



E-ASIA
university of oregon libraries

<http://e-asia.uoregon.edu>

TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY



VOL. II.—Part II.

Supplied gratis to all Members of the Society.

Price to NON-MEMBERS, YEN 3.

ON SALE AT

Seoul, Korea: HON. LIBRARIAN.

Yokohama, Shanghai, Hongkong, Singapore: KELLY &
WALSH, Ltd.

London: KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd.

Paris: ERNEST LEROUX.

Leipsic: OTTO HARRASSOWITZ.

New York: GEO. STECHERT.

1902.

HAN-YANG (SEOUL).

BY REV. J. S. GALE, B. A.

This paper has been prepared, not with the object of making out a guide-book to the present capital, but for the purpose of giving a history of the city, in as far as it is possible to gather it from the records at hand, also to furnish a picture of it in the past and to leave you to compare it with the present city.

KOREAN WORKS REFERRED TO:

- 輿地勝覽 *Yö-ji Seung-nam*: (Y. J.) A geographical work on Korea prepared at command of King Sŭng-jong [成宗] by No Sa-sin [盧思愼] and Sŭ Kŭ-jung [徐居正] in 1478.
- 東國通鑑 *Tong-guk Tong-gam*: (T. G.) A history of Korea from 2300 B. C. to the fall of Ko-ryŭ 1392, written by Sŭ Kŭ-jung a minister of King Sŭng-jong in 1485.
- 三國史 *Sam-guk-sa*: (S. G.) A history of the three Kingdoms, Silla (57 B. C.-936 A.D.), Ko-gu-ryŭ (37 B. C.-668 A.D.) and Päk-che (18 B. C.-660 A.D.) written by Kim Pusik [金富軾] (ambassador to China) about 1125.
- 燃藜記述 *Yul-Yŭ K'eu-sul*: (Y. Y.) A history of noted men and affairs covering a period from 1392 to 1720.
- 國朝實鑑 *Kuk-jo Fo-gam*: (K. J.) A history of the present dynasty, begun by Sin Suk-chu [申叔舟] and Kwŭn Nam-i [權擎] ministers of King Sè-jo [世祖] (1455-1468).
- 擇里誌 *Tak-ni-ji*: (T. N.) A book on geomancy.

Under the year Ke-myŏ, or 18 B. C., I find the first mention of Han Mountain (Seoul). Two boys, one called Piryu [沸流] and the other On-jo [溫祚], sons of the king of Ko-gu-ryŭ [高句麗] and grandsons of the king of Pu-yŭ [扶餘], in fear of their older half-brother, escaped south in search of a place to set up a kingdom. On their journey they discovered these mountains of Sam-gak [三角山], or Three Horns, that we see to the north, and that still bene-

ficently guard the city of Han-yang [漢陽] (Seoul), and make it of all capitals the most propitious. They climbed the peak of Pā-eun-tā (2600 ft.) a most difficult feat, which I believe a Western lady tourist succeeded in accomplishing not long ago, and from there looked out over the country. Pi-ryu decided to switch off toward (In-ch'un) Mi-ch'u-hol [彌鄒忽], while On-jo pushed south to Wi-ye [慰禮] (Chik-san). On a hill-top to the south-east of Chemulpo, you may still see the remains of the mountain walls built by Pi-ryu 18 B. C. But it was an unhappy choice, for the land was marshy and the water brackish, and history says that Pi-ryu died of remorse over the choice he had made. Probably if he could have seen the very comfortable and prosperous city that was to occupy that unpropitious ground 1900 years later, it might have given him confidence in his choice and helped him over his attack, but Pi-ryu died. (S. G. 23;1 T. G. 1;10).

At first On-jo's kingdom was called Sip-che [十濟], Ten Tribes, but Pi-ryu's people, on the death of their leader, went south, and with their arrival the ten tribes were increased to one hundred, so that the land became Pāk-che [百濟]. (S. G. 23;1 T. G. 1;10).

After spending twelve years in Chik-san (Wi-ye), On-jo, the wanderer from Ko-gu-ryū, came north once more to the point where he had spied out the land and on Puk-Han [北漢] he built his city. In the Buddhist temple that now occupies the centre of the fortress there is to be seen this inscription, "Here On-jo set up his capital." At that time his Kingdom stretched from Kong-ju (公州) to the mouth of the Tātong [湏江] (P'ū-gang) taking in all of the present province of Whang-hā eastward along the Kok-san river and south through Ch'un-ch'un [春川]. In the year 4 B. C. On-jo built his palace. (T. G. 1;15).

Puk-Han seems not to have been occupied for any great length of time; at any rate we hear nothing more of it till 371 A.D., when king Keun Ch'o-go [近肖古] moved his capital from Nam-Han [南漢] to Han-Sūng [漢城] or modern Seoul, (T. G. 4;4 S. G. 24;8) and for 105 years it remained the capital of Pāk-che. Here Buddhism first made its entrance in 384 though it had already been in Ko-gu-ryū for twelve years. (T. G. 4;5).

In 475 A.D. the king of Ko-gu-ryū, with desire to annex a part at least of Pāk-che, cast about to find occasion for a quarrel. A bonze by the name of To-rim [道琳] served his purpose. "Though I am but dust and ashes," said he, "and have no gifts or graces whatever, still my desire is to do something for my country. Will your gracious majesty please send me?" The king, glad of the opportunity, sent To-rim as a spy. He arrived at Han-sūng. "I am flying for life from Ko-gu-ryū," said he, and the king and his courtiers with that peculiar Oriental simplicity that we still see in the East, believed and took him in. Kā-ro [蓋鹵王] of Pāk-che was a great lover of chess and *patok*. To-rim had known this in the first place and had fitted it into his plans. "I used to play *patok* myself," said he, and the king called him to try a hand. He proved first of all players, his like had never been known before in the kingdom of Pāk-che, so the king made much of him, and expressed his sorrow at their meeting so late in life. To-rim one day in the presence of his majesty said, "I am a foreigner, and yet I have been treated by your majesty as an honored guest. My desire now is to render a service and to speak something in your hearing." "Speak on," says the king. "The kingdom of the great monarch is guarded on all sides by mountains and streams, just as heaven made it; the various states about can have no chance to spy and can only offer their allegiance; yet, with all this grace and these natural gifts, your walls are crumbling, the palace is falling to ruins, the bones of former kings are bleaching in the sun, and the huts of the people are toppling into the streams. Such conditions are not to be called praiseworthy." "Right you are," said Kā-ro, and with that he called together the people of his kingdom, and they joined heart and hand to steam earth and build walls, to hew stones and pile up palaces, to hammer out from the mountains towers and gates, and build them strong and beautiful. Great rocks were hauled from Mu-ni-ha and made into sarcophagi for the bones of royal ancestors. Fortifications were built from the east to Sung mountain on the north. In this gigantic effort the storehouses were emptied one and all and To-rim the bonze, on a certain night ran away. He appeared once more in Ko-gu-ryū. The king received him, made

plans for attack, and a few days later, it was rumored in Pāk-che that the armies of Ko-gu-ryū were coming. King Kā-ro said to his son, "I realize that I am indeed a man without understanding. I listened to the talk of the rascal Torim and hither have we come, the people worn out, and no soldiers to fight for us. I shall stand by my gods however (Sa-jik) [社稷] and die, but with you it is different, escape for your life." Mun-ju escaped south with a few followers, while Han-sūng was left to the mercy of 30,000 soldiers. The king locked the gates and made no attempt to fight. They attacked all four sides and in seven days the capital of Pāk-che fell. South City was set on fire, and all were in danger so that many surrendered. The king, thus hard pressed, with a few horsemen made his way out and fled for his life. One of the generals of Ko-gu-ryū called Kul-lu with soldiers followed; the king ridden down, dismounted and begged for life, but it was in vain. Disgraced and spat upon he was carried off to A-chā-sung [阿且城] and there beheaded. (S. G. 25;10 T. G. 4;29).

Han-yang remained a part of Pāk-che still, though Mun-ju fixed his capital at Kong-ju one hundred miles to the south.

In 500 A.D. a frightful famine occurred in the region of Han-sūng so that people became cannibals and fed on each other. Two thousand survivors fled north to Ko-gu-ryū. (S. G. 26;7).

In 603 A.D. 8th moon Ko-gu-ryū sent General Ko-sūng to attack Puk-han San-sūng (Seoul). The king of Silla hearing this took 10,000 picked troops, crossed the Han, marched into the city, and made such a noise with drums and horns that Ko-sūng was scared most to death and made his escape. (S. G. 20;2 T. G. 5;35).

In the 5th moon of 661 A.D. Ko-gu-ryū and Malgal [靺鞨] attacked Silla, and made an attempt to take Puk-han San-sūng but failed. They had mortars and battering rams to beat down the walls. The general of Silla, Tong Tā-ch'un, made thorn balls out of metal and scattered them about, so that horses and men were unable to move. He took from An-yang-sa wood and materials to repair the broken walls, and made fences and sand-bags to form a rampart. He placed sharpshooters with bows and arrows to guard every opening. There were 2800 persons in all, locked up in the city; these

Tong urged on to fight against their much stronger foe. After twenty days, when supplies were exhausted and strength gone, he, Tong, prayed to heaven with a sincere mind. On a sudden a meteorite fell into the camp of Ko-gu-ryū, rain and thunder followed, and the earth shook, so that the enemy was overcome by fear and ran away. The king of Silla promoted Tong and made him great for having saved Han-yang. (S. G. 22;6. T. G. 8;3).

In 670 when Korea had fallen before the Tang Kingdom China, a man named Keum Mo-jan, attempted to restore the fallen Kingdom of Ko-gu-ryū. With a few followers he reached the Tā-dong river, arrested and executed the officials of the Tang kingdom, and the priests that had been sent China. He pushed on to Sa-ya Island [史治島]. There he met An-seung [安勝] and he brought him to Han-sūng and set him up as king. (T. G. 9;3).

In 758 A.D. Silla changed the name of Han-san-chu [漢山州] to Han-chu [漢州] (Y. J. 3:1 T. G. 10;15); again changing it to Han-yang Kun [漢陽郡]. (Y. J. 3:1).

In 705 A.D. a man by the name of Pūm-mun [梵文] with a band of robbers from Ko-dal mountains attempted to set up a kingdom with Han-sūng as capital. He made an attack on the place but failed and finally was arrested and beheaded. (Y. J. 3:42).

When Ko-gu-ryū and Pāk-che fell before the Tangs of China, Silla with its capital at Kyōng-ju [慶州] had little to do with Han-yang, so far away. For 300 years there is nothing to record.

In 1096 Kim Wi-je [金謂碑] memorialized the throne asking that the King set up his palace in the south capital. His memorial read:

"The prophet To-sun-i [道誥] said, "In the land of Koryū [高麗] there are three capitals; the middle one, Song-ak [松嶽] (Song-do); the south one, Mok-myūk [木覓山] (Seoul); the west one, P'yung-yang [平壤]. Let your majesty stay in the middle capital from the 11th to the 2nd moon; in the south capital from the 3rd to the 6th moon; and in the west capital from the 7th to the 10th, and thus make all the 36 districts happy in their allegiance. The prophet also said, "In 160 years or so from the founding

"of the dynasty there will be a capital at Mok-myük Mountain (Nam-san). The time has come; there is already the middle, and the west capitals, but no south. I trust that at the foot of Sam-gak and north of Mok-myük you will plant your city," and the geomancer Mun-sang seconded his proposition." (T. G. 18:20 Y. T. 3:2).

