TRANSACTIONS
OF THE
KOREA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

VOL. II.—Part II.

Supplied gratis to all Members of the Society.
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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:


《東國通鑑》 Tong-guk Tong-gam: (T. G.) A history of Korea from 2300 B.C. to the fall of Ko-ryŏ 1392, written by Sŏ Kŭ-jung a minister of King Sŏng-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-ryŏ (37 B.C.-668 A.D.) and Pa-k-che (18 B.C.-660 A.D.) written by Kim Pu-sik [金富軾] (ambassador to China) about 1125.

《燕城記述》 Yu-ju Keui-sul: (V. Y.) A history of noted men and affairs covering a period from 1392 to 1720.


Under the year Ke-uyo, or 18 B.C., I find the first mention of Han Mountain (Seoul). Two boys, one called Pi-ryu [沸流] and the other On-jo [温祚], sons of the king of Ko-gu-ryŏ [高句麗] and grandsons of the king of Pu-ryŏ [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-
ficentiy guard the city of Han-yang [漢陽] (Seoul), and make it of all capitals the most propitious. They climbed the peak of Pā-čum-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'n-hol [密那忽], while On-jo pushed south to Wi-ye [惠禮] (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 1500 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 [十謝]. 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 [百謝]. (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 Koong-ju (公州) to the mouth of the Tātong [大同] (P'ā 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 [近古] moved his capital from Nam-Han [南漢] to Han-Sūng [漢城] or modern Seoul, (T. G. 4:4 S. G. 24:3) 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 [嘉南] 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-ui-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 Päk-che that the armies of Ko-gu-ryü were coming. King Kä-ro said to his son, "I realize that I am indeed a man without understanding. I listened to the talk of the rascal To-rin 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) and die, but with you it is different, escape for your life." Mun-ju escaped south with a few followers, while Han-süng 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 Päk-che fell. South City was set on fire, and all were in danger so that many surrendered. The king, thus pressed, with a few horsemen made his way out and fled for his life. One of the generals of Ko-gu-ryü called Kul-lu with soldiers followed; the king ridden down, dismounted and begged for mercy yet failed. 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-ryü, 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-ryü. With a few followers he reached the Tä-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 (安敖) and he brought him to Han-süng 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 Pum-min (裨文) with a band of robbers from Ko-da mountains attempted to set up a kingdom with Han-süng as capital. He made an attack on the place but failed and finally was arrested and beheaded. (Y. J. 3:42). When Ko-gu-ryü and Päk-che fell before the Tangs of China, Silla with its capital at Kyöng-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 (金維節) memorialized the throne asking that the King set up his palace in the south capital. His memorial read:

"The prophet To-su-i (道諤) said, "In the land of Koryü [高麗] there are three capitals; the middle one, Song-ak [松阪] (Song-do); the south one, Mok-myuk [本 владельц] (Seoul); the west one, Pyung-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-myuk Mountain-tain (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 San-gak and north of Mok-myuk 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 geomatic formation of the hills. Many gods were propitiated and the work begun. After surveying about Yong san on the river and elsewhere without 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 Ta-bong, on the south Sa-ri, on the west Keui-bong and on the north Myun-ak. (Y. T. 3:2 T. G. 18:26).

In the 8th moon of 1104 the King visited Nam-Kyung [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, the 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 Yon-heung Palace held audience and prepared a banquet. He had 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-win Kung in Pyeong-yaeng 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 [破釜沉舟], 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 Yon-heung Palace. (T. G. 25:5).

1175. There was at this time a noted governor of Seoul Yu Eung-kyu [成英圭] 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. Who 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 flagstaffs." (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 gu [王建] the founder of
the Koryo 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-kwai or evil spirits. The name of the leader was Po'pa-ta [蒲波大]. He said it was his intention to remain in Koryo till he received orders from his general Cha-la-ta to retire [車赧大]. They made Seoul their headquarters. (T. G. 33:9).

1285. King Ch'ung-yu [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-kyung). 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-kyung (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 Choson.

Before this, however, in the year 1390, certain ministers presented a petition to king Kong-yang, asking that he remove the capital at once to Han-yang and give the ground virtue of Song-do a rest. The king referred the matter to Pak Eun-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-sun." "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-jja Cho-sun [朝鮮].

