the garden of Korea because of the great importance of its agricultural produce and as the exports of Korea are almost exclusively agricultural it was to have been expected that Mok-p’o as an exporting center would prove a success. Its progress has been healthy and rapid. Like many of the open ports of Korea the anchorage is in the current of a river and the tides run strong but it is a land-locked harbor and one in which the frailest craft could outride the severest weather; In this matter of tides the harbors of Wun-san, Fu-san and Ma-sam-p’o have a decided advantage over those of the Western coast. The approach to Mok-p’o is particularly beautiful, the high hills rising close on either hand. It is marvelous to see how quickly the spirit of trade can transform the appearance of such a place as Mok-p’o. Two years ago nothing was to be seen from the anchorage but a mass of squalid Korean huts in the foreground and a bare rocky hill in the background. Today we find the Korean huts gone and in the immediate foreground stands the residence of the Commissioner of Customs on a commanding knoll near the water side. Behind it and on either hand the Japanese have bought up the land and erected their neat if unsubstantial dwellings. The marshy foreshore has been reclaimed and out of what seemed at first very untoward conditions a flourishing town has sprung up. The close proximity of the anchorage to the bund or sea-wall places Mok-p’o far ahead of Chemulpo in the matter of convenience of lightering the boats. As was expected, it has been found impossible for the large steamship lines to ignore this port and the Nippon Yusen Kaisha boats and the Osaka Shosen Kaisha boats touch here regularly. The things that Koreans import are used mostly by the common people, at least the piece goods and matches and yarns are used mostly by them so that the very dense population of this south-western province, though nominally poor, will absorb an ever increasing amount of foreign goods and Mok-p’o will grow in consequence. It would be no matter of surprise if this port should some day lead all the other ports in the amount of its trade. [page 17]

The most striking of the improvements made in Mok-p’o is the long sea-wall which has been put in at great cost and labor. The anchorage is so near this wall that it is said a pontoon landing stage is to be built, to which vessels can tie up. This will be far ahead of anything else in Korea in the line of landing facilities.

[We regret to say that sketches of the other ports did not arrive in time for insertion in this number, but they will be published in the next.]

**Odds and Ends.**

**A Curious Cup.**

In time past the Koreans were possessed of a knowledge of mechanical laws for which we generally fail to give them credit. Some days ago a Korean brought a bamboo drinking cup to sell. Through the bottom of it there was a hole. One could not see through the hole but by blowing through it was easily seen that the hole was genuine. The owner affirmed that the cup would not leak until filled to the very brim, but that at the instant the water reached the top it would all run out through the hole. As we were incredulous he put it to the test. The cup was filled half full but did not leak a drop. It was filled nearly to the brim but still it did not leak. But as soon as it reached the top the entire contents of the cup passed through the hole and ran to the ground. The Korean by-standers considered it almost supernatural and the owner averred that he had refused an offer of sixty yen for the curious thing. He was himself unaware of how the trick was done until we explained that the hole was a siphon in the thick side of the cup and that when the cup was full a column of water was formed in the downward part of the hole which was longer and therefore heavier than the upward column of water and consequently the water was all drawn off. Being asked what might be the use of such a cup he replied that it was made in the interests of moderation. With such a cup one must not fill it to the brim with wine but [page 18] would be compelled to abstemiousness. We replied that it would be a good thing if the hole went straight through.

**Off His Guard.**

A celebrated teacher near Ha-ju, the capital of Whang-ha Province, was seated on his maru or inner verandah when his pupils entered the court-yard. Calling to them to stop there he propounded this question:

“Could any of you advance an argument that would make me come down from this maru to the court-yard?”

The pupil ordinarily accounted the brightest answered:

“I could set fire to the building and that would make you come down.” The teacher objected that this was an appeal to force rather than to reason. Another student there-upon answered:

“O Teacher there is no argument that could make you come down but if you were down here I could easily make you go back.”

The teacher was incredulous and said “Let us see,” and forthwith came down, whereupon the pupil turned to his fellows and said:

“See how easy it was to bring him down.”

**The Growing Buddha.**

The monk Sin-don, whose corrupt practices did more than anything else to bring about the fall of the Ko-ryu dynasty in 1392, imagined at one time that his power was waning and in order to check this he determined to perform a “miracle.” At dead of night he dug a deep hole in the ground beside his door. At the bottom he placed a large jar of beans. He then poured in water till the jar was full and on top of all he placed a gilded Buddha so that the crown of its head was just about level with the surface of the ground. He covered it all with earth and smoothed it down so that nothing at all was visible. In the morning he met his gathered worshipers with a very serious face and announced that before evening a gilded Buddha would come up out of the ground beside his door. And sure enough the beans began to swell, and promptly on schedule time the gilded Buddha pushed his head through [page 19] the ground and the worshipers all went down on their faces before the monk. Sin-don knew beans.

**Small but Mighty.**

So the story goes in Korea that Mr. Fox in his morning stroll met Mr. Tiger.

“I eat foxes,” says Mr. Tiger.

“Certainly,” says Mr. Fox “but first let me invite you to walk through this wood with me and when we reach the other side you are welcome to your breakfast.”

“Very well,” said Mr. Tiger, “but you must walk in front so that I can watch you.”

As they advanced, the wild boar, the deer and the bears leaped up and fled from before them. Mr. Fox looked over his shoulder and said jauntily:

“See you what all these do when they behold me coming?” The Tiger looked in amazement.

“I seek my breakfast elsewhere,” he grumbled.

**Question and Answer.**

In response to the offer of the Review to secure the answer to any question that might be propounded, the following questions have been sent in and answers have been secured. It may be seen from these how interesting and valuable this department of the magazine can be made if any of its patrons wish information on special topics. These questions were submitted to persons quite competent to answer them, but if any of our friends are aware of any other explanation than the one here given we should be pleased to hear from them.

(1) Question. Why does the Korean so frequently patch white clothes with red material?

Answer. This is never done except when the injury has been caused by fire. The proper explanation is that the Koreans consider it an omen of ill luck to burn the clothes and they believe the ill luck will be averted by patching with red. This as far as the Korean goes, but it would be interesting to know whether red is used because it is the color of fire and [page 20] on the principle that dog’s bite can be cured by the hair of the dog.” Or may it be that it goes back further still and forms the remnant of an ancient fire worship?

It is also said, but without good authority, that the red patch is a visible confession of clumsiness on the part of the owner, as if he would say “Behold the man who is so awkward as to allow his clothes to be burned.”

(2) Question. Why does the Korean always seize his ear when he burns his finger?

Answer. For the same reason that a Westerner might put his finger in his month under similar trying circumstances. Having wet the injured member the rapid evaporation cools it. So the Korean seizes the ear because it is partially detached from the body and therefore the coldest part and he believes he can relieve the pain by so doing. The only value this remedy seems to possess is that one always has it with him.

(3) Question. Why do the Koreans avoid stepping or sitting on the thresholds of their houses?

