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## GEOMANCY IN KOREA.

**G** EOMANCY, which in China is known as the "Wind and Water Doctrine" (風水), is in Korea known as the "Doctrine of Hills and Streams." The Korean term is much more appropriate, as the so-called science has much more to do with hills than with wind, as will be seen below. The rules for choosing a grave, or the site of a house, are all carefully laid down, but the geomancer has taken good care that all the requirements are very rarely met with, so as to give him a ready excuse in case the descendants do not become as "rich and honourable" as predicted. The professor of geomancy is usually some inpecunious "nyang ban" who has exhausted all other methods of living at the expense of his credulous countrymen. A few of the necessary requirements of a typical site are here-with given.

1. A hill which begins in the northwest and extends to the Im (壬) quarter. On such a hill the peaks of the dragon are numerous, but they do not form a head nor is the pulse at the base. The form of the hill need not be considered. If the dragon's head is in the center it is compared to the abdomen of an ox or a golden hen. It should face the east.

2. A hill which lies in the Im (壬) quarter and faces the Pyeng (丙) quarter, having a peak in the north which faces the south. If the earth is clear and nice it is compared to the forehead of a dragon horse. If the hills facing it rise abruptly and resemble a man grasping a baton, the descendants will flourish for generations. At a depth of nine feet a golden minnow will be found.

3. A hill beginning in the north, extending to the west and facing the south. If the ground is clear and good, it is

compared to a serpent's tail. If there is a road or path in front of the hill the children will be tortured at the yamen and the family will become extinct after a few generations.

4. A hill which begins in the Chyouk (丑) quarter and lies in the east or the In (寅), facing the south. Such a hill is compared to the forehead of a large rabbit. If the ground is clean and nice, the descendants will become celebrated men and will be successful in the examinations for generation after generation.

5. A hill which begins in the Kyei (癸) quarter and passing by the east lies in the Chyouk (丑) quarter, facing the south. Such a hill is compared to a horse's tail. It is a very poor and unlucky site.

6. A hill which begins in the northeast, and lies in the In (寅) quarter facing the west, is compared to a wolf's eye. This is a bad site for the descendants will suffer from boils and abscesses on their legs whilst the daughters will be lewd and steal.

7. A hill which lies in the Kap (甲) quarter and faces the west is compared to the eye of a Siberian wildcat. This is a very poor site.

8. A hill which begins in the northeast and lies in the Chyouk (丑) quarter, is compared to the rib of an ox. The female descendants will be pretty, and the male descendants famous and have their granaries filled with the five kinds of grain. They will be successful in the examinations and obtain official employment. Their wealth and honours will be endless.

9. A hill which begins in the northeast and lies in the north is compared to a lip. This is a very unlucky site, for the head of the family will become blind and almost die in consequence.

10. A hill which begins in the Kap (甲) quarter, and lies in the east, facing the west. If it has a number of peaks it is compared to an azure dragon and the earth will be of a golden colour. The descendants will hold high official positions, receiving batons from the king. For generations they will be famous and honoured.

11. A hill which lies in the east and faces the west is compared to the rib of a hawk. If the earth is clean and hard the descendants will often be successful in both the civil and military examinations and will attain to the position of ministers of state.

12. A hill which begins in the Eul (乙) and lies in the Chin (辰) quarter, facing the west. This is compared to a day's lip and is an unlucky site. The descendants will lose their property and suffer from ophthalmia.

13. A long hill which lies in the southwest or in the Chin (辰) quarter and faces the northwest, is compared to the nest of a fish. The descendants will frequently hold high official positions.

*The instructions of the teacher To Syen. (3)*

1. If a hill begins in the Im (壬) quarter it is compared to the abdomen of a horse. The descendants will be successful in the examinations and will become rich and honourable. If the ridge of hills extends for some distance and there are roads to the right and left which are much used, the granaries of the descendants will be filled with gold and silks.

2. If a hill comes from the Im (壬) quarter and lies in the north, it is compared to the forehead of a dragon. If there is a pond and a drain in the east, a flat rock like a table in the north and a road in the south, the descendants will become ministers of state.

3. If a hill begins in the In (寅) and lies in the south, it is compared to the abdomen of a dragon. If there is a large river to the right or left which turns and flows in front, a well to the east, a large rill to the west, and a large rock standing erect to the north, this may be considered a very lucky site.

4. If a hill lies in the south it is compared to a wild goose. If the highest hill is one of a range which comes from far and has a series of smaller hills in front of it all arranged in order as well as to the right and left, this may be considered a very good site.

5. If a hill begins in the Sin (辛) quarter and lies in the southeast it is compared to the ear of a dragon. If on the summit there is a stone about a foot in height which resembles some animal, or a rock of ten or more feet on the dragon hill, the descendants will become dukes and marquises.

6. If a hill begins in the Kyeng (庚) quarter and lies in the west it is compared to a serpent. If there is a rock seven feet in length in front, as well as rocks of the same size to the right and left, the descendants will hold exceedingly high positions. If in addition to the above there are two rocks, one three feet in length and the other fifteen, this may be considered a very rare site.