Five years later (1101) three officials were sent to examine into the possibility of a site, the land, the streams, the geomantic formation of the hills. Many gods were propitiated and the work begun. After surveying about Yong-san on the river and elsewhere with no success, the mystic geomantic influence brought them in between Puk-Han and South Mountain, and they marked out the limits of the city, on the east Tā-bong, on the south Sa-ri, on the west Keni-bong and on the north Myūn-ak. (Y. T. 3:2 T. G. 18:26).

In the 8th moon of 1104 the King visited Nam-Kyūng [南京] (Seoul), to see how the work was progressing, and he found them busy building pavilions and laying out gardens and parks. (T. G. 19:5).

We are told that in 1110 King Ye-jong paid a visit to Sam-gak and Seung-ka monastery. He also came into the city and remained three months. He held a tournament of horsemanship and then prepared, outside the south gate, a great feast for the old people and the orphans, for the sick and invalided. (T. G. 19:36).

In 1117 king Ye-jong paid a visit to the South Capital (Seoul) at which time there were groups of Ki-tan Tartars living near the city. On hearing that the king was coming they moved out to meet him, dancing according to the custom of their people. His majesty stopped the procession, took note of it and passed on.

The King remained in Yūn-heung Palace held audience and prepared a banquet. He had really come to meet Yi Cha-hyun, a learned and famous man, who had taken an oath to never set foot in Song-do again. Because of the sacredness of this oath the king had come all the way to Seoul to meet and talk with him. The scholar appeared and the king asked him many questions, among others, "How shall a man govern his nature?" "By ridding himself of desire," was the answer. (T. G. 20:22).

1131. King In-jong built a palace Nim-wūn Kung in Pyeng-yang and also eight temples to eight different spirits, among which was one temple to the spirit of Mok-myuk Mountain (Nam-san) called Pi-p'a-si-pul [毗婆尸佛] marking the fact that Buddhism was a ruling factor in this city at that time. (T. G. 22:16)

1167. King Eui-jong made a tour to Sin-ka monastery on Sam-gak mountain and later prepared a banquet in Yūn-heung Palace. (T. G. 25:5)

1175. There was at this time a noted governor of Seoul Yu Eung-kyu [庾應圭] who took no bribes. His wife, we are told, fell ill and one of the writers brought a chicken and offered it as a mark of respect and anxiety on her behalf. She replied, "When my husband has never taken aught from the people why should I sully his name by accepting of your present?" The *ajun* left ashamed. The name of this famous governor of Seoul was known even in the Middle Kingdom. (T. G. 26:22)

1227. A famous robber lived in Seoul named In-gulli [仁傑] chief of bandits, who terrorized the country for miles about. He was a fearless rider and a famous hand with the sword. Officers were sent from Song-do to catch him. On a certain day he was seen entering the city of Seoul and news of this was carried to the governor, who sent soldiers to capture him. Whom should they meet but the man himself, with the question, "Where is In-gulli." "He is over yonder in such and such a place," said he, and with that the horsemen turned. With a leap he was upon the pony of the rear rider, whom he lifted from his saddle and by a twist broke his neck and so escaped. Later he was captured at I-ch'un, and when taken out to execution he said, "I'm only sorry for one thing, and that is, that I do not die in battle, having broken the neck of the general and smashed his flagstaves." (T. G. 31:15).

1234. A Buddhist priest prophesied that if the king made his palace in Seoul, the dynasty would last 800 years longer, and so to accomplish this desired end they brought the royal robes up from Song-do and placed them here in the palace. (T. G. 32:3).

1235. The picture of Wang-gun [王建] the founder of

the Koryū dynasty was brought to Seoul and placed in the Ancestral Hall. (T. G. 32:3)

1236. A band of Mongols [蒙古] made their first appearance in the city. (T. G. 32:5)

1257. A company of Mongol raiders made their way past Song-do up to Seoul robbing and plundering. Instead of opposing them the government attempted to propitiate and win them over as they would so many *ak-kwi* or evil spirits. The name of the leader was Po'pa-tā [浦波大]. He said it was his intention to remain in Koryū till he received orders from his general Cha-la-tā to retire [車羅大]. They made Seoul their headquarters. (T. G. 33:9).

1285. King Ch'ung-yūl [忠烈] and his Mongol queen paid a visit to Seoul (Nam-gyung). (T. G. 38:31).

1315. King Ch'ung-sun [忠宣], also married to a Mongol, paid a visit to Seoul. They pitched their tents at Yong san. There we are told the queen gave birth to a son and died.

1360. There seems to have been a desire at this time in the mind of the king to change his capital to Seoul (Nam-kyūng). He sent an officer, by name Yi-An, to fix up the palace and repair the wall; but the people objected to this and so the king decided to let the matter rest in the decision of the fortune-tellers. They held a seance in the Ancestral Temple, and luck turned out contrary, so the building was stopped. (T. G. 47:10).

But again in 1388 the walls of Han-yang were repaired and the streets put in order. At this time Han-yang was the name given it instead of Nam-kyūng (South Capital); it was not such a city as we behold to-day, nor did the walls enclose so great an area. It was but a little town standing on the site of the present Han-yang Kol, that part of the city which includes the pagoda.

At this point Yi Tan [李旦] a general of the army begins to loom up on the horizon. He was asked to lead troops into Laotung, but refused to obey the command. Gradually a separation is noticeable between king and subject, and four years later Yi Tan becomes ruler of Chosūn.

Before this, however, in the year 1390, certain ministers presented a petition to king Kong-yang, asking that he re-

move the capital at once to Han-yang and give the ground virtue of Song-do a rest. The king referred the matter to Pak Eui-chung, asking what he thought. "I have never heard," was the reply, "that former kings received any special benefit from following the words of such a prophet as To-sūn." "But yet," said the king, "when the principle of *Eum* [陰] and *Yang* [陽] is involved we much regard it, even though it cost the people an effort." He then sent Pak to repair the palace and rebuild the walls of Han-yang. Some warned the king not to go, others asked when there had been no national disaster why such a step should be taken. The king however removed his capital to Han-yang, but in the year following he returned to Song-do. (T. G. 55:22).

In 1394 Han-yang becomes the capital of the peninsula, the name of the kingdom being once more the old name given by Tan-gun and Keui-ja- Cho-sūn [朝鮮].

We notice that the city, like the peninsula, has worn several names. At one time called Nam P'yūng-yang [南平壤] (South P'yūng-yang), at another called Puk Han-san [北漢山] (North Fortress Mountain), at another Yang-ju [楊州] the name of the present county to the east, at another Kwang-neung [廣陵] (the Tomb of Kwang), at another time Nam-kyūng [南京] (South Capital), again Han-yang-kun [漢陽郡] and as at the present time, Han-yang [漢陽]. (Y. J. 3:2).

We come now to the founding of the city as the capital, and first of all our attention is called to the geomantic condition that governs the site, and that makes it superior to all other points on which to build the palace: Five hundred *li* north of Seoul there is a little town called Hoi-yang where the main road runs west over a bridge, and strikes northward through the spurs of the mountain range, following the course of a rapid stream, often skirting the giddy edge of a precipice, or climbing rocks that threaten to effectually bar the way. For 50 *li* or 17 miles the road gradually ascends, until you at last stand on Ch'ul-yūng [鐵嶺] the Iron Pass. Thirty miles to the northeast is the sea of Japan, beneath the valley of the ancient kingdom of Ok-chū [沃沮] or Ham-kyūng. But what has the Iron Pass to do with Seoul? In answer I quote from the T'ak-ni-ji: "The vein of influence from the Iron Pass of An-p'yūn runs 500 *li* and more to Chan

Mountain in Yang-ju, then south in the direction of Kan [艮] (the 4th diagram) rising suddenly into To Mountain and Man-jong peaks then north in the direction of Kon [坤] (the 2nd diagram), breaking off and again rising in Sam-gak and Pāk-eun and then pushing south to Man-kyung-tā and Pāk-ak-san." Geomancers say that the planet Jupiter (Mok-sung) [木星] which shines in the heavens is the guardian star of the palace enclosure. To the east, south, and north, are great rivers that meet the tides from the sea; here all the waters circle about in union and make it the point at which the spiritual essences of the kingdom combine. The prophet To-sūn, of the dynasty of Koryū, said, "Those who are to be kings after the Wang's [王] are the Yi's [李] (Plums) who will build their capital at Han-yang." In 1100 king Suk-jong had an officer sent specially to examine the land to the south of Pāk-ak, and what should he find but plum trees growing luxuriantly. He cut them down and extracted the roots in order to effectually prevent the Plum family from fulfilling prophecy. He buried a sword in the earth to cut off the influence of this mountain spirit. The wise men of the time advised the king to act differently. Their opinion was that he should plant many plum trees, call the place "South Capital" (Nam-kyūng 南京), and put the Yi's in charge, while he visited it once a year. But all interpretations of the prophet failed as far as the Wang's were concerned; they disappeared and the Yi's came forth. (T. N.) (Y. Y. 1;45).

At first king T'ā-jo examined Ke-ryong-san [鷄籠山] in Ch'ung ch'ūng and set workmen to build, but in a dream a spirit came to him and said, "This is to be the capital of the Chūng's [鄭] not of the Yi's; leave at once, delay not," and so he left off and came to Han-yang (Y. Y. 1;45).

There are three names that figure in the founding of the city of Han-yang to which we call attention, one was the bonze Mu-hak [無學], another the Confucian scholar Chūng To-jun [鄭道傳] and the third Cho-jun, [趙浚] the governor of P'yūng-yang.

Mu-hak had been Yi Tan's father-confessor in his younger days. He had lived in Suk-wang-sa near Wonsan, a priest much renowned for his wisdom. When the great question now confronted T'ā-jo of choosing a city for his capital he

naturally thought of Mu-hak, but the priest was nowhere to be found. He called three principal governors, men who ought to know the country, and sent them in search of Mu-hak. They heard that there was a lonely priest living in Kok-san, in a thatched hut, in a mountain defile, and so thither they bent their way. Their seals hanging at their belts grew heavy and they hung them together, three of them on a pine tree, and with straw shoes and staff in hand climbed slowly, step by step. They inquired of a priest before a little hut why he had decided to live in such a lonely place. His reply was, "Because of the Three Seal Mountain yonder." The governors inquired as to why it was called the Three Seal Mountain. "Because," said the priest, "there are three governors to come this way, who will find their seals heavy to carry, and will hang them together on a pine at the foot, hence the name." Delighted they took him by the hand and said, "Are you not Mu-hak?" Thus they returned to king T'ā-jo who received him with joy and at once asked concerning the site on which to build his capital (Y. Y. 1:46).

Mu-hak began his survey measuring from the peaks of Sam-gak southeast until he had reached the little village of Wang-sip-ni, outside the Su-gu-mun. The village people still mark the site of the city as he proposed to place it. It is said that the discovery of a hidden tablet [妖僧無學枉尋到此] proved to him that he had come east too far. The Tāk-ni-ji reads: "We are told that he then measured southwest from the peak of Pā-eun-tā and came out at Pi-pong which is outside of the northwest gate. He there found a tablet marked 'Mu-hak missed his way and came here.' [無學誤尋到此]. This was said to have been a stone set up by To-sūn. On this second failure, Mu-hak bore directly south from Man-kyūng-da, along the vein and came out beneath Puk-ak, where the mountain influence divides and spreads over the plain. There he decided upon the site of the city, the very spot where the plum trees used to grow. The limits of the city wall were not yet determined when one night we are told a heavy fall of snow, which drifted up in piles on the outside, leaving the ground bare on the inner slopes of the hills, marked the limits of the city. Along this line of drifted snow, which crept over Nam-san, and back to the top of Puk-ak, the wall finally was built. (T. N 28).

