THE KOREA REVIEW, Volume 1

No. 7 (July, 1901)

The Ni-T’u Jas. S. Gale. 289

A Conundrum in Court. 293

Korean and Efate 297

W. Du Flon Hutchison 302

Odds And Ends.

Substitute For Vaccination 303

Could Not Bell The Cat 303

Question and Answer 304

Editorial Comment 306

News Calendar 308

History of Korea .. 317

[page 289] The Ni-t’u.

(Translated from Courant’s Introduction to *Bilbliographie Coreenne*.)

Koreans made use of Chinese characters to transcribe the sounds of their language, proper names and official titles. This phonetic usage is, besides, in perfect accord with Chinese custom. Naturally the Chinese have never used any other system to express the pronunciation of foreign words. But, not going as far in this respect as their neighbors, Koreans have never had a syllabary or alphabet by means of ideograms, at any rate there exists no trace of such; and to the end of the seventh century they had nothing written in the native language except proper names and titles. In 692 A. D. the scholar Sul Ch’ong, “succeeded in explaining the meaning of the nine sacred books in the vernacular for the instruction of his pupils.” Such are the terms used in the *Mun-hun pi-go*, book eighty-three. The *Sam-guk Sa-geui*, in the biography of Sul Ch’ong, expresses it differently and says that Sul Ch’ong read aloud the nine sacred books with the aid of the vernacular for the instruction of his pupils; to the present time students follow his example.” The preface of Cheung In-ji for the *Hun-min Chong-eum* expresses it thus. “Formerly Sul Ch’ong of the Kingdom of Sil-la invented the Ni-t’u writing, which is used till to-day in the yamens and among the people. But it is composed entirely of characters borrowed from the Chinese [page 290] which are stiff in style, narrow in sense and, to say the least, inelegant and ill-settled in the matter of usage; they are not able to render the ten-thousandth part of the language.” Modern Korean tradition conforms entirely to the statements of Cheung In-ji.

In place of the terms Ka-eui, “to explain the sense,” which are found in the *Mun-hun-pi-go*, and are very easily understood, the Sam-guk gives the word tok which means “to study, to read aloud.” Apart from this difference in the verb used, the important part is the same in the two phrases. It seems probable that the authors of the recent work have copied the ancient work and have substituted for the phrase “to read aloud’’ the phrase “to explain the sense,” which rounds off the period better. This correction is. not a happy one. “To explain the sense’’ would seem to indicate a translation or a commentary; but a written translation is not possible, the Korean language being till that time simply spoken, and an oral explanation would not merit from Sul Ch’ong such a special mention. Besides, the classics were studied long before in Korea and the explanation would have disappeared with the commentator. The force of the expression “read aloud” is very different, and we see in it the matter of reading as it conforms to actual practice of Korean scholars, and as it is explained by the nature of the characters Ni-t’u as they are described in the preface of Cheung In-ji and as they are still used.

Even though we lay aside the difference in the pronunciation of characters in China, Japan and Korea, the reading of the Chinese text itself is essentially different in the three countries. The Chinese express the sound of each character as it presents itself and pronounce no other sound than what appears in the text; the Japanese add to the text numerous terminations, which are not written, substitute for Chinese sounds words purely Japanese and frequently reverse the order of the words to make it conform to the construction of their own language. The Korean reads the characters as they present themselves to him giving them a pronunciation nearly enough like that of China to be recognizable by an ear slightly practised; but he punctuates his reading with isolated syllables or groups of two, three or four which are never in the [page 291] text. These syllables which correspond to the terminations inserted by the Japanese are case-endings and verbal forms of the Korean language. They serve as a guide to the Korean reader in the understanding of a language, the genius of which is entirely different from that of his mother tongue. But in the majority of cases the Chinese text is placed in all its purity under the eyes of the Korean, who should already have a sufficiently deep knowledge of Chinese syntax to correctly put in place the native particles. Every error in the nature of the termination used, or the point at which it is placed, upsets the sense.

The work of Sul Ch’ong was to assist in the reading aloud, and as a consequence the understanding of the Chinese, by writing Korean particles such as were used by the reader of the Chinese text. You will find in the notes that I have added to the *Yu-su il-ji* and the *Su-jun-ta-mun*, two lists of the most important affixes; although incomplete, these lists will suffice to show that the Ni-t’u or Ni-mun notes the cases, postpositions, which take the place of our prepositions, verbal terminations, which at one and the same time play the part of modes, tenses, conjunctions, punctuation marks and honorific words. Besides, a certain number of common adverbs and some terms in use in the administrative language can be written in Ni-t’u. The notation of Sul Ch’ong answers the purpose of grammatical skeleton for the phrase, but it is an empty outline which has to be filled in with the Chinese characters. It is no more possible to write a whole phrase in Ni-t’u than it would be possible to express an idea in Latin, for example, by cutting out all the roots of the words and leaving only the endings of the declensions and conjugations with the prepositions and conjunctions. In this way the three texts that I have cited, which are the only ones that I know of, dealing with the invention of Sul Ch’ong, can be easily explained; the Ni-t’u while entirely incapable of expressing the ten thousandth part of the language, is indeed for the poorly educated Korean an indispensable aid in reading aloud and understanding the text. It has certainly contributed to the diffusion of Chinese culture, and in that way justifies the recognition granted Sul Ch’ong, the titles he received after death, and the place that was given him in the temple of Confucius. [page 292]

The greater part of the signs made use of in the Ni-mun are common Chinese characters, some only are abbreviations or invented figures; the characters are employed alone, in groups of two or three, sometimes even seven of them together. Often characters have been chosen to express a Korean termination, because in the Chinese pronunciation they approached the sound of the termination; we have before us in this a simple application of phonetic transcription used for Korean words. Sometimes the sense of the Chinese characters gives approximately that of the particle which it translates; thus the character wi (爲) to make, always takes the pronunciation ha the radical of the verb to make; si (是) to be, takes the sound i the radical of the verb to be and it is still kept in combinations where the sense of the verb to be seems to be absent. Often there is no relationship to be established and the characters seem to have been chosen arbitrarily. The character eun (隱) under its complete or an abridged form presents an interesting use; it is joined to ha to form han, to ho to form hon, to na to form nan; it has the force of final n. In general the same sound has always the same sign but there are exceptions to this.

In petitions, indictments, letters of yamen clerks, written sentences, the particles in Ni-t’u are inserted in the Chinese phrase in the place where Korean syntax requires it, sometimes in smaller characters than that of the text. When these signs are used to guide in the reading of classic books they are placed in the upper margin. I know, moreover, of only a single work of this kind which has the particles in Ni-t’u. The endings of the classic style are not the same as those of the Yamen style; some are found in both yet they are nearly always written with the aid of different characters; the particles of the classic style are shorter and simpler, and less use is made among them of honorific forms.

This system is different from that of the Japanese, who have much more frequent recourse to the phonetic value of the characters and have come, with their syllabary, to write their language as they speak it. The invention of Sul Ch’ong has not had the same fortune, and it has always remained insufficient and little suited to use. It has remained however even till today. What we have, is it the primitive form or a [page 293] development? The edition of the *Chu-king* with Ni-t’u, is it a reproduction of the reading of the scholar of Sil-la? The lack of authorities does not permit us to decide.

A short notice placed on the first leaf of the *To-ri-p’yo* and written in Chinese, presents alongside of the principal text certain characters which occupy the place suited to the Korean particles, and which for the greater part are not to be found in the two lists of Ni-t’u known to me. Koreans asked as to the these signs, have not been able to inform me; I am of the opinion until more information is forthcoming that they are parts of Ni-t’u characters used in place of the complete signs, as the fragments called Kata-kana in Japan often take the place of complete characters phonetically. This method exists already to some extent in the tables of the Ni-mun that I have written out; thus the syllables ra, na, i, teun, tye, eun are often found under their complete form and under an abridged form as well, the last of these syllables entering into combination with the preceding sign and then taking the value of the letter n. In the To-ri-p’yo this double method of abbreviation and combination of characters has been so extended, that they become veritable syllabic signs or alphabetical letters: ei is written e + i, ikei is written i+ke+i. I have unfortunately no information on tins transformation of the characters of Sul Ch’ong and the very text which reveals to me its existence is entirely insufficient, since it contains only a dozen of these signs.

 Jas. S. Gale.

**A Conundrum in Court**.

Kwi-dongi was a Korean boy born in the southern town of Nam-wun in the “Garden of Korea.” From infancy he was a Yangban of the Yangbans. He would rather sit with stick in hand and drone through the Thousand Character Classic any day than wear out sole-leather in the fascinating, game of hop-scotch. He used to stay after school and polish off an extra score of characters nearly every day. There seemed no doubt that sometime he would become a distinguished scholar. [page 294]

On his tenth birthday an old friend of the family, who enjoyed the power of “second sight,” looked earnestly in the boy’s face for a full ten minutes and then shook his head sadly.

“Bring me a piece of yellow paper” he cried.

It was brought, and on it he wrote the two characters 狗三 meaning “Three Dogs.” He handed it to the boy and said “When the great crisis in your life arrives and death seems unavoidable this may save you.” Kwi-dongi folded it carefully and put it away in the pouch which hung at his belt.

One day he stayed at school long after the teacher and all the other boys had gone. It was beginning to grow so dark that the characters blurred before his eyes. So he gathered up his books, backed out of the door so as to get his shoes on straight and stepped down to the ground. Just over the wall from the place where he stood was the house of a wealthy gentleman who was enjoying the height of Korean felicity―a quiet country life with nothing to disturb his studies.

The boy had not taken three steps before a little white snow-flake of paper came drifting over this wall and fell at his feet. He stooped and picked it up. To his amazement it was a note addressed to him. He broke the seal and read the most astonishing missive that had ever fallen into his hands. It was from the young daughter of this neighboring gentlemen. She complained that she was kept all the time confined in the house while all the boys were allowed the freedom of the fields and forests. She had seen the studious boy over the wall and she felt so lonesome that she had dared to brave her father’s anger in suggesting that she and Kwi-dongi become acquainted. If he was so minded she would hang a piece of cotton over the wall the following evening after school and he could grasp it and come over the wall.