7. If a hill begins in the Hai (亥) and lies in the Im (壬) quarter, it is compared to the abdomen of a fox. If there is a rock on the summit about three feet in height or one resembling an animal, the descendants will first be rich and afterwards poor.

8. If a hill begins in the Im (壬) quarter and lies in the north, it is compared to the forehead of a dragon. If the outer side is narrow and the inner wide; if the chief hill is rolling and resembles the male and female principles in nature, it is a very lucky site.

9. If a hill begins in the north and winding around forms a circle, earth of the five colours (4) will be found at a depth of three feet and red earth at a depth of four feet.

10. If a hill begins in the northeast and lies in the Chyook (丑) quarter, it is compared to the rib of a recumbent ox. The descendants will be successful in the examination and the go-downs will be filled with slaves, horses and cattle, gold and jade. At a depth of three feet below the surface will be found a flat stone resembling a table. This is a very lucky site.

11. If a hill begins in the Chyook (丑) and lies in the Hai (亥) quarter it is compared to the rib of a rabbit. At a depth of three feet below the surface will be found a white stone. The sons will hold high official position and the daughters will be as pretty as a lotus flower.

12. If a hill lies in the west it is compared to a dragon's nose. At a depth of three feet below the surface will be found a red stone; at a depth of five feet, earth of the five colours; and at a depth of twelve or more feet, gold-fish in the water. Before and behind, to the right and to the left the hills should surround as if embracing this place. The descendants, both male and female, will be filial and obedient, rich and honourable. This is an exceedingly good site.

13. If a hill begins in the In (寅) quarter and lies in the northeast it is compared to the rib of a tiger. If the principal hill is rolling whilst the hills in front are arranged in order and bow low as if at court; if peaks to the right and left rise up like a baton and a great river flows in front, a bright stone will be found at a depth of three feet below the surface. If at a depth of nine feet a stone like a dragon is found, the descendants will become famous, rich and honourable.

14. If a hill begins in the Sin (申) and lies in the

Hai (亥) quarter it is compared to the ears of a wild goose. At a depth of three feet below the surface will be found a white stone and if at a depth of seven feet, an awl-shaped stone is found, one of the descendants will become a noted scholar within three years and having passed the examinations will become a minister of state.

15. If a hill begins in the north and lies in the Chyok (丑) quarter it is compared to the back of a fish. If there are three peaks in the Chin (辰) quarter and five in the rear the descendants will be generals and ministers of state for several generations.

*The mysteries of the teacher Mon Hak. (5)*

1. If a hill lies in the northwest it is compared to the forehead of a dragon. Within a hundred days (6) one of the descendants will become a minister of state.

2. If a hill begins in the northwest and lies in the Chyok (丑) quarter it is compared to a golden hen. One of the descendants will become a minister of state.

3. If a hill begins in the Syoul (戌) quarter and lies in the northwest it is compared to a pigeon's forehead. Within three years the descendants will be successful in the examinations and within seven years they will become very rich and honourable.

4. If a hill begins in the northwest and lies in the Syoul (戌) quarter it is compared to a day. The descendants when young will be poor but they will afterwards become rich and possess many slaves, horses and cattle.

5. If a hill begins to the right of the north and lies in the exact north it is compared to the forehead of a horse. The descendants will become dukes and marquises.

6. If a hill begins in the Chyok (丑) quarter and lies in the northeast it is compared to the forehead of an elephant. The descendants will become rich and honourable and hold official positions whilst the female descendants will be like the flowers.

7. If a hill begins in the east and lies in the Eul (乙) quarter the descendants will become kings or feudal princes.

8. If sand resembling ants is found on a hill in the northeast or in the Pyeng (丙) quarter, the earth will be red.

9. On a hill in the northwest or in the Kap (甲) quarter, yellow earth or earth of the five colours will be found.

10. On a hill in the east or in the Kyeng (庚), Hai (亥) or Mi (未) quarter, black and white earth is found.

11. On a hill in the southeast or in the Sin (辛) quarter, an egg-shaped stone will be found.

12. On a hill in the south, or in the In (寅), Im (壬) or Syoul (戌) quarter, earth of the five colours will be found.

13. On a hill in the southwest or in the Eul (乙) quarter, red and white sand, and a table-shaped stone will be found.

14. On a hill in the west or the Chyeng (丁), Sa (巳) or Chyounk (丑) quarter, white sand and the roots of trees will be found.

15. On a hill in the north or in the Kyei, (癸), Sin (申) or Chin (辰) quarter, earth of the five colours will be found.

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1. In order to make the above rules intelligible it is necessary to explain the Korean names for the points of the compass. This is best done by means of the following diagram.



2. This is a lucky site. A minnow or other animal found in this manner is not a real creature at all, but one which vanishes on exposure to air—a sort of zoological Jack-o-lantern.

3. To Syen was a Korean monk and a celebrated geomancer who lived during the latter part of the last dynasty.

4. Vari-coloured earth indicates a good site, and among all the various colours yellow earth is the most lucky.

5. Mon Hak was also a Buddhist monk who lived some time subsequently to To Syen.

6. There must be some mistake in this passage as it is impossible for a man to become a minister of state within 100 days after his father's death.