The building of the wall began in the 1st moon of 1396, 119,000 laborers were summoned from the north and west provinces, Whang-hā, P'yūng-an and Han-kyūng, and kept at work for two months; later on 79,000 were ordered from the south provinces, and the whole was finished in the 9th moon of that year, the entire length being 9975 paces, (Po 步) and the height 42ft (Chūk 尺) 2 inches. The engineer who had charge of the building was the famous governor of P'yūng-an mentioned before, called Cho Chun. The wall was repaired in 1421 by king Se-jong. There have been no fierce battles fought over it so that all the repairs needed have been from the slow wear of time. At the beginning of the present reign the regent patched with square faced stone many parts that had fallen down. (Y. Y. 1;46).

When it came to the building of the palaces of course the mountain influences were specially taken into consideration; also the course of the streams. All the drainage is through two exits south of the East Gate and in order that the palace might be stationed at the head waters of these, ground along the north and west was first considered. In the selection of the palace site two famous Koreans came into conflict; one was Mu-hak the Buddhist and the other was Chūng To-jun the Confucianist. Probably their methods of arriving at a conclusion were not the same, at any rate they did not agree. Ma-hak desired the palace to abut on In-wang-san [仁王山], which is west of the city; Chūng To-jun voted for the present site, which is at foot of Puk-ak, or as it is generally called North Mountain. Mu-hak prophesied all sorts of evil, much of which was supposed to come to pass in the miseries of the Japan, or Im-jin war, but he failed and the palace was outlined as it now stands. (Y. Y. 1;46).

In 1394 and 1395, before the building of the city wall, the T'ā-myō, or Tablet House of the Kings, and the Kyūng-bok Palace were built.

The T'ā-myō, or Chong-myō, built in 1394, is enclosed in a beautiful, wooded park north of the main street, and less than half way from the great bell to the East Gate. It has no *Hyūn-pan*, or inscription, over the entrance, like the palace, but it is a much more sacred enclosure, for in it are the ancestral tablets of the kings. It was originally built

seven *kan* long, with three steps leading up, two *kan* houses to east and west, and three *kan* houses on each side of the court. In the west temple are the royal ancestral tablets and in the east temple tablets of worthy officers of state. This great tablet house is the Chong-myō, the most sacred spot in the city, higher than the Imperial Altar (the new Temple of Heaven), [皇壇] or the Sa-jik (the old Temple of the Earth) [社稷壇]. I have seen people passing the Chong-myō in the electric cars, take off their glasses and rise as they crossed the opening of the street that leads to the main entrance. In front we have a side parallel street called Pi-ma-pyūng-mun [避馬屏門] meaning escape for a horse so as not to ride by the sacred enclosure. We shall have occasion to mention the Chong-myō later on. (Y. J. 1;35)

Among the various palaces of the city, the one that is chief in importance and was first built is what foreigners speak of as the "Summer Palace," where the late queen met her fate. The Korean name is Kyūng-pok-kung [景福宮], which name was given by Chūng To-jun and borrowed from Book Seventeen of the Chinese Canon of Poetry. The walls are said to be 1813 paces in length, and the height of the enclosure 21ft 2 inches, having four gates, all named by Chūng To-jun. The most famous gate in the city is the Kwang-wha-mun with its three entrances. There was a bell cast in the 12th year of his majesty's reign 10th moon and 7th day. Pyōn Kè-ryang wrote an inscription for it. It was hung in the gate and was used to designate hours of audience. Inside of the enclosure, behind the third entrance gate, is the Keun-jūng-chun, or Audience Hall, the most famous building in Korea. It well repays a visit for here either in this building, or in buildings wearing the same name and standing on the same site, the greatest state ceremonies of Korea have been celebrated. The pavilion and the lotus pond were prepared at the same time but required repairing in 1404. (Y. J. 1;15-17).

The sea monsters, or *Ha-t'a* [獬豸], that stand in front of the Kwang-wha gate, were evidently set up by the founder of the dynasty. At any rate they were there in 1487 for they are mentioned by the Chinese ambassador who was here at that time (Y. J. 1;6.) They are sea creatures, or water

spouters, and were so placed to guard the palace against the fire influences of Kwan-ak Mountain [冠岳山] 30 *li* distant.

What is called the East Palace, or Tong-kwan T'ā-kwūl, was built in two parts behind the Chong-myō; the first part to the west, put up while T'ā-jo was living, was named Ch'ang-t'uk-kung [昌德宮], and the second part, on the east side, was built by Sūng-jong, in the 3rd moon of 1484, the name being given it by the famous scholar Sū Ko-jūng (Y. J. 1:50), who wrote the Tong-guk T'ong-gam. They are said to have been united and made one palace by Suk-jong [肅宗], who reigned from 1674 to 1720. The third palace to be occupied by royalty, is the one where His Majesty now resides, the Kyōng-un-kung [慶連宮], or Myūng-nye-kung [明禮宮] which was originally the residence of Prince Wūl-san [月山大君], grandson of King S'ŏ-jo [世祖]. The last palace site to be selected is what was originally called the Kyūng-t'uk-kung [慶德宮] later the Kyūng-heui-kung [慶熙宮] and known to foreigners as the "Mulberry Palace."

In 1398 Chūng To-jun [鄭道傳] selected the site for the Sa-jik, [社稷] or Earth Altar. It is at the rear of the Mulberry Palace to the north west and at the foot of In-wang Mountain, surrounded by pines, that form a beautiful grove. Formerly it was open to the public, but lately I see that soldiers are placed at the entrance to bar the way. There are two altars, to east and west, six feet or so apart, and each about 24 feet square, the one to the east is for the God of the Earth, and the one to the west for the God of Harvest. In the one to the east, a stone tablet a foot or so in height stands at the south side midway of the altar. The Sa-jik is a very sacred enclosure, and is regarded by Koreans with great reverence. (Y. J. 1:34).

A famous building begun in 1398 is the Sūng Kyun-kwan [成均館] or Temple of Confucius. It is in the north east quarter of the city, behind the East Palace, and to the left of the roadway leading to the Little East Gate. The building then erected was burned down in 1400, and the enclosure remained vacant till 1405 when T'ā-jong, who had made Song-do his capital for five years, came back and began the work anew. The building was finished in 1407. There is the central hall and the verandahs to east and west. Con-

fucius' tablet occupies the central seat and his disciples are ranged on each side, there being 113 tablets to Chinese disciples and 16 to Koreans. (Y. J. 2:10).

The Big Bell which hangs in the pavilion in the centre of the city was cast by T'ā-jo in 1396 and hung where it remains to day. Se-jo repaired the building some fifty years later. It was burned down and again restored in the reign of the present emperor. The Bell's name is "In-jūng," "director of men." In ancient days when its note rang out for bed time, there was no going abroad in the streets till the voice sounded the reveille. "In-jūng Si-e" means in ordinary speech the "bell's hours" the time of quiet in the ancient city. The story of the child thrown into the molten metal when the bell was cast, is so well known that it needs no repetition here. The bell in size is about 8ft by 10, a monster that has swung on its beam for five hundred years. (Y. J. 3:16)

Another monument of special interest is the Marble Pagoda, that stands within the limits of the old town of Han-yang. The exact date of its arrival is hard to fix, but evidence points to its having been brought from Peking in the early part of the fourteenth century. King Chung-sūn of Koryū was married to a Mongol, whose name was "Queen of the Treasure Pagoda" (T. G. 42:5). She came to Korea in 1310, or sixteen years after the death of Kublai Khan. Whether this name associates her with the Marble Pagoda or not is a question. In the *Yū-ji Seung-nam* we read "There is on Pu-so mountain, in Pung-tūk, a monastery called *Kyūng-jun*. Before it stands a pagoda of thirteen stories, carved with various figures in a marvelous way elsewhere unequalled: Tradition says it was built by T'al-t'al (脫脫) minister of the Wun's" [元] (Y. J. 13:3). The *Tu-han Chi-ji* adds "two pagodas were built, one in Han-yang and the other in Pung-tūk." From this we conclude that the one in Seoul was set up at about the same time or before the one in Pung-tūk which would make the date fall within the first half of the fourteenth century. T'al-t'al came to Korea as envoy of King Sūng-jong in the tenth moon of 1303 (T. G. 41:13). He was a noted Mongol and evidence points to his having designed the Marble Pagoda. The monument is a masterpiece of its kind and is certainly in keeping with the great Mongol conquerors.

The hands that fashioned its form are the hands that carried conquest to the ends of the earth and shook all existing empires.

To the south of the Pagoda stands a tablet stone on the turtle's back. The inscription has been worn away but the name remains, "Tablet of Wun-gak Sa." It was erected by Kim Su-on a courtier of King Se-jo (Y. J. 3:36) who was expelled from the Confucian Temple on account of his sympathy with Buddhism. As Se-jo did not come to the throne till 1455, and as Wun-gak monastery was not so named till the tenth year of his reign or 1464 (Y. J. 3:86) the Tablet, bearing the name of the monastery as it does, could not have been erected till a later date. We therefore date the pagoda from the first half of the fourteenth century, and the tablet from the latter half of the fifteenth.

The walls of the city were built, the gates named, the palaces put in place through the engineering skill and energy of these four great men, T'ā-jo, Muhak, Chŭng To-jun and Cho Chun, but greatness does not necessarily bring happiness nor does power insure safety. There were born to T'ā-jo nine or ten sons, and there was war between them. The fifth, as marked in the record book, who afterwards became T'ā-jong, was a fierce tyrant. He killed two of his brothers, and so defiled the precincts of the palace that his father in disgust and despair went to live in Ham-heung. From 1398 to 1407 he remained in exile. He had carried away the royal seal but had put his son Chōng-jong on the throne in his place. Chōng-jong's queen, who feared T'ā-jong, induced her husband to abdicate in favor of his younger brother, and so there were for ten years three kings in Korea at the same time. T'ā-jo called Ta-sang-wang, the great chief king, Chōng-jung, the chief king and the real king T'ā-jong. Two other brothers Pang-gan [芳幹] and Pang-sŏk [芳碩] raised an insurrection and made an attack upon the palace. Two battles were fought in the city, the first at Ch'o-jŭn Kol, which is on the south side of the main street almost opposite to the Chong-myŏ entrance, and the second or great battle was fought at Tā-jŭn Kol near the Picture Hall, Yung Heui-jun [永禧殿], Chin-gokā. These two districts, First Fight Town, and Great Battle Town, perpetuate the memory of T'ā-jo's turbulent

sons. In this insurrection the great man Chung To-jŭn was in some way involved. Chung had been an officer under Sin-u of the last dynasty, but had completely won the heart and confidence of T'ā-jo, so that letters passed between them as fast friends. He had fixed upon the Sa-jik, had found a site for the palace and given it a name, had named the gates of the city as we see them to-day. He was the author too of the laws and ceremonies that then governed the state, as well as being a successful writer of lighter ditties. At a feast, we are told, T'ā-jo repeated a song written by Chung To-jŭn and then asked the author of he would not dance to it. To the delight of the company Chung To-jŭn arose and tipped them off a Korean highland-ſling. Such was the man whom T'ā-jong, then a stripling of thirty years, had arrested on the charge of high treason. "I will serve your majesty, if you will but give me an opportunity" said the old minister. "You were a traitor to Song-do and you are a traitor here. Off with his head," was T'ā-jong's reply. They beheaded him and his son and destroyed his family. His magnificent home was seized upon and became the Sabok or government stables. At the rear of the Treasury Department you will see a large gate with three characters on the *Hyŭnp'an*, Tā-pok-sa. This was originally the home of Chung To-jŭn. (Y. Y. 1:50).