Answer. There seems to be a universal superstition against this. The Korean goes to some pains to teach his children to step over the threshold of the door and does not hesitate to punish them if they seem careless about it. They are not pleased to have us sit on their thresholds when calling, as we are tempted to do in order to avoid removing our shoes. Two explanations are given for this. The first is that the So-hak, the “Little Learning,” a book studied by all boys, lays it down as a rule of propriety that the door of a host’s house must never be touched by the feet of his guest; for the door being the means by which the owner finds entrance and exit is, through its usefulness alone, one of the most honorable parts of the house. How discourteous then would be to tread it under foot! There is another reason current, among the people. It is contained in the common saying that the man who steps on his own threshold steps on the throat of the Sung-ju or guardian deity of the house. The threshold is sacred to the Sung-ju, and to tread on it is as disrespectful an act as to tread on the demon’s neck, and will be followed by swift and sure retribution. The Koreans [page 21] say that the person who allows the threshold of his house to be sat upon will be visited by robbers that night.

(4) Question. What is the idea of hanging rags on trees and where did it originate?

Answer. This question introduces us to one of the most interesting phases of Korean shamanism, the Sung-whang-dang or altar to the tutelary gods of a neighborhood. Such altars may be found all over the land and near them trees decorated with rags. These are among the most important factors in the work of the shamans and to them the devotees are often sent. As this part of Korean life is grossly superstitious no rational explanation is to be expected. Of the rags, papers, and various objects of which the question makes inquiry there is a great variety. Sometimes it is a long piece of rag or even a piece of thread, or it may be a coin, or the collar of a coat, or a little rice, or a cluster of colored rags. These are part of the symbolism of shamanism and belong really to the same category as the fetishes which play so prominent a part in the whole system. They are symbolic of the desires of the petitioner at the altar. A man goes to a female shaman to have his fortune told and he learns that he will surely die that year. To ward off death and lengthen his life, an offering is made at the shrine of the tutelary god of the region and the collar of his coat is hung up as an indication of his desire and possibly as a substitutive, offering in his own behalf. The thread and the longer strips of rags are generally for children and are symbolic of a petition for long life. The coins indicate a petition for riches, the rice a petition for good crops. The colored rags generally stand for the petition of a bride, for the Koreans have a superstition that when a bride leaves her father’s house to go to the home of her husband the household gods all try to go with hen This would mean the speedy destruction of her father’s household, so at the first altar on the way she petitions them to come no further, but to remain at this altar and regard her offering as a substitute for herself.

Sometimes there will be found other offerings such as salt, cotton, silk and kindred objects. These have been offered by merchants dealing in those commodities for success in their trade. [page 22]

Where this custom originated I cannot say. I doubt if a conclusive answer, is possible. It is part, of the symbolism which is a feature of shamanism, in Korea. The principle underlying it came along with the cult itself from the ancestral home of the Koreans, wherever that may have been. Whether from the earliest times, the custom has been one and unchanged I cannot say, but a principle which gives reins to fancy as this does may have various manifestations in different ages.

G. H. J

**Editorial Comment.**

The publication of an English magazine in Korea calls for no apology. It was a matter of deep regret that the editors of the Korean Repository were compelled to suspend its publication, for it supplied, in excellent form, the material which the public most desired to receive. That no one was in haste to take up the work they laid down is not surprising for in the first place there is the difficulty of maintaining an equal degree of excellence and in the second place because the net proceeds of such an enterprise are entirely esoteric rather than material. Furthermore it must be acknowledged that to most people Korea is interesting solely as a political problem. Many causes combine to render her deeply interesting from this point of view; but it is manifestly not the province of such a magazine as this, published at the Capital of the Empire of which it treats, to enter the political arena. Such discussions to be of value require the possession of special knowledge which is rightly confined to the realm of diplomacy and to which the outsider cannot aspire without impertinence. In lands where government is administered by popular suffrage the freest discussion of such topics is not only admissible but necessary; but in a country like Korea where the public are not made aware of the causes and springs of political action such discussion is largely futile. This fact narrows the field of service of such a magazine to that portion of the reading public who are interested in the Korean people themselves, their history, custom, laws, arts, [page 23] sciences, religions, language, literature, folklore and ethnological relations. At the same time we shall attempt to keep a faithful record of events that transpire in the peninsula, whether they be political or otherwise.

When we remember that the beginning of authentic Korean history antedates, the advent of Christ and that almost nothing has been done to give this history to the English speaking world; and when we remember that Korea is a distinct and integral nation separated from all her neighbors by radical differences both of a temperamental and a linguistic character, we must agree that the exploitation of this wide field of research is worthy of attention. Something has been done already but vastly more remains to be done. Folklore has been investigated to some extent but those who have done the most would be the first to admit that only a beginning has been made. Theories have been advanced both in Korea and Japan as to the ethnic affinities of the Korean people and while exhaustive discussion of such themes belongs properly to the Korean Branch of the Royal Asiatic Society there are numberless collateral and supplementary lines of investigation which could find a medium of expression in such a magazine at that which is here contemplated.

No record in English of current events in Korea is being kept, to which the general public can have access. The daily press of China and Japan gives us occasional glimpses but they are fragmentary and often erroneous in spirit if not in letter. A plain record of these events is of value, if only for purposes of future reference.

There is also needed some central point about which we can gather and compare notes and exchange suggestions about Korean things in general. The KOREA REVIEW places itself at the service of all its patrons for this purpose and in order to facilitate such interchange of ideas it undertakes to play the part of a bureau of information in regard to things Korean and to secure, if possible, an answer to any question other than political, that any of its subscribers may propound. It would urge the importance of this portion of its work and invites its patrons to send in any question for which they may not have found a solution. This invitation is extended especially to our foreign subscribers. [page 24]

Any popular publication to be a live one must belong rather to its public than to its proprietors and the subscribers must take an owner’s interest if it is to succeed. Especially is this true of a periodical that is published not as a financial venture but as a mere medium of communication between those who are interested in Korea. This is not a plea for free copy. All contributed matter will be paid for at a uniform rate which though too small for adequate compensation will indicate the Review’s adherence to the principle of quid pro quo.

**News Calendar.**

In beginning this news calendar at the opening of the new century it is our purpose to give a straightforward and trustworthy statement of any event of importance that takes place in Korea or that affects Korea. A monthly periodical is not a newspaper and it can do no more than preserve a record of passing events in such a form as will be readily accessible for reference in time to come. To make this department of the Review a success we request the cooperation of our readers, trusting that any facts of interest that are not ordinarily accessible will be communicated to the Review for publication.

The well-known former Minister of Law, Han Kyu-jik who was imprisoned on the charge of having corresponded with Pak Yong-hyo, has been acquitted and released.

Yi Yong-t’a, the Judge of the Supreme Court, was appointed Minister to The United States on the 5th inst.

Min Yong-ch’an the Korean Commissioner to the Paris Exposition arrived in Chemulpo on the 7th inst.