Now this was highly improper, of course. It would have been so in any country, but especially in Korea; but this little girl meant no harm. She was simply so lonesome that life seemed quite unbearable. Why should she be immured like a felon to spend her time in sewing and embroidery without a single hour of congenial companionship? So she looked at it, and while we cannot commend her course we must sympathize a little with the causes which drove her to it. [page 295]

But without moralizing on it unduly, we must notice that when the following evening came, Kwi-dongi stayed after school as usual; but he was not as intent upon the classics as hitherto. A matter of more immediate interest claimed his attention. He was probably better aware than the girl of the difficulties into which a compliance to her request might lead them both but Korean gallantry is of that quality which could not slight the invitation however untoward might be the result. So finding the cotton cloth hanging over the wall he grasped it with both hands and lightly scaled the barrier. He found himself in the presence of a beautiful and innocent child who greeted him shyly and led him into a pavilion where she regaled him with sweets and wine and played to him on her zither. So they passed an hour in harmless amusement. Each was deeply impressed by the other and when Kwi-dongi went back over the wall he was determined that he would win this girl for his bride. Each evening he spent a happy hour with her, finding her intelligent and witty and she in turn finding in him her ideal of manly grace. But an evil hour; was at hand. The boy had preserved the note he had received; but one day he carelessly left it among some other papers in the school room, and it came under the eye of the teacher, a young man of not the very highest reputation except for his scholarship.

That afternoon the teacher dismissed the school promptly and sent the boys off home, though Kwi-dongi was evidently anxious to stay and read a few more pages. But the teacher’s word was law and off he went.

The next morning the air was rife with the rumor that a terrible crime had been committed. The young daughter of a leading citizen had been stabbed to death in her own apartments. There was no clue to the perpetrator of tins outrage. When Kwi-dongi heard of it he was heart-broken. From his happy dream of wedding this girl he was rudely awakened. The cup had been dashed from his lips.

He was the most eager of them all in trying to find out who the criminal was. But to his horror his own teacher accused him of the crime and produced a shoe which he claimed to have found in the girl’s apartment when the search party were hunting for a clue. It was Kwi-dongi’s shoe. He was [page 296] seized and thrown into jail. Deny it as he might, there was the damning evidence and when asked to explain it he could only reply:

“What can I say in the face of such evidence? Let me die, for I am evidently the man who killed her.”

Influence was brought to bear upon the officials to mitigate the sentence but no leniency could be shown. Kwi-dongi was beyond doubt the man who did it and he must suffer the extreme penalty of the law. There could be no extenuation of the crime.

When the unfortunate boy was called before the judge to receive his sentence he was told to speak out and say why he should not be executed. He replied:

“There is only one thing that puzzles me. When I was a child; a man who had the power of second sight announced that when a crisis came in my life there was but one thing that could save me―namely this paper which I now deliver into the judge’s hands.”

The judge took the sheet of yellow paper and, opening, read the curious words “Three Dogs.” He turned it over but could find nothing more on it. He was greatly puzzled. He would gladly have, found evidence which would exculpate the boy but at last he shook his head.

“I do not see how this paper effects the case, but under the circumstances I do not wish to decide hastily, so I will take this paper and examine it more carefully and give judgment to-morrow.”

As he sat, late that night, pondering deeply upon that seemingly senseless inscription his favorite daughter happened to look over his shoulder at the two words. She asked her father what it was all about and when he was done she said:

“Why, the meaning is quite plain. This yellow paper stands for Whang (황) which means yellow; the dog stands for Ku (狗) and the three for sam (三) so all you have to do is to find a man named Whang Ku-sam and he will help you out of your difficulty.”

This seemed far from probable, but the next morning when inquisition was made for one Whang Ku-sam it was found to be the name of the accused boy’s teacher. This man was cited before the judge and, supposing that all was dis- [page 297] covered, fell on his face and confessed that he was the murderer. He had entered the girl’s apartments for evil purposes and when repulsed by her had stabbed her in a fit of passion.

Kwi-dongi was thus cleared of all suspicion and the real criminal was brought to justice. The boy completed his studies and finally married the judge’s daughter, whose cleverness had saved his life.

**Korean and Efate.**

If the Koreans are a remnant of that great family which was driven from India by the Aryans and which scattered in many directions but principally to Malasia and the islands of the Pacific we ought to be able to find something more than an occasional or accidental similarity between modern Korean and the languages of the South Sea Islands. The argument from vocabularies is by no means conclusive but it must have more or less weight in the cumulative argument which proves that the Koreans are of southern rather than northern stock.

In order to save space I adopt the following abbreviations:

For this reason I propose to show some rather striking similarities which exist between the Korean vocabulary and that of the Efate people who inhabit the New Hebrides Islands. But besides these I shall have occasion to mention several other languages of the Pacific.\* Before proceeding to this comparison it should be mentioned that the phonetic systems of the two are very much alike. In each we have the continental vowel sounds of a, e, i, o and u. In each there is but one character for b and p. In each the k, l, m, n, r, s, and t are sounded as in English. There are three differences. The g of Efate is pronounced ng as in certain parts of Japan, and except in one of its dialects the letter h is not found, its place being taken by s. But in Korean the letters h and s are very often confounded. For instance 형 is pronounced either hyung or sung, 힘 is either him or sim. 흉 is either, hyung or

*An.=Aneityum Ha.=Hawaiian My.=Malay Tah.=Tahiti*

*Ef.=Efate Ma.=Maori Pa.=Paama To.=Tonga*

*Er.=Eromanga Mg.=Malagasy Sa=Samoan Ta.=Tauna*

*Fi.=Fiji Ml.=Malekula Ta. Sa.=Tangoan Santa dd.=Dialects* [page 298]

sung. This is a peculiarity of the South Turanian languages. In Efate we find the letter f. In the following list I give only the root of the Korean word, as a rule. The Efate words form the basis of the following list and are arranged alphabetically.

A, often e or i,=in, at, to or of: Korean e (에) with the same meanings excepting the last which in Korean is eui (의).

Ab = father: Korean ab-i or ab-a-ji. [Ma. = pa; My. — pa; Mg. =aba].

Afa = to carry a person on one’s back: Korean up (업) = to carry a child on the back. The f of the Efate becomes p in Korean. In, Efate this word by metonomy means to carry anything, but its root signification is the above and identical with the Korean. [Sa. = fafa, to carry a person on the back; Mg. = babi, carried on the back; Fi. = vava, to carry on the back].

Afaru = wing; Korean p’ul-p’ul, to flutter. The f and r of Efate change to their corresponding letters p and 1 in Korean. [Tidore == fila-fila; Torres Id. = peri-peri; = ma-bur].

Aga = to, that to (often used as possessive particle); Korean E-ge (에게) or Eui-ge (의게), to, also used to denote possession as in the phrase 나의게잇소 na-eui-ge is-so = I have (lit. is to me).]

Al-o = An inclosure, inside―hence belly; Korean an, = inside. In many of the Turanian languages the letters 1, n and r are very weak and often interchangeable. In Korean there is but one letter for 1 and r and it is frequently pronounced n. [Sa. = alo, belly, inside; Ha. = alo, belly].

Alo-alo = spotted or marked; Korean = arung-arung, streaked. Here the letters r and 1 are interchanged.

Amo-amo = to be soft or smooth; Korean = ham-ham, smooth. [Sa. ma-ma, smooth or clean; Tah. = ma-ma, clean; To. and Ma. = ma, clean (in the sense of smooth).]

Ani-na = son or daughter: Korean = na, to be born, and nani = which has been born. [My.=anak; Mg. = anaka; My. = kanak.] [page 299]

Anu = I; Korean = na. [Ef. dd. anu, enu. An. = aiuyak; Epi. =nagku; Ta. Sa. = enau; My. = ana; Papuan =; nan.]

Ata = to know: Korean = al, to know. The Korean l often has the hard l sound called the cerebral l which is a close approximation to d. So much so in fact that foreigners have frequently pronounced the Korean word 어리 as idi.

Ba = to rain: Korean = pi. It should be remembered that the Efate b is both b and p. [Epi-=mboba; Ta. = ufu.]

Ba = to go, to tread: Korean = palp, to tread upon. [Fi. = va-ca.]

Babu = cheek (dd. = bamu): Korean = byam, cheek. [My. = pipi; Tah. = papa.]

Bago-bacro=crooked: Korean kubul-kubul. We may have here a case of the transference of consonants, the b and g of the Efate becoming k and b in Korean. This is mere change of position and is a common phenomenon in the growth of language.

Bagota = to buy (lit. to separate): Korean = pak-ku to buy (lit to change). Here we have the same derived idea of buying from the idea of separating, changing or exchanging. Both refer to barter.

Baka = a barrier or fence: Korean = mak,to stop up, obstruct. Here the Efate b seems to have changed to its corresponding nasal m in Korean. [Ha. = pa, a fence; Ma. = pa, to block up or obstruct.]

Balo = to wash (by rubbing): Korean = bal-la, to wash clothes. [Sa. = fufulu, to rut, to wash.]

Bani = to act violently, to take away property violently: Korean = to seize, take away violently.

Bolo = work: Korean = po-ri, work. The b and l become p and r in Korean.

Be = to be great, to extend: Korean = pu, to swell, enlarge.

Bila=to shine: Korean-pul, fire. [Sa. = pula, to shine]

Bile = to be quick: Korean=balli, quickly; often reduplicated in Korean to balli balli = hurry! [Ef. dd. = bel-bel] The Ef. also has bili-bili to be quick. [page 300]

Bite=to cut: Korean = pi, to cut. [My.=potong, to cut, in connection with which see Korean pu of puajinta = to cut.

Bor-ia=to break: Korean = puru-jita, to break off.

Bu=to see: Korean = po, to see.

Bu = a bundle: Korean = po, a cloth wrap. [Fi. =vau]

Bua=to divide, cut open: Korean = puu-jita to be cut.

Bua=to be empty: Korean=pui-ta, to be empty.

Buele = to be lost: Korean = ilhu-purita, to lose. The similarity comes out better in the My. = il-ang, to lose. The root in each case is in the syllable il.

Buka=to be filled: Korean = pu, to swell, to be distended.

Buma=to blossom: Korean =piu, to blossom. [Ml. = pug, to blossom: Sa. = fuga, flowers. My. =bunga, blossoms; Mg. = vony, flower]

Bur-ia = to make a fire: Korean = pul, fire.