T'ā-jong sent many messengers asking his father to return: some of these T'ā-jo, according to the fierce methods of the day, had beheaded, others were disgraced. At last whom should T'ā-jong send but the old priest Mu-hak. "How is it you dare to come on a message from the rebel?" asked T'ā-jo, but the old bonze smoothed him down and at last, by soft words, persuaded him to return.

T'ā-jong went out to meet his father and erected a tent across the road in his honor. It was his desire to offer a cup of drink with his own hands, but the ministers warned him to beware of going near one so fierce as this Great Chief King, so the glass of *sul* was passed by the hand of a eunuch, and T'ā-jong looked on at a distance. The old king laughed "Ha! ha! you rascal," drew the royal seal from his sleeve, threw it at T'ā-jong and shouted, "Take it then, since it is what you want." He also drew from his sleeve an iron baton with which he had intended to mete out vengeance on the head of

his son had he approached near enough. Such were the unhappy domestic days in which the city was built.

Muhak disappears from the scene and Cho Jun [趙浚], who built the wall, becomes one of T'ā-jong's favorites. His son Ta-rim is married to the king's second daughter, and has built for his residence Nam-pyūi Kung [南別宮] that used to stand on the site of the Imperial Altar. Ta-rim turned out a failure as son-in-law of the king, and to this day the nation ascribes to him the origin of the baneful custom of "squeeze," which has played so prominent a part in the history of Korea. At that time inspectors were appointed to make note of officials found guilty of extortion, and a black mark was lined across the entrance gate. Ta-rim was such a notorious "squeezer" that his gate gradually took on black as its color all the way from the lintel to the ground, and *K'ā-meun Mun* or Black Gate was the name it wore for four hundred years, till it was removed a year or so ago to make way for the Imperial Altar and the Wūn-go-tan or Altar to Heaven.

Another point of interest associated with the days of T'ā-jo, that we must not fail to notice, is Chūng-dong, or the present Foreign Settlement, Legation Town, which takes its name from the Tomb of Queen Kang that was located on the site of the British Legation. Queen Kang was of poor parentage, but once when Yi Tan, afterwards T'ā-jo, was riding through the district of Kok-san he passed a young woman by a spring of water. He stopped and asked her for a drink. She lifted the calabash, but first, before passing it to the stranger, scattered over it a handful of willow leaves. T'ā-jo took it and said, "Why the leaves when it is water I want?" "But you have been riding hard and are heated," said the maiden, "the willow leaves will keep you from drinking too fast." He marked her a wise woman and later made her Queen Kang. She died in the 8th moon 1396 and in the 1st moon of 1397 she was buried on the north side of Whang-wha ward, the present British Legation compound. Three years after the sacrifice they removed her tablet to In-an Hall, in the "Summer Palace," and three years later placed her portrait in the Ancestral Temple. In 1409 the Tomb was considered unpropitious and so was removed and placed in Yang-ju east of the wall. For a time her spirit had been worshipped, and

her tomb guarded, but the question of a good Confucianist like T'ā-jo having two wives came up, and Queen Kang was ruled out, her tomb forgotten, and for two hundred years the grave that gave the name to the Foreign quarter of Seoul was unknown. It remained for Yul-gok Sūn-sāng, one of the great scholars of Korea, to call the attention of the nation to the neglect, that they had been guilty of, in giving up the worship of Queen Kang's spirit. No one knew the place of the forgotten tomb. The wise and great were ordered out to assist in the search, but with no success. At last in the writings of Pyōn Ke-ryang [朴季夏] they found it recorded that, Chung-neung [貞陵] was situated northeast of the wall, and, thus directed, they discovered it outside of the Little East Gate.

Song Si-yūi [宋時烈] says that T'ā-jo's heart was so wrapped up in the dead queen, buried in front of his palace, that he never ate without first hearing the temple bells; "but now in this year (1668,) the site is given over to ruin, scarcely recognizable, the walls and stone guards are fallen, and only the ruins of the tablet house are left."

In the 9th moon of 1669, the temple house was rebuilt and the guards set up. On the day of sacrifice a great rain fell so that the people said the rain had come to wash away the wrongs that had been done Queen Kang. To-day Queen Kang's tomb (Chung-neung) is one of the attractive points outside of the city (Y. Y. 1:54).

T'ā-jo made himself secure by connecting the capitals with the outermost limits of the country by means of fire-signal, from the top of Nam-san. Nam-san connected with A-cha Peak [峨嵋山] in Yang-ju [楊州] and so sent on news to Ham-kyūng and Kang-wūn; also signals were sent by way of Ch'un-ch'ūn Peak, [穿川峴] Nam-han, to Kyōng-saung; a third line over Lone Tree Mountain [母岳] carried news by way of land to Whang-hā and P'yūng-an. Light-house peak, south west of Mo-ha-kwan, sent the message over sea to a peak in Whang-hā. The fifth line was south by way of Kā-wha Mountain [開花山] to Ch'ung-ch'ūng and Chulla (Y. J. 3:16).

In 1429 King Se-jong [世宗], who was one of the great kings of this dynasty, built Mo-ha-kwan and the gate [迎恩門] that used to stand on this side of "Independence Arch" where the pillars still remain. It was here that the Chinese

envoy used to wait, till the king came out to meet him. There were at that time three guest houses called Kwan [館] inside of the wall; the Ta-p'yŭng Kwan [大平館] which stood on the left just as you entered the South Gate. This was the entertainment hall for the envoys of the Ming [明] dynasty; the Tong-p'yŭng Kwan [東平館] stood southeast of the Su-pyo [水標橋] or Water Mark Bridge; and here the Japanese representatives were entertained. The Puk-p'yŭng Kwan [北平館], in the east part of the city, was for the entertainment of Ya-in [野人] or Barbarians (Y. J. 3:15,21).

Two hundred years after the founding of the city, in 1592, the victorious Japanese army marched in through the South Gate, and burned the palaces Kyōng-pok, Ch'ang-tŭk and Ch'ang-kyŭng (K. J. 3:13). The general and his staff made their headquarters at first in the Ancestral House of the kings, Chong Myo. Koreans say that so many fierce and uncanny spirits attacked them, that the general burned the Tablet House (K. J. 3:18) and moved with his staff to Nam-pyŭl-kung, the palace built for the wilful son of Cho Jun. It was forever after a violently haunted house, a sort of chamber of horrors, was this Nam-pyŭl-kung. A tower had been built beside it called Myŭng-sŭl-lu [明雪樓], the three characters meaning "Mings," "wash away," "tower," a memorial expressive of Korea's sorrow at the fall of the Mings. When the embassy from the Ch'ŭngs, or present Manchu dynasty, first came, the government took good care not to honor them by entertaining them in the Ta-pyŭng-kwan, where the Ming ambassadors had been feted, but put them up in the haunted Nam-pyŭl-kung, where the Myŭng-sŭl Tower was. "What on earth is this?" asked the ambassador and his party. "Myŭng-sŭl-lu! Is this some sort of memorial to the hated Mings?" "By no means," said the Korean government, "it has no reference to the Mings at all. It means simply "Bright-snow Tower." "How poetical!" said the envoy, and goblins and inscriptions troubled him no more.

In the winter of 1593, when king Sŭn-jo [宣祖] returned from his flight north he found the palaces burnt, the Tablet House dust and ashes and the official city a ruin. For want of a better place he made the home of Prince Wŭl-san his palace and called it the Kyŭng-eun-kung. It stood on the

KINGS OF THE HAN-YANG DYNASTY		DATE	AGE	BIRTH PLACE	WHERE CROWNED	DIRD
1	T'a-jo	1392	73	Yŭng-heung (Ham-kyŭng)	Song-do	East Palace
2	Ch'ŏng-jong	1398	62	Ham-heung	Summer Palace	In-tŭk Palace
3	T'a-jong	1400	55	Ham-heung	Song-do	"New" Palace
4	Se-jong	1418	53	Seoul	Summer Palace	A Prince's Palace
5	Mun-jong	1450	38	Seoul	A Prince's Palace	Summer Palace
6	Tan-jong	1453	16	East Palace	Summer Palace	Yŭng-wŭl
7	Se-jo	1455	51	Private Palace	Summer Palace	East Palace
8	Ye-jong	1468	19	A Private house	East Palace	Summer Palace
9	Sŭng-jong	1469	37	A Prince's Palace	Summer Palace	East Palace
10	Chung-jong	1506	56	(Unrecorded)	Summer Palace	East Palace
11	In-jong	1544	30	Summer Palace	East Palace	Summer Palace
12	Myŭng-jong	1545	33	(Unrecorded)	Summer Palace	Summer Palace
13	Sŭn-jo	1568	56	A Private house	Summer Palace	Imperial Palace
14	In-jo	1623	54	Hŭn	Imperial Palace	East Palace
15	Hyo-jong	1649	40	Private King	East Palace	East Palace
16	Hyŭn-jong	1659	33	Muk-den	East Palace	East Palace
17	Suk-jong	1674	59	Mulberry Palace	East Palace	Mulberry Palace
18	Kyŭng-jong	1720	36	East Palace	Mulberry Palace	East Palace
19	Yŭng-jong	1724	82	East Palace	East Palace	Mulberry Palace
20	Ch'ŏng-jong	1776	48	East Palace	East Palace	East Palace
21	Sun-jo	1800	44	East Palace	Mulberry Palace	East Palace
22	Hŏn-jong	1834	22	East Palace	East Palace	Mulberry Palace
23	Ch'ŏl-jong	1849	32	Kang-wha (?)	East Palace	East Palace
24	The Emperor	1864		A Prince's Palace	East Palace	(K. J.)

site of the present Imperial Palace in Chŭng Dong and there the king lived some fifteen years. His son Kwang-hā-ju who was degraded and removed from his place in the Ancestral Hall built the Mulberry Palace calling it the Kyŭng-tŭk-kung, and the Kyŭng-in-kung. The Kyŭng-in-kung was destroyed in the next reign and apparently to get free from all association with Kwang-hā-ju the name Kwang-tŭk was changed to that of Kyŭng-heui, that being the present name of the Mulberry Palace.

As so much of the life of the capital centres about the person of the king I give a list of the different kings and mark the palaces that they were crowned and died in, also the ages, in order to show how propitious the influences of the mountain proved. I drop from the list of kings the two disgraced monarchs Yŭn-san-kun and Kwang-hā-ju.

The average age of the kings is only about 44. As to whether this in any way reflects upon the guardianship of the hills we have no record, but thus it is and thus has the royal residence been shuttled about through the city. This table shows that there was no permanent occupation of the "Summer Palace" from the time of the Japanese invasion till the rebuilding of it by the regent in 1865. Many of the old inhabitants still remember when it was but a heap of ruins, like the "Mulberry" palace. This latter, too, passes out of sight as a royal residence in 1864. The reason the "Mulberry" palace was given up is that certain geomantic "tiger" influences connected with it were said to have caused great disaster throughout the country from tigers and so the place, at a general call from the people, was vacated. The Regent, we are told, used much of the stones and timber for the repairing of the Kyŭng-pok-kung, till Queen Cho called his attention to the fact that Suk-chong had been born in the "Mulberry" Palace, and that it ought to stand; thus it was left as we see it today.

