

朝鮮志 TCHAO-SIEN-TCHE / Joseon-ji

Record of Korea, by an Anonymous Korean,
Translated for the First Time from the Chinese,
With a Perpetual Commentary,
By M. F. Scherzer, Consul of France, At Canton.
Reprinted from the Asian Journal.

Paris. National Printing Office.

M DCCCLXXXVI. 1886

Translated and edited by Brother Anthony

Contents

Bibliographical note 3

I. Historical and Geographical Overview. 4

II. Description of the Capital. 6

III. Various Administrations 9

IV. Customs. 14

V. The Ancient Capitals. 20

Province of Gyeonggi-do. 20

Province of Chungcheong-do. 20

Province of Jeolla-do. 20

Province of Gyeongsang-do. 21

Gangwon-do province. 21

Province of Pyongan-do. 22

VI. Ancient Remains. 23

Gyeonggi-do Province, 23

Province of Jeolla-do. 24

Province of Chungcheong-do. 25

Province of Gyeongsang-do. 26

Province of Hwanghae-do. 28

Province of Gangwon-do. 29

Pyongan-do province. 29

VII. Mountains and Rivers. 31

Surroundings of the capital. 31

Province of Gyeonggi-do. 32

Province of Chungcheong-do. 37

Province of Gyeongsang-do. 39

Province of Jeolla-do. 42

Province of Hwanghae-do. 44

Gangwon-do province. 45

Province of Hamgyong-do.	48
Province of Pyongan-do.	50
VIII. Pavilions and Terraces.	54
Around the capital.	54
Province of Gyeonggi-do.	54
Province of Gangwon-do.	55
Province of Gyeongsang-do.	58
Jeolla-do province.	61
Province of Chungcheong-do.	62
Province of Hwanghae-do.	62
Province of Hamgyong-do.	63
Province of Pyongan-do.	63

Note for the English version by Brother Anthony

Scherzer naturally used the system of romanization he had learned for Chinese, having no access to the Korean pronunciations. His system is, like those found in other 19th-century texts, extremely unclear to modern readers. In this English version, the modern Hangeul transcription is given for each character, together with the modern romanization (RR), allowing instant recognition of names which have not changed over the centuries. This romanization replaces Scherzer's forms throughout the text. Clearly, the question of the date at which the Record was written is a major one. Since there is nowhere any indication that anything has been destroyed by the Japanese, it might seem clear that the Record was written prior to 1590 and the Imjin War, although after the foundation of Hanyang as the new capital of Joseon. The unknown author, clearly Korean since he distinguishes the occasional Chinese visitor he mentions as such, seems to have visited many of the places listed, judging by the appreciative remarks on the beauty of many sights and the detailed information provided. The text of Scherzer's translation is followed uncritically, I having no knowledge of Classical Chinese that might allow me to identify mistranslations. The fascination of this text is the vivid glimpses it offers of a long-lost Korea. The copious footnotes provided by Scherzer are too numerous to be included in this translation. They add little to the understanding of the text, which would need to be annotated in terms of Korean realities of which Scherzer knew nothing.

Bibliographical note (by Fernand Scherzer).

The Koreans have two types of writing: one, the Chinese script, is used for literary works and certain official documents; the other, the Korean script proper, is alphabetical and accurately represents the sounds of the spoken language. It is mainly used by lower-class Koreans and in the printing of popular editions.

The Memoir on Korea, which I am translating, was written in Chinese. Its title is Tchao-sien-tche 朝鮮志 and it bears the inscription 不著撰人名, which indicates an anonymous author. It appears in the vast collection Y-haé tchou-tchen 藝海珠塵, which comprises no fewer than 165 different works. This important collection was compiled, in the middle of the last century, by Ou-chan-lan 吳省蘭 and, corrected by Shu-y-yuen 徐以垣. The work was first pointed out by the learned Al. Wylie in his precious Notes on Chinese literature: “Chaou-seen-che is an account of Corea, including geography and customs, by a native of that country, whose name has not been preserved; but it appears to have been written in the latter part of the Ming dynasty.” All I can say is that this memoir dates from after the first of the Shuen-te years, i.e. 1465, and before the conquest of China by the Manchu Tartars in 1616.

My translation is based on a manuscript that I had copied from the original during my stay in Peking, and whose correctness the late Archimandrite Palladius was kind enough to check by comparing it with the copy of the Y-haé-tchou-tchen, which is among the treasures of the fine library of the Russian Mission in Peking.

This manuscript comprises two kivens. The first kiven contains 19 leaves, the second 20. I have indicated the number of the translated leaf opposite the text, and by alternating the indices recto, verso, I have been able to mark the passage from the recto to the verso of the leaf, as the Chinese pagination has only a single number placed astride the edge of each double leaf.

I. Historical and Geographical Overview.

Dangun 檀君 단군 founded the kingdom of Korea, which was later given to Gija 箕子 기자: the capital was then Pyongyang 平壤 평양. During the Han 漢 한 dynasty, Korea was divided into four gun 郡 군, and then into two prefectures bu 府 부. Until then, this region had been divided into three states called Han 韓 한 : one, called Ma-han 馬韓 마한, contained fifty-four principalities, the other two states called Jin-han 辰韓 진한 and Byeonhan 卞韓 변한 each comprised twelve principalities.

In later years, Korea was divided into three kingdoms: the kingdom of Silla 新羅 신라, that of Goguryeo 高句麗 고구려 and that of Baekje 百濟 백제.

The kingdom of Silla 新羅 신라 was bounded on the south-east by the sea, on the west by the Jiri-san 智異山 지리산 mountains and by the Han-gang 漢水 한강 river.

The kingdom of Goguryeo 高句麗 고구려 was bounded on the east by the sea, on the south by the Han-gang 漢水 한강, on the north-west by the river Yo-ha 遼河 요하.

The kingdom of Baekje 百濟 백제 was bounded on the south-west by the sea, on the east by the Jiri-san 智異山 지리산 mountains, on the north by the Han-gang 漢水 한강.

Later, the kingdom of Silla 新羅 신라 included the two kingdoms of Goguryeo 高句麗 고구려 and Baekje 百濟 백제 and then collapsed in its turn.

King Gungye 弓裔 궁예 established his capital at Cheolwon 鐵原 철원 and his kingdom was named Hu-Goguryeo 後高句麗 후고구려. King Gyeonhwon 甄萱 견훤 made Wansan 完山 완산 (later =전주) the capital of the kingdom of Heou-Baekje 後百濟 백제.

These three kingdoms were united into one by the founder of the Korean dynasty.

Korea is bounded on the northwest by the Yalu-gang (Apnok 鴨綠 압록) river, on the northeast by the Seonchun-ryeong 先春嶺 선춘령 mountain range.

During the reign of our king Ganghyeon-wang 康獻王 강헌왕, the capital was transferred to Hanyang 漢陽 한양 (today's Seoul).

The kingdom is divided into eight provinces: the central one is called Gyeonggi-do 京畿道 경기도, the south-western one is called Chungcheong-do 忠清道 충청도. These two provinces are bounded on the west by the sea and formed the ancient state of the Ma-han 馬韓 마한.

The kingdoms of Goguryeo 高句麗 고구려 and Baekje 百濟 백제 provided the provinces listed below:

To the south-east the province of Gyeongsang-do 慶尙 경상, bounded on the south-east by the sea and which formerly formed the state of the Jin-han 辰韓 진한.

To the south, the province of Jeolla-do 全羅 전라 , bounded to the south by the sea. This was formerly the state of Pyeon-han 卞韓 변한, which was united with the kingdom of Baekje 百濟 백제.

To the west, the province of Hwanghae-do 黃海 황해, bounded to the west by the sea. This province, which formerly formed part of the territory of the Ma-han 馬韓 마한 state, was annexed to the kingdom of Goguryeo 高句麗 고구려. Emperor Gaozong 高宗 of the Tang 唐 dynasty had conquered the state of Goguryeo 高句麗 고구려. But he was unable to defend it against the king of Silla 新羅 신라, who took it; later King Gongye 弓裔 궁예 took back this territory, which became part of the kingdom of Goryeo 高麗 고려, when the founder of the Korean dynasty had brought the whole territory of Korea under his rule.

To the east is the province of Gangwon-do 江原 강원, bounded on the east by the sea. This country, originally inhabited by the Yemaek 獺狍 예맥, had been incorporated into the state of Goguryeo 高句麗 고구려.

To the north-west is the province of Pyongan-do 平安 평안, bounded to the west by the river Yalu-kiang and to the north by the country of the Malgal 靺鞨 말갈; this is the cradle of the kingdom of Joseon 朝鮮 조선; this region was part of the state of Goguryeo 高句麗 고구려 until Ouen-ou Ouang 武王 무왕, king of Silla 新羅 신라, and Liji 李勣, a general in the service of the dynasty of Tang, seized it by force of arms.

To the north-east is the province of Hamgyong-do 咸鏡 함경, bounded on the east by the river Tuman-gang 豆滿江 두만강, and on the north by the country of the Malgal 靺鞨 말갈; it was originally part of the state of Goguryeo 高句麗 고구려 .

Among the eight provinces of Korea, the three provinces of Chungcheong-do 忠淸 충청, Gyeongsang-do 慶尙 경상 and Jeolla-do 全羅 전라 are remarkable for their extent and wealth. They have a large population, their prefectures and sub-prefectures are vast and populous, they are fertile and prosperous to the last point. The tradition of literary studies has been preserved there; they also provide remarkable men in greater proportion than the other provinces.

The inhabitants of the two provinces of Pyongan-do 平安 평안 and Hamgyong-do 咸鏡 함경, neighboring the country of the Malgal 靺鞨 말갈, prefer horsemanship and the exercise of the bow; the soldiers from these provinces form the elite of the army.

II. Description of the Capital.

The capital: the Hwasan mountain 華山 화산 dominates the city like a formidable armor; to the south, the Han-gang 漢江 한강 surrounds it like a belt; to the left, there is a chain of mountains, every passage of which is guarded; to the right, there is the sinuous outline of the coasts bathed by the sea.

The Gyeongbok-gung 景福宮 경복궁 is the King's palace.

The Geunjeong-jeon 勤政殿 근정전 is the great throne room.

The Sajeong-jeon 思政殿 사정전 is a hall situated to the north of the latter; it is here that the officers of the crown meet to discuss the affairs of state.

The Gangyeong-jeon 康寧殿 강영전 is a room situated to the north of the previous one.

The Gyotae-jeon 交泰殿 교태전 is situated to the north of the Gangyeong 康寧 강영.

The Hamwon-jeon hall 含元殿 함원전 is located northwest of the previous one.

The Yangsim-dang 養心堂 양심당 is located to the west of the previous one.

The Bihyeon-gak 丕顯閣 비현각 is situated a little to the east of the Sajeong-jeon 思政殿 사정전; to the side of this pavilion are situated the premises where the official explainers determine the meaning of obscure passages of the historical and classical books.

The Inji-dang 麟趾堂 인지당 is situated to the east of the Gyotae-jeon 交泰殿 교태전.

The Jami-dang 紫薇堂 자미당 is also located to the east of the Gyotae-jeon 交泰殿 교태전.

The Cheongyeon-ru 清讌樓 청연루 is also located east of the Gyotae-jeon 交泰殿 교태전.

The Chung-sun-dang 忠順堂 충순당 is located in a later court. The King chose this name to mark his respectful attachment to the Throne of China, towards which he constantly directs his thoughts.

The Yungmun-ru 隆文樓 융문루 is situated to the east of the Geunjeong-jeon 勤政殿 근정전.

The Yungmu-ru 隆武樓 융무루 is situated to the west of the Geunjeong-jeon 勤政殿 근정전.

The Gyeonghoi-ru 慶會樓 경회루 is situated west of the Sajeong-jeon 思政殿 사정전; this pavilion is surrounded by a large and deep basin covered with aquatic plants, in the centre of which are two small islands.

The Heumgyeong-gak 欽敬閣 흠경각 is situated to the west of the Gangyeong-jeon 康寧殿 강영전. In the centre of this pavilion is a sort of small mountain cast in bronze and more

than seven feet high. Inside this mountain there is a mechanism consisting of a jet of water that turns a wheel that moves continuously like the five clouds around the sun. Automata, representing soldiers and women, indicate the divisions of time. At the precise moment, one of the soldiers strikes the desired number of blows on a bell and one of the women appears carrying a tablet on which the time is written. Twelve seated geniuses leave their seats at the same time and do not sit down again until the hour has been struck and the woman has disappeared. One wonders how the mechanism of this extraordinary machine could be constructed; it seems that the geniuses contributed to its manufacture. On the four sides of the pavilion are the tables that must be consulted in order to determine by calculation, in accordance with the rules of the principality of Ping, the propitious times, by means of the observation of the stars.

The Boru-gak 報漏閣 보루각 is a pavilion situated to the south of the Gyeonghoi-ru 慶會樓 경회루. It has a two-storey platform on which three automatons representing geniuses are placed. Every two hours, one of them strikes a bell; at the four watches of the night, the second strikes a drum; at the four divisions of each watch, the third strikes a small gong. Every two hours, twelve carved wooden geniuses appear, each in turn, carrying a tablet indicating the time; once the hour has been struck, they disappear. This machine is not set in motion by human power, but by water. Its indications are so exact that it is on them that the night watchmen are accustomed to regulate their movements during the various watches.

The Ganui-dae 簡儀臺 간의대 is situated to the northwest, inside the palace. It is a platform built of stone and surrounded by a balustrade, in the middle of which rest astronomical instruments mounted on pedestals. To the west is placed a bronze column whose shadow is projected onto a stele divided into chang, feet and inches: the length of the shadow cast by this column makes it possible to know the times when winter and summer begin. To the west of the Changdeok-gung 昌德宮 창덕궁, an observatory has been built, where smaller instruments have been placed to observe the celestial signs and the state of the atmosphere. On the main street, one can see, mounted on a pedestal, a bronze hemisphere, inside which are engraved the divisions of the sky; outside, twelve genii represent the signs of the zodiac; in the direction from north to south, two openings have been pierced in the walls of this hemisphere so that the solar rays which pass through them can be used to read the time, by means of a divided dial, on which they are projected.

The Jaseon-dang 資善堂 자선당 is placed to the east of the palace. It is here that the princes, sons of the King, accompanied by the Queen, go to explain the authors with the assistance of the high dignitaries of the crown.

The Changdeok-gung 昌德宮 창덕궁, situated to the east of the Gyeongbok-gung 景福宮 경복궁, is also a place of residence for the King.

The Injeong-jeon 仁政殿 인정전 is a throne room.

The Seonjeong-jeon 宣政殿 선정전 is situated east of the Injeong-jeon 仁政殿 인정전; it is also a place of assembly where the high dignitaries of the kingdom discuss the methods of government.

The Bigung-dang 匪躬堂 비궁당 is situated south of the Yeonyeong-mun 延英門 연영문

gate.

The Changgyeong-gung 昌慶宮 창경궁 is located east of the Changdeok-gung 昌德宮 창덕궁.

The Myeongjeong-jeon 明政殿 명정전 is a throne room.

The Munjeong-jeon 文政殿 문정전 is located south of the Myeongjeong-jeon 明政殿 명정전.

The Inyang-jeon 仁陽殿 인양전 is located west of the Myeongjeong-jeon 明政殿 명정전.

The Gyeongchun-jeon 景春殿 경춘전 is located north of the Myeongjeong-jeon 明政殿 명정전.

The Tongmyeong-jeon 通明殿 통명전 is located north of the Gyeongchun-jeon 景春殿 경춘전.

The Hwanchui-jeong 環翠亭 환취정 is situated north of the Tongmyeong-jeon 通明殿 통명전.

The Yunseo-jeong 倫序亭 윤서정, situated in a rear courtyard, is used for the reception of the parents and brothers of the King.

The Sajik-dan 社稷壇 사직단 is situated to the west, within the capital's walls.

The Seonong-dan 先農壇 선농단 is located outside the capital.

The Seonjam-dan 先蠶壇 선잠단 is located outside the capital.

The Yeo-dan 厲壇 여단 is located in the north, outside the city.

The Jongmyo 宗廟 종묘 is located to the east, within the city.

The Munmyo 文廟 문묘 is located to the south of the Seonggyun-gwan 成均館 성균관 and the Myeongyun-dang 明倫堂 명윤당.

The Mohwa-gwan 慕華館 모화관 is located to the west, outside the capital; in front of its façade the Yeongjo-mun 迎詔門 영조문 gate has been erected as a sign of veneration for the Throne of China.

III. Various Administrations (enumeration and attributions).

Tsong-tsin-fou 宗親府 종친부 : administration of the Royal Family.

Y-tchang-fou 議政府 의정부 : this administration exercises its control over all the officials and has in its attributions the general security, the maintenance of harmony between the two opposing principles and the relations with the neighboring States.

Chong-shun-fu 忠勳府 충훈부: this administration rewards subjects who have rendered eminent services to the state.

Y-pin-fou 儀賓府 의빈부 : administration of the King's sons-in-law.

Toun-ning-fou 敦寧府 돈영부 : administration of the members of the royal family by marriage.

Y-kin-fou 義禁府 의금부 : preparation and publication of final judgements.

Li-tsao 吏曹 이조: inspections of civil servants and proposals in favour of those among them who have deserved a promotion.

Hou-tsao 戶曹 호조 : census of the population ; tribute to the King ; fixing the land tax and taxes on products intended for consumption.

Li-tsao 禮曹 예조 : rites; music; sacrifices of all kinds; ordinary or extraordinary bouquets; royal audiences; embassies; examination of scholars for admission to the lower and higher ranks.

Ping-tsao 兵曹 병조 : army officers; the administration of war, the royal guard and posts; the equipment and arming of troops; the closing of gates and fortified enclosures.

Hing-tsao 刑曹 형조 : the penal laws; the final examination of criminal and civil trials; the administration of slaves and officers of justice.

Kong-tsao 工曹 공조 : this administration, whose seat is in the capital, directs the workers employed in the works of the bridges and roads; it also has in its attributions the making of maps and plans, the repairs of the public monuments, the pottery kilns and the blast furnaces.

Han-tcheng-fou 漢城府 한성부 : the police of the public highway, streets, markets and farms, roads, canals, sewers and ditches; lawsuits against absent or insolvent debtors; brawls, police rounds, forensic examinations, the driving of cars.

Sse-hien-fou 司憲府 사헌부 : examination of urgent matters of interest to the State; inspection of civil servants; censorship of morals; investigations in cases of denial of justice, abuse of power or corruption.

Kae-cheng-fu 開城府 개성부 : administration of the former capital.

Chong-y-fu 忠翊府 충익부 : rewards to subjects who have distinguished themselves in the past by important services.

Tchen-tchang-yuen 承政院 승정원 : this administration receives orders from the King; its head occupies an exceptional position; in fact, he can aspire to the post of Minister of State or aspire either to the direction of one of the six ministries, or to one of the posts attributed to civil servants of the second rank.