M. Colin de Plancy has been appointed by the French Government full Minister to Korea.

Min Yong-ik who has resided many years in Hong Kong and Shanghai has been deprived of his position as adopted son of Min Seung-ho on the ground of his refusal to return to Korea [page 25] and perform the duties of that position and because of his failure to assume mourning after the demise of the Queen.

Min Chong-muk was dismissed from the position of Minister of the Household because, without the cognizance of the Court, he gave permission to Japanese Monks in Pon-wun Monastery, Seoul, to erect a Buddha in memory of the late Queen; but was recalled after a few days and made the Commissioner for the moving of the Queen’s Tomb.

The text of a treaty between the Belgian and Korean Governments has been drawn up, its tenor being practically the same as that of the other treaties. It is being negotiated on behalf of the Belgian Government by M. Leon Vincart who may shortly take up his residence in Seoul as the Belgian Representative.

It has been decided that the date of the removal of the Queen’s Tomb will be the 28th of the 9th Moon of 1901.

On Dec. 29th, 1900 Prof. Geo. Russell Frampton arrived in Seoul to assume the Head Mastership of the Government English School. Prof. Frampton is a graduate of St. John’s College London S. W. and comes to Korea from the Diocesan Home and Orphanage School of Hong Kong, in which he taught two years.

On June 16th, 1900 at a meeting of foreign residents of Seoul the Korea Branch of the Royal Asiatic Society was founded and a constitution was adopted. J. H. Gubbins, C. M. G. was elected President of the Society and the Rev. J. S. Gale, Corresponding Secretary.

During the year 1901 the Postal Bureau issued 953,675 postage stamps of all denominations.

According to the official report of the recent census the population of Korea is as follows.

Seoul ......... 196,898.

Kyung-geui Province 669,798.

North Ch’ung-ch’ung 275,882.

South Ch’ung-ch’ung Province... 422,601.

North Chul-la Province 386,132.

South Chul-la Province. 437,660.

North Kyung-sang Province 590,602. [page 26]

South Kyung-sang Province .483,616.

Kang-wun Province 276,736.

Whang-ha Province 361,907.

North P’yung-yang Province 393,973.

South P’yung-yang Province 390,299.

North Ham-gyung Province 285,028.

South Ham-gyung Province 437,019,

This gives a total for the whole country of 5,608,351. but it is evident that this is not the total population of Korea. It may be that minors were not included in this count or that this represents only that portion of the population which pays taxes to the central government. We incline to the latter hypothesis.

On Jan. 3rd each of the foreign representatives in Seoul received a letter, written in Chinese and signed with a fictitious name, in which very threatening language was used. The matter was referred to the Foreign Office.

A preliminary investigation into the murder of Mr. Brand at the English mine at Eun-san took place at the Supreme Court on Jan. 14 in the presence of the Secretary of the British Legation, and a number of Koreans were remanded for trial.

The Chinese Minister in Seoul is about to return to China to take part in the peace negotiations pending between China and the allied Powers. The Secretary of Legation will act in his stead during his absence.

The total amount of customs import duties collected at the port of Fusan during the past twenty three years is $158,270.22 and the total amount of export duties is $158,649 50 and Tonnage dues $9,245.37. Total $326,165. 09.

Within the last few weeks all the Korean army officers have adopted the Russian Military uniform.

After a long period of neglect the city of Song-do, the capital of medieval Korea, is coming in for its share of attention, stone bridges are being repaired, the pavilion of the South Gate is being restored and one or two official Korean residences in foreign style are being erected. Besides this, new barracks are about to be built and two Roman Catholic [page 27] churches. But more important than all is the building of a new palace on the site of the one destroyed during the invasion of 1592. The dimensions of the building may be guessed from the fact that seventy-two thirty-two-foot girders have been ordered.

It is reported that the river off the north-east corner of the island of Kang-wha is the resort of many pirates who are exacting heavy toll from passing craft.

The preliminary surveys for the railroad north from Seoul have been completed as far as Song-do and it is probable that grading will begin in the spring. It is said that the contract for grading has already been given to a Chinese firm.

A few days before the beginning of the New Year Prof. Sidahara, a graduate of the Imperial University, Tokyo, and lately professor in the Middle School of that city, arrived in Seoul upon invitation of the Educational Department to teach in the newly founded Middle School. The faculty of this school consists of one American, one Japanese, two Koreans who speak English, two who speak Japanese and three others. This is the first government school to be housed in a commodious and excellently situated foreign building.

It is with great pleasure that we record the convalescence of Dr. O. R. Avison the physician in charge of the Government Hospital, from a severe attack of typhus fever. The foreign community, the Korean government and the common people most of all have narrowly escaped an irreparable loss. We wish him long life and success in the building of the large and thoroughly equipped hospital which the generosity of friends in America has made an assured fact.

A few nights ago robbers broke into the mint at Yong-san and stole upwards of $500, in nickels.

The Koreans are agitated over the rumor that the former leader of the Righteous Army, Yu Suk-in, is bringing a Chinese Army across the Yalu, bent on avenging the death of the Queen.

The Japanese Minister to Korea, Mr. Hayashi, has left Tokyo on his way to Korea.

**Victoria is dead.**

**Th’ immortal Soul**

**That tenanted imperial clay is gone.**

**The silver cord is loosed, the golden bowl**

**Is broken, and the grey World is alone.**

[page 29]

**THE HISTORY OF KOREA**.

Introductory Note.

Authentic Korean history may be said to begin with the year 57 B. C. in the Kingdom of Sil-la in southern Korea. Whatever antedates this period is traditional and legendary and must be given as such. And yet there is much reason for believing that these traditions were founded on facts. The traditions of Tan-gun and Ki-ja are so persistent and the country contains so many menu meats that corroborate them that we are forced to believe that these personages once existed.

From the year 57 B. C. the history of Korea is recorded in a clear and rational manner, free from any fundamental admixture of the mythical or supernatural element. To be sure the first genuine history was not compiled until 543 A. D. precisely 600 years after the founding of the kingdom of Sil-la but we are told that the groundwork of that history existed in government records and notes and that it was from these that the work was compiled. King Chin-heung commanded that a congress of scholars with the great Kim-ga Ch’il-bu at their head should take charge of this important work.

It was just half a century later in 599 that the first great history of Ko-gu-ryu was published in 100 volumes. It was the Yu-geui or “Record of Remembrance.”

Then again in 990 just seventy two years after the founding of Koryu and fifty-five after the fall of Sil-la it was found that in the turmoil and excitement incident to the founding of the new dynasty and the fall of the ancient southern state the matter of history had been neglected; so a commission was appointed by King Sang-jong and the records were carefully revised and put in order.