The city and palaces were again shaken up in 1636 by the Manchu invasion, but no mention is made of it in the Kuk-cho Po-gam or other histories, lest it should offend the great empire of China, to which Korea was at that time paying tribute.

Before leaving the palaces I would call your attention to the beautifully located Kyŭng-mo-kung [景慕宮] erected by

Ch'ung-jong [正宗] about 1776, in memory of his father, who is called Twi-ji T'a-wang, or "Coffin King," though he never occupied the throne. Y'ung-jong had been greatly offended by the behaviour of his son, Coffin King, and at last, unable to endure his presence longer, had him nailed up in a coffin and smothered. Coffin King's little son (afterwards Ch'ung-jong,) stood by, saw it all, and the terrible memory of it followed him through life. When he became king in 1776 he built the Ky'ung-mo-kung, in memory of his father, and placed his portrait there. This palace stands south of the Confucian Temple and east of the East Palace. Gates open just across the way. The name of the gate is W'ul-gun-mun [月觀門] or gate of monthly audience, still recording the fact that Ch'ung-jong went month by month to see his father's portrait. At the place of crossing, the way is paved with stone in order to save from injury the Dragon's back which crops out at that point. The box in which Coffin King was smothered is said to have been until recently in the court of the house occupied by the late Mr. Hutchinson north of the canal, and east of "Water Mark" bridge. Two years ago the picture of Coffin King was taken to Su-w'ün for burial and the Ky'ung-mo-kung was transformed into Korea's War Temple. The Yung-heui-jun [永禧殿], Hall of War Kings, near the Japanese Settlement, was discovered to be rendered unpropitious by the presence of so many foreigners, and on this account the six portraits of T'a-jo, Se-jo, S'ung-jong, Suk-jong, Hön-jong and Y'ung-jong were removed to six rooms in the palace of Coffin King. There is also a *Sil* or room being prepared for the portrait of his present Imperial Majesty, seeing that his lot has been cast in turbulent times.

At the beginning of the third century, there were three noted Chinese who, by a covenant became brothers, the oldest Yu Hy'ün-tuk [劉玄德] the second Kwan-u [關羽] and the third Chang-pi [張飛]. They were born in low station; Kwan-u, who afterwards became the God of War for so much of the Far East, was originally a bean-curd pedlar. There is a saying current among illiterate as well as educated Koreans that preserves these three names in Korean history; translated it runs, "The spirit of Yu Hy'ün-tuk became king Sün-jong of the Mings, the spirit of Chang-pi became king Sün-jo of

Chosün and that is why Kwan-u came to aid in the Imjin war." When Korea first asked aid of the Mings king Sün-jong refused it, but in a dream Kwan-u came to him and said, "The spirit of my dead brother is your majesty, my younger brother Chang-pi lives in the person of Sün-jo king of Korea: will you not aid him?" About that time the form of Kwan-u and his spirit soldiers appeared suddenly in mid-air outside of the South Gate, where the temple erected in his honor now stands. He moved across the city and disappeared outside of the East Gate, where his other temple is (Tong-myo). These temples are well worth a visit, and are frequented by all classes in the city. Koreans say however that neither a Yü [呂] nor a Ma [馬] dare enter, as they are the surnames of those who had to do with the killing of Kwan-u the God of War. There is another temple to his honor, called the Puk-myo, inside of the wall, east of the Confucian Temple. Shrines erected to his memory are scattered throughout the city, one of these adjoining the pavilion of the Great Bell. Not only did Korea build these out of gratitude for deliverance in the Im-jin war, but she also erected an altar at the East Palace enclosure called the T'a-po-tan, where sacrifice was offered to three Emperors of the Mings.

POINTS OF INTEREST IN SEOUL.

(LETTERS AND FIGURES REFER TO MAP.)

PALACES (Kung)

- Ky'ung-bok-kung 景福宮 "Summer Palace." C. D. 3. 4.
 Ch'ang-tuk-kung 昌德宮 The west portion of the "East" Palace. F. 3.
 Ch'ang-ky'ung-kung 昌慶宮 The east portion of the "East" Palace. F. 3.
 Ky'ung-tuk-kung 慶德宮 The "Mulberry" Palace. B. 5.
 Ky'ung-heui-kung 慶熙宮 A later name of the "Mulberry" Palace. B. 5.
 Ky'ung-un-kung 慶運宮 The "Imperial" Palace. C. 6.
 My'ung-ye-kung 明禮宮 A name sometimes given the "Imperial" Palace. C. 6.

- Yuk-sang-kung 毓祥宮. C. 2. The palace occupied by the mother of King Yŭng-jong (1724-1776).
- Su-jin-kung 壽進宮. D. 5. The palace of the late dowager-queen Cho, who chose Chŭl-jong, and the reigning emperor, as her adopted sons.
- Chŭ-kyŭng-kung 儲慶宮. D. 7. The palace of the mother of Wŭn-jong the father of King In-jo who reigned from 1623 to 1649.
- Pon-kung 本宮 (The name refers in general to any palace where a king is born.) G. 4. This old tree and the shrine underneath it are regarded as sacred because king Hyo-jong was born here. He reigned from 1649 to 1659.
- Sŭn-heui-kung 宣禧宮. C. 3. This palace was erected for the mother of Coffin King wife of king Yŭng-jong who reigned from 1724 to 1776.
- Kyŭng-u-kung (Ka-sun-kung) 景祐宮. C. 3. Erected by king Chung-jong for one of his wives, a daughter of Pak Chong-kyung.
- Sun-wha-kung 順和宮. E. 5. Erected for a wife of king Hŭn-jong, a daughter Kim Chŏ-chung.
- Un-hyŭn-kung 雲峴宮. E. 4. The old home of the Regent the father of the Emperor where the Emperor's older brother now lives.
- Chang-eui-kung 章義宮. C. 4.
- Nam-pyul-kung 南別宮. D. 7. Built first for son-in-law of king T'ŏ-jong, afterwards used as a guest house for the Ch'ing envoys. On its site now stands the Imperial Altar 皇壇.
- Kyŭng-mo-kung 景慕宮. G. 3. Built by Chŭng-jong (1776-1800) in memory of his father "Coffin King."

OTHER POINTS OF INTEREST

Chang-Ch'ung Tan 獎忠壇. Altar to the brave and loyal. (G. 8.) This was erected only recently. It is said that Arlington Heights outside of Washington city gave the first promoters of it the idea of setting aside some such place in commemoration of the brave as America had done. It is toward the foot of Nam-san inside of the Su-gu-mun to the south.

- P'il-un-tŏ 彌雲臺. This is a rock pavilion at the foot of In-wang-san (B. 3.) from which you look east over the Summer Palace and across the city.
- Chil-sŭng jung 七星亭. The pavilion of the Seven Stars near P'il-un-tŏ (B. 3.) This was erected by the regent, father of the Emperor, and characters in his own handwriting are over the doorway.
- Kong-wun-ji 公園地. This is the enclosure that now includes the Pagoda and Tablet (E. 5.)
- Kuk-sa-tang 國師堂. This is a temple in honor of Mu-hak the teacher of Tŏjo and it stands on the top of Nam-san.
- Ch'il-sŭng-gak 七星閣. This temple to the Seven Stars stands high up on In-wang-san and is one of the few active remains of Buddhism in the city. There are no priests in connection with it, only laymen. The road leading up to it starts from the Kyŭng-u-kung.
- Wnang-hŭk-jŭng 黃鶴亭. "Pavilion of the Yellow Crane" is a place for archery inside of the Mulberry Palace.
- In spite of the fact that one might be glad to get away as far as possible from Chinese influence in Korea, you keep running upon it at nearly every turn. Whether it be the naming of palaces, or gates, or wards of the city, not only are Chinese characters used but Chinese philosophy enters as well. The five primordial elements, metal, wood, water, fire, earth govern in all such matters. The east falls under wood 木, the west under metal 金, the north under water 水, the south under fire 火, the middle point, which is also reckoned, under earth 土. Attached to each of these is one of the virtues, *in-eui-ye-ji* 仁, 義, 禮, 智 Mercy, Loyalty, Ceremony, Wisdom. Mercy belongs to the east, and so we find it in the name of the great East Gate of the city. Loyalty or Righteousness is associated with the west, hence this is the leading character in the names of the three west gates. Ceremony is associated with the south and so appears in the name of the South Gate.
- Heung-in chi mun (The East Gate) 興仁之門 H. 5. "The gate that uplifts Mercy."
- Ton-eui-mun (The "New" Gate) 敦義門 B. 5. "The gate of Firm Loyalty." This gate which formerly stood west

of the "Mulberry" palace was moved to its present site by Yi Ch'um 李瞻 an officer of the reprobate king Kang-hā-ju. It was at this time that the Mulberry Palace was first built. Naturally a roadway running past the rear would be unpropitious which alone could account for its removal.

So-oui-mun (The Little West Gate) 昭義門 B. 6. "The gate that shows the Right." This may account for the fact that in ancient times criminals were led out of this gate to be beheaded. Dead bodies are taken out through it too, the reason being that the primal element of death, Keum, 金 is associated with the west.

Ch'ang-oui-mun (The Northwest Gate) 彰義門 B. 2. "The gate of the display of Righteousness," *Eui* being also the leading character of the name.

Sung-ye-mun (The South Gate) 崇禮門 C. 7. *Ye* is the character associated with the south and so it appears in the *hyun pan* over the gate, "the gate of exalted Ceremony."

The two gates to the east of the city, the Little East Gate, called He-wha-mun 惠化門 and the Su-gu-mun marked Kwang-heui-mun 光熙門 were named in honor of the king. The first and foremost place in the great matter of names, so important in the eyes of the Korean, is given to Chinese philosophy. After this honor is paid, the king comes in for his share. He-wha-mun means "the gate where royal favor comes forth." Kwang-heui-mun means "the gate of royal splendor."

Only one king has ever passed through the Little East Gate and that was King In-jo in 1636 when he was escaping from the Mongol invaders.

The Su-gu-mun or Water-mouth Gate is defiled by the proximity of the burying ground and that is why it is permitted to carry the dead through it as well as through the Little West Gate.

In the naming of the gates of the Kyung-pok-kung or "Summer Palace" we see also the influence of Chinese philosophy. "Spring" is associated with the east and "Autumn" with the west; the east gate of the "Summer Palace" therefore becomes Kūn-ch'un-mun 建春門. "The gate of opening Spring," while the west Young-ch'u-mun 迎秋門, "The gate

that meets the Autumn." In Chinese writings Hyun-mu 玄武 is the spirit of the north and so the north gate become Sin-mu-mun 神武門 or the gate of the Spirit Hyun-mu.

The Kwang-wha-mun or front gate of the palace is so named in order to do honor to the king, "The gate of Glorious Merit."

When Sri-kū-jung 徐居正 wrote the names of the gates for the east palace he thought less of Chinese philosophy and more of trying to please his majesty. The front gate is Ton-wha-mun, somewhat similar in thought to Kwang-wha-mun.

I am told that the famous scholar Han Suk-pong wrote the name over the entrance to the "Mulberry" Palace Heung-wha-mun 興化門 which Korean scholars speak of as a work magnificently executed. There is a story called *Ya-jo-kā* "The hill that shone at night," associated with this *hyun-pan*. The inscription was said to have shone with so great brilliancy that moon and stars were eclipsed till a Mongol soldier fired a shot into it and destroyed the light.