Tchang-li-yuen 掌隸院 장례원 : registration and conservation of individual files of slaves and officers of justice; participation in the investigation of criminal trials.

Sse-kien-yuen 司諫院 사간원 : discussions on the appropriateness of admonitions to be addressed to the King : drafting of these admonitions.

Houng-ouen-kouan 宏文館 굉문관 : conservation of the maps and archives of the palace; organization of royal readings followed by banquets; drafting of writings signed by the King. Given the heavy responsibility which falls to them, the officials of this administration are chosen by the members of the Y-tchang-fou, the Li-tsao and the various courts and administrations gathered for this purpose. Each of these officers is, in turn, on duty in the palace, where he expounds and develops the principles of the art of governing; the King sends them, to honour them, food from his table and choice wine.

Y-ouen-kouan 藝文館 예문관 : drafting of the King's letters patent and autograph letters.

Tcheng-kun-kouan 成均館 성균관 : college where young people are brought up in the principles of Confucius and where their talents are developed.

Chang-joei-yuen 尚瑞院 상서원 : manufacture of seals and marks of recognition, emblematic axes and caduceus.

Tchoun-kiou-kouan 春秋館 춘추관 : office of the officers in charge of recording the King's every move.

Tchen-ouen-yuen 承文院 승문원 : drafting of reports and dispatches concerning important affairs.

Tong-li-yuen 通禮院 통례원 : determination of the precedence and ceremonial to be observed during the solemn audiences granted by the King.

Feung-tchang-sse 奉常寺 봉상사 : sacrifices offered in the temples; sacrifices in honour of the dead and the choice of posthumous titles to be given to them.

Tsong-pou-sse 宗簿寺 종부사 : this court is responsible for prosecuting members of the Royal Family who have committed crimes or offences.

Kiao-chou-houan 校書館 교서관 : printing, the manufacture of incense sticks for sacrifices, the choice of Chuan characters used in inscriptions and on official seals.

Sse-yong-yuen 司饗院 사옹원 : the royal kitchens and their supplies.

Nai-y-yuen 內醫院 내의원 : the laboratory where medicines for the King's use are prepared.

Chang-y-yuen 尚衣院 상의원 : the King's wardrobe; conservation of the Palace furniture; administration of the King's coffers.

Sse-pou-sse 司僕寺 사복사 : the royal stables; maintenance of the pastures assigned to the King's horses.

Kun-ki-sse 軍器寺 군기사 : manufacture of weapons and cannons.

Nai-tze-sse 內資寺 내자사 : conservation of supplies of rice, flour, wine, fermented sauces, oil and honey intended for the consumption of the Palace.

Nai-tchan-sse 內膳寺 내섭사 : supply of wines which are served in the various palaces and in the Throne Rooms.

Sse-tao-sse 司籩寺 사도사 : conservation of rice in the royal granaries.

Li-pin-sse 禮賓寺 예빈사 : reception of the guests and relatives of the King; organisation of banquets offered to them; repair of the officers on duty at the Y-tchang-fou.

Sse-tchan-sse 司膳寺 사섭사 : manufacture of paper and cloth which must appear in the tribute.

Kun-tze-kien 軍資監 군자감 : this administration is that of the four shops from which the supplies necessary for the maintenance of the army are extracted. Two of these shops are in the capital, the other two are located on the transport canal.

Tsi-yong-kien 濟用監 제용감 : the choice of objects which must be part of the tribute, such as silk, cloth, gen-seng, furs, dyed or printed fabrics.

Chan-kong-kien 繕工監 선공감 : wooden and masonry constructions.

Sse-tsaé-kien 司宰監 사재감 : the maintenance of fish ponds; the manufacture of salt and charcoal.

Tchang-yo-yuen 掌樂院 장낙원 : the teaching of musical rules and the fixing of tones.

Kouen-siang-kien 觀象監 관상감 : the study of astronomy; topographical work; the measurement of time; the fixing of different watches by means of clepsydras.

Tien-y-kien 典醫監 전의감 : school of medicine and pharmacy.

Sse-to-yuen 司譯院 사역원 : the interpretation of various foreign languages.

Che-tze-che-kiang-yuen 世子侍講院 세자시강원 : the instruction and education of the King's sons, to whom the canonical books are explained in this college.

Tsong-hio 宗學 중학 : college where the members of the royal family complete their studies.

Siou-tcheng-kin-houo-sse 脩城禁火司 수성금화사 : repairs to the palace buildings and to the buildings of the various administrations; the extinction of fires in all districts.

Tien chouo-sse 典設司 전설사 : the manufacture and installation of tents and barriers

required for the King's outings.

Feung-chou-sse 豐儲倉 풍저창 : the harvesting of rice, beans, straw; the manufacture of paper.

Kouang-hing-sse 廣興倉 광흥창 : the salaries of civil servants, the wages of state workers and the pay of soldiers.

Tien-kien-sse 典艦司 전함사 : administration of navigation outside the capital.

Tien-kuen-sse 典涓司 전연사 : this administration ensures the execution of the internal regulations of the Palace.

Cheou-ti-chou 社稷署 사직서 : the sweeping and cleaning service of the open altars.

Tsong-miao-chou 宗廟署 종묘서 : the guard of the temple dedicated to the royal ancestors.

Ping-che-chou 平市署 평시서 : the inspection of markets, the verification of weights and measures of length and capacity.

Sse-ouen-chou 司醞署 사온서 : the making of wine.

Y-yng-kou 義盈庫 의영고 : the manufacture of oil, the harvesting of honey, yellow wax; the cold preparation of various vegetable products.

Tchang-hing-kou 長興庫 장흥고 : the manufacture of mats and oiled paper.

Ping-kou 冰庫 빙고 : it is an icebox.

Tchang-ouan-chou 掌苑署 장원서 : the cultivation of flowers and fruits in the royal parks.

Sse-pou-chou 司圃署 사포서 : the cultivation of vegetables in the royal kitchen gardens.

Yang-hien-kou 養賢庫 양현고 : the subsidies in rice, beans and cash granted to the students of Tchang-kun kouan.

Tien-cheng-chou 典牲署 전생서 : the breeding of cattle for royal sacrifices.

Sse-tchou-chou 司畜署 사축서 : the breeding of poultry for royal banquets.

Tsao-tche-chou 造紙署 조지서 : the manufacture of paper for the King's use, paper for official communications, as well as paper of all kinds.

Hoei-min-chou 惠民署 혜민서 : the manufacture of drugs and medicines for the use of the people.

Tou-hoa-chou 圖畫署 도화서 : administration of painting.

Tien-you-chou 典獄署 전옥서 : administration of prisons.

Houo-jen-chou 活人署 활인서 : assistance to the indigent sick; the latter are fed at the expense of the State, which distributes medicines, coal in winter and ice in summer.

Oua-chou 瓦署 와서 : the manufacture of tiles and bricks.

Koui heou-chou 歸厚署 귀후서 : the manufacture of the double coffin which is provided by the State at the time of the death of the high dignitaries and civil servants and also of the common people who have not left enough money to cover the costs of their burial.

Chong-hio 中學 중학 : a college for the education of youth; such as Nan-hio 南學 남학; Tong-hio 東學 동학; Si-hio 西學 서학.

Tchong-pou 中部 중부 : the investigation of criminal cases; the closing and guarding of district gates; the recording of deaths; forensic examinations. These attributions are shared by the Tong-pou 東部 동부; Nan-pou 南部 남부; Si-pou 西部 서부, Pei-pou 北部 북부

Tchong-tchou-fou 中樞府 중추부 : this administration provides for the needs of ministers who, for health reasons or any other reason, have retired.

Ou-ouei-tou-tsong-fou 五衛都總府 오위도총부 : administration which presides over the arming of the five fortresses.

Shun-lien-yuen 訓練院 훈동원 : school intended to train military graduates. The latter learn the principles of the military art and the various manoeuvres.

Che-tze-y-ouei-sse 世子翊衛司 세자익위사 : guard of the eastern palace.

Tan-chou-tang 讀書堂 독서당 : this is a most picturesque retreat situated near the eastern lake; it is there that, without taking any account of their personal position, young people recommended by their knowledge are sent in turn; the books of the King's library are placed at their disposal, either for reading or for research, in such a way that they can complete their studies and put themselves in a position to occupy high posts. Furniture, paper, brushes, ink, food, drink and lighting are provided for them, and the King, to show his interest, continually sends people from the palace to bring them food from his table and choice wines. Those who succeed in being admitted to this establishment are considered to be inhabitants of an enchanted country.

IV. Customs.

The Koreans profess a profound cult of virtue, and they honour literary studies, for which they show a strong inclination. A kindly urbanity is common among them, and they preserve the traditions of exquisite politeness. On the death of a scholar or an official, his relatives follow the rites of the family of Zhu Xi (朱熹 / 朱文公 Zhu Wengong) in the performance of the funeral, mourning and sacrifices. Most Koreans, on the death of their father or mother, build a house on their grave which they live in for three years. Those of them who fail in the duties of filial piety lose all consideration in the eyes of the scholars, who cease to regard them as their own. During the whole period of this mourning, some eat only rice cooked in water and abstain completely from salt and prepared food; others prepare their own food and sacrifices with their own hands, offered on the tomb of their parents.

Marriages are made through matchmakers and the sending of gifts; no alliance can be contracted between two people with the same family name. All scholars and officials have an altar in their homes where they offer sacrifices in honor of their ancestors at the four times of the year. Sons and grandsons abstain from fatty foods on the anniversaries of the death of their parents; they offer sacrifices in front of their tablets placed in the center of a kind of altar in the form of a niche. Officials above the sixth rank inclusive sacrifice to their ancestors up to the third generation. Officials below the seventh rank inclusive sacrifice to their ancestors up to the second generation.

The common people sacrifice only to their deceased father and mother. If the eldest son of the principal wife has no male children, she adopts one of her other sons; if none of these have male offspring, she adopts one of the sons her husband has had from his secondary wives to make him the heir to the name, instead of the eldest son. Koreans also offer sacrifices in honour of their parents who have died without leaving any posterity. If neither their main wife nor their secondary wives have given them a male child, they register the adoption of one of the younger sons of a member of their family! A scholar or official who loses his principal wife must wait three years before being able to remarry, unless he has passed the age of forty without having had a male child, or has been ordered to do so by his parents; in such cases he is allowed to marry for a second time one year after the death of his first wife.

The King offers a sacrifice every year in honour of Sien-noug and ploughs a consecrated field in person, the produce of which is intended to serve as offerings at the main sacrifices.

The Queen also offers a sacrifice in honour of Sien-tsan. She raises silkworms in the gardens at the back of the Palace; she presides over the work of the women.

Every year, at the end of autumn, the King invites the old men to a banquet and takes advantage of this occasion to raise the rank of each of the officials responsible for supervising the preparations.

The King also gives a banquet, which he personally honours, to sons and grandsons who have distinguished themselves by their filial piety.

The Queen offers a banquet in the inner palace to which widows who are faithful to the memory

of their husbands are invited; on this occasion she makes a general distribution of gifts.

Once a year, the King sends rice as a gift to the centenarian old men. Every month, he sends wine and food from his table to the great dignitaries over seventy years of age, to the fathers, mothers and wives of those of his subjects who have distinguished themselves by their services and also to the wives of the great dignitaries.

In the spring and autumn, the King gives a banquet to officials of the first rank who, having reached an advanced age, enjoy a reputation for undisputed virtue. This banquet is called the Banquet of Merit Proven by Age.

To those of his subjects who have distinguished themselves by their filial piety, their fraternal love, their fidelity to the memory of a deceased spouse or by acts of high virtue, the King grants, according to the case, a promotion or gifts, or an honorary tablet, or even an exemption from drudgery.

The King awards public commendations during their lifetime to officials who have distinguished themselves by their integrity, and upon their death he provides employment for their sons and grandsons. Sons and grandsons of subjects who have died in battle are also provided with relief and are appointed to enter the service of the state. On the death of a high dignitary, a relative of the King, there is general mourning at Court and the dispatch of business is suspended; the King appoints a Master of Ceremonies to carry his condolences, offer sacrifices and preside over the funeral. The King also sends a Master of Ceremonies to preside over the funerals of those of his subjects who die away from their families and in the performance of their duties.

The King contributes to the costs of funerals of members of the Royal Family of low rank, but who are related in at least the second degree. The King contributes to the funeral expenses of members of the Academy and censors without distinction of rank. The same applies to the death of either the father or the mother of one of these officials.

The King has built a storehouse called Hwei-heou-chou which contains coffins for the use of indigent families.

The names of individuals who have lost their reputation, those who have ill-gotten gains, and the names of widows who have married for the second time are recorded in the registers of three courts. Children and grandchildren whose names appear on these registers are excluded from the society of the learned.

When five children in a family obtain literary degrees, the King distributes rice to their parents every year; when they die, he sends an official to attend their funerals and awards them an honorary title.

The King invites the civil and military officers to a banquet, called Ngenn-jong-yen; he orders the local authorities to give aubades to the parents of the latter and to bring them wine in his name; this ceremony is called Jong-tsin-yen.

The King also sends officers to offer sacrifices at the graves of their relatives; this ceremony is called Jong-fenn.

The King gives gifts of rice to those of his subjects who are ranked first in examinations.

He grants relief in cash to all the common people whose poverty prevents them from marrying, or from establishing their children in due time, or from giving burial to their dead within the time required by the rites.

The King provides the cloth necessary to make clothes for those of his subjects who, having no family, have no means of clothing and feeding themselves, as well as for old people without support.

The members of the Houng-ouen-kouan take it in turns to spend the night at this college every two days. The King goes there every day and attends readings, at which the ministers of state and the censors are in turn present: sometimes these conferences are even prolonged, during the night, until all the obscure points are cleared up. Officers of the first rank, who have reached the age of seventy, are refused permission to retire, when their assistance is deemed indispensable to the service of the State; the King presents them, as a token of his benevolence, with books, a table and an old-age stick.

The King awards, up to the third generation, honorary titles to the ancestors of high dignitaries and officials of the first two classes. When the father and mother of a scholar or a civil or military officer have reached the age of seventy, one of their sons is ordered to return to their homes to take care of them; when they have reached the age of eighty, two of their sons are sent back to them; but as soon as they reach the age of ninety all their children are ordered to join them, in order to surround them with more care. Every year, during the summer months, ice cream is distributed to the members of the Royal Family and to high civil or military dignitaries. This distribution is extended to the elderly and non-active high dignitaries, to the sick of the Houo-jen-chou and to prisoners.

Under the most ancient dynasties, as under the present one, the account of the beautiful deeds by which the subjects faithful to their sovereign, the pious sons and the widows who did not want to survive their husbands, have distinguished themselves, has been collected in a collection called San-kang-sin-che. This book is translated into all languages; it is distributed everywhere, both inside and outside the capital, in such a way that from the earliest age children of both sexes cannot ignore the beautiful traits of virtue recounted in it.

The Government has founded two establishments called Tchang-kun-kouan and Yang-sin-kou, where five hundred doctors and bachelors who have no other occupation than the study of literature and morals are maintained as boarders. Those of these boarders who have reached the age of fifty before having passed their examinations are granted employment by special favour of the King. The King also appoints to an office, in one of the four colleges in the north, south, east or west, where the sons and brothers of civil servants are educated, those scholars who, having failed in their bachelor's or doctor's examinations, justify a perfect knowledge of one of the following works: the Siao-hio 2 and the Sse-chou 3.

The King has installed the Tong-meung teachers, responsible for instructing the children of the people over the age of eight whose parents do not have sufficient resources to send them to school.

In each sub-prefecture and in each district, a school is established, divided into four divisions, exactly on the model of Tchang-kun-kouan. The intendant makes a tour of these establishments; he also inspects the teachers and pupils, he makes them explain texts in his presence, and gives them subjects for composition; he takes an exact account of their application to work, and he

rewards or punishes them according to their zeal or their laziness.

In spring and autumn, the sacrifice called Tche-tsai is offered. The intendant, prefects and sub-prefects perform this in person and invite all the students to a large banquet. Twice a year, in spring and autumn, the high dignitaries of the Y tchang-fou, the six ministries and the various administrations give composition subjects to the students of the Tchang-kun-kouan; after correcting the written tests, they rank them in order of merit. The names of the authors of the first three essays are forwarded to a commission which re-examines the essays and checks the accuracy of the ranking.

The students of Tchang-kun-kouan who have passed the examinations hold public office; those studying in the four colleges are examined on a fixed day, in the sixth moon of each year; in addition, they attend daily classes where they are questioned and where they attend explanations of texts.

Following these examinations, fifty of these students are appointed as first class students; they have to compete again for the degree of bachelor or doctor. The same rules are observed in each province.

The Crown Prince goes every day to check on the health of the King his father and attends his meals. Three times a day he goes to lectures, where he reads and discusses the texts with his teachers and the guests of the Palace. He goes to meet his masters and leads them downstairs. On the fifteenth day of each month, they meet to do a reading in common; this reading is preceded by a banquet. Each time they have finished reading one of the canonical books, a large banquet is given and gifts are distributed.

Recently promoted officials of lower rank must, within ten days of their appointment, visit the members of the Y-chang-fou, the ministry of officials and the administration to which they belong.

A temple, called Tchong-y-tien, has been erected for the use of the descendants of the kings of the previous dynasties; they are granted a subsidy consisting of rice, and the income from certain lands is allocated to their maintenance. It is strictly forbidden to cultivate the land of the tombs of the kings of the previous dynasties of Sin-lo, Po-tsi and Kao-ku-li. Temples have been erected in honour of the founders of the ancient dynasties and of people who have distinguished themselves by their deeds and virtues. The local authorities go there each spring and autumn to offer sacrifices. Outside the capital there is an open altar to the north where, in the spring and autumn of each year, the Han-chang-fou officials go to offer a sacrifice to the souls without asylum. The same ceremony is performed in each prefecture and district.

During the winter, the King has blankets made of mats distributed to the prisoners; during the summer, he has their prison cleaned and their cangue and irons carefully washed, so that these unfortunate people do not suffer too much from the rigours of the cold or the heat.

The Government distributes clothes and rice to prisoners whose poverty prevents them from feeding themselves.

Outside the capital there is a granary called Tchang-ping-tchang, where rice can be bought when the price of grain rises. The administration of this granary buys rice when it is at its lowest price, which enables it to sell it cheaply to the poor in times of shortage.

There is also a granary whose administration lends, in the spring, to the farmers the quantity of seeds sufficient to sow their fields; these seeds return to the granary in the autumn and remain there until the following spring, when they are lent again; by this means the seeds are renewed each year.

When floods or too great a drought have brought on a famine, the King opens establishments throughout the kingdom called Tchen-tsi-tchang, where relief is distributed to the population.