It was not until 1145 that the Sam-guk-sa or “Record of the Three Kingdoms” was compiled. This was the first at- [page 30] tempt to compile a connected history of the three ancient Kingdoms of Sil-la, Pak-je and Ko-gu-ryu. We are not told what Pak-je records existed but that there was ample material in, the Sil-la and Ko-gu-ryu history for the making of the Sam-guk-sa seems beyond dispute. So that when in 1484 the great scholar So Sa-ga compiled the Tong-guk T’ong-gam he had at his disposal material that had come down in unbroken line from the very beginning of Sil-la. But the Tong-guk T’ong-gam is by no means the only work based on those ancient records. The Tong-sa Whe-gang a book of great accuracy (according to the evidence of the author of the Tong-sa Kang-mok) was compiled in twenty-four volumes covering the same period that is covered by the Tong-guk T’ong-gam. The Tong-sa Po-yu, the Tong-sa Chan-yo and the Tong-sa Kang-mok are among the best known of the other ancient histories of Korea. Early in the present century four of these works were brought together and compared, and as a result the Tong-sa Kang-yo was compiled. The four histories that were made the basis of this work were (1) The Tong-guk T’ong-gam, (2) The Tong-sa Chan-yo. (3) The Tong-sa Whe-gang, (4) The Tong-sa Po-yu. This work, called the Tong-sa Kang-yo, shows evidence of careful research and critical comparison and the present writer is of the opinion that it must be more authoritative than any single one of the four works from which it was compiled. If not, critical study and the thorough sifting of historical material must be confessed to be of no value.

The present attempt to give Korean history to the English reading public is based upon this book, the Tong-sa Kang-yo, and in the main its statements are accepted as being the nearest to actual fact that we can now arrive, except by a critical comparison of the great histories, many of which are gone beyond recovery.

But besides this work many others have been consulted bearing upon ancient history. These will be cited in the text, though mention may well be made of that monument of research the Chinese work entitled the Mun-hon T’ong-go. There is perhaps no Korean work that gives so full an account of the ancient tribes and peoples that inhabited the peninsula two thousand years ago. [page 31]

So much for the ancient and medieval history of Korea which ended in 1392; but when we enter the field of modern history it is far more difficult. Of course the Yun-yu Keui-sul gives us much valuable material and the histor.es of special periods such as that of the Japanese Invasion of 1592 afford abundant data. But no complete history of modern Korea could be compiled from these alone, notably because they end before the beginning of the 19th Century. It requires the perusal and comparison of private manuscripts that never have been published and the sifting of an enormous mass of conflicting statements. The nearer we come to the middle of the nineteenth century the greater the difficulties become. The history of the past century is more difficult to obtain than that of all the preceding eighteen centuries.

The rise of the political parties in the middle of the sixteenth century and the violent antipathies thus aroused have laid all subsequent accounts open to the charge of partisanship and absolute authenticity can be claimed for nothing since that date.

The present writer does not claim to have examined all these private manuscripts but he has availed himself of the labors of a Korean scholar who has spent the major portion of his life in this one pursuit. By him this work has been carefully done and while it would be rash to say that individual prejudice and party fealty have not colored the book to some extent it will suffice to say that in no human probability could a scholar be found who would give us a wholly unprejudiced account. This much should be said, that he was an eye-witness of alt the main events that transpired during the opening of Korea to foreign intercourse and the writer has been able to verify his statements in such manner as to leave little doubt as to his general historic veracity.

This history is divided into three parts. I. Ancient History, which covers the legendary period and the authentic history down to the beginning of the tenth century when the kingdom of Ko-ryu was founded. II. Medieval History embracing the whole course of the Koryu dynasty till its fall in 1392; and III. Modern History, which comprises the whole of the present dynasty down to the founding of the empire of Ta-Han in1897. [page 32]

The system of romanization used in this work is that which has been adopted by the Korea Branch of the Royal Asiatic Society and while it is by no means perfect it comes as near to striking a mean between the cumbersomeness of a perfectly accurate system and the ambiguousness of an extremely simple system as can perhaps be devised at present.

We realize that the hyphenizing of proper names is a typographical infelicity but that we are forced to it for the sake of clearness. On the first page of Korean history we should not know whether Tangun is Tan-gun or Tang-un. These differences are so important that it leaves us no option but to separate the syllables.

It is likewise very unsatisfactory to disfigure a page of English with Chinese characters and therefore it has been found best to append to each monthly portion of this history an index of all proper names with their Chinese equivalents. As these characters are pronounced very differently in Korea, Japan and China the work would be worthless from a scientific standpoint without such an index, if only for purposes of comparison and verification.

The relation of events that cover a period of over two thousand years demands so much space that much interesting detail is perforce omitted though often it is the detail that gives us a clue to the spirit of the age. The fact that the three wise men of T’am-ra (Quelpart) found in their floating chests a colt, a calf, a pig, a dog and woman give is us a clearer notion of the status of woman in those days than all the other pagesof history. Whether the choice of material here made is wise the future must decide, but at least a beginning with have been made toward opening up Korean history to the English speaking world. [page 33]

PART I

**ANCIENT KOREA**

**Chapter I.**

The Tan-gun....his antecedents....his origin...he becomes king.... he teaches the people. ... his capital.... he retires.... extent of his kingdom.... traditions... monuments.

In the primeval ages, so the story runs, there was a divine being named Whan-in, or Che-Sok, “Creator.” His son, Whan-ung, being affected by celestial ennui, obtained permission to descend to earth and found a mundane kingdom. Armed with this warrant, Whan-ung with three thousand spirit companions descended upon Ta-bak Mountain, now known as Myo-hyang San, in the province of P’yung-an, Korea. It was in the twenty-fifth year of the Emperor Yao of China, which corresponds to 2332 B. C.

He gathered his spirit friends beneath the shade of an ancient pak-tal tree and there proclaimed himself King of the Universe. He governed through his three vice-gerents, the “Wind General,” the “Rain Governor,” and the “Cloud Teacher,” but as he had not yet taken human shape, he found it difficult to assume control of a purely human kingdom. Searching for means of incarnation he found it in the following manner.

At early dawn, a tiger and a bear met upon a mountain side and held a colloquy.

“Would that we might become men” they said. Whan-ung overheard them and a voice came from out the void saying, “Here are twenty garlics and a piece of artemisia for [page 34] each of you. Eat them and retire from the light of the sun for thrice seven days and you will become men.”

They ate and retired into the recesses of a cave, but the tiger, by reason of the fierceness of his nature, could not endure the restraint and came forth before the allotted time; but the bear, with greater faith and patience, waited the thrice seven days and then stepped forth, a perfect woman.

The first wish of her heart was maternity, and she cried, “Give me a son.” Whan-ung, the Spirit King, passing on the wind, beheld her sitting there beside the stream. He circled round her, breathed upon her, and her cry was answered. She cradled her babe in moss beneath that same pak-tal tree and it was there that in after years the wild people of the country found him sitting and made him their king.