Busi = to blow: Korean =pu, to blow. [Tah. = puha, to blow; Ha, = puhi, to blow;

E = in, on: Korean = e, to, at, in. [Sa. = i, in, at, with, to, for, on, on account of, concerning. (The K. has most of these meanings); Ma. = i, of; Fi. = e or i, with. ]

Ei = yes: Korean = nye, Yes. [Mg. = ey; Sa. = e]

Eka = a relative: Korean = ilga a relative.

Elo (dd. alo) = sun: Korea = nal, sun.

Emai==far: Korean = mo, far. [Sa. = mas, far]

Enu = I: Korean = na, I. (Ef. dd. = anu)

Erik = here: Korean = iri, here.

Fasi = tread upon: Korean = palp, to tread upon.

Fira = to pray: Korean = pil, to pray. [Tah. = pure, to pray

Ga = 3rd pers. sing. he, she or it: Korean keu, commonly, used in denoting the 3rd pers. sing. Lit. that one.]

Gi ki = to: Korean = ke, to (only used in connection with human beings). [page 301]

Go = and: Korean = ko, and. [Ml. = ga. ka and ko: Fi. =ka:

Goba = to cut: Korean: =k’al, knife，[Mg.=kafa, cut]

Gko or Goko = to cut: Korean = gak，to cut.

Gore = nose: Korean=k’o, nose. [Fi. ucu; Ma, = ihu] I = this: Korean = I. this

I-gin = here: Korean =겠 iri, here. [Sa. =i’inei; Fut. = ikunei]

In = this: Korean = i, this. [Mg. = iny, this; My. = ini. this]

Inin = here: Korean=iri, here.

Ita = come, come now: Korean = etta, here!

Ka = there (near): Korean = keu, that (near): [My. = ik: ika, iku, this，that: Ta Sa. = aki, ake, this]

Kabe = a crab. Korean =kue，crab.

Kaf = to be bent: Korean = kubul-kubul, Crooked, bent [Ma. =kapu, curly]

Kalumi = spider: Korean =komi, spider.

Kami = to seize, grip: Korean = chap, to seize.

Kam-kam = scissors: Korean = kawi, scissors. [My. = cubi:

Ja. = juwit, to nip, pinch; Ha. = umiki, to pinch.

Fi. = gamu, to take with pincers; Ef. agau = tongs, nippers.]

Kar-ia = to scratch, scrape: Korean = kariawa, to itch, and also;

Kars-Karoa = itchy, scratchy: Korean kariuwa. itchy

Kasau = branch: Korean = kaji, branch

Kata = a thing: Korean = kut, thing. [Fi, = ka, thing]

Ke = this: Korean = keu, that.

Kei=this, that (near): Korean =keu, that. (near)

Ki-nau = I: Korean = na, I. [dd. anu or enu = I, also nau=

I, An. = ainyak, I; Epi.=nagku; Ta Sa. = enau•

My. = aku.]

Kita = to divine: Korean = kut, ceremony of exorcism. [Ma. = kite, discover, foresee, divine]

 (To be concluded). [page 302]

**W. Du Flon Hutchison.**

At six o’clock on the the morning of the 23rd of July 1901 Mr. Hutchison succumbed to an acute attack of uraemia. He had been ailing for some little time but the end was a sad surprise to his many friends.

Mr. Hutchison first came to the East under appointment from the British Government to teach in a school in Hongkong. He carried certificates of the highest character showing that he was a properly qualified teacher. For a time he acted as deputy post-master in Hongkong. When Baron von Mollendorff came to Korea he selected Mr. Hutchison to attend him as his private secretary. This was in 1883.

When von Mollendorff left in 1885 and H. F. Merrill became Chief of Customs, Mr. Hutchison became his secretary until sent to Chemulpo to help Mr. A. B. Stripling who was Commissioner at that port. After Mr. Stripling’s resignation in 1885 Mr. Hutchison continued a short time in the customs but finally left the service and through Yuan Shei-ki, who was Chinese Minister in Seoul, secured a position as teacher in an English Language School in Formosa. After some years of successful work at that point he was granted leave of absence to go home on furlough and the school was discontinued.

In 1892 he returned to Korea and was appointed, by the Government, teacher in a naval school on the island of Kang-wha but after the resignation of Mr. Bunker from the Government English School in Seoul Mr. Hutchison was transferred to the capital where he served six or seven years in the English School. About two years before his death he severed his connection with the Government and entered the service of The Eastern Pioneer Company, better known as The English Mining Co., as their Seoul agent. This position he held up to the time of his demise.

He was a man of great intellectual attainments and of generous instincts. His cordial handshake will be sadly missed by his wide circle of friends. [page 303]

**Odds and Ends.**

**Substitute for Vaccination.**

In the days of King Kong-min of the Ko-ryu dynasty a woman married and bore a son, Sin Sung-gyum, who later became prime minister. She married a second time and bore a son Pok Chi-gyum and he also became prime minister. She married again and bore a son Pa Hang-gyum and he also became prime minister. The greatest of these three was Sin Sung-gyum who, when the barbarians pressed the King to desperation and forced a surrender, personated the king and went out to the enemy and was killed. The King escaped. His descendant of the eleventh generation was Sin Suk who sickened and died of smallpox. But three days later he appeared again as well as ever. Being questioned as to his post mortem experiences he averred that his illustrious ancestor came with a host of followers and arraigned the smallpox imp before the bar of justice and demanded why it had attacked his only living descendant. The imp was found guilty and had to send his victim back to earth; all of which shows that if we want to live free from the ills that flesh is heir to we must take particular pains with our ancestors.

**Could not Bell the Cat.**

The little village of Po-gang on the bank of the Han river about three miles from Seoul claims the distinction of being the only village or town in the country that is quite safe from cholera. The denizens of this quiet village point to the hill above them and say it is shaped like a cat’s back. Now every one knows that cramps in the legs, that attend cholera in its first stages, are due to the cholera “rats” which enter at the feet and force their way up through the tissues of the legs. How else should these horrible wrenching pains arise? But living on the cat’s back makes them safe from these rats. If, as is sometimes said, fear adds greatly to the danger of taking this disease, then it may be that their belief in the story adds to their safety since they surely feel quite safe. [page 3042]

**Question and Answer.**

(13) Answer. We have received two answers which are practically identical—namely, that this insect is the ant-lion or myrmeleon formicarius. One correspondent calls attention to the fact that it does not suck the blood of the ant, as the ant has no blood, but it sucks the fluids of the body which take the place of blood. Another correspondent says “it belongs to the order of neurpotera. The insect is similar in appearance to the dragon-fly, though the latter belongs to a different order. The animal is found in Europe, too, also in India where I often counted eight or ten holes to the square foot.”

(14) Question. Can you give us a list of Korean weights and measures?

Answer. In the following list we give the Sinico-Korean terms and native terms as well. The latter are in brackets. The English equivalents are approximate only. This is by no means a complete tabulation but we invite further contributions to this important topic. We do not give the land measure here as it is such a large subject that it demands a separate article by itself.

**NATIVE COPPER CASH.**

I nyang, 两 a hundred cash = 10 chon 錢 (ton)

 I chon (ton) ten cash = 10 p’un, 分,\*

 I p’un, one cash = 10 yi 厘

\*The cash used in Seoul are five cash pieces making only two to the chon or ton.

**MODERN COINAGE.**

I wun, 元 , dollar = 10 kak, 角.

I kak, dime (not coined now) = 2 pak-tong, 白銅，

I pak-tong, nickel = 5 tong-jon, 銅錢,

I tong-jon, cent = 5 yup 葉, cash [page 305]

**TIME (OLD STYLE).**

I nyun, 年,(ha), year = 12 wul, 月, (tal)

I wul, (tal) month = 30 il, 曰 , (nal)

I il, (nal) day = 12 si 時

I si, two h urs = 10 pun, 分, 12 minutes

The Koreans who have come in contact with westerners use our divisions of time calling them respectively year = ha. month = tal, day = nal, hour =: si, minute = pun， second = ch’o, quarter-hour = kak.

**WEIGHT.**

I t’oe= 3732 lbs. = 2800 keun 斤

I in, 引,40 lbs. = 30 keun

I keun, catty, 1/3 lb. = 16 nyang 両

I nyang, 1 1/3 oz. = 10 chon, 錢,

I chon, 64 grains, about.

LINEAR MEASURE.

I chu ch’un 周天

celestial circumference] = 360 to, 度

I to, degree, = 200 yi 里

I yi, = three tenths mile = 180 chang 丈 (kil)

I chang (kil) stature, 9 ft = 2 po 步 (ku-reum)

I po, pace, 4 1/2 ft. = 5 ch’uk 尺(cha)

I cha, about a foot = 10 chon, 寸 (ch’i)

I chon, an inch = 10 p’un, 分，= 1/10 inch.

**SQUARE MEASURE.**

1 pang yi 方, surface,

2,430,000 sq. ft.] = 500 myo 畝 (pat tu-duk)

I kyung, 頃, one day’s

 [plowing = 100 myo

1 myo about 4860 sq. ft. = 10 pun 分

I pun about 486 sq. ft. = 6 pang-jang 方丈 I pang-jang, square,

stature, 81 sq. ft.] = 4 pang-po 方步 [page 306]

I pang-po about 20 sq. ft. = 25 pang-ch’uk 方尺

I pang-ch’uk not quite a.

sq. ft. ] = 100 pang-ch’on

1 pang-ch’on about 1 sq. in.

**SPHERICAL MEASURE.**

I kwun 圏 circle = 360 to

I whan 圜 ball = 12 Kung 宮

I wun 圓 sphere = 4 sa-sang-han

I kung circuit = 30 to

I sang 象 quadrant = 90 to

I to degree = 60 pun 分

I pun minute of circle

**GRAIN MEASURE.**

I suk, 石, (sum), bag = 10 tu, 斗, (mal)

I tu, about 15 qt. = 10 seung, 升 (toe)

I seung, 1 1/2 qt. = 10 hap, 合,(hop)

I hap, handful = 10 chak, 勺.

I chak = 10 myo, 秒

**Editorial Comment**

The *Kobe Chronicle* thinks that the editorial in the *Korea Review* for June was “apparently written by a missionary.” In fact, such is not the case. The Chronicle will be pained to learn that there are a few people in the Far East outside of missionaries who are thoroughly in sympathy with the aims and methods of Christian Missions.