Each year, in the spring and autumn, the district chiefs and sub-prefects proceed, in accordance with the rites, to the Siang-yn tsiou ceremony. In the provinces, the people of the villages elect a chief to whom each one must give a contribution consisting of rice and cloth. In the spring and autumn, the inhabitants gather in a banquet prepared at common expense, with the aim of strengthening the bonds of mutual affection and reinforcing the concord that unites them.

When an unforeseen illness or disaster occurs, the people help each other, and when one of them dies, they contribute to the cost of the funeral and the purchase of a double coffin and burial plot. On the death of a civil servant belonging to the third class or having exercised the functions of censor or academician, his sons and grandsons receive a promotion, and in the first month of each year, they take examinations which enable them to obtain jobs in line with their talents. If the children of the deceased have not yet obtained a rank, the officials of the third rank and above are allowed to take an interest in the most studious of them and to recommend them to the Ministry of Public Employment, which examines them on the canonical books and gives them jobs commensurate with their talents; in the event that, after their promotion, they give evidence of incapacity, the official who recommended them receives a severe reprimand.

The competition for the grade of licentiate is held every three years. The examination is divided into three tests: the first consists of two essays on the books of Confucius; the second consists of a poetic composition and the historical summary of a reign; the last test consists of a series of questions to which the candidate must answer in writing. The examination for the degree of doctor is divided into three parts: first, the candidate must present a dissertation on the Sse-chou and the Ou-king. When this test has been passed satisfactorily, the candidate is eligible for the second degree examinations, which consist of a poetic composition and the historical summary of a reign. To pass the last test, the candidate must answer in writing questions on all possible subjects. The King himself examines the candidates who have passed this series of examinations and makes their final classification.

An extraordinary examination session may be opened on the occasion of the anniversary of the King's birth.

On great festivals the King goes to Hio-kouan; he attends the lessons given there and finds the opportunity to grant extraordinary promotions and to examine, by way of exception, those whom he deems worthy of obtaining a literary rank.

The King is in the habit of offering frequent sacrifices in honour of Confucius and of visiting the various colleges, to attend lessons and lectures to which the teachers and students are admitted, or to examine the latter on the interpretation of difficult passages in the classical books, on their skill in the art of drawing the bow, or to give them subjects for composition.

At the close of the examinations, the list of candidates admitted is proclaimed in the Throne Room; the King presents them with gifts consisting of wine, golden flowers and a parasol of

honour; he makes them attend a theatrical performance and has them escorted back to the sounds of a band which escorts them as a sign of honour for three days.

The pupils who have distinguished themselves during the King's visit to the Royal College have their names proclaimed in the Throne Room on the same day; they receive, by order of the King, a saddled horse, a court robe and an ivory tablet; this distinction is of a higher degree than that granted in the previous case.

At the beginning of the year, as well as at the time of the great cold and on the principal anniversaries, the King, accompanied by the Princes his sons and the body of officials, proceeds to the ceremony of the Ouang-kue-li. On each of these occasions, he sends an embassy to bring a letter of homage to the Emperor of China. The King, always followed by the Princes his sons and the body of officials, makes the four prostrations in honour of the Imperial Throne. The King, kneeling, takes the letter which he hands over to his envoy, then he makes three bows and accompanies the letter addressed to the Throne out of the city; it is enclosed in a yellow box preceded by emblem bearers.

The King observes the same ceremonial when he goes to meet the ambassadors returning from China. He receives them in a tent decorated with five-coloured silks.

The King presides in person over the choice of gifts that are to form the tribute destined for the Emperor of China.

The members of the Royal Family, as soon as they reach the age of fifteen, go to study at the Tsong-hio college. Every day, they draw lots to determine which tasks they must complete in order to receive a satisfactory grade.

Every month, the Ministry of Rites has the students of the four colleges questioned on the subjects they have studied. The names of the students in the capital and in the provinces, the books they have studied daily, the names, titles and qualifications of their teachers are recorded in the archives of this ministry. A promotion is granted to the professor whose three students have been ranked first in the competition for the doctorate, or if more than ten of them have obtained the degree of bachelor or licentiate.

The costumes worn during the celebration of sacrifices, the court costumes, and the official costumes are in all respects similar to Chinese costumes. At the four great times of the year, at the eight great festivals and at the end of each quarter, the people renew the fire in the home.

When a child is abandoned by his parents, the Han-chang-fou or the local authority takes him in, feeds him, dresses him, takes him under his protection and takes care of him from now on.

V. The Ancient Capitals.

Province of Gyeonggi-do.

Gaeseong-bu 開城府 개성부. At first the capital was situated in the north-east of the kingdom of Goguryeo; but the first king of Goryeo moved it from Cheolwon 鐵原 철원 to Gwangju 廣州 광주. King Wonjo-wang 溫祚王 원조왕, founder of the kingdom of Baekje, made Gaeseong-bu the second city of the kingdom.

Province of Chungcheong-do.

Jiksan 稷山 직산. This was formerly Wiye-seong 慰禮城 위예성, where On-jo 溫祚 온조, founder of the kingdom of Baekje and third son of king Tong-ming-ouang 東明王 동명왕, transferred his capital, when, after the death of his father, he abandoned Buyeo 扶餘 부여, near Tchou-penn 卒本 졸본, and took refuge towards the south to avoid falling into the hands of Yuri-wang 琉璃王 유라왕.

Gongju 公州 공주. Its ancient name is Ungcheon-gun 熊川郡 응천군. Munju 文周, king of Baekje, transferred the capital there, which was formerly situated at Gaeseong 開城府 개성부, to the north of the Han River 漢江 한강. During the reign of Seong-wang 聖王 성왕, it was abandoned for Nam-buyeo 南扶餘 남부여.

Buyeo-hyeon 扶餘縣 부여현. The king of Baekje, Seong-wang 聖王 성왕, transferred his capital there, which until then had been Ungcheon 熊川 응천. From that time onwards this locality was known as Nam-buyeo 南扶餘 남부여. During the reign of King Y-tze-ouang 義慈王 의자왕, one of the subjects of Silla, Kin-yu-in 金庾信 김유신, assisted by Su-ding-fang 蘇定方, a general in the service of the Tang dynasty, conquered this country, which was annexed to the kingdom of Silla after the recall of the Chinese troops.

Province of Jeolla-do.

Jeon-ju 全州 전주. This was the capital of king Tchen-shuen 甄萱 견훤, founder of the later Baekje kingdom 後百濟 후백제.

Iksan 益山 익산. This city belonged to the Ma-han 馬韓 마한, when the king of the later Joseon 後朝鮮 후조선, Gijun 箕準 기준, forty-first descendant of Gi-ja 箕子 기자, wishing to escape from the pursuits of Wi-man 衛滿 위만, went by sea to the south and founded a kingdom which was called Ma-han and which was conquered by On-jo-wang 溫祚王 온조왕, founder of the kingdom of Baekje 百濟 백제.

Jeju 濟州 제주. It was formerly the capital of the principality of Tam-ra 耽羅 탐라, afterwards called Mo-ra 毛羅 모라. This city is situated on an island in the south of the

province of Jeolla-do

Province of Gyeongsang-do.

Gyeongju 慶州 경주. It is the ancient capital of the kingdom of Silla 新羅 신라, of which the founder, Hyeok-geo-se 赫居世 혁거세, made his habitual residence and where he established his court.

Goyeong-hyeon 高靈縣 고영현. This was the capital of the principality of Dae-gaya-guk 大伽倻國 대가야국 which, from its founder King Ijinashi-ouang 珍阿歧王 이진아시왕 to Doseolji-wang, 說智王 had sixteen sovereigns in a period of five hundred and twenty years; this country was then annexed to the kingdom of Silla.

Kimhae-bu 金海府 김해부. This city belonged at first to the principality of Garak 駕洛 가락 or Gaya 伽倻 가야, then it was part of the principality of Geumgwang 金官 금관 which, from its founder Suro-wang 首露王 수로왕 to king Guhae-wang 仇亥王 구해왕, had ten sovereigns in a period of four hundred and ninety-one years, at the end of which it was annexed to the kingdom of Silla.

Dongnae-hyeon 東萊縣 동래현 formerly belonged to the principality of Jang-san 襄山 장산.

Uiseong-hyeon 義城縣 의성현 was part of the principality of So-mun 召文 소문.

Tsing-tao-kun 淸道郡 청도군 formerly belonged to the principality of Yi-seo 伊西 이서.

King-chan-hien 慶山縣 경산현. It was the capital of the principality of Yang 梁 양.

Sangju 尚州 상주 was the capital of the principality of Sa-beol 沙伐 사벌.

Gaeryeong-hyeon 開寧縣 개령현 belonged to the principality of Gammun 甘文 감문.

Hamchang-hyeon 咸昌縣 함창현 formerly belonged to the principality of Goryeong-gaya 古寧伽倻 고령가야 .

Haman-hyeon 咸安縣 함안현 was the capital of the principality of Asiryang 阿尸良國 아시랑국.

Kou-tcheng-hien 固城縣 고성현 originally belonged to the principality of Gaya 伽倻 가야; it was later annexed to the kingdom of Silla.

Gangwon-do province.

Gangneung-bu 江陵府 강능부 once belonged to the principality of the Ye 獺 예. The emperor Wudi 武帝, of the Han 漢 한 dynasty, sent an army in the second year of the Yuanfeng 元封 reign to seize this city, whose name was changed to Indun-gun 臨屯郡 임둔

군.

Samcheok-bu 三陟府 삼척부 was part of the principality of the Jurchen 女直 여직 which submitted to the kingdom of Silla.

Chuncheon-bu 春川府 춘천부 belonged to the principality of the Mo 貊.

Cheolwon-bu 鐵原府 철원부 was formerly the Cheolwon-gun 鐵圓郡 철원군 of the kingdom of Goguryeo. This city was taken by Gungye's 弓裔 궁예 army and the court was transferred, under the Taebong reign 泰封 태봉, to the capital situated in the region of Songak-gun 松岳郡 송악군.

Province of Pyeongan-do.

Ping-jang-fou 平壤府 평양부 was formerly the capital of the kingdoms of Joseon and Goguryeo. In the twenty-fifth year of the reign of the emperor Wu 武帝, of the early Tang 都唐 도당 dynasty, a genie lived at the foot of a chaste tree on the Daebaek-san 太伯山 태백산 mountain; this genie was elected king by the inhabitants of the region and received the name of Dangun 檀君: his kingdom was that of Jeon-Joseon 前朝鮮 전조선. After the fall of the Chang dynasty, the emperor Ou-ouang 武王, of the Zhou 周 dynasty, sent Gija 箕子 기자 to Korea, where he founded the kingdom of Hu-Joseon 後朝鮮 후조선. The descendants of the latter reigned for forty-one generations until Gijun 箕準 기준. It was then that Wiman 衛滿 위만, a native of the principality of Jun 準, seized Pyongyang and made it the capital of his kingdom; but his grandson Yeou-ku 右渠 우거 was defeated and dethroned by the emperor Wudi 武帝, of the Han 漢 dynasty, who changed the name of Pyongyang to Langnang-gun 樂浪郡 낙랑군.

Yonggang-hyeon 龍岡縣 용강현 was formerly the capital of the principality of Hwangyong 黃龍 황룡, which was conquered by the kings of Goguryeo.

Seoncheon-bu 成川府 성천부 was formerly the capital of the king Biryu 沸流 비류, called Song-yang 松讓 송양. Dongmyeong-wang 東明王 동명왕, founder of the kingdom of Goguryeo, transferred his court from Pei-fou-yu 北扶餘 북부여 to Cheonsong 川松 천송, when the king Song-jang had abdicated power in his hands.

VI. Ancient Remains.

Gyeonggi-do Province,

Myeonak 面嶽 면악. This mountain extends to the heart of the capital. In the sixth year of the reign of Suk-jong 肅宗 숙종, Choi Sa-chu 崔思諫 최사추, Yun Gwan 尹瓘 윤관 and others were ordered by the king of Goryeo to explore the southern part of the kingdom and to seek a suitable site for the establishment of a capital. On their return they reported as follows: "We, the subjects, have been to Nowon-yeok 盧原驛 노원역, Haechon 海村 해촌, Yongsan 龍山 용산 and other places, where the disposition of the waters and the mountains did not seem to us to meet the conditions required for the erection of a capital; but we found that the mountains south of Myeonak-chan 面岳 면악, which form part of the Samgak-san 三角山 삼각산 range, offer a disposition which accords with the direction of the waters in accordance with the ancient rules. We therefore request the king to place his capital on the southern tip of this mountain, to orient it in the direction of north to south. This city should extend east to Daebong 大峰 대봉, south to Sari 沙里 사리, west to Gibong 岐峰 기봉, and north to Myeon-ak 面嶽 면악, these four points serving to limit the city's boundaries. Mien-yo 面嶽 is also called Baekak 白岳 백악.

Ma-yen-yng-tien 馬岩影殿 마암영전. This monument is situated opposite the Cheng-kun-kouan 成均館 성균관 of Gaesong 開城 개성. The king of Goryeo, Gongmin-wang 恭愍王 공민왕, had this palace built for the princess No Gongju 魯公主 노공주, which was very large and beautiful and whose ruins still remain.

Gujae-hakdang 九齋學堂 구재학당. The old foundations of this building exist to the north of Gaesong, on the Songak mountain 松岳山 송악산, at the place where there is a cave. After the reign of Hyeon-jong 顯宗 현종, king of Goryeo, when peace had been re-established, Munhyeon-gong 文憲公 문헌공, whose family name was Choe 崔 최 and whose surname was Chung 冲 충, seeing the state of decadence into which public education had fallen, gave all his care to the education of youth and gathered a large number of pupils whom he distributed among nine schools, whose names are given below: Ak-seong 樂聖 악성, Dae-jung 大中 대중, Seong-myeong 誠明 성명, Gyeong-eop 敬業 경업, Jo-do 造道 조도, Sol-seong 率性 솔성, Jin-deok 進德 진덕, Dae-hwa 大和 대화 et Dae-bing 待聘 대빙. These students were called the disciples of Choe-gong. They were thus able to prepare for the examinations for the bachelor's degree. Even after the death of Choe Chung 崔冲 최충, candidates for the literary degrees continued to attend this establishment, and since then have been called "disciples of Mun-heon-gong" 文憲公 문헌공. Thus the scholars and graduates of our region are indebted for the success of their careers to the founder of the Gujae-hakdang 九齋學堂 구재학당.

Manweol-dae 滿月臺 만월대. This terrace is situated at the foot of the Songak-san 松岳山 송악산 mountain; it precedes the throne room of the Yeongyeong-gung 延慶宮 연경궁 palace of the kings of Goryeo. The remains of this terrace can still be seen.

Yeonbok-jeong 延福亭 연복정. It was a kiosk whose foundations exist outside the great eastern gate of Gaesong 開城 개성, at the foot of a platform dug into the mountain. Y-tsong 毅宗 의종, king of Goryeo, having heard that to the east of the city, to the south of the Yongyeon-sa 龍淵寺 용연사 pagoda of Sacheon 沙川 사천, stood, in the middle of the Imcheon 臨川 임천 river, whose course it stopped, a rock called Hoam 虎岩 호암, He ordered the palace officials, Yi Dang-ju 李唐柱 이당주 and others, to have a kiosk called Yeonbok 延福 연복 built there and to plant the most beautiful plants and the most varied flowers around it. The water was not deep enough to launch boats, so the king had the banks raised so as to form a lake where, from morning to evening, he spent his time in a boat, indulging in the pleasures of eating and drinking; the orgies sometimes lasted for whole nights; the courtiers crowned with flowers became so drunk that they fell inert in the bottom of the boats, where they forgot the time of their return. By these excesses, the king attracted the hatred of his bodyguards, who ended up revolting.

Guibeop-sa 歸法寺 귀법사. The remains of this pagoda exist outside the Tanhyeon-mun 炭峴門 탄현문 gate of Gaeseong-bu. It was here that Choe Chung 崔冲 최충 went each year to seek refuge from the heat and a retreat for study in the monks' dwellings. He left it to the graduates, who had not yet had access to public employment, to make his pupils study the nine canonical books and the three historical books. It was also there that former officials gathered to improvise a verse play at a given time. Choe Chung drew up a list of compositions classified in order of merit and announced the names of the first winners, whom he invited to drink wines of honor, while the youngest pupils and adolescents stood to the side, playing music and serving at table. There was a set ceremony for the presentation of the wine cup, and this varied according to the age of the guest. Friendly challenges extended these meetings into the evening; they ended with a composition on the Nak-saeng-yeong 洛生詠 낙생영 theme imposed on each of the attendees. These festivals never failed to excite the admiration of the spectators.

Province of Jeolla-do.

Gungsu 弓樹 궁수. This tree is located outside the southern gate of Gwangju 光州 광주. It has the appearance of a huge circular roof raised to a height of over seventy feet. Ten men can hardly embrace its trunk. The local people could predict from the early or late appearance of its leaves whether the year would be good or bad. This tree has now ceased to live.

Choessi-won 崔氏園 최씨원. This garden is situated to the west of Yeongam-gun 靈岩郡 영암군. It is said that a subject of the king of Silla, named Choe 崔 최, once owned a garden where watermelons grew, more than a foot long, which were admired by his family. One day, his daughter, having secretly eaten one of these fruits, became pregnant and, in due course, gave birth to a boy; but her parents, incensed by this birth, which occurred without any human intervention, exposed the newborn child in the middle of a bamboo forest. After a fortnight, the young mother went to see what had become of her child and found him sheltered under the wings of turtle-doves and condors which hovered over him. When she returned home, she told her parents about the spectacle she had witnessed; they ran to make sure of the reality of this extraordinary event and brought the child back to take care of him. When he grew up, they shaved his hair and made him a monk under the name of Doseon 道諱 도선. He went to the

country subject to the Tang 唐 and learned the laws of geoscopy from the venerable bonze Yi Xing, so that on his return he was able to observe the relative positions of the mountains and rivers and to pronounce several miraculous prophecies. Afterwards this place was called Gurim 鳩林 구림.

Moheung-hyeol 毛興穴 모흥혈. This cave is situated two lis south of Jeju 濟州 제주. This is what we read in the old chronicles of Goryeo: "At the beginning of the world, when the earth was not yet inhabited by man, three genies came out of the bosom of the earth; their names were: the first, Yangeul-na 良乙那 양을나 ; the second, Goeul-na 高乙那 고을나; the third, Bueul-na 夫乙那 부을나. These geniuses devoted themselves to hunting, clothing themselves with the skins and feeding on the meat of the beasts they encountered in these deserted regions. One day, they saw a wooden cupboard covered with purple mud floating near the beach of the eastern sea; they took this cupboard and opened it; inside they found three virgins dressed in purple clothes, young horses and oxen and seeds. These three geniuses each chose one of the three maidens, so as to form a proportionate union; they sowed the seeds, raised the animals and had a numerous posterity. A cave can still be seen today, north of the mountain that dominates the city, which is situated precisely in the place where they lived.