This was the Tan-gun, “The Lord of the Pak-tal Tree.” He also, but less widely, known as Wang-gum.. At that Korea and the territory immediately north was peopled by the “nine wild tribes” commonly called the Ku-i. Tradition names them respectively the Kyun, Pang, Whang, Pak, Chuk, Hyun, P’ung, Yang and U. These, we are told, were the aborigines, and were fond of drinking, dancing and singing. They dressed in a fabric of woven grass and their food was the natural fruits of the earth, such as nuts, roots, fruits and berries. In summer they lived beneath the trees and in winter they lived in a rudely covered hole in the ground. When the Tan-gun became their king he taught them the relation of king and subject, the rite of marriage, the art of cooking and the science of house building. He taught them to bind up the hair by tying a cloth about the head. He taught them to cut down trees and till fields.

The Tan-gun made P’yung-yang the capita! of his kingdom and there, tradition says, he reigned until the coming of Ki-ja, 1122 B. C. If any credence can be given this tradition it will be by supposing that the word Tan-gun refers to a line of native chieftains who may have antedated the coming of Ki-ja.

It is said that, upon the arrival of Ki-ja, the Tan-gun retired to Ku-wul San (in pure Korean A-sa-dal) in the present town of Mun-wha, Whang-ha Province, where he resumed his spirit form and disappeared forever from the earth. [page 35]

His wife was a woman of Pi-so-ap, whose location is unknown. As to the size of the Tan-gun’s kingdom, it is generally believed that it extended from the vicinity of the present town of Mun-gyung on the south to the Heuk-yong River on the north, and from the Japan Sea on the east to Yo-ha (now Sung-gyung) on the west.

As to the events of the Tan-gun’s reign even tradition tells us very little. We learn that in 2265 C. the Tan-gun first offered sacrifice at Hyul-gu on the island of Kang-wha. For this purpose he built an altar on Mari San which remains to this day. We read that when the great Ha-u-si (The Great Yu), who drained off the waters which covered the interior of China, called to his court at To-san all the vassal kings, the Tan-gun sent his son, Pu-ru, as an envoy. This was supposed to be in 2187 B.C. Another work affirms that when Ki-ja came to Korea Pu-ru fled northward and founded the kingdom of North Pu-yu, which at a later date moved to Ka-yup-wun, and became Eastern Pu-yu. These stories show such enormous discrepancies in dates that they are alike incredible, and yet it may be that the latter story has some basis in fact, at any rate it gives us our only clue to the founding of the Kingdom of Pu-yu.

Late in the Tan-gun dynasty there was a minister named P’ang-o who is said to have had as his special charge the making of roads and the care of drainage. One authority says that the Emperor of China ordered P’ang-o to cut a road between Ye-mak, an eastern tribe, and Cho-sun. From this we see that the word Cho-sun, according to some authorities, antedates the coming of Ki-ja.

The remains of the Tan-gun dynasty, while not numerous, are interesting. On the island of Kang-wha, on the top of Mari San, is a stone platform or altar known as the “Tan-gun’s Altar,” and, as before said, it is popularly believed to have been used by the Tan-gun four thousand years ago. It is called also the Ch’am-sang Altar. On Chun-dung San is a fortress called Sam-nang which is believed to have been built by the Tan-gun’s three sons. The town of Ch’un-ch’un, fifty miles east of Seoul, seems to have been an important place during this period. It was known as U-su-ju, or “Ox-hair Town,” and there is a curious confirmation of this tradition [page 36] in the fact that in the vicinity there is today a plot of ground called the U-du-bol, or “Ox-head Plain.” A stone tablet to P’ang-o is erected there. At Mun-wha there is a shrine to the Korean trinity, Whan-in, Whan-ung and Tan-gun. Though the Tan-gun resumed the spirit form, his grave is shown in Kang-dong and is 410 feet in circumference.

**Chapter II.**

Ki-ja.... striking character.... origin.... corrupt Chu.... story of Tal-geui.... Shang dynasty falls.... Ki-ja departs.... route.... destination.... allegiance to China.... condition of Korea.... Ki-ja’s companions.... reforms.... evidences of genius.... arguments against Korean theory.... details of history meager.... Cho-sun sides against China.... delimitation of Cho-sun.... peace with Tsin dynasty.... Wi-man finds asylum.... betrays Cho-sun.... Ki-jun’s flight.

Without doubt the most striking character in Korean history is the sage Ki-ja, not only because of his connection with its early history but because of the striking contrast between him and his whole environment. The singular wisdom which he displayed is vouched for not in the euphemistic language of a prejudiced historian but by what we can read between the lines, of which the historian was unconscious.

The Shang, or Yin, dynasty of China began 1766 B. C. Its twenty-fifth representative was the Emperor Wu-yi whose second son, Li, was the father of Ki-ja. His family name was Cha and his surname Su-yu, but he is also known by the name So-yu. The word Ki-ja is a title meaning “Lard of Ki,” which we may imagine to be the feudal domain of the family. The Emperor Chu, the “Nero of China” and the last of the dynasty, was the grandson of Emperor T’a-jung and a second cousin of Ki-ja, but the latter is usually spoken of as his uncle. Pi-gan, Mi-ja and Ki-ja formed the advisory board to this corrupt emperor.

All that Chinese histories have to say by way of censure against the hideous debaucheries of this emperor is repeated in the Korean histories; his infatuation with the beautiful concubine, Tal-geui; his compliance with her every whim; his [page 37] making a pond of wine in which he placed an island of meat and compelled nude men and women to walk about it, his torture of innocent men at her request by tying them to heated brazen pillars. All this is told in the Korean annals, but they go still deeper into the dark problem of Tal-geui’s character and profess to solve it. The legend, as given by Korean tradition, is as follows.

The concubine Tal-geui was wonderfully beautiful but surpassingly so when she smiled. At such times the person upon whom she smiled was fascinated as by a serpent and was forced to comply with whatever request she made Pondering upon this, Pi-gan decided that she must be a fox in human shape, for it is well known that if an animal tastes of water that has lain for twenty years in a human skull it will acquire the power to assume the human shape at will. He set inquiries on foot and soon discovered that she made a monthly visit to a certain mountain which she always ascended alone leaving her train of attendants at the foot. Armed detectives were put on her track and, following her unperceived, they saw her enter a cave near the summit of the mountain. She presently emerged, accompanied by a pack of foxes who leaped about her and fawned upon her in evident delight. When she left, the spies entered and put the foxes to the sword, cutting from each dead body the piece of white fur which is always found on the breast of the fox. When Tal-geui met the emperor some days later and saw him dressed in a sumptuous white fur robe she shuddered but did not as yet guess the truth. A month later, however, it became plain to her when she entered the mountain cave and beheld the festering remains of her kindred.

On her way home she planned her revenge. Adorning herself in all her finery, she entered the imperial presence and exerted her power of fascination to the utmost. When the net had been well woven about the royal dupe, she said.

“I hear that there are seven orifices in the heart of every good man, I fain would put it to the test.”

“But how can it be done?”