NAMES OF TOWNS IN SEOUL, WITH LOCATION ON MAP.

- An-dong, "The town of peace" 安洞. D. 4.
 A-hyūn (A-o-kā) 阿峴. A. 7.
 An-hyūn (Kil-ma-jā), "Pack Saddle Hill." 鞍峴. A. 4.
 Ch'a-dong (Su-re-ko), "Cart Town." 車洞. B. 6.
 Ch'ang-nim-jung-dong, "The town of the Big Woods" 昌林井洞. C. 5.
 Chak-tong, "Sparrow Town" 雀洞. B. 8.
 Chang-heung-dong, (Chang-dong) 長興洞. D. 7.
 Chang-eui-dong, "The Town of Loyalty." 壯義洞. C. 3.
 Chi-jūn-dong (kol), "Paper Store Town" 紙塵洞. C. 6.
 Chong-hyūn (Puk-ta-ran-jā) 鍾峴.
 Chip-kū-dong, "Pick up Town" 執舉洞. F. 6.
 Chip-keui-dong 執機洞. F. 6.
 Ch'o-dong, "Grass Cloth Town" 草洞. F. 6.
 Ch'o-jun-dong, "First Fight Town" 草塵洞 (Grass Town) where the sons of Tā-jo had their first encounter hence the name.
 Chūl-lip-dong, "Military Hat Town" 戰笠洞. C. 4.

- Ch'uk-dong (Sa-tu-sūk-kol), "Tanning Town" 畜洞. D. 7.
 Chu-dong (Chu-ja-kol), "Type Town" 鑄洞. E. 8.
 Chuk-dong, "Bamboo Town" 竹洞. E. 6.
 Chun-dong, "Law Town" 典洞. D. 5.
 Ch'ün-ch'o-dong 川椒洞. F. 6.
 Ch'üng-suk-dong, "Slate Town" 青石洞. E. 5.
 Ch'üng-süng-dong, "Blue City Town" 青城洞. E. 4.
 Chwi-hyün-dong, "The Town where the Good Meet" 聚賢洞. C. 6.
 Eun-häng-dong (Eun-häng-namu-kol) 銀杏洞. C. 4.
 Ha-hak-dong, "Lower Water Pestle Town" 下確洞. B. 6.
 Han-hak-dong (Han-yan-kol) 漢學洞. This town stands on the site of the old town of Han-yang. E. 5.
 Hal-lim-dong 翰林洞. B. 7. There is a story of an abduction case that makes this town famous and that gave it its name but it is too long for insertion here.
 Hap-dong (Cho-kä-kol) 蛤洞. B. 7. 5.
 Hoi-hyün-dong, "The Town where the Good Meet" 會賢洞. D. 7.
 Hoi-mok-tong, "Juniper Tree Town" 檜木洞. E. 5.
 Hoi-dong (Chä-kol), "Ash Town" 灰洞. F. 7; E. 4.
 Hong-mun-dong (Hong-mun-sü-kol), "Red-gate Town" 紅門洞. E. 6.
 Ho-dong, "Jug Town" 扈洞. E. 8. G. 4.
 Hu-jüng-dong, "Rear Well Town" 後井洞. F. 5.
 Hu-chün-dong (Tui-nä-kol), "Back Stream Town" 後川洞. F. 7.
 I-mun-dong, "Big Gate Town" 里門洞. B. 8.
 Ip-dong (kat-jün-kol), "Hat Store Town" 笠洞. E. 6.
 I-dong (Sin-jün-kol), "Shoe Town" 履洞. E. 6.
 I-gan-chüng-dong, "A Well Town" 二間井洞. C. 5.
 Ik-nang-dong (kol) 翼郎洞. E. 4.
 Ka-hoi-dong, "The Town of Pleasant Meeting" 嘉會洞. E. 3.
 Kä-jüng-dong (Tu-ke-u-mul-kol), "Covered Well Town" 蓋井洞. B. 7, D. 5. Called so because there is a well in the neighborhood.
 Kal-hyün 葛峴. A. 2.
 Kū-Pyüng-dong, "The Town of Good Living" 居平洞. B. 5.
 Ke-säng-dong (Säng-kol), "Cinnamon Town" 桂生洞. E. 4.

- Keum-pu-hu-dong (Tui-kol), "The Town behind the Keum-bu Prison" 禁府後洞. D. 5.
 Keun-dong 斤洞. C. 4.
 Kwan-dong, "Town of the Confucian Hall" 館洞. F. 6, G. 3.
 Kwan-ja-dong, "Ear-button Town" 貞子洞. E. 6.
 Kwan-jüng-dong (Kwan-u-mul-kol), "The Town of Kwan Well" 官井洞. C. 7.
 Kok-jüng-dong, "Crooked well Town" 曲井洞. C. 4.
 Kyo-sü-kwan-dong, "Town of Government Printing office" 校書館洞. E. 8.
 Kyo-dong This town marks the site of the Confucian Hall that was attached to the old town of Han-yang 校洞. E. 4.
 Ma-jün-dong, "Hemp field Town" 麻田洞. So called because a certain Hong Kuk-gung used to live here in the days of Chüng-joung. Hong was a high officer of state and received frequent despatches from the palace and there is a saying that "the king's words are like fine hemp string," hence the name. E. 5.
 Mä-dong "Plum Flower Town" 梅洞. C. 4.
 Mä-jo-mi-dong (kol), "Rice Hulling Town" 磨造米洞. B. 8.
 Mäng-hyün 孟峴. E. 3.
 Mük-sa-dong (Mük-jük-kol), "The Town of Muk Temple" 墨寺洞. F. 7.
 Mük-jüng-dong, "Ink Well Town" 墨井洞. E. 6.
 Mi-dong Kon-dang-kol), 美洞. There is associated with this name a story of faithfulness rewarded that is too long for insertion here. Suffice it to say that the common name Kou-dang-kol is not correct; it ought to read Ko-eun-tau-kol, "The Town of silk of Ancient Grace." D. 6.
 Mo-jün-dong, "Ceremonial Hat Town" 帽塵洞. F. 6.
 Nam-san-dong, "South Mountain Town" 南山洞. D. 8.
 Nam-so-mun-dong, "Little South Gate Town" 南小門洞. H. 7.
 Nam-jüng-dong, "Indigo Well Town" 藍井洞. B. 7.
 Nam-jüng-hyün, 南正峴. C. 4.
 Na-dong, "Gauze Town" 羅洞. E. 8.
 Nä-bu-a-hyün, 內負兒峴. D. 9.
 Nak-tong, "Camel Town" 駱洞. D. 7.
 Nau-dong, "Nan-ch'o Town" 蔭洞. D. 7.

- Nǎng-jǔng-dong (Ch'an-u-mul-kol), "Cold Well Town" 冷井洞 E. 6. G. 5.
 Ni-dong (Chin Kol), "Mud Town" 泥洞 E. 4.
 Nok-pan-hyūn, 綠巒峴 A. 3.
 Nu-guk-tong, "Water Clock Office Town" 漏局洞 C. 6.
 Nu-gak-tong, "Tower Town" 樓閣洞 B. 3.
 Nu-jǔng-dong, "Tower Well Town" 樓井洞 E. 5.
 Oi-pu-a-hyūn, 外負兒峴 F. 9.
 Ok-p'ok-tong, "Jade Waterfall Town" 玉瀑洞 A. 5.
 Ok-yu-dong, 玉流洞 B. 3.
 O-chūng-dong, "Crow-well Town" 烏井洞 G. 7.
 Pak-sūk-tong (Pak-tong), "Flat stone Town" 磚石洞 D. 5.
 Pāk-un-dong, "White cloud Town" 白雲洞 B. 2.
 Pāk-ja-dong, "Pine-nut Town" 柘子洞 H. 3.
 Pūl-jǔng-dong (Pūl-u-mul Kol), "Pul Well Town" 伐井洞 G. 6.
 Pūk jang-dong, 鑿壯洞 D. 4.
 Pi-p'a-dong, "Flute Town" 琵琶洞 E. 6.
 P'an-jǔng-dong, "Board Well Town" 枋井洞 F. 7.
 P'yūn-ja-dong, "Horshoe Town" 片子洞 C. 7.
 P'il-tong, "Pen Town" 筆洞 F. 7.
 Sa-geui-dong, "Porcelain Dish Town" 沙器洞 D. 5.
 Sa-hyūn, "Sand Hill" 沙峴 B. 4.
 Sam-shǔng-dong, "Town of the Bright Spirits" (Taoistic) 三清洞 D. 3.
 Sal-lim-dong, "Town of Sages" 山林洞 F. 6.
 Ssang-i-mun-dong, "Town of the Twin Gates" 雙里門洞 G. 8.
 Sang-hak-tong, 上確洞 C. 6.
 Sang-sa-dong, "Remembrance Town" 相思洞 F. 4. D. 5.
 Sang-dong, "The Town of Minister Sang" 尙洞 E. 7.
 Sa-dong (Sa-jik-kol), "Earth Altar Town" 社洞 B. 4.
 Sǎng-min-dong, 生民洞 F. 7.
 Sǎng-sa-dong, "Town of Portraits of Living men" 生祀洞 C. 7.
 Sū-hak-dong, "The West College Town" 西學洞 C. 6.
 Sūk-ka-san-dong, "Artificial Hill Town" 石假山洞 G. 8.
 Sūc-kwan-hyūn (Tol-go-ji), 石串峴 J. 4.
 Sūk-jǔng-dong (Tol-u-mul-kol), "Stone Well Town" 石井洞 E. 5. D. 6.

- Sin-ch'ang-dong, "New Storehouse Town" 新倉洞 C. 7.
 So-an-dong, "Little An Town" 小安洞 E. 4.
 So-in-hyūn (Cha-geun In-sung-pu-jǎ), 小仁峴 F. 7.
 So-dǎ-dong "Little Belt Town" 小帶洞 C. 3.
 So-han-hak-tong, "Little Han yang Town" 小漢學洞 E. 5.
 So-san-im-dong, "Little Sage Town" 小山林洞 F. 6.
 So-gong-dong, "Little Kong Town" 小公洞 D. 7.
 So-ya-dong (Cha-geun Pul-mu-kol), "Little Blacksmith's Town" 小冶洞 D. 7.
 So-jǔng-dong (Cha-geun Kyūng-nǎ-kol), "Little Chung Town" 小貞洞 C. 6.
 So-nok-pan-hyūn, 小綠巒峴 A. 2.
 Song-mok-tong, "Pine Tree Town" 松木洞 C. 4.
 Song-chūng-dong, "Pine Well Town" 松井洞 B. 5.
 Song-hyūn, "Pine Hill" 松峴 D. 4.
 Sun-chūng-dong, "Police Town" 巡廳洞 B. 7.
 Su-geun-dong, "Celery Town" 水芹洞 G. 6.
 Sun-la-dong, "Watchman Town" 巡羅洞 C. 5.
 Su-mun-dong, "Water Gate Town" 水門洞 F. 4.
 Tang-p'i-dong, "Donkey Skin Town" 唐皮洞 C. 5. E. 7.
 Tǎ-hyūn, "Great Hill" 大峴 A. 7. 8.
 Tǎ-jǔng-dong, "The Foreign Settlement" 大貞洞 C. 6.
 Tǎ-myo-kol, "Great temple Town" 大廟洞 F. 5.
 Tǎ-dong (Teui Kol), "Girdle Town" 帶洞 G. 6.
 Tǎ-in-hyūn (In-sung-pu-jǎ), "Hill of the Good and Great" 大仁峴 F. 7.
 Tǎ-jo-dong (Tǎ-ch'o-u-mul-kol), "Date Well Town" 大棗井洞 E. 6.
 Tǎ-ch'ang-dong, "Great Storehouse Town" 大倉洞 C. 5.
 T'a-bang-dong, "Tea House Town" 茶房洞 D. 6.
 Tǎ-jūn-dong, "Big Fight Town" Where the sons of Tǎ-jo fought to a finish 大戰洞 E. 6.
 Tǎ-jūn-jǔng-dong, "Great Store Well Town" 大廩井洞 F. 5.
 Tǎ-sa-dong, "Great Temple Town." There was a monastery built here by Se-jo in 1444 which gives the name. In 1512 it was destroyed and an edict was promulgated forbidding Buddhists to enter the city 大寺洞 E. 5.
 Tong-hyūn (Ku-ri-gǎ), "Brass Hill" 銅峴 E. 6.