We notice that the city, like the peninsula, has worn several names. At one time called Nam P'yung-yang [南平壤] (South P'yung-yang), at another called Put Han-san [北漢山] (North Fortress Mountain), at another Yang-ju [杨州] the name of the present county to the east, at another Kwang-neung [廣陵] (the Tomb of Kwang), at another Nam-kyung [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-yung [鐵嶺] the Iron Pass. Thirty miles to the northeast is the sea of Japan, beneath, the valley of the ancient kingdom of Ok-ch'ā [沃沮] or Hamkyung. But what has the Iron Pass to do with Seoul? In answer I quote from the Takh-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 (the 4th diagram) rising suddenly into To Mountain and Man-joog peaks then north in the direction of Kon (the 2nd diagram), breaking off and again rising in Sam-gak and Pak-ewm and then pushing south to Man-kyung-ta and Pak-ak-san." Geometers 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-sun, of the dynasty of Koryu, 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-joog had an officer sent specially to examine the land to the south of Pak-ak, and what should he find but plum trees growing luxuriantly. He cut them down and extracted the roots in order to effectively 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-kyung 南京), and get 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'ak-jo examined Ke-ryong-san [鹿龍山] in Ch'ung-ch'ung and set workmen to build, but in a dream a spirit came to him and said, "This is to be the capital of the Ch'ung'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 house Mu-hak 無學, another the Confucian scholar Ch'ung To-jun 鄭道傳 and the third Cho-juin 趙浚, the governor of Pyong-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'ak-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'ak-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-nun. 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 [無學移書到此] proved to him that he had come east too far. The T'ak-ni-ji reads: "We are told that he then measured southwest from the peak of Pak-ewm-ta and came out at Pi-pung which is outside of the northwest gate. He there found a tablet marked 'Mu-hak missed his way and came here.'" [無學誤過到此]. This was said to have been a stone set up by To-sun. On this second failure, Mu-hak bore directly south from Man-kyung-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-ha, Pyōng-an and Ham-kyang, and kept at work for two months; later on 79,000 were ordered from the south provinces, and the whole was finished in the 4th moon of that year, the entire length being 9975 paces, (Po #) and the height 47 ft (Chũk ̄) 2 inches. The engineer who had charge of the building was the famous governor of Pyōng-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 Chüng To-jun the Confucianist. Probably their methods of arriving at a conclusion were not the same, at any rate they did not agree. Mu-hak desired the palace to abut on In-wang-san [仁王山], which is west of the city; Chüng 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 In-jin war, but he failed and the palace was outlined as it now stands. (V. Y. 1:46).

In 1394 and 1395, before the building of the city wall, the T’a-myo, or Tablet House of the Kings, and the Kyung-bok Palace were built.

The T’a-myo, or Chong-myo, 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 Hyun-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 of state. This great tablet house is the Chong-myo, the most sacred spot in the city, higher than the Imperial Altar (the new Temple of Heaven), [皇宮] or the Sa-jik (the Old Temple of the Earth) [社稷壇]. I have seen people passing the Chong-myo 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 Pima-pyung-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-myo later on. (V. 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 Kyung-pok-kung [景福宮], which name was given by Chüng 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 21 ft 2 inches, having four gates, all named by Chüng 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. Pyon Ké-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-jang-chun, or Audience Hall, the most famous building in Korea. It well repays a visit for here either in this building, or in buildings near it same name and standing on the same site, the greatest state ceremonial of Korea have been celebrated. The pavilion and the lotus pond were prepared at the same time but required repairing in 1404. (Y. J. 1:115-117).