“I would that I might see the heart of Pi-gan;” and as she said it she smiled upon her lord. His soul revolted from the act and yet be had no power to refuse. Pi-gan was sum- [page 38] moned and the executioner stood ready with the knife, but at the moment when it was plunged into the victim’s breast he cried.

“You are no woman; you are a fox in disguise, and I charge you to resume your natural shape.”

Instantly her face began to change; hair sprang forth upon it, her nails grew long, and, bursting forth from her garments, she stood revealed in her true character―a white fox with nine tails. With one parting snarl at the assembled court, she leaped from the window and made good her escape.

But it was too late to save the dynasty. Pal, the son of Mun-wang, a feudal baron, at the head of an army, was already thundering at the gates, and in a few days, a new dynasty assumed the yellow and Pal, under the title Liu-wang, became its first emperor.

Pi-gan and Mi-ja had both perished and Ki-ja, the sole survivor of the great trio of statesmen, had saved his life only by feigning madness. He was now in prison, but Mu-wang came to his door and besought him to assume the office of Prime Minister. Loyalty to the fallen dynasty compelled him to refuse. He secured the Emperor’s consent to his plan of emigrating to Cho-sun or “Morning Freshness,” but before setting out he presented the Emperor with that great work, the Hong-bum or “Great Law, which had been found inscribed upon the back of the fabled tortoise which came up out of the waters of the Nak River in the days of Ha-u-si over a thousand years before, but which no one had been able to decipher till Ki-ja took it in hand. Then with his five thousand followers he passed eastward into the peninsula of Korea.

Whether he came to Korea by boat or by land cannot be certainly determined. It is improbable that he brought such a large company by water and yet one tradition says that he came first to Su-wun, which is somewhat south of Chemulpo. This would argue an approach by sea. The theory which has been broached that the Shantung promontory at one time joined the projection of Whang-ha Province on the Korean coast cannot be true, for the formation of the Yellow Sea must have been too far back in the past to help us to solve this question. It is said that from Su-wun he went northward to [page 39] the island Ch’ul-do. off Whang-ha Province, where today they point out a “Ki-ja Well.” From there he went to P’yung yang. His going to an island off Whang-ha Province argues against the theory of the connection between Korea and the Shantung promontory.

In whatever way he came, he finally settled at the town of P’yung-yang which had already been the capital of the Tan-gun dynasty. Seven cities claimed the honor of being Homer’s birth place and about as many claim, to be the burial spot of Ki-ja. The various authorities differ so widely as to the boundaries of his kingdom, the site of his capital and the place of his interment that some doubt is cast even upon the existence of this remarkable man;but the consensus of opinion points clearly to P’yung-yang as being the scene of his labors.

It should be noticed that from the very first Korea was an independent kingdom. It was certainly so in the days of the Tan-gun and it remained so when Ki-ja came, for it is distinctly seated that though the Emperor Mu-wang made him King of Cho-sun he neither demanded nor received his allegiance as vassal at that time. He even allowed Ki-ja to send envoys to worship at the tombs of the fallen dynasty. It is said that Ki-ja himself visited the site of the ancient Shang capital, but when he found it sown with barley he wept and composed an elegy on the occasion, after which he went and wore allegiance to the new Emperor. The work entitled Cho-so says that when Ki-ja saw the site of the farmer capital sown with barley he mounted a white cart drawn by a white horse and went to the new capital and swore allegiance to the Emperor; and it adds that in this he showed his weakness for he had sworn never to do so.

Ki-ja, we may believe, found Korea in a semi-barbarous condition. To this the reforms which he instituted give abundant evidence. He found at least a kingdom possessed of some degree of homogeneity, probably a uniform language and certainly ready communication between its parts. It is difficult to believe that the Tan-gun’s influence reached far beyond the Amnok River, wherever the nominal boundaries of his kingdom were. We are inclined to limit his actual power to the territory now included in the two province of P’yung-an and Whang-ha. [page 40]

We must now inquire of what material was Ki-ja’s company of five thousand men made up. We are told that he brought from China the two great works called the Si-jun and the So-jun, which by liberal interpretation mean the books on history and poetry. The books which bear these names were not written until centuries after Ki-ja’s time, but the Koreans mean by them the list of aphorisms or principles which later made up these books. It is probable, therefore, that this company included men who were able to teach and expound the principles thus introduced. Ki-ja also brought the sciences of manners (well named a science), music, medicine, sorcery and incantation. He brought also men capable of teaching one hundred of the useful trades, amongst which silk culture and weaving are the only two specifically named. When, therefore, we make allowance for a small military escort we find that five thousand men were few enough to undertake the carrying out of the greatest individual plan for colonization which history has ever seen brought to a successful issue.

These careful preparations on the part of the self-exiled Ki-ja admit of but one conclusion. They were made with direct reference to the people among whom he had elected to cast his lot. He was a genuine civilizer. His genius was of the highest order in that, in an age when the sword was the only arbiter, he hammered his into a pruning-hook and carved out with it a kingdom which stood almost a thousand years. He was the ideal colonizer, for he carried with him all the elements of successful colonization which, while sufficing for the reclamation of the semi-barbarous tribes of the peninsula, would still have left him self-sufficient in the event of their contumacy. His method was brilliant when compared with even the best attempts of modern times.

His penal code was short, and clearly indicated the failings of the people among whom he had cast his lot. Murder was to be punished with death inflicted in the same manner in which the crime had been committed. Brawling was punished by a fine to be paid in grain, Theft was punished by enslaving the offender, but he could regain his freedom by the payment of a heavy fine. There were five other laws which are not mentioned specifically. Many have surmised, and perhaps rightly, that they were of the nature of the o-hang or [page 41] “five precepts” which inculcate right relations between king and subject, parent and child, husband and wife, friend and friend, old and young. It is stated, apocryphally however, that to prevent quarreling Ki-ja compelled all males to wear a broad-brimmed hat made of clay pasted on a framework. If this hat was either doffed or broken the offender was severely punished. This is said to have effectually kept them at arms’ length.

Another evidence of Ki-ja’s genius is his immediate recognition of the fact that he must govern the Korean people by means of men selected from their own number. For this purpose he picked out a large number of men from the various districts and gave them special training in the duties of government and he soon had a working corps of officials and prefects without resorting to the dangerous expedient of filling all these positions from the company that came with him. He recognised that in order to gain any lasting influence with the people of Korea he and his followers must adapt themselves to the language of their adopted country rather than make the Koreans conform to their form of speech. We are told that he reduced the language of the people to writing and through this medium taught the people the arts and sciences which he had brought. If this is true, the method by which the writing was done and the style of the characters have entirely disappeared. Nothing remains to give evidence of such a written language. We are told that it took three years to teach it to the people.

The important matter of revenue received early attention. A novel method was adopted. All arable land was divided into squares and each square was subdivided into nine equal parts; eight squares about a central one. Whoever cultivated the eight surrounding squares must also cultivate the central one for the benefit of the government. The latter therefore received a ninth part of the produce of the land. Prosperity was seen on every side and the people called the Ta-dong River the Yellow River of Korea.