- Tong-san-jǔng-dong, "Garden Well Town" 東山井洞 C. 5.
E. 5.
- Tong-san-dong, "Garden Town" 東山洞 G. 7.
- Tong-yǔng-dong, "East Pass Town" 東嶺洞 C. 5.
- To-dong (K'al-kol), "Knife Town" 刀洞 B. 8. D. 6.
- To-ga-dong, "The Town of To" 都家洞 C. 4.
- T'ap-tong (T'ap-kol), "Pagoda Town" 塔洞 E. 5.
- Ū-eui-dong 於義洞. G. 5.
- U-su-hyūn (Chŏ), "Ox Head Hill" 牛首峴 C. 8.
- Wā-kwan-dong (Kol). Tong-p'yǔng-kwan the Hall where Japanese visitors were entertained was located in this town, hence the name "Town of the Japanese Hall" 倭館洞 F. 7.
- Wūn-dong (Kol). 院洞 E. 3.
- Wūn-chūng-dong (Tong-san-u-mul-kol), "Garden Well Town" 園井洞 F. 6.
- Yang-sa-in-dong (Yang-sa-kol), "Town of the Two Sa-in" 兩舍人洞 H. 5.
- Yang-dong. 養洞 C. 8.
- Yang-dong (P'ul-mu-kol), "Blacksmith Town" 冶洞 B. 7.
- Yu-chūm-dong (Not-chūn-kol), "Brass-dish Town" 鑪店洞 B. 6.
- Yūn-dong (Yūn-mot-kol), "Lotus Lake Town" 蓮洞 G. 5.
- Yun-pang-dong, "Lotus-seed Town" 蓮房洞 H. 6.
- Ya-hyūn, "The Blacksmith Hill" 冶峴 G. 7.
- Yak-hyūn, "Medicine Hill" 藥峴 A. 7.

FAMOUS BRIDGES.

There are forty bridges in and about the city but only six of them are specially noted.

Kwang-t'ong-kyo (Kwang-ch'ung-tari) "The Wide Connecting Bridge" 廣通橋 D. 6.

It is on South Street just a few yards from the Great Bell.

Chang-kyo (Chang-Ch'a-kol-tari) "The Long Bridge." Situated just below Kwang-ch'ung-tari on the canal. 長橋 G. 4.

Su-pyo-kyo (Tari) "Water Mark Bridge" 水標橋 D. 6.

Wha-ryang-kyo (Wha-ri-kyo-tari) 花浪橋 F. 6.

Hyo-kyung-kyo (Hyo-kyung-tari) "The Bridge of *Hyo-kyung*" (a book on filial piety) 孝經橋 F. 6.

Ma-jun-kyo (Ma-jun-tari) "The Horse Traders Bridge" 馬廐橋 G. 6.

SPECIAL LOCALITIES.

In the matter of manufacture certain parts of the city are noted for special articles. For example:

Wooden shoes are to be obtained from	Yun-mot-kol.
Tobacco-pouches	" Hoi-dong
Twine shoes	" T'ap-kol "Pagoda Town"
Girdles and strings	" Hun-yūn-mun "Water Mouth Gate"
Hat covers	" Yu-kak-kol
Thatch peaks	" Whang-to-maru
Blue dye	" Mo-wha-kwan
Pictures	" Mal-li-jā (Han River)
Cherries	" Song-dong
Apples	" North West Gate
Medicine	" Ku-ri-gā
Metal articles	" Chūl-mul-kyo
Boxes	" Chung-dong
Bows	" Tu-tari-mok
Porcelain dishes	" A-o-kā
Fruit	" Sā-in-jūn
Variety-stores	" An dong

PROPHECY AND ITS FULFILMENT

In casting the eye over the city there are to be seen what Koreans call "fulfilments." Certain names that have been handed down from the past are strangely full of meaning at this time. For example, before they had carts or cars to speak of, "Car Town" was the name used to designate the region between the "New" Gate and the "Little West" Gate just outside of the walls. Today the Seoul-Chemulpo Railroad is there and it becomes Car Town in reality, fulfilling the prophecy hidden in the name.

There was the Sū-hak or West School so called in its re-

lation to the schools of Confucius in other points of the city. That region has become the foreign quarter and as the Korean says the seat of Western learning. Again what was formerly called the "Imperial quarter" has in these days developed into the Imperial Palace.

Chong-hyŏn, or Bell Hill, that used to be, finds the Cathedral standing on its top and the bell ringing out daily to the Korean ear its fulfilment of prophecy.

Dragon Town is now occupied by the Chinese Legation that flies the Dragon flag. All of which, in the mind of the ordinary Korean, has to do with prophecy and its fulfilment.

Many of the famous government offices have changed their designations since the reforms of 1897, and the taking of the Imperial name.

The Eui-jŏng Pu [議政府] or Executive Board that stood just in front of the Kwang-wha Gate [光化門] and east of the Stone Lions has changed its name to the Nā-pu [內府] or Home office; the I-jo [吏曹] Board of Office has become the Woi-pu [外部] or Foreign Office; the Ho-jo [戶曹] or Treasury Department has become the Office of Treasury [度支]; the Ye-jo [禮曹] Office of Ceremony has become the Educational Department [學部]; the Han-sŏng-pu [漢城部] or City Office has become the Office of Agriculture, Trade, Works [農商工部]; the Kong-jo [工曹] Office of works has become the office of Telegraph and Post [通信院]; the Hyŏng-jo [刑曹] Board of Punishment has become the office of Justice [警部]. This old office of Punishment was also called the Ch'u-jo or Autumn office, recalling the fact mentioned before, that punishment is associated with the Autumn season.

The former Pyŏng-jo [兵曹] is the present Kun-bu or War Office [軍部]. Next to the gate of the Summer Palace on the left side are to be found the Imperial Guard and the Gendarmes.

Under the old regime which lasted from 1400 till 1895 there were some 76 public offices in the city arranged under the names Pu [部], Jo [曹], Kam [監], Kwan [館], Wŏn [院], Si [寺], Sa [司], Sŏ [署], Wi [衛], having to do with the ceremony of Audience, Medicine, Music, Robes, Chairs, Clothes, Geomancy, Roats, Pictures etc., etc.

In the 10th Moon of 1487, Hŏn-jong Emperor of the Mings, died. His son sent as special ambassador to Cho-sŏn a member of the Hallim College called Tong-wul [董越], also a scholar by the name of Wang-ch'ung to act as his deputy. He sent them that they might announce his ascension to the Imperial Throne. When Tong-wŏl saw King Sŏng-chong of Korea he looked upon him with evident satisfaction, saying, "I, an old man, have heard of your majesty's learning, uprightness, and magnificence. I come now and look, and behold it is even so."

Tong-wŏl wrote an account of what he saw here in 1487 and with a translation of a part of his article I close this paper. It is a picture of his meeting the king and of the city of Seoul and will give you an idea of how greatly or how little the city has changed in these 414 years:

"The Emperor announced the name Cho-sŏn as most fitting for the Eastern Barbarian, it being also the ancient name of Korea. With the giving of the name the capital became established at Han-yang.

Crossing the Im-jin river which touches P'a-ju and Chang-tan, propitious atmospheres are evident on the top peaks of Sam-gak-san, which is the guardian mountain of the new capital and exceedingly high. The royal palace rests on the back of one of its spurs. Looking from the top of Sam-gak the view is most extended, Myriads of pine trees cover the country. On the north, the hills rise a thousand measures, so that there is no fear from attack of armies. Coming by way of the west the road is just sufficient for one to pass (Peking Pass). A half *li* from *Hong-je* there is a *Kwan* which faces Sam-gak to the north and Nam-san to the south with a road between for one rider to squeeze through, the roughest of mountains ways. Mountains encircle the walls, toward the east they also enclose the city; white sand like snow is seen everywhere under the pines. Between Sim-gak and Nam-san there is white with an admixture of red, but snow views predominate. Mo-wha-kwan [慕華館] is situated on the *Kon* spur of the hills with Song-ye mun (South Gate) to the south distant some eight *li*. A hall (*Kwan*) is built with a gate in front. When there is a message from the Emperor the king comes out to meet his

envoy here. The Kwan is used as a rest house for the envoy and also a gathering place for the officers of state. When the message arrives the king puts on his ceremonial robes and crown and comes out to meet the ambassador. The ministers with pins in their head-gear stand like ibises in attendance, while old and young gather on the hills to see, and towers and gates are filled with people in gaudy dress, houses are decorated and music is wafted on the breeze, drums beat, flags fly, incense goes up like mist in the morning air, peach and plum blossoms give color and a noise of moving horses and chairs is heard. The Stone Seals bask in the sun that rises from the sea. In front of the Kwang-wha Gate they sit east and west high as the towers wonderfully hammered out. Like monkeys of Musan acrobats perform; with boys on their shoulders they dance and cut capers, walking the tight rope like sons of fairies with boots on too same as mountain spirits crossing stepping stones. They are masked in horse skins as lions and elephants and they dance as fabled birds decorated with pheasant tails. Nothing was ever seen in Song-do or P'yüng-yang that equalled this.

They have prepared the court before the *Tu-pyüng-kwan* [太平館] (the guest house of the envoy.) Above it rises a tower; to east and west are servants quarters. Here we were entertained. The Bell swings in the tower of the city where the roads join from four points. It calls on men to rest, to rise, to work, to play. Here we sit with the eight-leaved screen spread out. The custom of the country is to hang but few pictures in the rooms. In official houses on the four sides are screens and on the screens pictures of mountains, rivers, the bamboo, characters and mottoes; in height sometimes they are two feet and sometimes three; transparent screens too hang from hooks.

At first cock-crow a messenger from the king waited on us to ask how we had slept, the king too sent a Minister [宰相] and a Secretary [承旨] to inquire after our health. When we rode out there were throngs of attendants all ready to wait on us and write down what was said. Reverence for the Emperor means reverence for the envoy and so there is an abundance of ceremony awarded him.