Province of Chungcheong-do.

Pomo-dae 泡母臺 포모대. This terrace is in the prefecture of Chunju 忠州 춘주, on the mountain Pungyu-san 風流山 풍유산; it is several hundred feet high. It is said that in the past a woman genius called Jangmi 薔薇 장미, who had given herself the nickname of Po-mo 泡母 포모, took pleasure in walking on this mountain and resting in a cave which she filled with embalmed scents. The emperor Ming-houang 明皇 명황, of the Tang dynasty, having heard of it, sent a Tao-sse 道士 도사 to Po-mo, who took her to the imperial palace where she was given the name of Zhen-wan furen 真完夫人 진완부인.

Cheonjeong-dae 天政臺 천정대. This terrace is situated about ten lis north of Buyeo-hyeon 扶餘縣 부여현. On the north bank of the river there is a steep mountain, terminating in a platform overhanging the water. It is said that under the Baekje 百濟 백제 kings, when a minister of state was to be appointed, a list of officials capable of filling the post was written down and placed in a sealed box on the top of the mountain. After some time the box was taken down and opened, and the name on which a stamp was found was the one to be chosen. This terrace was therefore given the name of Jeongsa-am 政事岩 정사암.

Joyong-dae 釣龍臺 조용대. North of Buyu 扶餘 부여, at the foot of Mount Buso-san 扶蘇山 부소산, there is an extraordinary stone suspended above the river, on which one can see the imprint of a dragon's claws. It is said that Su Dingfang 蘇定方, a general in the service of the Tang dynasty, on his way to conquer the kingdom of Baekje, was forced to stop on the banks of the river by a violent storm. The general having thrown a white horse into the water as bait, brought a dragon to the end of the hook. After a few moments, the storm ceased, the clouds dispersed and the army was able to cross the river. This is the origin of the name of Pengma 白馬 백마 (White Horse) given to the river, and that of Joyong-dae 釣龍臺 조용대 which the platform which surmounts this rock bears.

Nakhwa-am 落花巖 낙화암. It is a gigantic rock, in the shape of a terrace, situated to the west of Kiao-long-tae. It is said that when the king of Baekje 百濟 백제, Uija-wang 義慈王 의자왕, was put to flight by the imperial army of the Tang, his wives took refuge at the top of this rock from where they rushed into the river: hence the name Nakhwa-am.

Sojeongbang-bi 蘇定方碑 소정방비. This stele is situated two lis to the west of Puyu-hyeon 扶餘縣 부여현. The emperor Gaozong 高宗, of the Tang dynasty, who had sent the general Su Ding-fang 蘇定方 to facilitate the conquest of the kingdom of Baekje by the generalissimo of Silla, Ki Yu-sin 金庾信 김유신, erected this stele in commemoration of the services rendered by his general.

Province of Gyeongsang-do.

Sirim 始林 시림. This forest is situated to the south of Gyeongju 慶州 경주. Talhae-wang 脫解王 탈해왕, king of Silla, having heard of a rooster which, perched on the trees of Sirim, made its song heard during the night, sent somebody to make sure of the reality of the fact; then he went in person to the foot of the tree; there he saw, suspended from the branches, a gilded case on which was perched a white rooster which was singing. The king took the box, opened it as soon as he returned to the palace and found inside a small child of the male sex; he exclaimed, with a heart full of joy: "It is heaven that has sent me a son"; he gave him the nickname of Goseong 故姓 고성 and the name of Kim 金, in remembrance of the golden box from which he had come. Since then, this forest was called Sirim and gave its name to a principality.

Geumsong-dae 琴松臺 금송대. This terrace is situated at the top of the Geumo-san 金鰲山 금오산 mountain, in the prefecture of Gyeongju 慶州 경주. Wangbogo 王寶高 왕보고, subject of Silla 新羅 신라, was fond of this place. Bogo 寶高 보고 retired to the Jiri-san 智異山 지리산 mountains and studied the harp there for fifty years; during this time he composed thirty-four pieces. When he played his instrument, ash cranes came to hover in the vicinity; these pieces were therefore called the pieces of the ash crane harp, or the pieces of the grey harp. It is said that Bogo was transformed into a genie.

Poseok-jeong 鮑石亭 포석정. This kiosk is situated west of the Geumo-san 金鰲山 금오산 mountain on rocks which have the appearance of the Po-eo 鮑魚 포어 fish (abalone), hence their name of Po-seok, and in the middle of which the water flows in a meandering fashion. The king of Later Baekje 後百濟 후백제, Gyeonhwon 甄萱 견훤, after having burnt Goulbu 高鬱府 고을부, entered directly into the capital of Silla, whose king, Gyeongae-wang 景哀王 경애왕, followed by his wives and family, had gone on an excursion to Poseok-jeong. In the midst of the festivities and feasting a cry of alarm rang out: "Here come the enemies!" Not knowing where to flee, the king and his wives went to a palace a little further south, where they hid; but the servants, musicians, and maids of the palace were taken by Hwon-jong 萱縱 환중, who led them to the king's palace. The victor sent soldiers to search for the fugitive king with orders to force him to strangle himself. He appropriated the royal concubines, abandoned the women of the palace to his retinue and ordered Kim Jeon 金傳 김전, the king's cousin, to ascend the throne formerly occupied by his relative.

Cheomseong-dae 瞻星臺 침성대. This terrace is situated to the east of Gyeongju 慶州 경주, at the top of a tower which Seondeok-wang 善德王 선덕왕, king of Silla, had built by superimposing courses of stones. This tower, round at the base and square at the top, contains an interior staircase that allows one to reach the platform and observe the stars.

Weolmyeong-hang 月明巷 월명항 is situated south of Geumseong 金城 금성. Heongang-wang 憲康王 헌강왕, king of Silla, walking in Gakseong 雀城 각성, met, in Gaeun-po 開雲浦 개운포, an individual endowed with an extraordinary physiognomy and dressed in a strange costume. When he came into the presence of the king, this person began to sing his praises, and followed him to the capital. He gave himself the name of Cheo-yong 處容 처용. Whenever it was moonlight, he went out, singing and dancing through the streets of the city. When he disappeared, the people made him a genie, and afterwards the streets he had enlivened with his songs and dances were called Weolmyeong-hang. The dances and songs of Cheo-yong were collected after the death of their author, and were put together in a play.

Manpasik-jeok 萬波息笛 만파식적. During the reign of Sinmun-wang 神文王 신문왕, king of Silla 新羅 신라, a mountain arose from the bosom of the waves, on which it began to float. The king, astonished by this prodigious fact, embarked and found, in the centre of this island, a bamboo tree growing alone. He ordered the stem to be cut and made into a flute. The sounds made by this instrument dispersed enemy troops, caused rain to fall in times of drought, cleared the sky during heavy rains; they calmed hurricanes and calmed storms: this flute was therefore called the flute that calms the storm. All the dynasties successively passed on this flute as a priceless treasure which, under the reign of Hyoso-wang 孝昭王 효소왕, received the honorary nickname of Manman-papa-sik-jeok 萬萬波波息笛 만만파파식적. This flute no longer exists.

Ok-jeok 玉笛 옥적: This flute is one foot long and nine inches high; it is remarkable for the purity of its sounds. It is said that it comes from the dragon, the genius of the eastern sea. The various kings passed on this instrument, to which they attached the highest value. It still exists today.

Ok-dae 玉帶 옥대. In the first year of the reign of Jinpyeong-wang 眞平王 진평왕, king of Silla, a genie descended from heaven into the king's palace, to whom he addressed the following words: "The Supreme Being has ordered me to bring you this jade belt. The king knelt down and received this jewel, which he has since worn at the great sacrifices offered either at the pagodas or at the temple of the ancestors.

Jeong-jeon 井田 정전. This field is situated in the district of Geum-seong 金城 금성. It was under the kings of Silla that the boundaries of this field were placed, boundaries which still exist today.

Sangseo-chang 上書莊 상서장 . This village is situated to the north of Geumo-san 金鰲山 금오산. Choe Chi-won 崔致遠 최치원, a subject of Silla, foreseeing that the founder of the kingdom of Goryeo would increase his power, wrote a letter to his sovereign, in which were these words: "In Gyerim 鷄林 계림 the leaves turn yellow, while on Mount Gogryeong 鵠嶺 곡령 the pines are always green. The king, on receiving this letter, was irritated with its author, who took refuge and hid himself with his family on Mount Gaya-san 伽倻山 가야산,

in the Haein-sa 海印寺 해인사 temple, which he lived in until his death. As he enjoyed great influence among the people of Sin-lo, the place where he first resided was given the name of Sangseo-jang 上書莊 상서장.

Hwangnyong-sa 皇龍寺 황룡사. This temple is to the east of Weolseong 月城 월성 of Geumseong 金城 금성. Jinpyeong-wang 眞平王 진평왕, king of Silla, had ordered his architects to build a new palace east of Weolseong, when a yellow dragon came out of a cistern. Diverted from his project by this apparition, the king made this palace a bonzerie called Hwangyong-sse 黃龍 황용. One of the guests of the convent painted on the wall an old pine tree with stitched bark and twisted branches: the birds, at the sight of this painting, flew towards the tree which they believed to exist in reality and came to collide against the wall, at the foot of which they fell dizzy. After a few years, the drawing faded and the monks had the painting retouched with colours; but since this restoration, the birds no longer allow themselves to be taken in by this trompe-l'oeil.

Jesi-seok 題詩石 제시석. This stone is situated in Hapcheon-gun 陝川郡 합천군, near the cave of the temple of Haein-sa 海印寺 해인사, whose vulgar name is Hongryu-dong 紅流洞 홍류동. At the entrance to the cave is a bridge called Mureun-gyo 武陸橋 무릉교. When you have passed this bridge, five or six lis away, in the direction of the pagoda, you will find a rock on which are engraved verses by Choe chi-won 崔致遠 최치원. This is the poetry: "In the whole valley one hears only the roar of the waterfalls and the crash of the torrents; the voice of man is muffled, and the words spoken, even at the smallest distance, are lost; as much as I fear that vain and false words will find access to my ear, so much do I like to see the water running leaping up the mountain. It is for this reason that this engraved rock was given the name of Chiwon-dang 致遠堂 치원당.

Dokseo-dang 讀書堂 독서당. This monument is located on Mount Gaya-san 伽倻山 가야산, in the district of Hia Chuen-kun. Tradition tells us that Choe Chi-won 崔致遠 최치원, who had retired to the mountain, went out one morning and never came back: his hat and shoes were found on a rock in the forest. The monks of Haein-sa 海印寺 해인사, struck by this mysterious disappearance, recited prayers on the anniversary of this event and had his portrait painted, which they placed in the Dokseo-dang 讀書堂 독서당, which is to the west of their temple.

Gwa-jeon 瓜亭 과정. This kiosk is situated south of Dongrae-hyeon 東萊縣 동래현. One of the officials of the kingdom of Goryeo named Jeong-seo 鄭叙 정서, having been the victim of a false denunciation, retired to his countryside to cultivate fruit and plant watermelons; he occupied his leisure time by playing the harp and composing poems in which he expressed his devotion to his sovereign. These songs have been collected and appear in the collections of selected pieces.

Province of Hwanghae-do.

Geugseong 棘城 극성 is situated twenty-five lis south of Hwangju 黃州 황주. The troops of the king of Goryeo, after having defeated the Hong-geon 紅巾 홍건 brigands to the north

of this town, put them all to death. Thanks to the incessant fighting in this locality, the ground was soon covered with bleached bones. In dark weather, or under rainy skies, when the spirits appear in sepulchral forms, pestilential exhalations emanated from these fields and spread deadly diseases. The king having sent officers in the spring and autumn to burn perfumes and address prayers to the shadows that haunted this place, the terrible plague soon disappeared.

Ulda-gul 𠵿多窟 울다굴. This cave is situated thirty lis to the east of Haeju 海州 해주; it is twenty feet and more in diameter at the opening. As it is very dark, one cannot penetrate it without the help of a light; after five lis, this cavern becomes tortuous and advances more deeply into the sides of the mountain, until the water with which it is filled prevents further exploration. It is said that the generalissimo Ulda 𠵿多 울다 (?) ventured into this cave and reached the top of the mountain Guweol-san 九月山 구월산, where there would be an exit, ten lis away from the entrance. If one lights a fire at the opening of this cave, one can see, after ten days, the smoke coming out of the top of Guweol-san.

Province of Gangwon-do.

Seokjo 石竈 석조.

Seokji 石池 석지.

Seokjeong 石井 석정. These three monuments are situated in Gangneung 江陵 강능, near the Hansong-jeong 寒松亭 한송정 kiosk. It is said that four geniuses stopped on their journey at this place to have tea.

Jucheon-seok 酒泉石 주천석. This stone is on the side of the road, south of Jucheon-hyeon 酒泉縣 주천현, in the district of Wonju 原州 원주; it is shaped like a fragment of a vat. Tradition tells us that this stone was once placed on the banks of the Sejeon 世傳 세전 and that the water it contained not only tasted like wine, but could also plunge drinkers into drunkenness. The authorities of Tsiou tchuen-hien, wanting to spare the comings and goings caused by the extraordinary quality of this water, had the vat transported to a closer place, when lightning fell on it and broke it into three pieces, one of which fell to the bottom of the water; the second disappeared without any trace of it ever being found; the third fragment is the one that can be seen today.

Pyongan-do province.

Girin-gul 麒麟窟 기린굴. This cave is situated below the Bubyek-ru 浮碧樓 부벽루 pavilion, in the prefecture of Pyongyang 平壤 평양. King Dongmyeong-wang 東明王 동명왕 raised a horse there called Girin-ma 麒麟馬 기린마, whose memory has been perpetuated by a stele erected in his honour. Tradition tells us that King Dongmyeong-wang entered this cave, riding the Girin-ma, until he saw a stone called Jocheon-seoko 朝天石 조천석; at that moment he was transported to heaven. The footprints of the horse are still visible on the rock.

Jeong-jeon 井田 정전. These fields are situated in the suburbs of Pyongyang 平壤 평양. Gija 箕子 기자 had placed the markers which have been preserved until now.

Cheongun-gyo 青雲橋 청운교

Baekun-gyo 白雲橋 백운교. These bridges are in Pyongyang 平壤 평양, in the Guje-gung 九梯宮 구제궁 palace; they were built at the time of the reign of Dongmyeong-wang 東明王 동명왕.

VII. Mountains and Rivers.

Surroundings of the capital.

Samgak-san 三角山 삼각산. This mountain is in the province of Gyeonggi-do 京畿 경기 in the district of Yangju 楊州 양주. It is also called Hwa-san 華山 화산 or Bu-a-ak 負兒岳 부아악. It originates from Mount Bunsu-ryeong 分水嶺 분수령, in the sub-prefecture of Pyeongyang-hyeon 平康縣 평강현, in the province of Gangwon-do 江原道 강원도. This chain is crowned with peaks that wind westward to Yangju 楊州 양주; from there it goes southwest and takes the name of Dobong-san 道峯山 도봉산; it is also called Samgak-san 三角山 삼각산. It dominates the capital.

Baegak-san 白岳山 백악산. This mountain is located north of the capital.

Inwang-san 仁王山 인왕산. This mountain is to the west of Baegak-san 白岳山 백악산.

Baekun-dong 白雲洞 백운동. This cave is located on the side of Inwang-san 仁王山 인왕산 mountain.

Mokmyeok-san 木覓山 목멱산. This mountain is situated south of the capital, and is also called Ingyeong-san 引慶山 인경산. A doctor, whose name was Dang 唐 당 and whose surname was Go 高 고, changed the character myeok 覓 멱 which forms the name of this mountain into the character mil 蜜 밀 which, representing the same sound, means "honey".

Jamdu-bong 蠶頭峰 잠두봉. This peak is also called Yongdu-bong 龍頭峰 용두봉. The *Da-Ming yitong zhi* 大明一統志 mentions this mountain under the name of Yong-san 龍山 용산. It is situated to the east of the passage called Yanghwa-do 楊花渡 양화도. Seen from the river, it offers, thanks to its isolation in the middle of the countryside and its low elevation, the appearance of a truncated pyramid. It is a remarkable site and rightly renowned.

Han-gang 漢江 한강. This river flows south of the Mokmyeok-san 木覓山 목멱산 mountain; it was formerly called Han-san-ha 漢山河 한산하. Under the rule of the kings of Silla 新羅 신라, it was called Bukdok 北瀆 북독 and was placed in the intermediate class of rivers to which sacrifices must be offered. Under the kings of Goryeo 高麗 고려 its name was changed to Sapyeong-do 沙平渡 사평도. Its source is situated in the district of Gangneung 江陵 강릉, at Odae-san 五臺山 오대산. From there it flows northwest to Chungju 忠州 충주, where it joins the Dalcheon River 達川 달천; then, flowing west to Wonju 原州 원주, it receives the waters of the Anchang-su 安昌水 안창수; to the west of Yanggeun 楊根 양근, it joins the Yong-jin 龍津 용진. When it reaches the district of Gwangju 廣州 광주, it is successively called Domi-jin 渡迷津 도미진, Gwang-jin 廣津 광진, Samjeon-jin 三田津 삼전진 and Dumo-po 豆毛浦 두모포. To the south of the capital, this river takes the name of Han-gang-do 漢江渡 한강도, then, heading west, it is designated under the names of Noryang 露梁 노량 and Yongsan-gang 龍山江 용산강. Continuing its course towards the west, it becomes the Seo-gang 西江 서강, then, heading north of Keumcheon 衿川 금천, it is the

Yanghwa-do 楊花渡 양화도. North of Yangcheon 陽川 양천 it is the Gongam-jin 孔巖津 공암진; west of Gyoha 交河 교하, it receives the waters of the Imjin-gang 臨津江 임진강. North of Tong-jin 通津 통진, it takes the name of Jo-gang 祖江 조강 and flows into the sea.

Yongsan-gang 龍山江 용산강. This river flows 10 lis southwest of the capital. It is there that the boats loaded with rice which come from the provinces of Gyeongsang-do 慶尙 경상, Gangwon-do 江原 강원, Chungcheong-do 忠淸 충, and Gyeonggi-do 京畿 경기 anchor; also there is an important movement of navigation on this point.

Seo-gang 西江 서강. This is the part of the Han-gang river which flows at a distance of 15 lis to the west of the capital. It is there that the boats loaded with rice which go up the river coming from the provinces of Hwanghae-do 黃海 황해, Jeolla-do 全羅 전라, Chungcheong-do 忠淸 충청 and Gyeonggi-do 京畿 경기 anchor.

Yanghwa-do 楊花渡 양화도. It is a place of passage situated on the lower part of the Seo-gang 西江 서강.