As a sign that his kingdom was founded in peace and as a constant reminder to his people he planted a long line of willows along the bank of the river opposite the city, so P’yung-yang is sometimes called The Willow Capital. [page 42]

It is contended by not a few that Ki-ja never came to Korea at all and they base their belief upon the following facts. When the Han Emperor Mu-je overcame northern Korea and divided it into four parts he called the people savages, which could not be if Ki-ja civilized them. The Chinese histories of the Tang dynasty affirm that Ki-ja’s kingdom was in Liao-tung. The histories of the Kin dynasty and the Yuan or Mongol dynasty say that Ki-ja had his capital at Kwang-nyung in Liao-tung, and there is a Ki-ja well there today and a shrine to him. There was a picture of him there but it was burned in the days of Emperor Se-jong of the Ming dynasty. A Korean work entitled Sok-mun Heun-t’ong-go says that Ki-ja’s capital was at Ham-pyung-no in Liao-tung. The Chinese work Il-t’ong-ji of the time of the Ming dynasty says that the scholars of Liao-tung compiled a work called Song-gyung-ji which treated of this question. That book said that Cho-sun included Sim-yang (Muk-den), Pong-ch’un-bu, Eui-ju and Kwang-nyung; so that half of Liao-tung belonged to Cho-sun. The work entitled Kang-mok says that his capital was at P’yung-yang and that the kingdom gradually broadened until the scholar O Si-un said or it that it stretched from the Liao River to the Han. This last is the commonly accepted theory and so far as Korean evidence goes there seems to be little room for doubt.

Ki-ja was fifty-three years old when he came to Korea and he reigned here forty years. His grave may be seen today at To-san near the city which was the scene of his labors. Some other places that claim the honor of containing Ki-ja’s tomb are Mong-hyun, Pak-sung and Sang-gu-hyun in northern China.

It was not till thirty-six generations later that Ki-ja received the posthumous title of T’a-jo Mun-sung Ta-wang.

The details of the history of K-ja’s dynasty are very meager and can be given here only in the most condensed form. \*

\*The following details of the Ki-ja dynasty are taken from a work recently compiled in P’yung-yang and claiming to be based on private family records of the descendants of Ki-ja. It is difficult to say whether any reliance can be placed upon it but as it is the only source of information obtainable it seems best to give it. The dates are of course all B. C. [page 43]

In 1083 Ki-ja died and was succeeded his son Song. Of his reign of twenty-five years we know little beyond the fact that he built an Ancestral Temple. His successor, Sun, was a man of such filial piety that when his father died he went mad. The next king, Iak, adopted for his officials the court garments of the Sang Kingdom in China. His son, Ch’un, who ascended the throne in 997 raised fifty-nine regiments of soldiers containing in all 7300 men. The flag of the army was blue. In 943 the reigning King, Cho, feeling the need of cavalry, appointed a special commission to attend to the breeding of horses, and with such success that in a few years horses were abundant. In 850 King Sak hung a drum in the palace gate and ordained that anyone having a grievance might strike the drum and obtain an audience. In 843 a law was promulgated by which the government undertook to support the hopelessly destitute. In 773 King forbade the practice of sorcery and incantation. In 748 naval matters received attention and a number of war vessels were launched. The first day of the fifth moon of 722 is memorable as marking the first solar eclipse that is recorded in Korean history. A great famine occurred in 710. King Kwul selected a number of men who could speak Chinese and who knew Chinese customs. These he dressed in Chinese clothes which were white and sent them across the Yellow Sea with a large fleet of boats loaded with fish, salt and copper. With these they purchased rice for the starving Koreans. At this time all official salaries were reduced one half. In 702 King Whe ordered the making; of fifteen kinds of musical instruments. He also executed a sorceress of An-ju who claimed to be the daughter of the Sea King and deceived many of the people. In 670 King Cho sent an envoy and made friends with the King of Che in China. He also revised the penal code and made the theft of a hundred million cash from the government or of a hundred and fifty millions from the people a capital crime. He ordered the construction of a building of 500 kan for an asylum for widows, orphans and aged people who were childless, In 634 one of the wild tribes of the north sent their chief, Kil-i-de-du, to swear allegiance to Cho-sun. In 659 there came to Korea from the Chu Kingdom in China a man by the name of Puk Il-jung, who brought with him a medi- [page 44] cine called myun-dan-bang which he claimed was the elixir of youth. By his arts he succeeded in gaining the ear of the king and for many years was virtually ruler of the country. At last a king came to the throne who had the wisdom and nerve to order his execution At this the whole land rejoiced. Banished men were recalled and prisoners were liberated. In 593 King Ch’am came to the throne at the age of five. His uncle acted as regent. But a powerful courtier Kong Son-gang secured the regent’s assassination and himself became virtual ruler. He imprisoned the king in a small pavilion and tried to make him abdicate, but in this was unsuccessful and himself met the assassin’s steel. In 560 the Ha tribe, inhabiting the northern Japanese island of I-so, sent their chief, Wha-ma-gyun-hu-ri, to swear allegiance to Cho-sun. In 505 the wild tribes to the north became restive and King Yu gathered 3000 troops and invaded their territory, taking 1000 heads and adding a wide strip of country to his realm. He put teachers in each of the magistracies to teach the people agriculture and sericulture. In 426, during the reign of King Cheung, occurred a formidable rebellion. U Yi-ch’ung of T’a-an (now Cha-san) arose and said “I am the Heaven Shaker.” With a powerful force he approached the capital and besieged it. The king was forced to flee by boat and take refuge at Hyul-gu (probably an island). But not long after this the loyal troops rallied about the king and the rebel was chased across the northern border. In 403 the king of Yun sent an envoy to Korea with greetings. This Yun kingdom had its capital at Chik-ye-sung where Peking now stands, and its territory was contiguous to Cho-sun on the west. But in spite of these friendly greetings the king of Yun sent an army in 380 and seized a district in western Cho-sun. They were soon driven back. Fifteen years later a Yun general, Chin-gan came with 20,000 troops and delimited the western border of Cho-sun but the Cho-sun general Wi Mun-un gathered 30,00a men and lying in ambush among the reeds beside the O-do River surprised the enemy and put them to flight. In 346 a wild chieftain of the north came and asked aid against Yun. It was granted to the extent of 10,000 troops. These with 1000 cavalry of the wild tribe attacked and took the border fortress of Sang-gok. Soon after, Yun sued for peace and it was granted. [page 45]

This ends the apocryphal account of the Ki-ja dynasty. Its contents are circumstantial enough to seem plausible yet we cannot but doubt the authenticity of any records which pretend to go back to such a remote period.