The sea monsters, or Ha-ra [解豸], 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 be the Chinese ambassador who was here at that time (V. 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 Tae-kwul, was built in two parts behind the Chong-myoo; the first part to the west, put up while T'a-jo was living, was named Ch'ung-t'ik-kung [昌德宮], and the second part, on the east side, was built by Sung-jong, in the 3rd moon of 1424, the name being given it by the famous scholar Sii Ko-jong (Y. J. 1:50), who wrote the Tong-guk Tong-gam. They are said to have been united and made one palace by Suk-jong [顯宗], who reigned from 1674 to 1720. The third palace to be occupied by royalty, is the one where His Majesty now resides, the Kyong-mu-kung [敬陵宮], or Myong-nye-kung [明霑宮] which was originally the residence of Prince Wu-san [月山大君], grandson of King Se-jo [世祖]. The last palace site to be selected is what was originally called the Kyong-tuk-kung [慶德宮] later the Kyong-heui-kung [慶熙宮] and known to foreigners as the “Mulberry Palace.”

In 1398 Chong To-jun [從道傳] 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 Sii 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'a-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. Confucius’ 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. 2:16).

The Big Bell which hangs in the pavilion in the centre of the city was cast by T'a-jo in 1396 and hung where it remains today. 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-jang,” “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 reveile. “In-jang Si-o” 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 being brought from Peking in the early part of the fourteenth century. King Ch'ung-san of Koryo 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 Yoo-ji Seung-nam we read “There is on Pu-so mountain, in Pung-tuk, a monastery called Kyong-jua. Before it stands a pagoda of thirteen stories, carved with various figures in a marvelous way elsewhere unequalled.” Tradition says it was built by Tal-t'ul (脫脫) minister of the Wuus” [兀] (Y. J. 13:3). The Ta-han Chi-ji adds “two pagodas were built, one in Han-yang and the other in Pung-tuk.” From this we conclude that the one in Seoul was set up at about the same time or before the one in Pung-tuk which would make the date fall within the first half of the fourteenth century. Tal-t'ul came to Korea as envoy of King Sung-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. 3:36) 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'a-jo, Muhak, Ch'ong To-jun and Cho Chun, but greatness does not necessarily bring happiness nor does power insure safety. There were born to T'a-jo nine or ten sons, and there was war between them. The fifth, as marked in the record book, who afterwards became T'a-jong, was a fierce tyrant. He killed two of his brothers, and so defied 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 Ch'ong-jong on the throne in his place. Ch'ong-jong’s queen, who feared T'a-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'a-jo called Ta-sang-wang, the great chief king, Ch'ong-jong, the chief king and the real king T'a-jong. Two other brothers Pang-gan [方幹] and Pang-sok [方碩] raised an insurrection and made an attack upon the palace. Two battles were fought in the city, the first at Ch'o-jun Kol, which is on the south side of the main street almost opposite to the Chong-myoo entrance, and the second or great battle was fought at T'a-jun Kol near the Picture Hall, Yung Hui-jin [永熙殿], Ching-gok. These two districts, First Fight Town, and Great Battle Town, perpetuate the memory of T'a-jo’s turbulent sons. In this insurrection the great man Chung To-jun was in some way involved. Chung had been an officer under Sin-n of the last dynasty, but had completely won the heart and confidence of T'a-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 today. He was the author 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'a-jo repeated a song written by Chung To-jun and then asked the author of he would not dance to it. To the delight of the company Chung To-jun arose and tipped them off a Korean highland-flying. Such was the man whom T'a-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'a-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 Hyinggu, Ta-pok-sa. This was originally the home of Chung To-jun. (Y. Y. 1:50).

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

T'a-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 au/ was passed by the hand of a eunuch, and T'a-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'a-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.

Mohak disappears from the scene and Cho Jun, who built the wall, becomes one of T'ae-jong's favorites. His son Ta-rim is married to the king's second daughter, and has built for his residence Nam-pyull-Kung 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 beneficial 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 “squeeze” that his gate gradually took on black as its color all the way from the lintel to the ground, and 

Another point of interest associated with the days of T'ae-jo, that we must not fail to notice, is Ch'ung-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'ae-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'ae-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 of 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'ae-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 Seouli was unknown. It remained for Yul-gok Suh-sang, 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 P'yon Ke-ryang [李虞] they found it recorded that Chung-neung was situated northeast of the wall, and thus directed, they discovered it outside of the Little East Gate.

Song Si-yul [宋時烈] says that T'ae-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. I. 1:54).