As the Japan Gazette recently remarked, there are various kinds of criticism, legitimate and otherwise. We have never said a word against fair criticism, nor shall we. What we do object to is wholesale condemnation of missionaries simply because thy are missionaries, which is too much the fashion of the East. No one could object to an honest criticism of the value of mission work but that is a very different thing from [page 307] imputing to missionaries unworthy motives for engaging in the work. We might for instance argue against the present banking system of the United States but that is different from claiming that cashiers in these banks obtain their positions for the purpose of defaulting, simply because there is an occasional defalcation.

A prominent foreign resident in the East recently remarked in public that every missionary ought to be hung on a tree and prodded with sharp sticks. If this is the attitude of the *Kobe Chronicle*, it is evident that argument is out of the question. It is this attitude that is so fashionable among a certain considerable number of people in the East. and tourists are quick to fall into line. Not that it will do any permanent harm but that the unfairness of it, the absence of the Anglo-Saxon spirit of fair play, is so painfully evident, and so dis- creditable to those who are otherwise pleasant people.

The Kobe Chronicle has cited the “confessions” of missionaries in China. Those confessions were that when hundreds of native converts were starving in the midst of those who had despoiled them, and who were consequently sure to be visited by the stern hand of law, the missionaries suggested that the marauders purchase partial immunity from the law’s penalty by giving toward the temporary support of their victims. Where houses had been deserted the converts were allowed to appropriate the property temporarily, keeping careful account of all property so taken, with a view to future payment. In all this there was nothing unchristian. A Roman magistrate was allowed to purchase exemption from the punishment, due to his having scourged a Roman citizen un- condemned, by coming and escorting St. Paul from the common jail. Neither the Kobe Chronicle nor any one else dare affirm that they have evidence to prove that the missionaries were actuated by the desire for personal aggrandizement or even by the desire to give the converts an opportunity to retaliate upon their depredators. It was simply to keep the life in them till the sharp crisis was over and means could be found for their support.

We reaffirm our belief that as a rule these extreme critics of Christian Missions know neither the men, the methods nor the results which they so lightly condemn. Let them make as [page 308] exhaustive a study of Christian Missions as the Church has made of the demoralizing effect of public bars opium dens, ordinary theaters and music hails. and then if they find sufficient reason let them stigmatize missions as strongly as the Church does drunkenness, and libertinism.

**News Calendar.**

Trouble is reported from Ch’u Island off Chul-la Province between the people and the Roman Catholic adherents. The former charge the latter with various acts of oppression. This trouble probably arose from the report of the riot in Quelpart. Of course it is impossible to get an unbiased account of the matter. It is one of many charges which have been made and which the radical antagonism between Christianity and Confucianism, in spite of some few superficial similarities, might lead us to expect.

It is generally reported that His Excellency, A Pavloff, Russian minister to Korea, will shortly be transferred to Peking, a post that will give full scope to his eminent abilities. The intimate knowledge which he must have acquired of Korean affairs, will doubtless be of marked advantage to him in his new post.

The scholars of Korea are agitating the question of erecting on the top of O-da mountain in Kang-wun Province, a tablet commemorative of the distinguished achievements of the present reign. Cho Pyung-sik is the prime mover in the affair and he has memorialized the Emperor, asking for Imperial sanction for the undertaking. Comparing the Korea of today with the Korea of 1863 it becomes plain that the erection of such a monument is not out of place. This period has seen profound changes in this peninsula, not the least of which is the attainment of complete political autonomy and the consequent metamorphosis of the Kingdom of Cho-sun into the Empire of Ta-han. Outside influences may have had much to do with these changes but they are none the less real. We shall have occasion later to give particulars as to the inscription on this commemorative tablet.

The recrudescence of brigandage in Korea is assuming [page 309] serious proportions. The prefectures of Ch’ang-yung, Kim-ha and Ch’il-wun in the south are so overrun by robbers that the local authorities are quite at a loss to deal with them. Even in open day bands of thieves enter the market-towns and plunder right and left.

A curious case of blackmail is charged against Messrs. Pang and An who entered the house of Min Sung-sik, an official of the highest grade, and, representing that they were Roman Catholics, demanded a handsome sum of money from him! The reasons for this demand would carry us back some years and open up a subject that is best left untouched. There are more things in heaven and earth than are comprehended in occidental philosophy. Suffice to say that Pang, An & Co. were promptly lodged in jail.

The Chinese Acting Minister has asked an indemnity of $6000 for the loss sustained by his countrymen in the riot of last month. As the trouble was caused by the Chinese we fail to see why the Korean government should pay for their losses. It should teach these overbearing shopkeepers that common politeness is necessary to a successful business career in Seoul.

On June 25th the town was thrown into a ferment of excitement over the fact that the wife of one Yang Yong-suk presented him with —what shall we say—a pair of triplets? No, that will hardly do. Well, say a set of triplets, all boys. Under such circumstances it has not been infrequent in the past for the king to send to the proud (?) parents a bag of pig’s food—a truly Malthusian argument.

Bicycles need close watching these days. So thought the Japanese telegraph messenger as he was sending a message at the Korean telegraph office. One of the Korean servants was examining his machine when the Japanese turned and proceeded to punish him for his inquisitiveness. The servant ran away and when the Chusa in charge of the office said he did not know the servant’s name the irate son of Ilbon forced his way into the office and proceeded to wreak his vengeance on the astonished Chusa. The Foreign Office referred the matter to the Japanese Minister who in turn referred it to the Japanese Consulate. The Japanese authorities said the bicycle had been injured and so the matter was dropped. The question [page 310] still remains as to why the Chusa should have been beaten. The argument would seem to be: If you can’t beat the right man beat the first one you meet.

The Government seems to have taken the position that only permission to cultivate the soil on Wul-mi or Roze Island was sold to the Japanese. It is said that the Government has collected the sum of $16,000 from those who wrongfully granted this permission and sent it to the Japanese Legation to buy back the barley which the people of the island raised.

As yet there is nothing definite to report concerning the French loan. Many believe that the terms of the loan are not advantageous enough to attract the requisite capital; in other words that the Yunnan Company or syndicate negotiated the terms of the loan without knowing before-hand just where the money was to come from. Others believe that the loan will be carried through successfully. We can hardly give credence to the report that the syndicate has secured $650,000 of the total amount and that one half of it goes to the syndicate as commission and the rest to a few Koreans who have been active in pushing the matter through. If true it means of course that all the money will be forthcoming, for the syndicate could not receive the $325,000 commission unless the whole matter were carried through to a successful termination.

It gives pleasure to all United States citizens in Korea to learn that Hon. H. N. Allen has been raised to the position of Envoy Extraordinary and Minister Plenipotentiary to the Empire of Ta-han.

Some important changes have been made in the personnel of the Custom’s staff in the different ports of Korea. J. L. Chalmers, Esq., has been appointed to the Vice-Commissioner-ship at Seoul; E. Laporte, Esq., to the commissionership at Chemulpo and W. McC. Osborne, Esq., to the commissioner-ship at Fusan.

According to a recent count the Japanese citizens in Korea number as follows: Chemulpo 4432, Seoul 2366, Won-san 1482, Mokpo 896，Kunsan 486, Chinnampo 396, Masam-po 251, Pyeng-yang 170, Sung-jin 51. This makes 10530 exclusion of Fusan where there are some 6000, making a total of nearly 17000. [page 311]

On July 5th a telegram from Kang-gye on the Yalu River announced that a party of 600 Chinese bandits were crossing the river into Korean territory and that the border guard and the tiger hunters were massing to oppose them. On the following day the Colonel of the Eui-ju garrison started for the north with 600 rifles and 50000 rounds of ammunition.

We do not know where Mr. Yi Yong-ik received his military training but he is Colonel of the Third Seoul Regiment. In this capacity he severely criticised the rifles brought from Japan last March stating that they were dangerous for the soldiers. The local Japanese paper commented sharply on this action with the result, apparently, that the rifles which had been taken away from the troops were given back into their hands.

In answer to the demand for the Chinese Acting Minister for an indemnity of $6000 for the losses sustained by the Chinese merchants in the recent disturbance near Chong-no the Government replies that it sees no reason for paying this money as the injuries were mutual. It does not grant that the Koreans caused the disturbance.

 The lack of rain in the three central western provinces of Korea caused great uneasiness. On the 5th inst. the high officials went to the Ta-myo or Ancestral Tablet House and sacrificed for the fifth time and prayed for rain. Since then this section has enjoyed moderate showers but not nearly enough to fill the rice fields.

Min Yong-ju whose name has been mentioned in connection with the sale of Roze Island was again arrested on that same charge and on the 8th inst. he was confined in the common prison. Ku Yung-jo, Chief Justice of the Supreme Court, after examining the prisoner reported that he was guilty (1) of selling the island without authority (2) of deceiving His Majesty (3) of insulting the Judge. He was severely beaten and confessed his fault and offered to pay $40,000 to make good the wrong he had done. For his purpose he is said to be parting with some of his valuable real estate.

The Koreans are somewhat disturbed by the rumor that the Korean political refugees in Japan are attempting to make their way back to Korea on Japanese men-of-war. For this cause an unusual member of detectives have been employed [page 312] by the Government to keep an eye on all suspicious characters. On July 5th the father of one of these refugees, Sin Eung-heui, was arrested The reason for this is not known.

Medals have been presented to the captains of the two French men-of-war which conveyed the Korean officers and troops to Quelpart at the time of the recent disturbance there.

On July 11th telegraphic advices from various parts of the country showed that in spite of the occasional showers there was hardly enough water to “wet the dirt.” The rainy season is unusually late in breaking and the signs of the times would indicate a short crop of rice.

On the evening of the 14th inst. the French Minister gave a banquet and a reception at the Legation. The occasion was the anniversary of the fall of the Bastille.

A Korean by the name of Mr. Ta Wun-il has received an appointment as professor in the Russian Oriental Language School in Vladivostock. He has already started for his new post.

Native papers state that the Chief Commissioner of Customs informed the Government that some thirty unlicensed Chinese have been fishing in Korean waters adjacent to Chemulpo. Four of their boats were seized and their owners mulcted in the sum of $50.00; also fish to the value of $350.00 which they had caught were confiscated.

The Korean Minister to France, Kim Man-su, arrived at his post on the 15th of July and presented his credentials on the following day.