The Chou dynasty in China had long been on the decline and now, in 305 B. C. had reached . a point of extreme weakness. In view of this the governor of the tributary state of Liao-tung who had always passed under the title of Hu or “Marquis” dared to assume the title Wang or “King” and so to defy the power of China. Chosun threw herself into the balance in favor of her great patron and hastened to attack Liao-tung in the rear. But before this course had become inevitable a warning voice was raised and one of the councillors, Ye, who was gifted with more knowledge of the signs of the times than his fellows pointed out the inevitable overthrow of the Chou dynasty, and he advised that Cho-sun make her peace with the new “King” of the Yon kingdom of Liao-tung, rather than brave his anger by siding against him. The advice was followed and Cho-sun threw off the light reins of allegiance to China and ranged herself alongside the new kingdom. This we learn from the annals of the Wei dynasty of China. But apparently Chosun, stretching as it did to and beyond the Liao River, was too tempting a morsel the ambitious king of Yun to leave untasted. So he picked a quarrel with the king of Cho-sun and delimited his territory as far as the Yalu River, a stretch of 2,000 li, even to the town of Pan-han whose identity is now lost. He followed up this success by overcoming the wild tribes to the north and added 1,000 li more to his domains, securing it from attack, as he supposed, by building a wall from Choyang to Yang-P’yung.

When Emperor Shih of the Tsin dynasty ascended the throne of China in 221 B. C. and soon after began that tremendous work the Great Wall of China, the fortieth descendant of Ki-ja was swaying the scepter of Cho-sun under the name Ki-bi, posthumous title Chong-t’ong Wang. As soon at: the news of this great undertaking reached the ears of this monarch he hauled down his colors and surrendered at discretion, sending an envoy to do obeisance for him.

King Ki-bi died and his son Ki-jun, the last of the dy- [page 46] nasty reigned in his stead. For some years all was quiet, but at last the scepter was wrested from the hands of the shortlived Tsin dynasty by the founder of the illustrious Han, and across the border from Cho-sun all was turmoil and confusion. Fugitives from the three states of Yun, Che and Cho were seeking asylum anywhere, and thousands were hurrying across the Yalu and craving the protection of Ki-jun. The only protection he could give them from the victorious Han was remoteness from the latter’s base of operations; so he allowed them to settle along the valley of the Yalu and its southern tributaries. This was in the twentieth year of his reign, 200 B. C.

Unfortunately for Cho-sun, the Han emperor made No-gwan, one of his generals, governor of Yun. This gentleman had ideas of His own, and finding such good material for an army among the half-wild people of his province he decided to go on an empire hunt on his own account.

The story of his desperate fight and final defeat at the hands of the Han forces, of his flight northward to the wild tribe of Hyung-no, is interesting; but we must turn from it to follow the fortunes of one of his lieutenants, a native of the Yun, named Wi-man. Retreating eastward alone and in disguise, according to some writers, or according to others with an escort of 1,000 men, he eluded His pursuers and at last crossed the P’a-su (the Yalu of today) and was received with open arms by his own kin who had already settled there. In the days of the Han dynasty the word P’a-su meant the Yalu River, but in the days of the Tang dynasty it meant the Ta-dong. Hence much confusion has arisen.

Wi-man threw himself upon the protection of Ki-jun who, little knowing the nature of the man he was harboring, good-naturedly consented and accompanied his welcome with the substantial gift of a hundred li square of land in the north. Wi-man, on his part, engaged to act as border guard and give timely warning of the approach of an enemy. He was already on good terms with the people of the Chin-bun tribe, and now he began to cultivate their friendship more assiduously than even In a short time he found himself at the head of a considerable following composed partly of Yun refugees and partly of Chin-bun adventurers. [page 47]

Being thus prepared and weighing all the chances, he concluded to stake his whole fortune on a single throw. Sending a swift messenger to the court of Ki-jun at P’yung-yang, he informed that peace loving monarch that an innumerable army was advancing from China in four divisions and would soon be at the doors of Chosun, and that he, Wi-man, must hasten to the capital with all his force to act as body-guard of the King. The ruse was successful and before Ki-jun and his court had awakened to the situation Wi-man was on them. An attempt was made to stop his advance when quite too late, but it held the traitor in check long enough for Ki-jun and his immediate court to load their treasure on boats; and as the triumphal army of Wi-man entered the gates of P’yung-yang the last representative of the dynasty of Ki-ja slipped quietly down the river, seeking for himself a more congenial home in the south. This occurred, so far as we can judge from conflicting documents, in the year 193 B. C.

This was an event of utmost importance in the history of the peninsula. It opened up to the world the southern portion of Korea, where there were stored up forces that were destined to dominate the whole peninsula and impress upon it a distinctive stamp. But before following Ki-jun southward we must turn back and watch the outcome of Wi-man’s treachery.

**Chapter III**.

Wi-man.... establishes his kingdom.... extent.... power soon waned.... ambitious designs.... China aroused.... invasion of Korea.... U-gu tries to make peace.... siege of P’yung-yang.... it falls.... the land redistributed.... the four provinces.... the two provinces.

Having secured possession of Ki-jun’s kingdom, Wi-man set to work to establish himself firmly on the throne. He had had some experience in dealing with the wild tribes and now he exerted himself to the utmost in the task of securing the allegiance of as many of them as possible. He was literally surrounded by them, and this policy of friendliness was an [page 48] absolute necessity. He succeeded so well that ere long he had won over almost all the adjacent tribes whose chieftains frequented his court and were there treated with such liberality that more than once they found themselves accompanying embassies to the court of China.

It is said that when his kingdom was at its height it extended far into Liao-tung over all northern and eastern Korea and even across the Yellow Sea where it included Ch’ung-ju, China. Its southern boundary was the Han River.

So long as Wi-man lived he held the kingdom together with a strong hand, for he was possessed of that peculiar kind of power which enabled him to retain the respect and esteem of the surrounding tribes. He knew when to check them and when to loosen the reins. But he did not bequeath this power to his descendants. His grandson, U-gu, inherited all his ambition without any of his tact. He did not realise that it was the strong hand and quick wit of his grandfather that had held the kingdom together and he soon began to plan a still further independence from China. He collected about him all the refugees and all the malcontents, most of whom had much to gain and little to lose in any event. He then cut off all friendly intercourse with the Han court and also prevented the surrounding tribes from sending their little embassies across the border. The Emperor could not brook this insult, and sent an envoy, Sup-ha, to expostulate with the headstrong U-gu; but as the latter would not listen, the envoy went back across the Yalu and tried what he could do by sending one of the older chiefs to ask what the king meant by his conduct. U-gu was still stubborn and when the chief returned to Sup-ha empty-handed he was put to death. Sup-ha paid the penalty for this rash act, for not many days after he had been installed governor of Liao-tung the tribe he had injured fell upon him and killed him.

This was not done at the instigation of U-gu, but unfortunately it was all one to the Emperor. It was the “Eastern Barbarians” who, all alike, merited punishment. It was in 107 B. C. that the imperial edict went forth commanding all Chinese refugees in Korea to return at once, as U-gu was to be put down by the stern hand of war. [page 49]