T'ae-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 [岐達山] in Yang-ju [楊州] and so sent on news to Ham-kyung and Kang-wan; also signals were sent by way of Ch'ung-ch'iu Peak, [寧川岡] Nam-han, to Kyong-sang; a third line over Lone Tree Mountain [滮岳] carried news by way of land to Whang-ha and P'yung-an. Light-house peak, south west of Mo-ha-kan, sent the message over sea to a peak in Whang-ha. The fifth line was south by way of K'a-wha Mountain [開花山] to Ch'ung-ch'ung 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-kan and the gate-gate [御恩門] 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 Kwa~l inside of the wall; the Til-p'yil~lg Kwan which stood on the left just as you entered the South Gate. This was the entertainment hall for the envoys of the Ming [K'ing] dynasty; the Tong-p'yong Kwan stood southeast of the Su-pyo'a *or Water bark Bridge; and here the Japanese representatives were entertained. The Pak-p'yong Kwan, in the east part of the city, was for the entertain-

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 Kjong.pok. Ch'ang-ch'ing and Ch'ang-yung (K. J. 31:j). The general and his staff made their headquarters at first in the Ancestral House of the kings. Chong. M'o. Koreans say that so many fierce uncanny spirits attacked them that the general burned the Telelung House (K. J. 31:j) and moved with his staff to Nan-pyol-kung, the palace built for the wilful son of Cho Jn11. It was forever after a violently haunted house, a sort of chamber of horrors, was this Nan-pyol-kung. A tower had been built beside it, called Myung-silla [in Chinese, myung-silla]. The three characters meaning "Ming", "wash away", "tower", a memorial expressive of Korea's sorrow at the fall of the Ming. While the embassy from the Ch'ings, or present Manchu dynasty, first came, the government took good care not to honor them first, and when the Myung-silla Tower had been erected, but put them up in the haunted Myung-silla Tower, where the Myung-silla Tower was. What to earth is this? Is this some sort of memorial to the hated Ming? This is a violent haunted house, a sort of chamber of horrors, was this Nan-
site of the present Imperial Palace in Chung Dong and there the king lived some fifteen years. His son Kwang-ha-ju who was degraded and removed from his place in the Ancestral Hall built the Mulberry Palace calling it the Kyung-tuk-kung, and the Kyung-in-kung. The Kyung-in-kung was destroyed in the next reign and apparently to get free from all association with Kwang-ha-ju the name Kwang-tuk was changed to that of Kyung-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 Yun-san-kun and Kwang-ha-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 1894. 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 Kyung-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 1936 by the Manchu invasion, but no mention is made of it in the Kukcho 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 Kyung-mo-kung [景慕宮] erected by
Chang-pi runs, "The spirit of built the house occupied by the late Mr. Zhu who is called and smothered. Coffin King's little son (afterwards allowed him through life. When he able to endure his presence that ing current stone in order to crops out at that point. The box in which Coffin preserves these three portraits of Coffin and King. There is also a portrait of his present Imperial Settlement, was discovered to be rendered unpriopitious by the presence of so many foreigners, and on this account the six portraits of T'ai-jo, Se-jo, Sung-jo, Suk-jo, Hsin-jo and Yong-jo 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 Hyon-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 names in Korean history; translated it runs, "The spirit of Yu Hyon-tuk became king Sun-jo of the Mings, the spirit of Chang-pi became king Sun-jo of Choson and that is why Kwan-u came to aid in the Imjin war." When Korea first asked aid of the Ming's king Sun-jo 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 Sun-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-myoo). These temples are well worth a visit, and are frequented by all classes in the city. Koreans say however that neither a Yu (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-myoo, 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 Imjin war, but she also erected an altar at the East Palace enclosure called the Ta-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)