Jeoja-do 楮子島 저자도. This island is situated near the Samjeon-do 三田渡 삼전도 passage, in the middle of the Seo-gang 西江 서강, which surrounds it by forming two arms; this island is crowned with a vast forest of pine trees and bamboos with green foliage. It contains in the centre a flat land where one can live; the rocks with which it is bristling and in the middle of which numerous springs flow, contribute to give it a very picturesque aspect.

Yul-do 栗島 율도. This island is situated south of Maju 麻酒 마주. Medicinal plants are grown here and many chestnuts are harvested.

Jeongyo 箭郊 전교. This desert is situated seven or eight lis to the east of the capital. It is surrounded, on three of its sides, by mountains; by water, on the fourth side. It is a vast plain covered with thick grass where the king's horses are grazed. There is a kiosk called Hwayang-jeon 華陽 화양 in commemoration of the Hwa-san 華山 화산 mountain where, in the past, the horses of the emperor Ou-ouang 取 Wu of the Wu 取 dynasty were let loose.

Province of Gyeonggi-do.

Gwanak-san 冠嶽山 관악산. This mountain is situated 5 lis to the west of Gwacheon 果川 과천 and dominates the neighboring country

Cheonggye-san 青溪山 청계산. This mountain is situated 50 l from Gwangju 廣州 광주.

Songak-san 松岳山 송악산. This mountain commands the city of Gaeseong-bu 開城府 개성부, from which it is distant 5 lis. It is also called Gogryeong 鵝嶺 곡령.

Jaha-dong 紫霞洞 자하동. This cave, situated at the foot of the Songak-san 松岳山 송악산 mountain, is very vast and the interior is magnificent. The water which flows there is remarkable for its clarity. It is a very attractive place for excursions.

Jinbong-san 進鳳山 진봉산. This mountain, situated to the south-east of Gaeseong-bu

開城府 개성부, is covered, as well as its surroundings, with an immense quantity of azaleas; therefore, for a long time, this mountain has been known as Jinbong-san cheokchok 進鳳山躑躅 진봉산척촉.

Cheonma-san 天磨山 천마산. This mountain, situated to the north of Gaeseong-bu 開城府 개성부, ends in a series of green terraces juxtaposed which seem to rise to the sky; it is to this circumstance that it owes its name.

Seonggeo-san 聖居山 성거산. This mountain, situated to the north-west of Gaeseong-bu 開城府 개성부, in the sub-prefecture of Ubong-hyeon 牛峯縣 우봉현, in the province of Hwanghae-do 黃海道 황해도, is linked to mount Cheonma-san 天磨山 천마산; it is also called Guyong-san 九龍山 구룡산 or Pyeongna-san 平那山 평나산. This mountain is crowned with five peaks, on each of which a small pagoda has been erected; these pagodas are known as Oseong 五聖 오성. It is said that in the past Marshal Seonggol 聖骨將軍 성골장군 lived in a gorge to the right of the mountain Buso-san 扶蘇山 부소산. One day he had gone hawk-hunting with nine companions, and was surprised by night and forced to take refuge with his retinue in a crevice of the mountain, when, at the opening, a tiger appeared and began to roar: the ten hunters thought they were going to be devoured. Let us throw our caps to the tiger," they said, "and he whose headdress he takes must come out to fight him. So they did, and the tiger threw itself on Seonggol's cap. The latter came forward, ready to fight; but the tiger disappeared and at the same time the entrance to the cave collapsed, enclosing the nine individuals who had taken refuge there. Seonggol came to Gaeseong to tell this event to the inhabitants of the principality of Pyeongna-gun 平那郡 평나군, who prepared to pay their last respects to the nine hunters who had been swallowed up; before doing so, they offered sacrifices to the genie of the mountain, who appeared to them and said: "I am the ruler of this mountain, and as I am a widow, I have a great desire to see Marshal Seonggol, to marry him and to share with him the power which I exercise; so I come to ask you to make him the great king of this mountain. As soon as these words were spoken, Seonggol disappeared. The people of Pyeongna-gun 平那郡 평나군, struck by these words, proclaimed Marshal Seonggol king and gave him an adopted son, who could sacrifice to his memory. The name Guyong-san 九龍 구룡 given to the mountain is an allusion to the nine hunters who were buried there alive. Seonggol had a grandson named Bayu 寶育 바유, who became a monk, dedicated himself to the maintenance of the roads of the Jiri-sam mountains 智異山 지리산, and later came to live in a gorge to the north of the Guyong-san 九龍山 구룡산 mountain.

Daeheung-dong 大興洞 대흥동. This cave is in the middle of the Cheonma-san 天磨山 천마산 and Georyang-san 居兩山 거량산 mountains. The trees and shrubs here are very extensive. In summer, under the shady foliage, the camellia flowers open and the cave is filled with the scent of perfume. In autumn, the leaves of the trees take on yellow or red tints which, reflected in the water, give this site a most picturesque appearance.

Bak-yeon 朴淵 박연. This pond is situated between the two mountains of Cheonma-san 天磨山 천마산 and Georyang-san 居兩山 거량산. It is at the bottom of a sort of gigantic jar, dug into the rock, the interior of which is completely dark. At the mouth of this chasm is a table-shaped stone, over which flows the water of a torrent which falls, roaring like thunder,

from a height of more than a hundred feet, with a speed comparable to that of lightning. This torrent spreads out in a sheet with iridescent reflections which soon resolves itself into a shower of droplets similar to snowflakes. It is said that in the past a doctor named Bak 朴 박 was playing the flute at this spot, when a dragon woman seduced him and made him her husband; hence the name Bak-yeon 朴淵 박연 given to this pond. The mother of Doctor Bak came to this place to mourn the loss of her son and then threw herself into the pond, which was also called Gumo-dam 姑姆潭 구모. There is a temple on this rock where people go to pray in times of great drought in order to obtain rain. Munjong-wng 文宗 문종, king of Goryeo 高麗 고려, made frequent excursions to this place. One day when he was at the top of the rock, a storm came up, accompanied by rain, and so violent that the rocks were shaken. The king was extremely frightened, when one of the bodyguards, named Yi yeong-gan 李靈幹 이영간, wrote a letter of reproach to the dragon guardian genius of the place, and threw it into the pond. The dragon's back was immediately seen to emerge from the water, on which it was struck with a stick to such an extent that the water turned red.

Obong-bong 五鳳峰 오봉봉. This peak is in the town of Gaeseong 開城 개성. At the foot of this mountain is the Gamno-sa 甘露寺 감로사 temple. Yi Ja-yeon 李子淵 이자연, an official of the kingdom of Goryeo 高麗 고려, having gone to the court of the Yuan 元, was struck by the picturesque situation of the Ganlu Temple 甘露寺, situated in Runzhou 潤州. He urged the three old men who accompanied him to engrave the memory of this site in their minds. On the way back, he addressed his three travelling companions in these terms: "Since in heaven, as well as on earth, there are objects that resemble each other, why, in our homeland, should there not be mountains and waters that are in every way comparable to those of Jingkou 京口 ? You will therefore embark, explore our country, and I give you ten years to find a site as beautiful as the one you have seen. The three old men agreed and after six years of searching they found the lake situated to the west of Gaeseong. The Ganlu Temple 甘露寺 of Runzhou 潤州 was not only admirable from the point of view of its construction, but its beauty was further enhanced by the profusion of ornaments and the brilliance of the paintings. However, it had to give way to the new temple, whose location was the work of nature, while only the pavilions, terraces and basins had been built on the plans of those of the Ganlu 潤州 temple.

Yeseong-gang 禮成江 예성강. This is the portion of the Han-gang 漢江 한강 delta, which flows 30 lis to the west of Gaeseong-bu 開城府 개성부; it is from this point that the boats which transport the tribute to the capital leave, which explains the name Yeseong 禮成 예성.

Pyeoknan-do 碧瀾渡 벽란도. It is a river that flows 36 lis west of Gaeseong-bu 開城府 개성부. The chronicles of the Song 宋 dynasty say: "..... three days from Geupsu-mun 急水門 급수문, there is a barrier on the river bank called Pyeoknan-jeong 碧瀾亭 벽란정. Starting from Pyeoknan-jeong, following a difficult road by land, one arrives, after 40 lis, at the capital of Korea. At present this place is called Sikpa-jeong 息波亭 식파정.

Cheonbo-san 天寶山 천보산. This mountain is situated 25 lis to the east of Yangju 楊州 양주; the Hoiya-sa 檜若寺 회야사 temple can be seen there. Under the Goryeo 高麗 고려 rule, a monk from Seoyeok 西域 서역 called Jiji 指至 지지 noticed, as soon as he arrived at this place, the resemblance of this landscape with those of Tianzhu 天竺 and Alan-ta 阿蘭陀

아란타; later, a monk called Naong 懶翁 나옹 laid the foundations of a temple there, but died before it was completed. Gakjeon 覺田 각전 and several other of his disciples completed the work on this construction, which contained two hundred and sixty-two rooms. The framework was of great beauty, as were the idols and objects for worship. It is the most beautiful monument that exists in the east of Korea.

Yeo-gang 驪江 여강. This river flows into the Han-gang 漢江 한강 to the north of the Yeosu 驪州 여주 hotel. A pavilion, called Cheongsim-yeon 淸心沿 청심연, is situated on the banks of this river; there is also a forest, called Pa-ta-cheou 八大藪 팔대수, which is more than 10 lis in circumference. From the top of the Cheongsim-yeon 淸心沿 청심연 pavilion, the spectator sees a splendid panorama unfold before his eyes.

Yongmu-san 龍門山 용문산. This mountain is 33 lis to the east of Yanggeun-gun 楊根郡 양근군. It is also called Miji-san 彌智山 미지산.

Weolgyecheon 月溪遷 월계천. It is a ledge road, 30 lis west of Yanggeun 楊根 양근, which winds up the side of the mountain and below which flows the water of the Im-gang 臨江 임강. In Korea, the suspended paths called jando 棧道 잔도 are commonly referred to as cheon 遷 천.

O-gwan-san 五冠山 오관산. This mountain is 30 lis to the west of Changdan-bu 長湍府 장단부. It is crowned with five peaks which resemble as many hats; hence its name. A subject of the kingdom of Goryeo, who had devoted the deepest affection to his mother, used to live at the foot of this mountain; every day he went to the capital, 30 lis away, to fulfil the duties of his office and to earn enough to support his mother. Before leaving in the morning, he would take leave of her, and when he returned in the evening, he would come to check on her; he never failed to comply with this rule. Sorry to see his mother grow old, he composed the song Mou-ki-ko 木鷄歌 목계가, which was later called the Song of O-gwan-san 五冠山 오관산 and which still appears in our music collections. At the foot of the same mountain is the Yeongtong-sa 靈通寺 영통사 temple. There is a cave as large as a palace, stretching as far as the eye can see. The mountain completely surrounds the temple, which is also surrounded by the water of the streams. The trees and plants here are extraordinarily well developed. To the west is a very picturesque pavilion, which is considered the most beautiful in the Songdo 松都 송도 area.

Chail-am 遮日巖 차일암. This precipice is situated at the foot of the O-gwan-san 五冠山 오관산 mountain. At the entrance to the Myeonju-dong 綿紬洞 면주동 cave stands out a rock, in the shape of a large table, on which one can sit and where one can see traces of holes. It is said that in the past a person erected a tent on this rock and that these holes were dug to receive the uprights: some say that it was a genie, others claim that it was the king. Below this precipice, a stream meanders down into a basin dug into the rock. This basin contains a large number of fish whose movements can be followed, so clear is the water in which they live.

Hwa-am 花巖 화암. This precipice is situated at the foot of the O-gwan-san 五冠山 오관산 mountain, below the opening of the Yongtong-dong 靈通洞 영통동 cave. It is also called Hwa-dan 花潭 화담. To the left of the entrance to the cave, the mountain, cut into a sheer cliff,

offers the appearance of an azure curtain. In the crevices of the rock face grow rhododendrons, whose flowers bloom in spring and reflect their red hues on the water surface. To the right of the pond is a small ledge, the walls of which appear to have been carved with a chisel. At the four corners of its upper surface there are also four holes for the poles of a tent.

Yongam-san 湧巖山 용암산. This mountain is situated to the north-east of O-gwan-san 五冠山 오관산 and is connected to the mountains Cheonma-san 天磨山 천마산 and Seonggeo-san 聖居山 성거산. The precipice of Yongam-san 聖居山 용암산 is carved out of a rock which, on three of its sides, has a smooth surface. In the centre is the Naksan-sa pagoda 洛山寺 낙산사. The fourth side, which is situated to the south, is so clear that one believes to be in the presence of a supernatural work. To the east of the temple is a peak that rises to the heavens and is crowned at the top by a plateau-shaped stone. This peak is called Jeongbyeong-dae 正瓶臺 정병대. To the south of the pagoda is another peak called Hyangno-bong 香爐峰 향로봉. In the first year of the Seonghwa 成化 성화 reign, during a spring night, a tremendous noise like thunder was heard. The temple was shaken, and the next day the frightened monks were able to ascertain that a rock once situated behind the temple had broken away from the mountain and had come to rest directly outside the eastern gate, forming a triangle with the two peaks mentioned above.

Bobong-san 寶鳳山 보봉산. This mountain, situated 20 lis to the west of Jangdan-bu 長湍渡 장단부 and to the east of Mount Hoiryong 檜嶺 회령, has the appearance of a phoenix ready to fly away; this is what gave it the name it bears.

Seokbyeok 石壁 석벽. At 30 lis from Jangdan-bu 長湍府 장단부, on the upper course of the Imjin-gang 臨津江 임진강, is the Jangdan-bu 長湍渡 장단부 passage, also called Dugi-jin 頭耆津 두기진. For a length of 10 lis, the river is cut between two steep banks that look like stone walls. The water that flows here is so clear that its surface resembles a mirror, in which the flowers that grow on its banks are reflected in spring, and in autumn, the reddened leaves of the plane trees. Travelers who pass by in a boat at this place, at the sight of the picture which presents itself to their delighted eyes, believe themselves transported to an enchanted country.

Imjin-do 臨津渡 임진도. This passage is situated 37 lis to the south of Jangdan-bu 長湍府 장단부. The source of this river is situated in the district of Anbyeon-bu 安邊府 안변부, in the province of Hamgyeong-do 咸鏡道 함경도.

Buso-san 扶蘇山 부소산. This mountain is situated 15 lis from Pungdeok-gun 豐德郡 풍덕군. It contains the Gyeongcheon-sa 敬天寺 경천사 temple, where one can see a tiered tower built of stone and 130 feet high. Twelve figures representing genii have been carved on this tower. These statues with their attributes seem to be natural. It is an admirable work and has no equal in the world. Tradition tells us that during the Yuan 元 dynasty, the prime minister To-to Toqto'a 脱脱 vowed to build this temple. Gang Yong 姜融 강융, who was the sub-prefect of Jin-nyeong 晉寧 진녕, brought workers from the farthest reaches of the empire to build this tower. At the present time, the portraits of the minister and of Jin-nyeong can still be seen in the temple. To the east of the temple, on a ridge of the mountain, one can see rocks which affect extraordinary forms and whose vulgar name is Chimhyang-seok 沈香石 침향석.

Gongam-jin 孔巖津 공암진. This passage is also called Bukpo 北浦 북포. It is situated in

the canton of Yang-cheon 陽川 양천. In the middle of the water rises a rock pierced to the surface; hence the name Gongam 孔巖 공암. During the reign of Gongmin-wang 恭愍王 공민왕, king of Goryeo 高麗 고려, two brothers were travelling together. The younger brother found two gold coins which he shared with his brother. When they arrived at the crossing, they were on the ferry, when the younger brother threw his gold coin into the water, to the great astonishment of his elder brother, who, having asked him the reason for this action, received the following reply: "I have always been deeply fond of my elder brother, but today, on sharing my find with him, a feeling of jealousy arose in my heart; so I threw that evil gold into the water, and pushed away from me the evil thoughts which it had caused. The elder said: "One could not speak more wisely than you did"; and immediately he too threw his gold coin into the river.

Province of Chungcheong-do.

Byeongpung-san 屏風山 병풍산. This mountain, situated one li to the north of Cheongpung 淸風 청풍, has the appearance of a greyish wall which extends over a circumference of 5 to 6 lis. A large river meanders at the foot of this mountain, on the side of which is a cave from which the wind continually comes.

Seong-san 城山 성산. This mountain is situated 3 lis south of Yeongchun-hyeon 永春縣 영춘현. At its feet one sees an excavation dug in the rock which is more than 10 feet high and wide, but whose depth has not yet been measured. From this cavern emerges a stream whose shallow water does not rise above the knees of the bathers; it is cold as if it were icy. The locals, equipped with lighted torches, penetrated the interior of this cave, but they were obliged to retrace their steps before reaching the bottom.

Cho-su 椒水 초수. This spring, situated to the east of Cheongju 淸州 청주, gives water that has the flavour of chilli and is as cold as ice; the baths taken there have curative virtues.

Songni-san 俗離山 속리산. This mountain has nine peaks to the east of Bosa-hyeon 報恩縣 보사현; it is also called Gubong-san 九峰山 구봉산. Under the kings of Silla 新羅 신라, it was called Songni-ak 俗離岳 속리악 and the sacrifices due to the mountains classified in the second category were offered to it. At the top of this mountain there is a terrace, called Munjang-dae 文藏臺 문장대, which is naturally formed by layers of rocks superimposed in such a way as to make one believe that one is looking at a human work. These rocks rise to a great height, which, moreover, has not yet been measured; on the vast platform which surmounts it, 3,000 men can find a place. There is a sort of pond dug into the rock and surrounded by a parapet. The water of this pond is constantly agitated and its level remains unchanged in the rainy season as well as during the greatest drought. This spring then divides into three streams, one of which flows eastwards and forms the Nakdong-gang 洛東江 낙동강; the second flows southwards and forms the Geum-gang 錦江 금강; the last descends westwards, and then, flowing northwards, forms the Dal-cheon 達川 달천, which passes at the foot of the Gimcheon 金遷 김천 passage. At the foot of Songni-san 俗離山 속리산 is a site called Palgyo-guyo 八橋九遙 팔교구요. At the bottom of this mountain, on the southern slope, a road winds through which the Geum-gang flows. The traveller imagines, at the

beginning of the road, that its end is very close; but when he advances, he can see, from the first bend, that he has not come far; it is only after having crossed nine successive bends that he arrives at the temple to which this road leads. This is where the name Guyo 九遙 구요 comes from. As the road is cut in all directions by the water of the river, it is necessary, after each bend, to cross a bridge, and as there are eight of these bridges, this site has also been given the name of Pal-gyo 八橋 팔교. The first bridge is called Jeonggyo-gyo 精橋橋 정교교; it supports a covered gallery which shelters passers-by.