On account of the continued drought the prospects for a rice crop are extremely poor. Never during the past decade and a half has there been such a lack of water. It seems to be about the same all over the country although there are one or two districts where heavy local showers have given an excess of water. In view of the assured scarcity and consequent rise in price the rice merchants have already begun to charge famine prices. In a day or two the price went up over a hundred cash, and still the retail merchants are selling enormous quantities. The Government has interfered and has arrested some of the retailers of rice. Consequently the price has fallen a little. It went up from 400 cash to 700 but has fallen to 500. [page 313]

The report comes from Ham-gyung province that on June 17th 100 Chinese bandits crossed the Yalu near Sam-su each carrying a sword and a gun. The local authorities immediately called in all the tiger hunters that were available to resist the inroad. On the following day a written notice came from the Chinese saving “The Boxers desired to preserve the integrity of the country, and protect it from foreigners. They fought with the foreigners and were beaten and driven back. Now they are congregating at Kirin and they ask the people of Sam-su to subscribe 4000 oz. of silver to the cause.”

On the 22nd hundreds of Chinese raided the town of Po-sung-i blowing trumpets and waving banners. They burned most of the houses.

The Magistrate of Kap-san heard of these events and so he gathered what soldiers and hunters he could and pursued the retreating raiders, killing thirty of them. The Chinese again retaliated by crossing the river at another point and burning seventy-five houses.

According to the native papers the Russian Minister has requested the Government to order the magistrates along the coast in the north to give all necessary assistance to the Russian gunboats which are to be sent to survey the approaches to the Yalu river and adjacent waters.

Sacrifices are being offered all over the country for the purpose of bringing rain. Several bags of nickels and a number of pigs were thrown into the Han River for this same purpose. His Majesty has been assured by the high officials of the land that there will be no scarcity but one of them has privately informed him of the desperate condition of things. As yet His Majesty has not sacrificed in person.

Lady Om, a few days ago, ordered that ten li square of land in Chul-la Do be sequestered for the benefit of a certain monastery.

Rev. B. Scranton, M. D. and Mrs. M. F. Scranton are leaving Seoul on the 26th bound for the United States. We hope it is Mrs. Scranton’s intention to return. She will be missed by a large circle of friends who have looked up to her as one of the most energetic and devoted members of the missionary community. We wish that she might remain here [page 314] many years more. The best wishes of the entire community go with her. Of course we expect to see them back in due time.

It is reported that the Chief of Police, Yi Keun-t’ak, caused the arrest of two men, Han and Pak, the charge is unspecified; but it must have been a grave one, for it cost them $50,000 to prove their innocence.

On July 24th the Foreign Office by order of His Majesty informed the Foreign Representatives that the Government found it necessary to prohibit the export of rice for one month in accordance with the terms of the treaties and that instructions to this effect had been sent to the Superintendents of Trade at the different ports. According to the present outlook such action is eminently praiseworthy.

Sung Ki-un the Vice-Minister of the Household Department and: a Japanese Ta Kang-t’ak have been appointed superintendents of the Su-ryun-gwa or “Water-wheel Bureau” or perhaps better Bureau of Irrigation.

A combined effort it being made by the native incumbents of all the different Government positions, to have their salaries increased, their excuse being that under the changed conditions and the enhanced value of rice it is impossible for them to live on their present salaries.

By order of the French Government the French Minister in Seoul has requested the Government to make out a schedule of Korean weights and measures and transmit it to him. The Foreign Office referred the matter to the Department of Agriculture Commerce and Public Works.

Besides ordering the rice merchants not to charge more than twenty-four cents for a measure of rice the police authorities sent out inspectors to warn the people not to buy more than two measures at a time. Of course if the price is kept down, by pressure there will be temptation to buy heavily on speculation. In order to prevent this, it seems, the people are warned to buy only two measures at a time. It is said that the store-houses near the river are overflowing with last year’s rice but that the owners are hoarding it rigorously in view of the expected rise in price. It will be interesting to note whether the Government will be able to cope [page 315]with the natural cupidity of the average Korean merchant and make him disgorge at a reasonable rate. We hope it will succeed. If it does, it will prove that there are times when paternalism is of distinct value.

There can he no fear of an actual famine in Korea for there is enough rice in the country to tide over one year’s failure of crop. Besides which, the enormous barley crop that has just been harvested would go far toward preventing any serious shortage. Of course in such a country as this there are always some who live on the verge of starvation. These will suffer and there will be deaths from starvation but there appears to be no danger of a genuine famine.

We are informed that all the difficulties which lay in the way of carrying out the plan for a public system of waterworks in the city of Seoul have been overcome. The finances of the venture have been arranged and the workmen are on their way from America to begin the actual construction of the works. While it may be true that money is not always wisely spent in Korea such a radical innovation as this, which is to the distinct advantage of the common people, counterbalances many minor indiscretions and indicates that the Government is determined even at enormous cost to place the Capital on a sanitary equality with the best regulated cities of the Far East.

The putting in of electric lights is proceeding rapidly; 1500 sixteen candle-power lights are being put into the palace and a half dozen arc lights. The electric light plant at the East Gate is completed and in working order. When this work is finished and Seoul is supplied with electricity the Seoul Electric Company, or Colbran, Bostwick & Co., will have rendered a great service to the Capital. Good transportation, good water supply, good lights—these are achievements that any company may well be proud of.

We note with pleasure the arrival, of J. L. Smith, Esq. the new Secretary of the British Legation.

During the mouth of July the foreign population of Seoul has been increased by the birth of a son to Mrs. H. B. Hulbert, a daughter to Rev. and Mrs. Moore and a son to Dr. and Mrs. C. C. Vinton. [page 316]

The syndicate that has in hand the building of the Seoul-Fusan Railway are ready to begin the construction of the line. According to the terms of the concession the Korean Government is to furnish the land free of cost. It is desired to begin with that section of the road which lies between Seoul and Su-wun a matter of twenty miles. But at present the Government cannot put down the money to buy the land, which will cost some $200,000. For thus reason it is said the Railway Co. will advance the money and proceed with the purchase of land and building of the road-bed. [page 317]

**KOREAN HISTORY.**

While Ko-gu-ryu was staggering under the terrible reverses inflicted by the Chinese, events of interest were taking place in the south. The kingdom of T’am-na on the island of Quelpart had always been a dependency of Pak-je, but now found it necessary to transfer her allegiance to Sil-la. The king of T’am-na at that time was To-dong Eum-yul.

The mischief-maker, Pok-sin, was again in the field. Now that he was relieved of pressure he came back to the charge and took Ung-jin from the Chinese. At the earnest request of the governor the Emperor sent Gen. Son In-sa with a small army to aid in putting down this dangerous malcontent. Pok-sin was obliged to retire to Chin-hyun where he fortified himself strongly. Success seems to have turned his head for he began to carry himself so proudly that his followers arose and put him to death.

In 663 the Emperor conferred upon the king of Sil-la the title of Ta-do-dok of Kye-rim.

It appears that when the Chinese retired from before P’yung-yang and left the Sil-la forces in such a delicate position, some of the Chinese were allowed to remain there on the plea that if all were removed it would invite an outbreak of the Pak-je revolutionists. Now as the year 663 opened the Emperor reinforced them by a powerful army under Gen. Son In-sa. Sil-la also sent the flower of her army under command of twenty-eight generals to join the Chinese before P’yung-yang. But the plan of operations was changed. It was decided to move southward and complete the subjugation of the troublesome Pak-je patriots and their Japanese allies. The combined Chinese and Sil-la armies marched toward Chu-ryu fortress where the revolutionists were supposed to be intrenched. On their way they met the Japanese disembarking, on the banks of the Pak River. They were put to flight and their boats were burned. The march was continued and the fortress was duly invested. It fell straightway and the pretender to the Sil-la throne was captured. This was followed [page 318] by the surrender of all the revolutionists and their Japanese friends. The last fortress to fall was that of Im-jon, now Ta-heung, after a desperate struggle.

The war was now at an end. The dead were buried, a census was taken of the people in the Pak-je capital, aid was given to the poor, and the people were encouraged to return at their peaceful avocations. Expressions of satisfaction at what seemed to be the return of peace were heard on all sides.

Gen. Yu In-gwe, who had been left in charge of the Chinese troops before P’yung-yang when the Emperor ordered the retreat, now sent word to the Chinese capital that as his soldiers had been in the peninsula two years without seeing home he feared they might mutiny. He received orders to return to China with his men but he decided to wait till the grain that his men had sown should ripen. The Emperor then appointed Pu-yu Yung the brother of the last king of Pak-je to the position of governor of all the territory formerly embraced in Pak-je. He received the title of Ta-do-dok of Ung-jin, and was urged by the Emperor to govern well. This was in 664.

Sil-la took advantage of the timely cessation of hostilities to send to the Chinese camp in Pak-je and have some of her men take lessons in music from the musicians there. They also took copies of the dishes, clothes and customs of the Chinese. All these were imitated by the king and his court. Buddhism received a sudden check in Sil-la at this time for the king took the surest way to crush it out, namely, by forbidding any one to give the monks either money of rice.

In 665 Gen. Yu In-wun received orders from China to return to that country but before doing so he performed a significant act. He made the king of Sil-la and the new Ta-do-dok of Ung-jin take an oath in the blood of a white horse that they would fight no more. This was done at the fortress of Ch’i-ri San and the slaughtered animal was buried there under the oath altar. A written copy of the oath was placed in the ancestral temple of the kings of Sil-la. After Gen. Yu’s return to China he was followed by Gen. Yu In-gwe who took with him envoys from Sil-la, Pak-je, T’am-na and Japan. To render the compact of peace more binding still the Emper- [page 319] of sacrificed to heaven in the presence of these envoys. It is said, however, that the new ruler in Pak-je stood in such fear of Sil-la that he fled back to China soon after this.