The royal Palace is modelled after that of China painted in red. They have no vermilion and so they use red; neither is there oil in the paint they use. The tiles on the gates and smaller palaces are like the tiles on the official offices of the Flowery Land. There are three gates one behind the other entering the palace (Kyüing-pok Kung) [景福宮] the first is the Kwan-wha [光化門] the second the Hong-ye [弘禮門] the third Keun-jüng [勤政門] all fastened with nails shaped like conch shells and hanging with heavy iron rings. In the Audience Hall the windows are of green glass, something seen nowhere else. Before the Hall in the court there are seven ranges of steps to enter by, made of rough stones and brick, over these mats were spread. Silk screens shaded the eight windows. To the east and west there are fixtures by which the doors can be hung when the king receives audience. The two palaces Keun-jüng (Summer Palace) and In-jüng (East Palace) are built on the foot hills, separated by a spur that cuts one off from the other. They were built originally to suit the mountain spurs.

The chairs of the Crown Prince, Ministers, and Officers were standing in the court before the stairway. An awning of white was hung extending over the court. White, by the way, is the national color. There were lanterns, fans, banners, etc., planted in the ground. There was music, too, while a man with rapping sticks stood by to start the players off and stop them. When we approached the king bowed. They called three times "Long live the Emperor!" The officials circled about while the playing and dancing went on, and though we could not understand the music we could catch the thought of the ceremony, it being modelled after that of China. Three times incense fires were lighted and three times they bowed their heads and called "Long live the Emperor!" and then the officers with folded hands turned toward the Imperial Palace. The presents to be offered were arranged to east and west. While guest and host stood apart the Emperor's message was read, then we were led by the interpreter to a place under the awning. The king retired to change his robes and we stood to the east. His majesty then returned and took his place to the west, and so the envoy stands east looking west and

the king west looking east. We bowed and took seats on the king's throne; the deputy envoy was stationed lower down. We bowed again and thus completed the ceremony. An interpreter was then called and the following message was written. "Our little kingdom may well serve as fence and wall and still do disgrace to the wide and limitless favor of the Emperor. Even though all one's heart be in it it will be favor impossible to repay, though we die we shall never be able to make recompense. We sing the songs of Chu, that tell of the grace of heaven; we pray that as the day comes round so may blessings fall upon the Emperor. We also intone the happy sayings of the *Seupsang* (Book of Poetry) and we proclaim the ceremonies of the Book of Spring and Autumn which says "the various states must first see to the rectitude of the individual man. May glory ever be in the presence of his Imperial Majesty." As we were seated in our places in the Audience Hall a cup of ginseng tea was brought in, and when we had all drunk, the king arose and facing us said, "I, the ruler of this insignificant kingdom, regard as most fitting the honoring of the Imperial Head. I have received the imperial message and the grace of the words that commend me can never be repaid." Then we replied, "Because our Imperial Master has confidence in the devotion and allegiance of the Eastern Kingdom we regard you as different from all other states," and we lifted our hands and bowed. Then we, the envoys, were sent out of the Houg-ye Gate and his majesty waited till we were in our chairs. We arrived at last at the *Tu-pyung-kwan* where the various officers came and made their bows one after another; then the king followed to share in a banquet. He stood outside the gate facing the east. The heralds approached and said, "His majesty is waiting." On this we arose and went out to meet him, bowed, lifted our hands, and made way one for the other. Again we entered the *kwan* and took our seats in order each offering the other a glass of spirit. When we had finished the two interpreters said, "In the Book of Poetry we read, 'The mulberry is on the hill; its leaves are bright and green; now that I behold you superior men what is my joy?' We two also praised the grace of the host and the way in which

he had entertained us along the journey. Then we again arose lifted our hands and bowed and his majesty continued, "The Ceremony of the Spring and Autumn Classic says, 'The king's man, however small, is head of all officials,' how glorious then must our honored guests be. Today these ministers who dwell near the Son of Heaven have condescended to come down to our insignificant state. Should we not show them honor?" and smiling kindly he said to the two interpreters, "Do you know what the name Imperial Minister means? It means to live and move before the eye of the Emperor." We also heard what was said and smiled. In reply to the interpreters we said, "We heard heretofore that his majesty was a scholar and a rarely-gifted gentleman. Now that we see him we know it to be so." We lifted our hands and repeated, "We thank you, we thank you."

In the court we walked upon matting spread out for guests and host. The king's ceremonial robes were embroidered with a pair of dragons coiled together and also the phoenix flying with outstretched wings. Three mat carriers followed. While the bowing went on they placed before each of us dishes, in order, among which were gold, silver, brass, porcelain containing if we sum up in a word or two fish, flesh and dainty viands. When the king presented or passed anything to us he did so according to Chinese custom and when we returned the favor we did so according to feast ceremony.

There were five layers of honeyed bread and other things piled up a foot and more upon the tables; the several dishes of bamboo, brass, etc., were arranged in order and a border of hanging gems was fastened round the table. Silk cut into pieces formed flowers and painted pictures of the phoenix were used as ornamentation. There was an absence of fruit upon the tables. Round cakes made of honey and flour and cooked in oil were placed in a circle on the dishes in different layers and in various colors, piled up until they were a foot high and more. There were also silver and white metal dishes having eight-horned borders, ornamented with blue gems, over which were laid four kinds of silk flower leaves. Along each border here were

nails of white metal made like to pearl flowers of China. Green silk decorations were embroidered with peacocks, their tails beautifully spread and their wings lifelike, all with heads down as though bowing to the guests. Koreans like to make a display, when they set a table, piling up in front and leaving less at the rear. One table was arranged like the character one (一). There were dainties and rice soup like Chinese *Mi-go* and *Kyo-wha*, pickled relish and soy. Their fermented spirit is made of glutinous rice and not of millet as ours, and yet it was if anything superior. The aroma spread through the room in a way that surpasses even that of Chinese drink. The flavor was of the finest like the "Autumn dew" of Shantung. The wine cups were lined out like the figure one (一) and covered with a silk spread.

As we were seated on the mat his majesty suddenly arose, stepped out and looked at the tables. I did not know what he meant to do till he picked up one himself and brought it forward, desiring thus to show honor. Beef mutton and pork were among the dishes. When these were cut the ministers first tasted. Last of all there was a large table of *Mantu* with a cover of silver on the dish. One official with a knife who had cut the meat also divided the *Mantu*. There were in the *Mantu* walnuts, dates and other things prepared and seasoned suitably. Of the meat used it was all of well fed animals. There were mutton sausages strung on sticks and broiled. Various kinds of fruits were mixed up in the preparation of them.

Dainties and soup were brought in a second time till there was no place to put them and so dishes were removed from the tables and put on the mats in order to make way. After eating fish and fishy food they brought us in lotus roots to sweeten the breath.

During all this time the various officials were circled about. Those in charge of the ceremony came past us bowing. The interpreters also stood with ceremonial hats and horned belts beside the king ready to catch any word to interpret. There were in all three feasts at the *Tu-pyung-kwan*. In each case the ceremony was the same. The first was called The *Ha-ma-yun* (alighting feast); the second *Chung-yun*

(middle feast); and the third the *Sang-ma-yun* (feast of departure). The banquet in the In-chung-yün was called the *Sa-yün* (private feast). When all was finished we started in chairs and the king came out to see us off, being very gracious and particular in his form of ceremony. There was no end to the drinking of healths. We felt most grateful and overcome by his kindly sayings." (King Sung-jong was then thirty years of age. The sojourn of the envoy lasted in all five days).

As regards the appearance and customs of Seoul at that distant date he goes on to say:

"One day we went out for a picnic and, as regards a good time it was worth a hundred years. The roads of the city are straight without crooks or turns. The eaves of the houses are in line and there are many great buildings and high. Walls divide them one from the other protecting from wind and fire. In every house there is a north window for cooler ventilation. As for outside appearances there are laws that regulate, so that a rich man's house and a poor man's look just about the same. Inside however, they are at liberty to arrange as they please. The main streets pass the official residences. Outside of these there is no telling by the house who is rich and who is poor. In the homes of the literati, they have unartistic pictures pasted on the walls. On the front gate there is to be seen the emblem of emerging cosmos (the T'ü-geuk.) The poorer people build mud walls and thatch them with straw. They also use ropes in the walls to hold the mud and stones together. Fences are made of thorn bushes, some merely placed in the ground and some again tied with ropes. On many of the older thatch roofs weeds were seen growing and many of the huts looked like stacks of grain. "Though the phoenix flies a thousand feet from the ground yet the wren lives comfortably in the limb of the tree." The ground used for building on is always low and damp. In the rooms mats are used to sit on, also square or oblong mattresses. They make pillows of silk or linen, stuff them with grass and use them to lean upon. They do not keep pigs near the houses and show little interest in flowers. For the carrying of heavy loads they use cattle and horses but horses are much more frequently seen. While

they keep domestic animals there is not a sheep anywhere. Koreans eat things obtained from the hills and the sea, also vegetables from the river side. An old man from a distant village had never tasted pork in all his life; at the feast he was offered some and he ate it as though in a dream.

When the poor bury they make use of some mountain spur, the rich select their graves more in the valley. On my way through Whanghã and Pyŭng An I noted that there were graves every where to the very tops of the hills. The rich select their graves with care. They use stone in front but no head stone. This is all a custom peculiar to the country and I cannot pronounce upon it.

The way they do up their hair marks differences of rank. They use a headband of horse hair with rings behind the ears that denote the degree: Jade rings mark the first, gold the second and silver the third; ordinary classes use bone, horn or shell. Children with short hair do not divide it fore and aft but when it comes down to the shoulders at 16 or 17 years of age they plait it. The people wear grass hats with bead hat strings all lacquered black. Chair coolies wear divided coats and have feathers in their hats. Ordinary people wear cotton or linen clothes of several layers with wide sleeves that hang down. They dislike a disturbance or an uproar and so when people are obstreperous a policeman is on hand with a club; the men who carry batons are exceptionally tall. They wear large hats too and yellow linen coats, but no feathers in the head. They wear leather boots so that however muddy it may be the stockings take no harm. The stockings are tied at the top.

When labourers carry loads they stoop as though warming themselves against a fire. They sit, when ordered, before their superiors, and when leaving they shuffle out like a waddling duck. Their custom is to show respect by squatting on the knees and when departing to speak a word.

Three groups of eight men each, carried our chair. They exchange with each other as they carry, not all taking part at once. Many others formed wings of out runners. Compared with a Chinese chair the legs are short and the seating capacity narrow. The two long poles are the same as we see in China. There are two cross-bars underneath

the chair five or six feet long. There are also two other cross sticks before and behind of about the same length. When the chair is to be carried they wrap cloth at the ends of these sticks and so rest them on the shoulder, lifting them with the hands. There were besides long strips of cotton that stretched from the front of the chair to the rear so as to fit onto the men's shoulders as a yoke is placed upon the neck of an animal. These were fastened so as not to slip.

The women cover their ears and faces so that their jewels and ornaments do not appear. They wear a white kerchief on the head which comes down to the eyes. The rich cover their face with a dark veil. The women of the rich wear a cap, with a sharp top and dark hangings that also hide the face, and though they have their faces so covered, they fly on the approach of man. Those of rank ride in chairs but I find in the office of ceremony that others, even though rich, must walk or go on horseback. Socks are made of cotton, shoes of leather, the poor man's shoes of cowhide, the rich man's of deer skin. I learned this from three or four different interpreters that I asked.

Clothes are made of both silk and cotton. The sleeves are wide but not long.

The poorer women carry by the head, placing a bag of rice or a crock of water on the brow, never by the hand. All this I saw and so record.

I heard at first that the sexes bathed together, that widows were taken by force and made slaves of in the government post houses and that there was general immorality. I was alarmed at the rumor. Now it turns out that no such custom prevails."

Such is the picture drawn by ambassador Tong-wŭl in the year 1487.