Hwang-san 黃山 황산. This mountain, also known as Cheon-pul 天護 천폴, is located in the Yeon-san-hyeon 連山縣 연산현 district. Under the kings of Silla 新羅 신라, the general Kim Yu-sin 金庾信 김유신, with the help of Sou-ting-fang Su Dingfang 蘇定方, a general in the service of the Tang 唐 당, set out on a campaign against the forces of Baekje 百濟 백제. Gyebaek 階伯 계백, generalissimo of Baekje, posted himself at the head of three regiments in the vicinity of Hwang-san 黃山 황산, with the intention of stopping the invading army. He fought four battles, from which he emerged victorious, but soon, his small army being weakened by repeated losses, his soldiers were unable to resist any longer and they all perished. Cheng also suffered a defeat when he fought against the reinforcements accompanying the founder of the kingdom of Goryeo in his campaign against his son Sin-geom 神劍 신검. After the latter's submission, Gyeonhwon 甄萱 견훤, disappointed in his hopes, succumbed after a few days, in the temple of Hwang-san 黃山佛舍 황산불사, of the consequences of an abscess in the kidneys.

Paengma-gang 白馬江 백마강. This river, situated to the west of Buyeo-hyeon 扶餘縣 부여현, is formed by the meeting of the Yangdan-po 良丹浦 양단포, which continues under the name of Geumseom-cheon 金剡川 금섬천, and the Geum-gang 錦江 금강, which flows through Gongju 公州 공주; when it reaches Imcheon-gun 林川郡 임천군, it takes the name of Goda-jin 古多津 고다진.

Jangun-dong 藏軍洞 장군동. This cave is situated north of Seokseong-hyeon 石城縣 석성현. The entrance is so narrow and tortuous that passers-by cannot suspect its existence. On entering the interior of the mountain, one finds a very large space which could give shelter to more than 10,000 soldiers. Tradition tells us that a general in the service of the Tang, called Sou-ting-fang Su Dingfang 蘇定方, stationed his soldiers in this cave during his campaign against the army of Baekje 百濟 백제, and that it is to this circumstance that it owes its name of "General's Cave" Jangun-dong 藏軍洞 장군동.

Wonsu-san 元帥山 원수산. This mountain is situated south of Yeongi-hyeon 燕岐縣 연기현. In the seventeenth year of his reign, Chungryeol-wang 忠烈王 충렬왕, king of Goryeo 高麗 고려, having requested assistance from the Yuan 元 court to punish the Hap-dan 哈丹 합단 who had invaded his kingdom, the founder of the Yuan dynasty sent his minister Sié-kai Shih-tsu 世祖 at the head of an army. The king of Goryeo entrusted Han Hui-yu 韓希愈 한희유, Kim Heun 金忻 김흔 and others with the command of his troops, which, divided into three corps, were to operate in concert with the Yuan army. They fought north of Jeonu-hyeon 戰于縣 전우현, on the border of the Cheongju 淸州 청주 district, precisely at the foot of this

mountain. The Ha-dan were completely defeated and pursued as far as Ungjin 熊津 응진, in the district of Gongju 公州 공주. The roads were covered with corpses for a length of more than 30 lis. As for the number of prisoners, it was incalculable. It is since this victory that it is called the theatre of the battle of Wonsu-san.

Oncheon 温泉 온천. This spring is located west of Onyang-gun 温陽郡 온양군. The water is hot to near boiling point. The baths taken there cure diseases.

Province of Gyeongsang-do.

Gaeun-po 開雲浦 개운포. This passage is located south of the Ulsan-gun 蔚山郡 울산군. Heongang-wang 憲康王 헌강왕, king of Silla, was walking by the sea in Choiseong 崔城 최성, when suddenly a thick mist formed, which blocked out the sun and did not allow him to find his way. This king invoked the tutelary geniuses of the sea who dispelled the fog; hence the name of this site.

Chiljeom-san 七點山 칠점산. This mountain is located on an island in the centre of the Samye-su 三叉水 삼예수. It is surrounded by seven peaks which gave it its name. Tradition tells us that under the domination of the Garak 駕洛 가락, a genie called Chamsi 曷始 참시 had made this island his favourite place.

Geumjeong-san 金井山 금정산. This mountain is situated to the north of Dongnae-hyeon 東萊縣 동래현. At the top we see a rock about 30 feet high, in which is dug a well of 10 feet and more in circumference and a little more than 7 feet deep; it is always filled with water as yellow as gold and it never dries up. We know from tradition that a golden fish, descended from heaven on a cloud with five necks, lived in this well, which gave its name to the mountain in which it was dug.

Onjeong 温井 온정. This well is situated south of Dongnae-hyeon 東萊縣 동래현. Its water is so hot that eggs can be cooked in it. Sick people who bathe in it find their ailments cured. The kings of Silla made frequent excursions to Onjeong. One can see there a swimming pool, built of stones, where the holes intended to receive the posts of a tent still exist.

Naeyeong-san 内迎山 내영산. This mountain is situated to the north of Cheongha-hyeon 淸河縣 청하현. At its summit are three rocks arranged in a triangle: one is very high, the second of medium height, the third smaller. These three rocks are called the Dongseok 動石 동석 or wobbly rocks. If you press your finger on one of them, it will sway, whereas if you use both hands, it will remain stationary. Jinpyeong-wang 眞平王 진평왕, king of Silla 新羅 신라, being pursued by Gyeonhwon 甄萱 견훤, took refuge on this mountain. It is to this circumstance that it owes its name.

Yongdu-san 龍頭山 용두산. This mountain is situated 20 km west of Yeonghae-bu 寧海府 영해부. At its summit, there is a well whose water remains at the same level in both rainy and dry weather. It is said that in the past a reed planted at the top of this mountain reached an extraordinary height and that its roots, sinking into the ground, dug this well whose water, remarkable for its transparency, is only disturbed by the gaze of perverse men.

Bing-san 冰山 빙산. This mountain is situated 40 lis south-east of Uiseong-hyeon 義城縣의성현. At the foot of a precipice is an opening, which is 3 feet high and 48 inches wide. One can penetrate this excavation to a depth of 5 feet and 1 inch. Wind comes out of this fissure. A little lower down is another opening, which is one foot wide, and which can be entered until it offers only a passage of the same width as the opening. From this point onwards, this excavation makes many detours and it is impossible to specify its extent. At the beginning of the summer, ice cubes form in it and agglomerate into compact ice. In the hot season, when the rainfall is heavy, this ice liquefies. In the spring and autumn, the temperature of this excavation is temperate, but during the winter, the wind coming out of it is warm like the one blowing in the spring. Because of all these particularities, this cave has been given the name Ping-shuél.

O-san 鼇山 오산. This mountain is situated 2 km south of Cheongdo-gun 淸道郡 청도군. To the east, one meets a gorge called Gosa-dong 高沙洞 고사동. The roaring that comes out of this gorge announces the approach of the wind that accumulates clouds laden with rain. When this roar is formidable, one can be sure of bad weather for the day itself. When the noise is less intense, the weather will only change in two or three days.

Hwa-san 華山 화산. This mountain is situated 30 lis to the east of Uiheung-hyeon 義興縣의흥현. At the foot of this mountain there is an excavation, 3 feet 2 inches wide and 28 feet deep, from which a cold wind continually emerges. Ice cubes form there from the beginning of summer.

Nakdong-gang 洛東江 낙동강. This river flows at a distance of 36 lis, to the east, from Songju 尚州 상주. The Yongyeon 龍淵 용연 and Geupgun 及軍 급군 rivers have their source in Mungyeong 聞慶 문경 and Gunui 軍威 군위; they join together to the north-east of Jiju 至州 지주, where they form the Yonggung-ha 龍宮河 용궁하, which, flowing south of Pungjin 豐津 풍진, takes the name of Nakdong-gang 洛東江 낙동강, enters the prefecture of Seonsan-bu 善山府 선산부, and from there goes towards the sea. Although it changes name according to the localities it crosses, this river is the same: Nakdong-gang which is also called Gaya-jin 伽倻津 가야진.

Gonggeom-ji 恭儉池 공검지. This cistern is situated 27 lis north of Jiju 至州 지주. Under the Goryeo, the secretary of administration Choe Jeong-bin 崔正份 최정빈 had the ruins repaired. As the banks of this cistern were 460 paces long and covered an area of 16,647 square feet, the people were very grateful to the one who had assured them of such a supply of water. When the water lilies, which grow in the midst of this cistern, open their flowers, the breeze carries their fragrance several lis away. The water is covered with *Trapa bicornis* and *Euryale ferox*, which produce flowers and fruit. Also the litterati of the region built kiosks and pavilions on the edges of this cistern, which is a favorite place of excursions.

Yimae-yeon 鯉埋淵 이매연. This pond is situated 12 lis to the east of Seonsan-bu 善山府 선산부. On the eastern bank there is an extraordinarily shaped ledge overlooking a cave where a dragon lives. In times of great drought, a pyre is lit on the top of Naeng-san 冷山 냉산 mountain and a tiger is sacrificed and its head thrown into the pond, or prayers and sacrifices are offered to the dragon in order to obtain rain.

Jo-yeong 鳥嶺 조영. This mountain is situated 27 lis west of Mungyeong-hyeon 聞慶縣

문경현. It is also called Sok-ho 俗號 속호. It defends the passages of Punggi 豐基 풍기 and Juk-yeong 竹嶺 죽영.

Yongchu 龍湫 용추. At the foot of the Joyeong 鳥嶺 조영 mountain, at a distance of one li to the north-west of Donghwa-won 桐華院 동화원, there is a waterfall, set in the rocks, whose depth is unknown. It is said that a dragon took flight there.

Huiyang-san 曦陽山 희양산. This mountain is situated 15 lis away from Mungyeong-hyeon 聞慶縣 문경현. There is a city with ancient foundations, protected on three sides by a wall cut into the rock. It is in this ancient city that the granaries of the right army once existed. There are very deep caves, remarkable for the rocks they contain and the water that flows through them.

Gwangap-cheon 串岬遷 관갑천. This suspended path is situated to the east of Yongyeon 龍淵 용연, and 22 lis to the south of Mungyeong-hyeon. It is also called To-cheon 兔遷 토천. It was built with holes dug in the rock and runs along the sides of the mountain for more than 60 lis. It is said that the founder of the kingdom of Goryeo, during his expedition to the south, was stopped at this place by the absence of any path, when a hare escaping by this path gave him the idea of having a road built in its tracks. Hence the name that was given to this passage. To the north, there is an isolated peak where the remains of a fort to defend the passage still exist.

Kaya-san 伽倻山 가야산. This mountain is also called Udu-san 牛頭山 우두산. It is situated north of Hapcheon-gun 陝川郡 합천군. When the founder of the kingdom of Goryeo declared himself, Choe Chi-won 崔致遠 최치원 wrote a letter to his sovereign in which were these words: "In Gyerim 鷄林 계림 the leaves turn yellow, while on Mount Gokyeong 鵠嶺 곡영 the pines are always green." The king of Silla, on receiving this letter, was irritated with the author, who took refuge with his family on the mountain Gaya-san 鵠嶺 곡영 and hid in the Haein-sa 海印寺 해인사 temple.

Eumpung-roi 吟風瀨 음풍뢰,

Gaechi-won 皆致遠 개치원. This waterfall and this rock are close to the cave of Haein-sa 海印寺 해인사. They are surrounded by a belt of rocks and, throughout the year, the waves of the torrent make, by breaking against the rocks, a noise comparable to that of a cavalry charge. In the middle of the water there is a large rock, the surface of which is so polished and shiny that you can draw characters on it with a brush. That is why it is called Gaechi-won 皆致遠 개치원. It was one of the favourite walks of Choe Chi-won 崔致遠 최치원 who, having entered the service of the Tang 唐, wrote a manifesto against Huang Chao 黃巢 as secretary to Gao Pian 高駢.

Surak-am 水落巖 수락암. This precipice is situated 13 lis to the east of Yongcheon-hyeon 龍川縣 용천현. The waters from Ryulcheon 栗川 룰천, Hyeon-san 峴山 현산 and Namgye 南溪 남계 come together on the side of the mountain to form a cataract several hundred feet high which divides into three falls. The locals claim that when there is a drought in the province of Jeolla-do 全羅道 전라도, the western waterfall dries up; if it is in the province of

Gyeongsang-do 慶尚道, the northeastern waterfall dries up; finally, if it is in the province of Chungcheong-do 忠清道 충청도, the central waterfall stops flowing. According to them, by inspecting the waters of the cataract, one could predict the degree of drought in the coming year.

Province of Jeolla-do.

Mangyeong-dae 萬景臺 만경대. This terrace is situated 15 lis west of Jeonju-bu 全州府 전주부, on the northern buttress of Godeok-san 高德山 고덕산. It crowns a rocky peak which offers the appearance of superimposed clouds and on the top of which several dozen people can stand. This peak is surrounded by a multitude of trees and a belt of rocks of a picturesque aspect. From this platform one can see Gunsan 郡山 군산 to the west, Gicholseong 箕準城 기철성 to the north and a large mountain range to the southeast. The aspect of this site is most imposing.

Gunsan-do 羣山島 군산도. This island is situated in the gulf, to the west of Mangyeong-hyeon 萬頃縣 만경현. Its winding coastline has a circumference of 60 lis. It is here that the boats loaded with rice find refuge from the storm. In the centre of this island there is a tomb of imposing appearance. The general geography of the Ming Empire 大明一統志 *Da Ming yi tong zhi* cites twelve peaks that meet to form a vast enclosure: it is to this island that it refers. In the past, there was a post office called Gunsan-jeong 郡山亭 군산정, and a pagoda called Oyongsan-myo 五龍山廟 오룡산묘.

Pyeon-san 邊山 변산. This mountain is situated 25 lis to the west of Buan-hyeon 扶安縣 부안현. It is also called Yeongju-san 瀛洲山 영주산. The peaks and plateaus follow one another for a length of more than 100 lis. There are ledges, gorges and unfathomable precipices. Since the foundation of the Goryeo kingdom until now, the wood used for the construction of palaces, houses, large and small boats, comes from this mountain. It is said that the tigers and panthers which inhabit this mountain flee at the approach of man, but that nothing is able to frighten them at night.

Mudeung-san 無等山 무등산. This mountain is situated 15 lis to the east of Gwangju 光州 광주. It dominates the sea. It is also called Mujin-ak 武珍岳 무진악, or Seoseok-san 瑞石山 서석산. Its height is prodigious and it is more than 50 lis high. From its summit, the view extends as far as Halla-san 漢拏山 한라산 mountain, in the island of Jeju 濟州 제주, and as far as the islands of Namhae 南海 남해, Geoje 巨濟 거제 and others in the province of Gyeongsang-do 慶尚道 경상도. To the west of this mountain is a precipice exposed to the light, over which is thrown a sort of bridge formed by several dozen rocks, which rise to a height of more than a hundred feet. It is for these reasons that the mountain was given the name of Anjeo-san 眼底山 안저산. When drought follows rain or when, after a storm, the weather clears, roars that seem to come out of the ground can be heard several dozen lis away.

Weolchul-san 月出山 월출산. This mountain is situated 5 lis south of Yeongam-gun 靈巖郡 영암군. It is also commonly called So-geumgang-san 小金剛山 소금강산.

Gujeong-bong 九井峰 구정봉. At the highest summit of Weolchul-san 月出山 월출산 stands a steep rock, about 20 feet high, on the sides of which is cut an opening into which a man can just about enter; penetrating further, one reaches the top of the mountain, a platform which can hold twenty persons, and on the floor of which have been dug excavations in the form of pits; there are nine of them, and they have given this peak the name of "peak of the nine wells" Gujeong-bong 九井峯 구정봉. No matter how dry the atmosphere is, these pits are always filled with water. According to tradition, nine dragons live there.

Dong-seok 動石 동석. At the foot of the Gujeongng-bong 九井峯 구정봉 peak, there are three boulders that top a terrace of superimposed rocks. These rocks are more than ten feet high. It takes ten men to embrace their circumference. They are leaning on the west side of the mountain; on the east side they offer a steep wall and are so heavy that the combined efforts of a thousand individuals would be insufficient to lift them; but one man can make them sway so much that they seem to be close to falling. It is for this reason that they are called Yeongseok 靈石 영석. The chief town of the district owes its name of Yeongseok-gun 靈石郡 영석군 to them.

Halla-san 漢拏山 한라산. This mountain is located 20 km south of Jeju 濟州 제주. It dominates the surroundings and owes its name to its elevation, which seems to make it reach the Milky Way. At the top of the mountain is a vast pond, which is covered with clouds and a thick fog, as soon as the tranquillity of these places is disturbed by the presence of a large number of men. The snow persists there until the middle of the fifth moon, and from the eighth moon onwards, furs begin to be worn.

Myeongweol-po 明月浦 명월포. It is a port situated 60 lis west of the city of Jeju 濟州 제주, where ships can anchor.

Jae-am 財巖 재암. This precipice, situated 5 lis to the west of Myeongweol-po 明月浦 명월포, has the appearance of a chamber from which one of the walls has been removed; the ground is covered with white sand. The floor is covered with white sand. There is a cave whose entrance is no less than 400 feet in diameter and where one can enter and collect the Seokjong-yu 石鐘乳 석종유. To the northwest of this precipice are two caverns, called Sohyeop-jae 小夾財 소협재, which also contain stalactites. Their diameter, at the entrance, is 250 feet and more.

Jiri-san 智異山 지리산. This range of mountains passes 60 lis to the east of Namwon-bu 南原府 남원부. It is very high and extends to a distance of several thousand lis. It begins at Baekdu-san 白頭山 백두산, a place situated in the former territory of the principality of Niu-tchen Jurchen 女真, and then winds its way to Jiri-san 智異山 지리산, whose ancient name was Duyu-san 頭流 두유 or Bangjang 方丈 방장. In the poems of Du Fu 杜甫 두보 Bangjang is mentioned; a commentary indicates that this mountain is situated outside the territory of the Han. The various geographies also refer to it as Bangjang: "Bangjang is located in the district of Daebang-gun 帶方郡 대방군, situated to the south of Namwon-gun 南原郡 남원군. Under the kings of Silla 新羅 신라, this mountain became Nam-ak 南岳 남악 and sacrifices of the second class were offered to it. Around it lie more than ten sub-prefectures, among which are: to the north, Hamyang 咸陽 함양; to the south-east, Jinju 晉州 진주, and

to the west, Namwon 南原 남원. It is crowned with an incalculable number of steep peaks which present a very picturesque aspect; among the most renowned, the Cheonwang-bong 天王峯 천왕봉 and the Banya-bong 般若峯 반야봉 reach the greatest altitude. When clouds full of rain and lightning accumulate on their sides, the weather at the top is splendid. It is said that Tae-eul 太乙 태을 lived on this mountain where all the genies were gathered. Dragons and elephants also had their home there. The south-eastern part of the Jiri-san range is that of Geumgang-san 金剛山 금강산, to the east of which we see a temple, the Dansok-sa 斷俗寺 단속사, where Choe Chi-won 崔致遠 최치원 gave himself up to his studies.