The last act in the tragedy of Ko-gu-ryu opens with the death of her iron chancellor, Hap So-mun. It was his genius that had kept the armies in the field; it was his faith in her ultimate victory that had kept the general courage up. When he was laid in his grave the only thing that Ko-gu-ryu had to fall back upon was the energy of despair. It was her misfortune that Hap So-mun left two sons each of whom possessed a full share of his father’s ferocity and impatience of restraint, Nam-sang, the elder, assumed his father’s position as Prime Minister, but while he was away in the country attending to some business his brother, Nam-gun, seized his place. Nam-sang fled to the Yalu River and putting himself at the head of the Mal-gal and Ku-ran tribes went over with them to the Emperor’s side. Thus by Nam-gun’s treachery to his brother, Ko-gu-ryu was deprived of her one great ally, and gained an implacable enemy in Nam-sang. The Emperor made the latter Governor-general of Liao-tung and he began welding the wild tribes into an instrument for revenge. Then the Chinese forces appeared and together they went to the feast of death; and even as they were corning news reached them that the Ko-gu-ryu general, Yun Chun-t’o, had surrendered to Sil-la and turned over to her twelve of Ko-gu-ryu’s border forts. It was not till the next year that the Chinese crossed the Liao and fell upon the Ko-gu-ryu outposts. The Chinese general had told his men that the strategic point was the fortress Sin-sung and that its capture meant the speedy capitulation of all the rest. Sin-sung was therefore besieged and the struggle began. The commandant was loyal and wished to defend it to the death but his men thought otherwise, and they bound him and surrendered. Then sixteen other forts speedily followed the example.

Gen. Kogan hastened forward and engaged the Kogu-ryu forces at Keum-san and won a decided victory, while at the same time Gen. Sul-In gwi was reducing the fortresses of Nam-so, Mok-ju and Ch’ang-am, after which he was joined by the Mal-gal forces under the renegade Nam-sang. Another Chinese general, Wun Man-gyung, now sent a boastful letter to the [page 320] Ko-gu-ryu capital saying, “Look out now for the defenses of that precious Am-nok River of yours.” The answer came grimly back, “We will do so.” And they did it so well that not a Chinese soldier set foot on the either side during that yean The Emperor was enraged at this seeming incompetence and banished the boastful general to Yong-nam. A message had already been sent to Sil-la ordering her to throw her army into Ko-gu-ryu and for the Chinese generals Yu In-wun and Kim In-t’a to meet them before P’yung-yang. These two generals were in Pak-je at the time.

In 668 everything beyond the Yalu had fallen into the hands of the Chinese; even Pu-yu Fortress of ancient fame had been taken by Gen. Sul In-gwi. The Emperor sent a messenger asking “Can you take Ko-gu-ryu?” The answer went back, “Yes, we must take her. Prophecy says that after 700 years Ko-gu-ryu shall fall and that eighty shall cause her overthrow. The 700 years have passed and now Gen. Yi Jok is eighty years old. He shall be the one to fulfill the prophecy.”

Terrible omens had been seen in the Ko-gu-ryu capital. Earthquakes had been felt; foxes had been seen running through the streets; the people were in a state of panic. The end of Ko-gu-ryu was manifestly near. So tradition says.

Nam-gun had sent 50,000 troops to succor Pu-yu Fortress but in the battle which ensued 30,000 of these were killed and the remainder were scattered. Conformably to China’s demands, Sil-la in the sixth moon threw her army into Ko-gu-ryu. The great Sil-la general, Kim Yu-sin was ill, and so Gen. Kim In-mun was in command with twenty-eight generals under, him. While this army was making its way northward the Chinese under Gen. Yi Jok in the north took Ta-hang Fortress and focussed all the troops in his command upon the defenses of the Yalu. These defenses were broken through, the river was crossed and the Chinese advanced 210 li toward the capital without opposition. One by one the Ko-gu-ryu forts surrendered and at last Gen. Kye-pil Ha-ryuk arrived before the historic city of P’yong-yang. Gen. Yi Jok arrived next and finally Gen. Kim In-mun appeared at the head of the Sil-la army.

After an uninteresting siege of a month the king sent out [page 321] Gen. Chon Nam-san and ninety other nobles with a flag of truce and offered to surrender. But the chancellor Nam-gun knew what fate was in store for him, so he made a bold dash at the besieging army. The attempt failed and the miserable man put the sword to his own throat and expired. The aged general, Yi Jok, took the king and his two sons, Pong-nam, and Tong-nam, a number of the officials, many of Nam-gun’s relatives and a large company of the people of P’yung-yang and carried them back to China, where he was received with evidences of the utmost favor by the Emperor. The whole number of captives in the triumphal return of Gen. Yi Jok is said to have been 20,000.

Ko-gu-ryu’s lease of life had been 705 years, from 37 B. C. to 668 A. D., during which time she had been governed by twenty-eighty kings.

**Chapter XIII.**

Sil-la’s captives.... Ko-gu-ryu dismembered.... extent of Sil-la.... she deceives China.... her encroachments.... rebellion.... the word Il-bon (Nippon) adopted.... Sil-la opposed China.... but is humbled.... again opposes.... Sil-la a military power.... her policy.... the Emperor nominates a rival king.... Sil-la pardoned by China.... again makes trouble.... the Emperor establishes two kingdoms in the north.... Sil-la’s northern capital cremation.... no mention of Arabs.... China’s interest in Korea wanes.... redistribution of land.... diacritical points.... philological interest.... Pal-ha founded.... Chinese customs introduced.... Pal-ha’s rapid growth.... omens.... Sil-la’s northern limits.... casting of a bell.... names of provinces changed.... Sil-la’s weakness.... disorder.... examinations.... Buddhism interdicted.... no evidence of Korean origin of Japanese Buddhism.... Japanese history before the 10th century.... civil wars.... Ch’oe Ch’i-wun.... tradition.... Queen Man’s profligacy.

Immediately upon the fall of Ko-gu-ryu the Sil-la forces retired to their own country carrying 7000 captives with them. The king gave his generals and the soldiers rich presents of silks and money.

China divided all Ko-gu-ryu into nine provinces in which there were forty-two large towns and over a hundred lesser ones of prefectural rank. In P’yung-yang Gen. Sul In-gwi [page 322] was stationed with a garrison of 20,000 men. The various provinces were governed partly by Chinese governors and partly by native prefects.

The king of Sil-la was now the only king in the peninsula and the presumption was that in view of his loyalty to the Chinese his kingdom would extend to the Yalu River if not beyond, but it probably was not extended at the time further than the middle of Whang-ha Province of to-day. The records say that in 669 the three kingdoms were all consolidated but it did not occur immediately. It is affirmed that the Chinese took 38,000 families from Ko-gu-ryu and colonized Kang-whe in China and that some were also sent to San-nam in western China. That Sil-la was expecting a large extension of territory is not explicitly stated but it is implied in the statement that when a Sil-la envoy went to the Chinese court the Emperor accused the king of wanting to possess himself of the whole peninsula, and threw the envoy into prison. At the same time he ordered Sil-la to send bow-makers to China to make bows that would shoot 1,000 paces. In due time these arrived but when the bows were made it was found that they would shoot but thirty paces. They gave as a reason for this that it was necessary to obtain the wood from Sil-la to make good bows. This was done and still the bows would shoot but sixty paces. The bow-makers declared that they did not know the reason unless it was because the wood had been hurt by being brought across the water. This was the beginning of an estrangement between the Emperor and the king of Sil-la which resulted in a state of actual war between the two.

Sil-la was determined to obtain possession of a larger portion of Ko-gu-ryu than had as yet fallen to her lot; so she sent small bodies of troops here and there to take possession of any districts that they could lay their hands on. It is probable that this meant only such districts as were under native prefects and not those under direct Chinese rule. It is probable that Sil-la had acquired considerable territory in the north for we are told that the Mal-gal ravaged her northern border and she sent troops to drive them back.

If China hoped to rule any portion of Korea without trouble she must have been speedily disillusionised for nor sooner had the new form of government been put in operation [page 323] than a Sil-la gentleman, Kom Mo-jam, raised an insurrection in one of the larger magistracies, put the Chinese prefect to death and proclaimed An Seung king. He was a member of a collateral branch of the royal family. Sil-la seems to have taken it for granted that the whole territory was under her supervision for now she sent an envoy and gave consent to the founding of this small state in the north which she deemed would act as a barrier to the incursions of the northern barbarians. The Chinese evidently did not look upon it in this light and a strong force was sent against the nascent state; and to such effect that the newly appointed king fled to Sil-la for safety. The wheel of fortune was turning again and Chinese sympathies were now rather with Pak-je than with Sil-la.

It was at this time, 671, that the term Il-bun (Nippon) was first used in Korea in connection with the kingdom of Japan.

The relations between Sil-la and Pak-je were badly strained. In the following year the Chinese threw a powerful army into Pak-je with the evident intention of opposing Sil-la. So the latter furbished up her arms and went into the fray. In the great battle which ensued at the fortress of Suk-sung 5,000 of the Chinese were killed. Sil-la was rather frightened at her own success and when she was called upon to explain her hostile attitude toward China she averred that it was all a mistake and she did not intend to give up her allegiance to China. This smoothed the matter over for the time being, but when, a little later, the Emperor sent seventy boat loads of rice for the garrison at P’yung-yang, Sil-la seized the rice and drowned the crews of the boats, thus storing up wrath against herself. The next year she attacked the fortress of Ko-sang in Pak-je and 30,000 Chinese advanced to the support of the Pak-je forces. A collision took place between them and the Sil-la army in which the Chinese were very severely handled. This made the Emperor seriously consider the question of subduing Sil-la once for all; He ordered that the Mal-gal people be summoned to a joint invasion of the insolent Sil-la and the result was that seven Sil-la generals were driven back in turn and 2,000 troops made prisoners. In this predicament there was nothing for the king to do but play the humble suppliant again. The letter to the Emperor praying for pardon [page 324] was written by the celebrated scholar Im Gang-su. But it was not successful, for we find that in the following year the Chinese troops in the north joined with the Mai-gal and Ku-ran tribes in making reprisals on Sil-la territory. This time however Sil-la was on the alert and drove the enemy back with great loss. She also sent a hundred war boats up the western coast to look after her interests in the north. At the same time she offered amnesty and official positions to Pak-je nobles who should come over to her side.

We can scarcely escape the conviction that Sil-la had now become a military power of no mean dimensions. Many citizens of Ko-gu-ryu had come over to her and some of the Pak-je element that was disaffected toward the Chinese. All, in fact, who wanted to keep Korea for the Koreans and could put aside small prejudices and jealousies, gathered under the Sil-la banners as being the last chance of saving the peninsula from the octopus grasp of China. Sil-la was willing to be good friends with China―on her own terms; namely that China should let her have her own way in the peninsula, and that it should not be overrun by officious generals who considered themselves superior to the king of the land and so brought him into contempt among the people.