Chung-tuk-kung 昌德宮 The west portion of the "East" Palace. F. 3.
Chung-kyong-kung 昌慶宮 The east portion of the "East" Palace. F. 3.
Kyung-tuk-kung 前德宮 The "Mulberry" Palace. B. 5.
Kyung-heui-kung 建熙宮 A later name of the "Mulberry" Palace. B. 5.
Myung-se-kung 明世宮 A name sometimes given the "Imperial" Palace. C. 6.
Yuk-sang-kung 楼爽宮. C. 2. The palace occupied by the mother of King Yung-jong (1724-1776).
Su-jin-kung 蘇進宮. D. 5. The palace of the late dowager-queen Cho, who chose Ch'ol-jong, and the reigning emperor, as her adopted sons.
Ch'a-kyung-kung 前慶宮. D. 7. The palace of the mother of Wun-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 Hyeong-jong was born here. He reigned from 1649 to 1659.
Sun-heoi-kung 宣惠宮. C. 3. This palace was erected for the mother of Coffin King wife of king Yung-jong who reigned from 1724 to 1776.
Kyung-uk-kung (Kra-sun-kung) 景福宮. C. 3. Erected by king Ch'ol-jong for one of his wives, a daughter of Pak Chong-kyung.
Sun-wo-kung 順和宮. E. 5. Erected for a wife of king Hён-jong, a daughter Kim Ch'a-chung.
Un-hyon-kung 雲畑宮. E. 4. The old home of the Regent the father of the Emperor where the Emperor's older brother now lives.
Chang-eui-kung 賢吉宮. C. 4.
Nam-pyul-kung 南別宮. D. 7. Laid first for son-in-law of king Ta-jong, afterwards used as a guest house for the Ch'ung envoys. On its site now stands the Imperial Altar 皇壇.

OTHER POINTS OF INTEREST

Chang-Ch'ung Tan 襄忠壇. 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 Ssé-gu-mun to the south.

Pi-ru-ni 停雲臺. 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-sung jung 七星亭. The pavilion of the Seven Stars near Pii-ru-ni (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 廣園神. This is the enclosure that now includes the Pagoda and Tablet (E. 5.)
Kuk-sa-tang 国師堂. This is a temple in honor of Mu-hak the teacher of T'ae and it stands on the top of Nam-san.
Chil-sung-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 Kyung-uk-kung.
Wang-hi-kung 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, the west under metal, the north under water, the south under fire, the middle point, which is also reckoned, under earth. Attached to each of these is one of the virtues, in-eri-yi-ji 仁, 責, 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."
Toon-chi-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 李勣, an officer of the reprobate king Kang-ho. 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-eun-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, Keun, 金 is associated with the west.

Ch'ung-eun-mun (The Northwest Gate) 彥義門 B. 2. "The gate of the display of Righteousness," Eui being also the leading character of the name.

Sunye-mun (The South Gate) 崇禮門 C. 7. Ye is the character associated with the south and so it appears in the hyn pan over the gate, "the gate of exalted Ceremonial." The two gates to the east of the city, the Little East Gate, called He-pha-mun 光化門 and the Sun-gu-mun marked Kwang-heni-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-pha-mun means "the gate where royal favor comes forth," Kwang-heni-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 Sun-gu-mun or Water-mouth Gate is defined 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 K'un-ch'un-mun 建春門, "The gate of opening Spring," while the west Yong-ch'un-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 becomes Sin-mu-mun 神武門 or the gate of the Spirit Hyun-mu.

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

When Sā-kü-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-wa-mun, somewhat similar in thought to Kwang-wa-mun.

I am told that the famous scholar Han Suk-p'ong wrote the name over the entrance to the "Mulberry" Palace Hwang-wa-mun 興化門 which Korean scholars speak of as a work magnificently executed. There is a story called Ya-jok 野雀 "The hill that shone at night," associated with this hyn 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.**

Ch'ā-dong (Sū-re-kol), "Cart Town." 車洞. B. 6.
Ch'ang-hin-jung-dong, "The town of the Big Woods." 昌林

井洞. C. 5.
Ch'ong-hyūn (Pūk-ta-ran-jā)  좋은.

Ch'ıp-keui-dong 賽機洞. F. 6.
Ch'ō-dong, "Grass Cloth Town." 草洞. F. 6.
Ch'ōjun-dong, "First Fight Town." 草慶洞 (Grass Town)
where the sons of Tā-jo had their first encounter hence the name.