Cheonghak-dong 青鶴洞 청학동. This cave is situated in the centre of the Jiri-san 智異山 지리산 mountain. Its opening is very narrow and one can only enter it by stooping down, and even then with great difficulty. As you go deeper into the interior, you will find, at a distance of a few lis, a much wider area completely covered with very fertile topsoil. The name of this cave is due to the grey cranes that live there. In the past, this place served as a refuge for the inhabitants of the countryside; the ruins of a wall and the remains of a sewer can still be seen there. It is also said that Choe Chi-won 崔致遠 최치원 once lived here.

Ma-i-chan 馬耳山 마이산. This rocky mountain is located 7 lis south of Jinan-hyeon 鎭安縣 진안현. It is crowned by two twin peaks called Yongchul-bong 湧出峰 용출봉. The eastern peak is called Bu-bong 父峰 부봉; the other, to the west, is called Mo-bong 母峰 모봉. They stand opposite each other and seem to have been separated by the chisel. Their height reaches 8,000 feet. The summit of this mountain is completely covered by a forest; the four faces are steep and cannot be climbed; however, a path exists to the north of Mo-bong. It is said that a small cistern can be seen on the Bu-bong and that at the top of the western peak there is a plateau, watered by a spring, which can be used as a refuge in case of emergency. When, in times of drought, sacrifices are made there in order to obtain rain, the prayers are answered. Under the kings of Silla, this mountain was called Seoda-san 西多山 서다산 and sacrifices of the last class were offered to it. The Korean king Gongjeong-wang 恭定王 공정왕, on his journey to the south, having arrived at the foot of this mountain, sent one of his officers to offer sacrifices there. The name Ma-i-san 馬耳山 마이산 (horse-ears) is due to its appearance.

Province of Hwanghae-do.

Geupsu-mun 急水門 급수문. This port is situated 30 lis to the west of Hwangju 黃州 황주. It is there that the river of Hwangju and the rivers Yong-gang 龍岡 용강 and Anak 安岳 안악 meet.

Chongsu-san 葱秀山 충수산. This mountain is situated 30 lis north of Pyeongsan-bu 平山府 평산부. The academician Dong-shi 董侍, having been sent on an embassy, composed a poem in memory of his visit to this place, which was engraved on a stele.

Jabi-ryeong 慈悲嶺 자비령. This mountain, situated 60 lis to the west of Seoheung-bu 瑞興府 서흥부, is also called Jeollyeong 岳嶺 절령. It was once on the way from Pyongyang 平壤 평양 to the capital. To avoid the tigers that inhabit it and the inconvenience of a difficult road, travellers now pass through Geukseong 棘城 극성.

Ojo-cheon 吾助川 오조천. This river flows south of the post station of Heungui-yeok 興義驛 흥의역, in the district of Ubong-hyeon 牛峰縣 우봉현. It rises in the Seonggeo-san 聖居山 성거산 mountain and flows into the rapids called Jeo-tan 楮灘 저탄. The streams of this winding river are hemmed in between sheer rocks several dozen feet high, which offer a grand and picturesque appearance.

Yong-hon 龍渾 용혼. In the district of Suan 遂安 수안, there is a rocky crevice whose opening resembles an immense mouth, from which a limpid spring emerges and falls with a crash into a very deep lake. This lake does not freeze in the winter, nor does it dry up in the summer, nor does it overflow during heavy rains; above the rocky crevice which overhangs this crevice, five or six people can stand and gaze into the surface of the lake as if into ice. Inside the crevice there is a fold in the rock, the configuration of which is reminiscent of a human gullet and which prevents the gaze from plunging inside.

Guweol-san 九月山 구월산. This mountain is situated 10 lis to the west of Munhwa-hyeon 文化縣 문화현. It is the mountain Asadal-san 阿斯達山 아사달산, which is also called Gung-hol 弓忽 궁홀 or Jeung-san 甌山 증산 or Sam-ui 三危 삼위. The chronicles tell us that Dangun 檀君 단군 transferred his capital from Peongyang 平壤 평양 to Paek-ak 白岳 백악, which is Guweol-san 九月山 구월산. When the emperor Wu-wang 武王 of Zhou 周 dynasty placed Gija 箕子 기자 on the throne of the Joseon 朝鮮 조선, the king of the Dangun dynasty moved his capital to Dangjang-gyeong 唐藏京 당장경, then returned to this mountain where he was transformed into a genie.

Paeksa-jeong 白沙汀 백사정. This dune is situated 58 lis to the west of Jangyeon-hyeon 長淵縣 장연현. It is 7 to 8 lis long and 3 to 4 lis wide; to the south, there is a pond covered with water lis; to the north, there is the Seungseon-bong 勝仙峰 승선봉 peak, the top of which is covered with rushes and three sides of which are bathed in the sea. This dune was formed by the accumulation of fine sand from the beach, carried away by the wind. The red flowers of the Japanese pear trees stand out against the green hue of the rushes, making this site very attractive to visitors.

Gangwon-do province.

Odae-san 五臺山 오대산. This mountain, situated at 140 lis west of Gangneung-bu 江陵府 강능부, includes the mountains Manweol-san 滿月山 만월산 to the east, Girin-san 麒麟山 기린산 to the south, Jangryeong-san 長嶺山 장령산 to the west, Sangwang-san 象王山 상왕산 to the north, Jiru-san 智爐山 지로산 in the centre; the first four peaks are grouped around the last one and are all about the same size; hence the name of Odae-san (5 peaks) given to this group of mountains.

Tsieng-tong-choui 于筒水 우통수. This is a river which rises at the foot of Jangryeong-san, 長嶺山 장령산, to the west of Odae-san 五臺山 오대산; it gives rise to the Han 漢 한 River.

Seonyu-dam 仙遊潭 선유담. Eleven lis and more to the south of Jeoseong-gun 柞城郡 저성군. In the centre of a valley surrounded by gorges, there is a pond called Sien-you-tan, in

the centre of which rises a rock half immersed in water. This rock is crowned with very tall fir trees and once bore a kiosk which has fallen into ruin. In spring, azaleas bloom on the rocks and in summer, the lake is covered with water mallows.

Yeongnang-ho 永郎湖 영랑호. This lake, situated 50 lis south of Goseong-gun 高城郡 고성군, has a circumference of 30 lis and more. On its shores one sees sandbanks, small islands and rocks of extraordinary shapes. On the eastern shore, a hill projects into the middle of the lake; on its summit are the remains of an ancient kiosk; it was the favourite place of walk of the genie Yeongnang 永郎 영랑.

Yeolsan-ho 烈山湖 열산호, This lake, situated 2 lis to the east of Goseong-gun 高城郡 고성군, in the canton of Yeolsan-hyeon 烈山縣 열산현, is several dozen lis in circumference. It is surrounded by gorges. It is the largest of the lakes on the northern slopes of the Yeol-san 烈山 열산 mountain. Tradition tells us that these gorges were once covered by water. Under the kings of Silla, dwellings had been built on the side of the mountain, but they were swallowed up and disappeared under the water; when the weather is fine and the water of the lake is calm, the remains of these constructions can be seen at the bottom of the water.

Myeong-sa 鳴沙 명사. This beach is 18 lis south of Goseong-gun 高城郡 고성군. On the edge of the sea is a layer of sand similar to a carpet of snow, which resounds under the steps of men or horses. The whole coast to the east of the mountains presents the same picture, brightened by the contrasting colours of the red flowers of the Japanese pear trees and the bright white beach.

Pou-keou-chan 浦口山 포구산. This mountain is situated 10 lis to the east of Goseong-gun 高城郡 고성군. On the seashore at the passage of Goseong-po 高城浦 고성포, one sees a rock in the shape of a truncated pyramid, which is composed of superimposed seats and on the top of which one hundred people can find a place. To the north of this pyramid is a rocky peak, situated at a distance of five lis from the reefs which rise towards the east, in the middle of the sea, and are close to each other so as to form a sort of palisade. At the foot of the peak lie rocks of the most fantastic shapes: some resemble dragons seizing their prey, others furious tigers; we also notice two rocks which offer the appearance of two characters talking together; these rocks are completely white, and when they are illuminated by the sun, their image, reflected on the surface of the sea, produces a very picturesque aspect.

San-je-pou 三日浦 삼일포. This bank is situated seven or eight lis north of Goseong-gun 高城郡 고성군; it is surrounded by thirty-six interconnected peaks which form a belt around it. There are caves, crystal-clear waterfalls, rocks and old pine trees in strange shapes. In the middle of the water there is a small island made up of superimposed rocks of a brilliant green colour; its top is crowned with pine trees with twisted branches that cover it with their shade. This island also has a lush flora. The water of the lake is as clear as a mirror. It is a site that can only serve as a home for supernatural beings. In the past, four genies went for a walk in this place and stayed away for three days; this is the origin of the name that was given to it. To the south of the lake is a small peak in which a niche has been carved. On its northern face are the six characters "Yeongnang-do-nam-seok-haeng" 永郎徒南石行 영랑도남석행 written with a vermilion brush. The colour of the characters has penetrated the stone, the wind and rain may have polished and washed away the rock, but the characters remain as if they had just been

written recently. Tradition tells us that they are due to the brush of Yeongnang 永郎 영랑.

Soyang-gang 昭陽江 소양강: This river flows at a distance of 6 lis, to the north, from Chuncheon-bu 春川府 춘천부; its source is at Seohwa-hyeon 瑞和縣 서화현, in the country of the Girin 麒麟 기린; having arrived in the prefecture of Chuncheon 春川 춘천, it joins the river of Girin-hyeon 麒麟縣 기린현, then heads south of Yanggu-hyeon 楊口縣 양구현 where it takes the name of Chosari-tan 草沙里灘 초사리탄. Continuing its course towards the east, it receives successively the names of Cheong-yeon 靑淵 청연, Dan-yeon 丹淵 단연, Jeogam-tan 狄岩灘 적암탄 and finally Soyang-gang 昭陽江 소양강.

Han-gye-san 寒溪山 한계산. This mountain is situated 50 km to the east of Girin-hyeon 麒麟縣 기린현. At its feet is built a city crossed by a river which forms, at its exit, a cataract of several hundred feet high and which offers to the eyes of the spectator the appearance of a sheet with iridescent reflections. Starting from the Wontong-yeok 圓通驛 원통역 post station, heading east, one follows a road bordered on each side by mountains; one sees spacious and deep caves; the torrent which flows in this gorge has a sinuous course. There are as many as thirty-six passages; the trees form a thick wall and rise to a great height, projecting their branches into the distance: the pines and firs reach such dimensions that their tops cannot be seen. To the south is a peak whose steep walls rise to a height of well over 8,000 feet: one cannot find sufficient expression to describe the aspect of this peak, whose summit the birds themselves cannot reach. At its feet flows a spring, the water of which, remarkable for its clearness, has carved in the rock, falling drop by drop, a basin on the edge of which is seen a stone in the form of a plateau which can serve as a seat. Continuing eastwards, at a distance of a few lis, we come across a cave whose entrance is very narrow. Along the mountain, a narrow path winds through precipices and abysses that seem ready to swallow the traveller. The peaks and mountains rise and fall in succession; some have the shape of dragons seizing their prey, or of leaping tigers, others resemble the superimposed bases of some gigantic pyramid. This site is the most remarkable in the whole of the western part of Korea.

Geumgang-san 金剛山 금강산. This mountain, situated 167 lis east of Hoiyang-bu 淮陽府 회양부, has five names: Geumgang 金剛 금강, Gaegol 皆骨 개골, Yeongban 攄攀 영반, Pungak 楓岳 풍악, Gidal 悵怛 기달. This chain, which descends towards the south, is an offshoot of Baekdu-san 白頭山 백두산; to the west of Hoinyeong-bu 會寧府 회녕부, it is called Nahan-hyeon 羅漢峴 나한현; to the east of Jigap-san 至甲山 지갑산, it takes the name of Duri-san 頭里山 두리산; to the north-east of Yeongheung 永興 영흥, it is mount Geom-san 劍山 검산; to the south-west of Hoinyeong-bu 會寧府 회녕부, it is Bunsu-ryeong 分水嶺 분수령; to the north-west, it becomes the Cheol-ryeong 鐵嶺 철령; to the south-west of Tong-cheon 通川 통천, it is Chuji-ryeong 楸池嶺 추지령; to the east of Jangyang 長楊 장양 it ends at Gosong 高城 고성. This mountain range is more than 830 lis long between Bunsu-ryeong 分水嶺 분수령 and Geum-gang-san 金剛山 금강산; it contains twelve thousand peaks and is full of caves and precipices; its eastern end leads to the sea; the fir trees and poplars raise their tops to the sky. The view of this mountain is second only to the most beautiful landscape. There are two peaks, called Ilchul-bong 日出峯 일출봉 and Weolchul-bong 月出峯 월출봉, from the top of which one can watch the sunrise or the moonrise. There are one hundred and eight temples built on this mountain or in the vicinity; the most renowned

are those whose names are as follows: Pyohun 表訓 표훈, Jeongyang 正陽 정양, Jagan 長安 장안, Mogayeon 摩訶衍 마가연, Bodeok-gul 普德窟 보덕굴, Yucheom 楡岾 유점.

Manpok-dong 萬瀑洞 만폭동. This cave is situated in the middle of the Geumgang-san 金剛山 금강산 mountain: on all sides one sees streams flowing down from the mountain into the gorge, all of which have a different appearance; hence the name of the cave of ten thousand waterfalls. At the entrance to the gorge there is a peak called Okin-bong 玉人峯 옥인봉, on the top of which an ashy crane is said to have built its nest. There is also a pond called Gwaneum-dam 觀音潭 관음담, on the edge of which there is a block of rock whose surface is so slippery that one can only walk on it by holding on to the stems of the rushes. This boulder is called Eoncheong-hak 言靑鶴 언청학 and has a mortar-shaped excavation where, according to tradition, Gwaneum 觀音 관음 washed his handkerchiefs. As soon as one arrives in front of Budeok-gul 普德窟 보덕굴, the torrent which leaps through the rocks heads eastwards and breaks against a recess in the rock; the water, projected to a great height, resolves itself there in a snowy cloud which, even on the most beautiful days, intercepts the sunlight; the rocks seen through the azure water of the torrent take on turquoise tints. Continuing on his way, the traveller encounters at every step waterfalls in which the water seems to play amidst a shower of pearls and snowy flakes: the most remarkable of these falls are 120 feet high; as for the less important ones, their number is so great that it is necessary to give up counting them; this is why this place has been called the cavern of the ten thousand waterfalls. The torrent that flows at the bottom of the gorge is called Ju-yeon 珠淵 주연. There is also a stone that looks like a turtle; it emerges from a reservoir dug into the rock, which, for this reason, has received the name of Gwi-dam 龜潭 귀담. There is another reservoir whose bottom has not been measured; it is called Huorong-tan 火龍潭 휘룡탄 and is sheltered by a peak called Saja-am 獅子岩 사자암. The temple of Budeok-gul 普德窟 보덕굴 is situated in this gorge; the monks have built three rooms against the steep wall of the mountain and resting on crosspieces driven horizontally into holes in the rock. This construction, called Gwaneum-gak 觀音閣 관음각, is consolidated by iron chains fixed to the rock. From there, the eye of the spectator plunges into the void, on which is suspended the floor which oscillates with each of its movements; one of the rooms contains in a niche a statue of Fo covered with ornaments in pearls and jade. This idol is surrounded by an iron balustrade which protects it from the touch of the curious.

Province of Hamgyong-do.

Yongheung-gang 龍興江 용흥강. This river flows 2 lis north-east of Yeongheung-bu 永興府 영흥부. Its former name was Hoing-gang 橫江 횡강. It has four tributaries: the first is the Biryu-gang 沸流水 비류수; the second comes out of Mayu-ryeong 馬踰嶺 마유령; the third comes out of Yangdeok-hyeon 陽德縣 양덕현; finally the last comes out of the Geocharyeong 居次嶺 거차령 mountain, in the district of Yangdeok-hyeon 陽德縣 양덕현. When it reaches Ko-am 庫岩 고암, this river joins the Songeo-tan 松魚灘 송어탄 and is called Hoing-cheon 橫川 횡천. Passing near the Yongsin-dang 龍神堂 용신당 temple, it flows westwards to the Jinjeong-sa 鎮靜寺 진정사 temple, at the foot of a steep mountain, and

takes the name of Changgyeong-yeon 鶻鷓淵 창경연. Further down, at the place where the Gwang-tan 廣灘 광탄 rapids are located, one can see in the middle of the river a rock which resembles a white horse and which, according to whether it is more or less submerged, allows one to know the depth of the water. After the river arrives at the north-east of Sim-cheon 深淺 심천: it goes south and will flow into the sea.

Guk-do 國島 국도. This island is situated 60 lis to the east of Anbyeon-bu 安邊府 안변부 and about 10 lis from the coast. It is approached from the southwest. Its shores are covered by a white carpet of fine sand. At the bottom of a semicircular cove, there is a beach of about 5 to 6 mou in extent, on which one finds the remains of constructions that served as dwellings for monks. Hills surround this cove like a curtain. They are of mediocre height and covered with reeds and, as no trees or shrubs are to be seen, they have the appearance of barren mamelons. Continuing to walk on the sand in a westerly direction, one finds a rocky mass of a very different appearance. The rocks which compose this block are cut like the pillars of our houses and support round stones which form a sort of suspended paving; a person can find a place on each of these stones and, in spite of their lack of regularity, one can take a hundred steps on this terrace, raised several hundred feet above the ground. One feels a sense of admiration at the sight of these brilliantly white rocks, which seem to have been carved with a chisel; indeed, they all have the same dimensions and are close together like the columns of a building. The stones they support are even shaped like capitals. A cave exists in the interior of the mountain. As you enter it, the walls get so close that they prevent you from passing through, so that we have not yet been able to measure its depth. The walls are made of rocks tightly packed together and even more regular than those seen outside; they are quite similar to the columns which, in our buildings, rise from a plain floor; indeed, the floor of this cavern is flat and covered with assembled pebbles; it can hold a thousand people. It is here that visitors attracted by curiosity come to rest. When one goes south-east, a few thousand feet away, the rocks one encounters present a very different aspect: one sees a square iron millstone on which stone columns are polished, up to 50 and 60 feet long. These rocks are also called Cheolmang-seok 鐵網石 철망석. These marvels of nature offer an inexhaustible subject for description.

Ma-un-ryeong 磨雲嶺 마운령

Ma-cheon-ryeong 磨天嶺 마천령. These two mountains, situated in the Dancheon-gun 端川郡 단천군, are very high passes which form one of the most formidable barriers in Korea.