At this time there was at the Chinese court a Sil-la envoy of high rank named Kim In-mun. The Emperor offered him the throne of Sil-la, but loyalty to his king made him refuse the honor. In spite of this he was proclaimed King of Sil-la and was sent with three generals to enforce the claim. That Sil-la was not without power at this time is shown by the fact that she proclaimed An-seung King of Pak-je, an act that would have been impossible had she not possessed a strong foothold in that country.

The war began again in earnest. The Chinese general, Yi Gon-hong, in two fierce encounters, broke the line of Sil-la defenses and brought the time-serving king to his knees again. One can but wonder at the patience of the Emperor in listening to the humble petition of this King Mun-mu who had made these promises time and again but only to break them as before. He was, however, forgiven and confirmed again in his rule. The unfortunate Kim In-mun whom the Emperor had proclaimed King of Sil-la was now in a very delicate posi- [page 325] tion and he wisely hastened back to China Where he was compensated for his disappointment by being made a high official.

Sil-la’s actions were most inconsistent, for having just saved herself from condign punishment by abject submission she nevertheless kept on absorbing Pak-je territory and reaching after Ko-gu-ryu territory as well. In view of this the Emperor ordered the Chinese troops in the north to unite with the Malgal and Ku-ran forces and hold themselves in readiness to move at an hour’s notice. They began operations by attacking the Chon-sung Fortress but there the Sil-la forces were overwhelmingly successful. It is said that 6,000 heads fell and that Sil-la captured 30,000 (?) horses. This is hard to reconcile with the statement of the records that in the following year a Sil-la envoy was received at the Chinese court and presented the compliments of the king. It seems sure that Sil-la had now so grown in the sinews of war that it was not easy for China to handle her at such long range. It may be too that the cloud of Empress Wu’s usurpation had begun to darken the horizon of Chinese politics and that events at home absorbed all the attention of the courts while the army on the border was working practically on its own authority.

A new kind of attempt to solve the border question was made when in 677 the Emperor sent the son of the captive king of Ko-gu-ryu to found a little kingdom on the Yalu River. This might be called the Latter Ko-gu-ryu even as the Pak-je of that day was called the Latter Pak-je. At the same time a son of the last Pak-je king was sent to found a little kingdom at Ta-bang in the north. He lived, however, in fear of the surrounding tribes and was glad to retire into the little Ko-gu-ryu kingdom that lay lower down the stream. The records call this the “last” end of Pak-je.

In 678 Sil-la made a northern capital at a place called Puk-wun-ju the capital of Kang-wun Province. There a fine palace was erected. The king enquired of his spiritual adviser whether he had better change his residence to the new capital but not receiving sufficient encouragement he desisted. This monarch died in 681 but before he expired he said, “Do not waste the public money in building me a costly mausoleum. Cremate my body after the manner of the West. This gives us an interesting clue to Sil-la’s knowledge of the [page 326] outside world. If, as some surmise, Arab traders had commercial intercourse with the people of Sil-la it must have been about this time or a little earlier for this was the period of the greatest expansion of Arabian commerce. It is possible that the idea of cremation may have been received from them although from first to last there is not the slightest intimation that Western traders ever visited the coasts of Sil-la. It is difficult to believe that, had there been any considerable dealings with the Arabs, it should not have been mentioned in the records.

 The king’s directions were carried out and his son, Chong-myung, burned his body on a great stone by the Eastern Sea and gave the stone the name “Great King Stone.” That the Emperor granted investiture to this new king shows that all the troubles had been smoothed over. But from this time on Chinese interest in the Korean peninsula seems to have died out altogether. The little kingdom of Latter Ko-gu-ryu, which the Emperor had established on the border, no sooner got on a sound basis than it revolted and the Emperor had to stamp it out and banish its King to a distant Chinese province. This, according to the records, was the “last” end of Ko-gu-ryu. It occurred in 682 A. D.

Sil-la now held all the land south of the Ta-dong River. North of that the country was nominally under Chinese control but more likely was without special government. In 685 Sil-la took in hand the redistribution of the land and the formation of provinces and prefectures for the purpose of consolidating her power throughout the peninsula. She divided the territory into nine provinces, making three of the original Pak-je and three of that portion of the original Ko-gu-ryu that had fallen into her hands. The three provinces corresponding to the original Sil-la were (1) Su-bul-ju (the first step in the transformation of the word Su-ya-bul to Seoul). (2) Sam-yang-ju, now Yang-san, (3) Ch’ung-ju now Chin-ju. Those comprising the original Pak-je were (1) Ung-ch’un-ju in the the north, (2) Wan-san-ju in the south-west, (3) Mu-Jin-ju in the south, now Kwang-ju. Of that portion of Ko-gu-ryu which Sil-la had acquired she made the three provinces (1) Han-san-ju, now Seoul, (2) Mok-yak-ju, now Ch’un-ch’un, (3) Ha-sa-ju, now Kang-neung. These nine names [page 327] represent rather the provincial capitals than the provinces themselves. Besides these important centers there were 450 prefectures. Changes followed each other in quick succession. Former Ko-gu-ryu officials were given places of trust and honor; the former mode of salarying officials, by giving them tracts of land from whose produce they obtained their emoluments, was changed, and each received an allowance of rice according to his grade; the administration of the state was put on a solid basis.

One of the most far-reaching and important events of this reign was the invention of the yi-du, or set of terminations used in the margin of Chinese texts to aid the reader in Koreanizing the syntax of the Chinese sentence. We must bear in mind that in those days reading: was as rare an accomplishment in Sil-la as it was in England in the days of Chaucer, All writing was done by the a-jun, who was the exact counter pare of the “clerk” of the Middle Ages. The difficulty of construing the Chinese sentence and using the right suffixes was so great that Sul-ch’ong, the son of the king’s favorite monk, Wun-hyo, attempted a solution of the difficulty. Making a list of the endings in common use in the vernacular of Sil-la he found Chinese characters to correspond with the sounds of these endings. The correspondence was of two kinds; either the name of the Chinese character was the same as the Sil-la ending or the Sil-la meaning of the character was the same as the ending. To illustrate this let us take the case of the ending sal-ji, as in ha-sal-ji, which has since been shortened to ha-ji. Now, in a Chinese text nothing but the root idea of the word ha will be given and the reader must supply the sal-ji which is the ending. If then some arbitrary signs could be made to represent these endings and could be put in the margin it would simplify the reading of Chinese in no small degree. It was done in this way. There is a Chinese character which the Koreans call pak, Chinese pa, meaning “white.” One of the Sil-la definitions of this character is sal-wi-ta. It was the first syllable of this word that was used to represent the first syllable of the ending sal-ji. Notice that it was not the name of the character that was used but the Sil-la equivalent. For the last syllable of the ending sal-ji, however, the Chinese character ji is used without reference to its [page 328] Sil-la equivalent. We find then in the yi-du as handed down from father to son by the a-jun’s of Korea a means for discovering the connection between the Korean vernacular of today with that of the Sil-la people. It was indeed a clumsy method, but the genius of Sul-ch’ong lay in his discovery of the need of such a system and of the possibility of making one. It was a literary event of the greatest significance. It was the first outcry against the absurd primitiveness of the Chinese ideography, a plea for common sense. It was the first of three great protests which Korea has made against the use of the Chinese character. The other two will be examined as they come up. This set of endings which Sul-ch’ong invented became stereotyped and through all the changes which the vernacular has passed the yi-du remains today what it was twelve hundred years ago. Its quaint sounds are to the Korean precisely what the stereotyped clerkly terms of England are to us, as illustrated in such legal terms as to wit, escheat and the like. There is an important corollary to this fact. The invention of the yi-du indicates that the study of Chinese was progressing in the peninsula and this system was invented to supply a popular demand. It was in the interests of general education and as such marks an era in the literary life of the Korean people. The name of Sul-ch’ong is one of the most honored in the list of Korean literary men.

The eighth century opened with the beginning of a new and important reign for Sil-la. Sung-duk came to the throne in 702 and was destined to hold the reins of power for thirty-five years. From the first, his relations with China were pleasant. He received envoys from Japan and returned the compliment, and his representatives were everywhere well received. The twelfth year of his reign beheld the founding of the kingdom of Pal-ha in the north. This was an event of great significance to Sil-la. The Song-mal family of the Mal-gal group of tribes, under the leadership of Kul-gul Chung-sung, moved southward into the peninsula and settled near the original Ta-bak Mountain, now Myo-hyang San. There they gathered together many of the Ko-gu-ryu people and founded a kingdom, which they called Chin. It is said this kingdom was 5,000 li in circumference and that it contained 200,000 houses., The remnants of the Pu-yu and Ok-ju tribes [page 329] joined them and a formidable kingdom arose under the skillful management of Kul-gul Chung-sung. He sent his son to China as a hostage and received imperial recognition and the title of King of Pal-ha. From that time the word Mal-gal disappears from Korean history and Pal-ha takes its place.

During the next few years Sil-la made steady advance in civilization of the Chinese type. She imported from China pictures of Confucius and paid increased attention to that cult. The water clock was introduced, the title Hu was given to the Queen, the custom of approaching the throne by means of the sang-so or “memorial” was introduced.

Meanwhile the kingdom of Pal-ha was rapidly spreading abroad its arms and grasping at everything in sight. China began to grow uneasy on this account and we find that in 734 a Sil-la general, Kim Yun-jung went to China and joined a Chinese expedition against the Pal-ha forces. The latter had not only absorbed much territory in the north but had dared to throw troops across the Yellow Sea and had gained a foothold on the Shantung promontory. This attempt to chastise her failed because the season was so far advanced that the approach of winter interfered with the progress of the campaign.

The story of the next century and a half is the story of Sil-la’s decline and fall. The following is the list of omens which tradition cites as being prophetic of that event. A white rainbow pierced the sun; the sea turned to blood; hail fell of the size of hens’ eggs; a monastery was shaken sixteen times by an earthquake; a cow brought forth five calves at a time; two suns arose together; three stars fell and fought together in the palace; a tract of land subsided fifty feet and the hollow filled with blue black water; a tiger came into the palace; a black fog covered the land; famines and plagues were common; a hurricane blew over two of the palace gates; a huge boulder rose on end and stood by itself; two pagodas at a monastery fought with each other; snow fell in September; at Han-yang (Seoul) a boulder moved a hundred paces all by itself; stones fought with each other; a shower of worms fell; apricot trees bloomed twice in a year; a whirlwind started from the grave of Kim Yu-sin and stopped at the [page 330] grave of Hyuk Ku-se. These omens were scattered through a series of years but to the Korean they all point toward the coming catastrophe.