Kum-dong 斤洞. C. 4.
Kwan-dong, "Town of the Confucian Hall" 訠洞. F. 6, G. 3.
Kok-jang-dong, "Crooked well Town" 曲井洞. C. 4.
Kyo-dong This town marks the site of the Confucian Hall that was attached to the old town of Han-yang 洞. E. 4.
Ma-jun-dong, "Hemp field Town" 麻田洞. So called because a certain Hong Kuk-gung used to live here in the days of Ch'ung-jong. 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.

Ma-dong "Plum Flower Town" 桃洞. C. 4.
Ma-jo-mi-dong (kol), "Rice Hulling Town" 剃米洞 B. S. Mung-hyun 孟混. E. 3.
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 Kon-dang-kol is not correct; it ought to read Ko-eun-kol, "The Town of Silk of Ancient Grace." D. 5.
Mo-jun-dong, "Ceremonial Hat Town" 朝豬洞. 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-jun-dong, "Indigo Well Town" 藍井洞 B. 7.
Nam jung-hyun. 南正混 C. 4.
Na-dong, "Ganze Town" 鴻洞 E. 8.
Na-bu-a-hyun, 逆負兒洞 D. 9.
Nak-tong, "Camel Town" 骆洞 D. 7.

Ni-dong (Chin Kol), "Mud Town" 泥洞 E. 4.

Nok-pan-hyūn, 邸岩洞 A. 3.


Nu-gak-tong, "Tower Town" 樓洞 B. 3.

Nu-jung-dong, "Tower Well Town" 樓井洞 E. 5.

Oi-p'a-hyūn, 外负洞 F. 9.

Ok-p'ok-tong, "Jade Waterfall Town" 玉瀑洞 A. 5.

Ok-yu-dong, 玉源洞 B. 3.

O-ch'ung-dong, "Crow-well Town" 鳥井洞 G. 7.

Park-suk-tong (Pak-tong), "Flat stone Town" 扁石洞 D. 5.

Park-un-dong, "White cloud Town" 白雲洞 B. 2.

Park-ja-dong, "Pine-nut Town" 松子洞 H. 3.

P'il-jung-dong (P'il-u-nul Kol), "P'il Well Town" 伐井洞 G. 6.

P'il-jung-dong, 境壯洞 D. 4.

Pi-p'a-dong, "Flute Town" 琵琶洞 E. 6.

P'an-jung-dong, "Board Well Town" 枕井洞 F. 7.

P'yūm-ja-dong, "Horseshoe Town" 術子洞 C. 7.

P'il-tong, "Pen Town" 笔洞 F. 7.

Sa-geun-dong, "Porcelain Dish Town" 瓷器洞 D. 5.


Sam-shing-dong, "Town of the Bright Spirits" (Taoistic) 三清洞 D. 3.

Sal-lim-dong, "Town of Sages" 山林洞 F. 6.

Saang-i-nun-dong, "Town of the Twin Gates" 双里門洞 G. 8.


Sang-dong, "The Town of Minister Sang" 萬洞 E. 7.

Sa-dong (Sa-jik-kol), "Earth Altar Town" 社洞 B. 4.

Sang-min-dong, 生民洞 F. 7.

Sang-ssa-dong, "Town of Portraits of Living men" 生祀洞 C. 7.


Sük-kuhn-hyun (Tol-go-ji), 石峯洞 J. 4.


Si-kung-dong, "New Storehouse Town" 新倉洞 C. 7.

So-an-dong, "Little An sung Town" 小安洞 E. 4.

So-in-hyūn (Ch'a-geun In-sung-pu-ja), 小仁洞 F. 7.

So-dō-dong, "Little Belt Town" 小帶洞 C. 3.

So-han-hak-tong, "Little Han yang Town" 小漢陽洞 E. 5.


So-gong-dong, "Little Kong Town" 小公洞 D. 7.

So-ya-dong (Ch'a-geun Pul-mu-kol), "Little Blacksmith's Town" 小冶洞 D. 7.

So-jung-dong (Ch'a-geun Kyūng-nū-kol), "Little Chung Town" 小貞洞 C. 6.

So-nok-pan-hyūn, 小綿殻哩 A. 2.

Song-mok-tong, "Pine Tree Town" 松木洞 C. 4.

Song-ch'ung-dong, "Pine Well Town" 松井洞 B. 5.


So-geun-dong, "Celery Town" 芹井洞 G. 6.