It was in 735 that the Emperor formally invested the king of Sil-la with the right to rule as far north as the banks of the Ta-dong River which runs by the wall of P’yung-yang. It was a right he had long exercised but which had never before been acquiesced in by China. The custom of cremating the royal remains, which had been begun by King Mun-mu, was continued by his successors and in each case the ashes were thrown into the sea.

The first mention of the casting of a bell in Korea was in the year 754 when a bell one and one third the height of a man was cast. The records say it weighed 497,581 pounds, which illustrates the luxuriance of the oriental imagination.

In 757 the names of the nine provinces were changed. Su-bul became Sang-ju, Sam-yang became Yang-ju, Ch’ung-ju became Kang-ju, Han-san became Han-ju, Ha-sa became Myung-ju, Ung-chun became Ung-ju, Wan-san became Chun-ju, Mu-jin became Mu-ju, and Su-yak (called Mok-yak in the other list) was changed to Sak-ju, Following hard upon this came the change of the name of government offices.

As we saw at the first, Sil-la never had in her the making of a first class power, circumstances forced her into the field and helped her win, and for a short time the enthusiasm of success made her believe that she was a military power; but it was an illusion. She was one of those states which would flourish under the fostering wing of some great patron but as for standing alone and carving out a career for herself, that was beyond her power. Only a few years had passed since she had taken possession of well-nigh the whole of the peninsula and now we see her torn by internal dissentions and so weak that the first man of power who arose and shook his sword at her doors made her fall to pieces like a house of cards. Let us rapidly bring under review the events of the next century from 780 to 880 and see whether the facts bear out the statement.

First a conspiracy was aimed at the king and was led by a courtier named Kim Chi-jong. Another man, Yang Sang, learned of it and promptly seized him and put him to death. [page 331] A very meritorious act one would say; but he did it in order to put his foot upon the same ladder, for he immediately turned about and killed the king and queen and seated himself upon the throne. His reign of fifteen years contains only two important events, the repeopling of P’yung-yang with citizens of Han-yang(Seoul), and the institution of written examinations after the Chinese plan. In 799 Chun-ong came to the throne and was followed a year later by his adopted son Ch’ong-myong. These two reigns meant nothing to Sil-la except the reception of a Japanese envoy bearing gifts and an attempt at the repression of Buddhism. The building of monasteries and the making of gold and silver Buddhas was interdicted. It is well to remember that in all these long centuries no mention is made of a Korean envoy to Japan, though Japanese envoys came not infrequently to Sil-la. There is no mention in the records of any request on the part of the Japanese for Buddhist books or teachers and there seems to be no evidence from the Korean standpoint to believe that Japan received her Buddhism from Korea. Geographically it would seem probable that she might have done so but as a fact there is little to prove it. It would, geographically speaking, be probable also that Japan would get her pronunciation of the Chinese character by way of Korea but as a matter of fact the two methods of the pronunciation of Chinese ideographs are at the very antipodes. The probability is that Japan received her knowledge both of Buddhism and of the Chinese character direct from China and not mainly by way of Korea.

The condition of Sil-la during this period of decline may be judged from the events which occurred between the years 836 and 839 inclusive. King Su-jong was on the throne and had been ruling some eleven years, when, in 835 he died and his cousin Kyun-jang succeeded him. Before the year was out Kim Myung a powerful official put him to death and put Che Yung on the throne. The son of the murdered king, Yu-jeung, fled to Ch’ung-ha Fortress, whither many loyal soldiers flocked around him and enabled him to take the field against the usurper. Kim Myu finding that affairs did not go to suit him killed the puppet whom he had put on the throne and elevated himself to that position. After Yu-jeung, the rightful heir, had received large reinforcements from various [page 332] sources, he attacked the forces of this parvenu at Mu-ju and gained a victory. The young prince followed up this success by a sharp attack on the self-made king who fled for his life but was pursued and captured. Yu-jeung then ascended the throne. This illustrates the weakness of the kingdom, in that any adventurer, with only daring and nerve, could seize the seat of power and hold it even so long as Kim Myung did. The outlying provinces practically governed themselves. There was no power of direction, no power to bring swift punishment upon disloyal adventurers, and the whole attitude of the kingdom invited insubordination. In this reign there were two other rebellions which had to be put down.

The year 896 shows a bright spot in a dark picture. The celebrated scholar Ch’oe Ch’i-wun appeared upon the scene. He was born in Sa-ryang. At the age of twelve he went to China to study; at eighteen he obtained a high literary degree at the court of China. He travelled widely and at last returned to his native land where his erudition and statesmanship found instant recognition. He was elevated to a high position and a splendid career lay before him; but he was far ahead of his time; one of those men who seem to have appeared a century or two before the world was ready for them. The low state of affairs at the court of Sil-la is proved by the intense hatred and jealousy which he unwittingly aroused. He soon found it impossible to remain in office; so he quietly withdrew to a mountain retreat and spent his time in literary pursuits. His writings are to be found in the work entitled Ko-un-jip. He is enshrined in the memory of Koreans as the very acme of literary attainment, the brightest flower of Sil-la civilization and without a superior in the annals of all the kingdoms of the peninsula.

Tradition asserts that signs began to appear and portents of the fall of Sil-la, King Chung-gang made a journey through the southern part of the country and returned by boat. A dense fog arose which hid the land. Sacrifice was offered to the genius of the sea, and the fog lifted and a strange and beautiful apparition of a man appeared who accompanied the expedition back to the capital and sang a song whose burden was that many wise men would die and that the capital would be changed. Chung-gang died the next year and was suc- [page 333] ceeded by his brother Chin-sung who lived but a year and then made way for his sister who became the ruler of the land. Her name was Man. Under her rule the court morals fell to about as low a point as was possible. When her criminal intimacy with a certain courtier, Eui-hong, was terminated by the death of the hitter she took three or four other lovers at once, raising them to high offices in the state and caring as little for the real welfare of the country as she did for her own fair fame. Things reached such a pass that the people lost patience with her and insulting placards were hung in the streets of the capital calling attention to the depth of infamy to which the court had sunk.

It was in 892 that the great bandit Yang-gil arose in the north. His right hand man was Kung-ye, and as he plays an important part in the subsequent history of Sil-la we mast stop long enough to give his antecedents. The story of his rise is the story of the inception of the Kingdom of Ko-ryu. It may be proper to close the ancient history of Korea at this point and begin the medieval section with the events which led up to the founding of Koryu.

END OF PART I.

PART II.

MEDIEVAL KOREAN HISTORY.

From 890 to 1392 A. D.

**Chapter I.**

Kung-ye.... antecedents.... revolts.... Ch’oe Ch’i-wun retires.... Wang-gon.... origin.... Kung-ye successful.... advances Wang-gon.... proclaims himself King.... Wang-gon again promoted.... Sil-la court corrupt.... Kung-ye proclaims himself a Buddha.... condition of the peninsula.... Wang-gon accused.... refuses the throne.... forced to take it.... Kung-ye killed.... prophecy.... Wang-gon does justice.... Ko-ryu organized.... Buddhist festival Song-do.... Ko-ryu’s defenses Kyun-whun becomes Wang-gon’s enemy.... wild tribes submit.... China upholds Kyun-whun.... his gift to Wang-gon.... loots the capital of Sil-la.... Ko-ryu troops repulsed.... war.... Wang-gon visits Sil-la improvements.... Kyun-whun ‘s last stand.... imprisoned by his sons.... comes to Song-do.... Sil-la expires.... her last king comes to Song-do.... Wang-gon’s generosity.

Kung-ye was the son of King Hon-gang by a concubine. He was born on the least auspicious day of the year, the fifth of the fifth moon. He had several teeth when he was born which made his arrival the less welcome. The King ordered the child to be destroyed; so it was thrown out of the window. But the nurse rescued it and carried it to a place of safety where she nursed it and provided for its bringing up. As she was carrying the child to this place of safety she accidentally put out one of its eyes. When he reached man’s estate he became a monk under the name of Sun-jong. He was by nature ill fitted for the monastic life and soon found himself in the camp of the bandit Ki-whun at Chuk-ju. Soon he began to consider himself ill-treated by his new master and deserted him, finding his way later to the camp of the bandit Yang-gil at Puk-wun now Wun-ju. A considerable number of men ac- [page 336] companied him. Here his talents were better appreciated and he was put in command of a goodly force with which he soon overcame the districts of Ch’un-ch’un, Na-sung, Ul-o and O-jin. From this time Kung-ye steadily gained in power until he quite eclipsed his master. Marching into the western part of Sil-la he took ten districts and went into permanent camp.

The following year another robber, Kyun-whun, made head against Sil-la in the southern part of what is now Kyung-sang Province. He was a Sang-ju man. Having seized the district of Mu-ju he proclaimed himself King of Southern Sil-la. His name was originally Yi but when fifteen years of age he had changed it to Kyun. He had been connected with the Sil-la army and had risen step by step and made himself extremely useful by his great activity in the field. When, however, the state of Sil-la became so corrupt as to be a by-word among all good men, he threw off his allegiance to her, gathered about him a band of desperate criminals, outlaws and other disaffected persons and began the conquest of the south and west. In a month he had a following of 5,000 men. He found he had gone too far in proclaiming himself King and so modified his title to that of “Master of Men and Horses.” It is said of him that once, while still a small child, his father being busy in the fields and his mother at work behind the house, a tiger came along and the child sucked milk from its udder. This accounted for his wild and fierce nature.

At this time the great scholar Ch’oe Ch’i-wun, whom we have mentioned, was living at of Pu-sung. Recognizing the abyss of depravity into which the state was failing he formulated ten rules for the regulation of the government and sent them to Queen Man. She read and praised them but took no means to put them in force. Ch’oe could no longer serve a Queen who made light of the counsels of her most worthy subjects and, throwing up his position, retired to Kwang-ju in Nam-san and became a hermit. After that he removed to Ping-san in Kang-ju, then to Ch’ung-yang Monastery in Hyup-ju, then to Sang-gye Monastery at Ch’i-ri San but finally made his permanent home at Ka-ya San where he lived with a few other choice spirits. It was here that he wrote his autobiography in thirteen volumes.