Su-la-dong, "Watchman Town" 巡邏洞 C. 5.

Su-pan-dong, "Water Gate Town" 水門洞 F. 4.

T'ang-p'il-dong, "Donkey Skin Town" 唐皮洞 C. 5. E. 7.

T'a-hyūn, "Great Hill" 島嶺 A. 7. 8.


T'a-jo-kol, "Great temple Town" 大廟洞 F. 5.

T'a-dong (Teui Kol), "Girdle Town" 帶洞 G. 6.


T'a-jo-dong (T'a-ch'o-u-nul-kol), "Date Well Town" 大甄井洞 E. 6.

T'a-ch'ung-dong, "Great Storehouse Town" 大倉洞 C. 5.

T'a-bang-dong, "Tea House Town" 茶房洞 D. 6.

T'a-ju-dong, "Big Fight Town" Where the sons of T'a-jo fought to a finish 大戰洞 E. 6.

T'a-jung-dong, "Great Store Well Town" 大倉井洞 F. 5.

T'a-su-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-nyūn (Ku-ri-ga), "Brass Hill" 銅嶺 E. 6.
FAMOUS BRIDGES.

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

Kwang-tong-kyo (Kwang-ch'ung-tari) "The Wide Connecting Bridge" 廣通橋 D. 6.

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


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


Hyo-kyung-kyo (Hyo-kyung-tari) "The Bridge of Hyo-kyung" (a book on filial piety) 孝經橋 F. 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-yün-mu "Water Mouth Gate"

Hat covers ... Yu-kak-kol

Thatch peaks ... Whang-to-maru

Blue dye ... Mo-wha-kwan

Pictures ... Mál-li-já (Han River)

Cherries ... Song-dong

Apples ... North West Gate

Medicine ... Ku-ri-gá

Metal articles ... Chúl-mul-kyo

Boxes ... Chung-dong

Bows ... Tu-tari-nok

Porcelain dishes ... A-o-ká

Fruit ... Sá-in-jün

Variety-stores ... An dong

PROPHECY AND ITS FULFILMENT

In casting the eye over the city there are to be seen what Koreans call "fulfillments." 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 Sú-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 hyeon, 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 fulfillment.

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

The Eui-jung 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 Na-pu [內府] or Home office; the I-jo [吏曹] Board of Office has become the Woi-pu [外務] 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-sung-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; the Hyung-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 Pyung-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], Wun [院], Si [寺], Sa [司], Sin [署], Wi [衛], having to do with the cere mony of Audience, Medicine, Music, Robes, Chairs, Clothes, Geomaney, Hoats, Pictures etc., etc.

In the 10th Moon of 1487, Hün-jong Emperor of the Mings, died. His son sent as special ambassador to Cho-sín a member of the Hallim College called Tong-wúl [通越], 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-wúl saw King Sông-ch'ong 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-wúl 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-sín 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 halt at the Tong-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 Sam-gak and Nam-san there is white with an admixture of red, but snow views predominate. Mo-va-ku-won [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 Selions 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 Mussan 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 pleasant tails. Nothing was ever seen in Soang-do or Py'ing-yang that equalled this.

They have prepared the court before the Ta-hyung-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 (Kyông-pok Kung) [景福宮] the first is the Kwan-wha [光化門] the second the Hong-ye [弘禮門] the third Kwon-jung [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 Kwon-jung (Summer Palace) and In-jung (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 was 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, "If, 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 command 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 Hong-ye Gate and his majesty waited till we were in our chairs. We arrived at last at the Ta-pyang-haus 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 house 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 sat 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 there 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-zha, 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 Ta-pyeong-kew. In each case the ceremony was the same. The first was called The Ho-ma-yun (alighting feast); the second Chang-yun (middle feast); and the third the Sang-ma-yun (feast of departure). The banquet in the In-chung-yun was called the Sa-yun (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 looks just about the same. Inside however, they are at liberty to arrange as they please. The main streets pass the official residences. Outside of 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’a-geuk.) The poor 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 Whanghâ and Pyông Ân I noted that there were graves everywhere 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.

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 head 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 men. 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-wôl in the year 1487.