Baek-san 白山 백산. This mountain is situated 110 lis to the west of Gyeongseong-bu 鏡城府 경성부 and rises to a great height. The snows melt there towards the fifth moon and reappear in the seventh. The trees that grow on its summit do not reach great dimensions. It is for these reasons that the inhabitants of the country have given it the name of white mountain.

Baekdu-san 白頭山 백두산. This mountain is situated seven or eight days' walk to the west of Hoiyeong-bu 會寧府 회령부. It offers three superimposed plateaus and reaches a height of 200 lis. It extends over a length of 1,000 lis and at its summit is a lake 800 lis in circumference. From this lake, the Yalu (Amnok)-gang 鴨綠江 압록강 originates; to the north le Songhwa-gang 松花江 송화강 which forms the Hondong-gang 混同江 혼동강; to the north-east, the Soha-gang 蘇下江 소하강. The general geography of the Ming Empire *Da Ming yi tong zhi*

says that the river that flows eastwards is the Ayayayak-ha 阿也若河 아야약하, and the perpetual commentary points out that this river is precisely the Sokpyeong-gang 速平江 속평강.

Province of Pyongan-do.

Geumsu-san 錦繡山 금수산. This mountain dominates the city of Pyongyang from which it is distant 5 lis. At its foot are the remains of the Jangnak-gung 長樂宮 장락궁 palace which was built under the kings of Goryeo 高麗 고려.

Modan-bong 牡丹峰 모단봉. This peak is situated on the mountain of Geumsu-san 錦繡山 금수산.

Deok-am 德巖 덕암. This rock, at the foot of Daedong-mun 大同門 대동문, forms an impassable dike against floods; so the inhabitants of Pyongyang gave it this name in recognition of the services it has rendered them.

Ju-am 酒巖 주암. This rock is situated 10 lis to the north-east of Pyongyang. It is said that in the past a stream of wine flowed from this rock; traces of this can still be seen, and hence the name given to this place.

Daedong-gang 大同江 대동강. This river flows one li to the east from Pyongyang 平壤 평양; it also bears the names Pae-gang 溟江 패강 or Okseong-gang 玉城江 옥성강. It has two sources : one is in the Gamak-dong 加幕洞 가막동 cave, in Yeongwon-gun 寧遠郡 영원군 prefecture ; this river, flowing south, passes north of Maengsan-hyeon 孟山縣 맹산현, heads west, enters Deokcheon-gun prefecture 德川郡 덕천군, receives the Sam-tan 三灘 삼탄, flows south, crosses the Gaecheon-kun 价川郡 개천군 district, where it takes the name of Suncheon-gang 順川江 순천강 ; arriving in that of Suncheon-gun 順川郡 순천군, it changes its name to Seongam-jin 城岩 성암진; continuing its course through Jasan-gun 慈山郡 자산군 district, it is called Uga-yeon 禹家淵 우가연; from there it goes north, then south, and entering Giangdong-gun 江東郡 강동군 district, it is called Jappa-tan 雜派灘 잡파탄. The second source of the Taedong-gang 大同江 대동강 is located in the Muneum-san 文音山 문음산 mountain, north of Yan-te-hien 陽德縣양덕현; from there this river flows southwest, enters the district of Seongcheon-bu 城川府 성천부, where it takes the name Biryu-gang 沸流江 비류강, makes a detour, then, heading south, arrives in the district of Gangdong-hyeon 江東縣 강동현, where he meets at the Japa-tan 雜派灘 잡파탄: it is then called the Seojin-gang 西津江 서진강. To the north east of Pyongyang it is the Ma-tan 馬灘 마탄; to the east of that city it is the Eun-tan 銀灘 은탄, or the Daedong-gang 大同江 대동강. From there this river, flowing westward, receives the name of Gujinik-su 九津溺水 구진익수, joins, a little lower down, the river of Pyongyang, and flows westward to the district of Junghwa-hyeon 中和縣 중화현 ; it is then the Yijin-gang 梨津江 이진강; then finally it flows east of Yonggang-hyeon 龍岡縣 용강현 and goes into the sea at Geumsu-mun 急水門 급수문.

Baekeun-tan 白銀灘 백은탄. These rapids are situated 4 lis to the east of Pyongyang.

Neungna-do 綾羅島 룡나도. This island, which is 12 lis in circumference, is situated to the north of the rapids of Baekeun-tan 白銀灘 백은탄.

Bongdeok-san 鳳德山 봉덕산. This mountain is situated 20 lis to the east of Anju 安州 안주; on its summit is an iron tower of nine stories.

Cheongcheon-gang 淸川江 청천강. This river is also called Sal-su 薩水 살수. It has its source in the Myohyang-san 妙香山 묘향산 mountain; then it flows to the north of Anju 安州 안주. From there it flows westwards and, at a distance of 30 lis from this town, it joins the Jeoncheon-gang 傳川江 전천강 and flows into the sea. When, during the Sui 隋, Yuwen Shu 宇文述 and others undertook the conquest of the kingdom of Goguryeo 高句麗 고구려, they led their troops across the river Sal-su 薩水 살수 and stationed them in the mountains, 30 lis away from Pyongyang. Eulji Mundeok 乙支文德 을지문덕 having come in parliament to give them false assurances of peace, they sent back their troops, half of whom had already crossed the river, when Mundeok arrived in pursuit of the rearguard of the Chinese army, which he defeated completely. The general commanding the militia and the right-hand strongholds, named Sin se-ung 辛世雄 신세웅, lost his life in this affair; the imperial troops were exterminated and it is said that a hundred myriads of soldiers of the Souei were transformed into fish.

Dangeo-ryeong 堂於嶺 당어령. This pass is situated 15 lis to the west of Jeongju 定州 정주, in the district of Gwksan-gun 郭山郡 곽산군.

Seomun-ryeong 西門嶺 서문령. This mountain pass is situated 2 lis to the west of Gasan-gun 嘉山郡 가산군. Its former name was Seokmun-ryeong 石門嶺 석문령.

Bongdu-san 鳳頭山 봉두산. This mountain dominates the city of Gasan 嘉山 가산, to the north of which it is situated, one li away.

Paekma-san 白馬山 백마산. This mountain is situated 30 li to the south of Uiju 義州 의주. It is said that a white-robed dragon horse lived there and that this is why it bears the name given to it.

Yalu-gang (Amnok) 鴨綠江 압록강. This river flows northwest of Uiju 義州 의주. It also bears the names of Maja 馬訖 마자, Cheong-ha 淸河 청하 or Yongman 龍灣 용만. Towards the west, it extends to the residence of the military commander of Leao-tong 遼東 료동, after a course of 569 lis. It has its source in the Baekdu-san 長白山 장백산 mountain, in the country of the Yu 於. Once it reaches the north of Uiju, east of the island of Jeok-do 赤島 적도, it divides into three branches; one flows southwards and joins the Gurongyeon 九龍淵 구룡연 : this is the Yalu-gang, which owes its name (green duck) to the colour of its waters, which is similar to that of the feathers on the head of a duck; the second branch flows westwards: this is the Seo-gang 西江 서강 ; the last branch flows between the other two: this is the Soseo-gang 小西江 소서강. At Geomdong-do 黔同島 검동도 these two rivers join together into one, which, at Sucheong-ryang 水靑梁 수청량, splits into two

branches: one flowing towards the west, joins the Bok-gang 伏江 북강; the other flows towards the south. The latter is the Da-gang 狄江 다강, which, after flowing around the island of Uihwa-do 威化島 위화도, reaches Amlim-got 暗林串 암림곶, flows westwards, passes near the Mireuk-dang 彌勒堂 미륵당 temple and joins the Bok-gang 伏江 북강 to form the Daedong-gang 大攄江 대충강, which flows into the western sea. Zhu Xi 朱子 says that the "cradle of the kingdom of Niu-tchen 女真" is on the banks of the Yalu-gang. Tradition tells us that under the celestial vault there are three great rivers, namely: the Yellow River, the Yangtze and the Ya-lou-kiang: The emperor Kao wrote the following verses:

For a long time the clear waters of the Yalu-gang have served as our border,

And since the absence of ambition has stifled in us all desire for treachery, harmony has reigned in its era of gladness.

Defectors find no asylum among us, so our bliss will last a thousand years.

The mutual desire to conform to the unchanging precepts with which we are animated, a hundred generations will be honored to share it.

In the annals of the Han we can read of the struggles that divided us; did not the conquest of Liao bring identical results?

Let us therefore strive to mould our hearts to the image of the Supreme Being, and as the Yalu-gang rolls its quiet waters, so let us strive to be a people of peace,

So shall the soldiers of the outposts remain inactive without any battle to fight.

Yonggol-san 龍骨山 용골산. This mountain is also called Yongho-san 龍虎山 용호산. It is situated at a distance of 8 lis to the east of Yongcheon-gun 龍川郡 용천군, in the province of Pyongan-do 平安道 평안도, of which it is the highest point. To the west it extends to the sea; to the north it overlooks the Yalu-gang river, on the opposite bank of which is the Song-gol 松骨 송골 mountain and others. It is a very remarkable site.

Yong-am 龍岩 용암. This rock is situated 45 lis to the west of Yongcheon-gun 龍川郡 용천군. At each tide the waves come to beat its sides. It bears at its top the traces of a dragon's claws.

Geom-san 劍山 검산. This mountain is situated 20 lis west of Seoncheon-gun 宣川郡 선천군. It is crowned with peaks that look like swords; hence its name.

Neunghan-san 凌漢山 능한산. This mountain is situated 7 lis north-east of Gwaksan-gun 郭山郡 광산군, which it dominates. The *Da Ming yi tong zhi* refers to this mountain as Unghwa-san 熊花山 웅화산.

Myohyang-san 妙香山 묘향산. This mountain is 130 lis east of Yeongbyeon-bu 寧邊府 영변부. It is also called Taebaek-san 太伯山 태백산. It has no equal in elevation and is covered with pine and wax trees. The geniuses have left visible traces of their passage there.

Bakcheon-gang 博川江 박천강. The ancient name of this river is Taeryeo-gang 太寧江 태령강. In the *Da Ming yi tong zhi*, it is mentioned under the name of Daejeong-gang 大定江

대정강. It flows 15 lis to the west of Bakcheon-gun 博川郡 박천군. It has its source in the Bu-un-san 浮雲山 부운산 mountain, in the prefecture of Changseong-bu 昌城府 창성부, crosses the town of Taechon-hyeon 泰川縣 태천현, joins the No-gang 老江 노강 of Anju 安州 안주 and flows into the sea.

Geomhak-san 劍鶴山 검학산. This mountain is 130 lis to the east of Seongcheon-bu 成川府 성천부, which it dominates; to the right and left stand two rocks in the shape of a sword and a crane; hence the name Geomhak-san.

Hoe-san 檜山 회산. This mountain, situated 70 lis to the north of Seongcheon-bu 成川府 성천부, is surrounded by a belt of steep rocks 30 lis in circumference, in the centre of which is a red tomb, which, although not very high, covers a large area of land. A river flows at the foot of the hill. It is said that this enclosure is the work of heaven and that it can contain a thousand soldiers.

Jeolgol-san 絶骨山 절골산. This mountain is situated at a distance of 2 lis, to the north-west, of Seongcheon-bu 成川府 성천부. There are 12 interconnected peaks, which have been given the traditional name of Musan Sibi-bong 巫山十二峰 무산십이봉.

Biryu-gang 沸流江 비류강. This river is the Jolbon-cheon 卒本川 졸본천, which is commonly called Yugeoui-jin 遊車衣津 유거의진. It flows at a distance of 1500 feet, to the west, from the post office of Seongcheon-bu 成川府 성천부. This river has two tributaries: one starts from Ogang-san 吳江山 오강산, in the canton of Yangdeok-hyeon 陽德縣 양덕현; the other comes out of the cave of Daemo-won 大母院 대모원, in the canton of Maengsan-hyeon 孟山縣 맹산현. These two rivers meet 30 lis north of Seongcheon-bu 成川府 성천부. This river passes at the foot of Jeolgol-san 絶骨山 절골산, where one can see four excavations dug into the rock into which the water rushes and then swirls out in a westerly direction; it is to this feature that this river owes its name. Continuing its course, it enters the district of Jasan-gun 慈山郡 자산군, where it joins the Uga-yeon 禹家淵 우가연, and then flows from there into the Daedong-gang

Jeogyu-ryeong 狄踰嶺 적유령. This mountain pass is situated 269 lis to the south of Ganggye-bu 江界府 강계부, in the sub-prefecture of Huicheon-gun 熙川郡 희천군; it is the western branch of the Paek-san 白山 백산 mountains, which come from the prefecture of Gyeongseong 鏡城 경성, in the province of Hamgyong-do 咸鏡道 함경도; it constitutes a formidable barrier to the north-western portion of Korea.

VIII. Pavilions and Terraces.

Around the capital.

Jecheon-jeong 濟川亭 제천정. This kiosk is situated on the banks of the Han-gang 漢江 한강, 10 lis and more south of the capital. It is in front of the Momyeok 木覓 목먹 mountain and faces the Cheonggye-gwan-ak 青溪冠岳 청계관악 and other mountains.

Mangwon-jeong 望遠亭 망원정. This kiosk is on the north bank of the Yanghwa-do 楊花渡 양화도. Every year the king gives encouragement to the farmers; he also attends nautical evolutions there.

Nakcheon-jeong 樂天亭 낙천정. This kiosk is situated at a distance of 10 lis and more, in the east, of the capital. In spring and autumn the king gives encouragement to the farmers there; he also attends military manoeuvres.

Childeok-jeong 七德亭 칠덕정. This kiosk is to the west of the Han-gang 漢江 한강, on the Paeksa-jeong 白沙汀 백사정 beach, where military manoeuvres are held in spring and autumn.

Apgu-jeong 狎鷗亭 압구정. This kiosk is situated on the southern bank of the Dumu-po 豆毛浦 두모포. Han Myeong-hoi 韓明澮 한명회, who was the lord of Sangdang-bu 上黨府 상당부, had a base here. It is said that when he was sent to China as ambassador, he asked Ni Qian 倪謙, a member of the Imperial Academy, to find a name for this pavilion. Ni Qian then wrote on a tablet the two characters Apgu 狎鷗 압구 and made a literary composition, the subject of which was the story of the familiar gulls. When Han Myeong-hoi was again sent on a mission to China, he asked several dozen officials, including the marquis Mu Jeong 武靖 무정 and Jo Bo 趙輔 조보, to write poems on the same theme. This is why the name of this kiosk has become famous.

Damdang-jeong 淡淡亭 담담정. This kiosk, situated on the eastern bank of the Ma-po 麻布 마포, was the pleasure house of the lord of An Pyeong 安平 안평. At present this building is falling into ruins.

Province of Gyeonggi-do.

Ungeum-ru 雲錦樓 운금루. This pavilion is situated to the east of the post office of Gangyeong-gun 江寧府 강영부. At its feet lies a vast and deep pond, where in summer water lilies bloom. It is to this particularity that it owes its name of Pavilion of colored clouds.

Cheongsim-ru 淸心樓 청심루. This pavilion is located to the north of the Yeosu 驪州 여주 post office. It overlooks the Yeo-gang 驪江 여강. To the north we see the Paljang-su 八丈藪 팔장수 forest; to the west we find the Ip-am 笠岩 입암 rock, whose height exceeds 200 feet and which bears the Song-jeong 松亭 송정 kiosk at its summit. At a distance of five lis and

more, in the northeastern direction, one meets the Singeun-sa 神勤寺 신근사 temple. From this pavilion one can hear the sound of the bells of the neighboring pagoda morning and evening.

Yeongbing-gwan 迎賓館 영빈관. This hotel is situated on the bank of the river, to the east of the post office of Yeosu 驪州 여주. It is a remarkable building by its elevation and its dimensions. It is the counterpart of the Cheongsim-ru 清心樓 청심루. No monument can rival its beauty.

Imjin-jeong 臨津亭 임진정. This kiosk is located in Paju 坡州 파주, on the southern bank of the Imjin-gang 臨津江 임진강.

Province of Gangwon-do.

Ungeum-ru 雲錦樓 운금루. This pavilion is located north of the post office of Gangyeong-bu 江寧府 강영부. It offers formidable buildings whose aspect is imposing and whose architecture is very beautiful. To the south of this building is a vast and deep pond with water lilies and an island covered with bamboo in the centre.

Yeojeol-dang 勵節堂 여절당 . This monument is situated to the northwest of the post office of Gangyeong-bu 江寧府 강영부. The inhabitants of this prefecture, in recognition of the talents displayed by their prefect, called Jo Un-heul 趙云佐 조운홀, during his term of office, erected this monument to perpetuate the memory of his good administration. It is commonly known as Saengsa-dang 生祠堂 생사당.

Hansong-jeong 寒松亭 한송정. This kiosk is situated 15 lis to the east of Gangyeong-bu 江寧府 강영부, on the banks of the sea. The pines surround it with a green belt. Not far from it, there is a spring, a furnace cut into the rock and a rock in the shape of a mortar. This was one of (the hwarang) Sullang Seondo's 述郎仙徒 술랑선도 favourite places of excursion.

Gyeongpo-dae 鏡浦臺 경포대. Fifteen lis to the east of Gangyeong-bu 江寧府 강영부, a bank 20 lis and more in circumference encloses a lake, the water of which is clear and the surface plain like that of a mirror; the depth is invariable and, as well in the centre as on the edges, the water does not exceed the shoulder of the bathers. To the west of this bank, there is a peak topped by a terrace with a mortar-shaped rock against it. To the east, at the entrance to the lake, is a wooden bridge, called Gangmun-gyo 江門橋 강문교, which leads to an island, covered with bamboo, on the edge of which flows, to the north, the Baeksa-ha 白沙河 백사하 river, for a length of 5 to 6 lis. Beyond the river, towards the east, the sea extends to the horizon. This place is very famous; it is also called Gyeongho 鏡湖 경호.

Haeun-jeong 海雲亭 해운정. This kiosk is situated in the prefecture of Gangyeong-bu 江寧府 강영부, to the east of Lake Gyeongho 鏡湖 경호. Its eastern side faces the sea.

Jukseo-ru 竹西樓 죽서루. To the west of Samcheok-bu 三陟府 삼척부 there is a rock which stands 80 feet high. Near it are rocks aligned in a remarkably regular manner. On top of this rock has been built a pavilion called Jukseo-ru. At its feet flows the Osip-cheon 五十川 오십천 river, which flows into a deep pond, the clear waters of which make it possible to

distinguish the bottom; on a clear day one can count the fish that stay there one by one. It is the most remarkable site that exists on the eastern slope of the mountain range.

Neungpa-dae 凌波臺 능파대. This terrace is situated 10 lis to the east of Samcheok-bu 三陟府 삼척부. It surmounts a rock which dominates the sea. From there, one can see, in the middle of the waves, rocks whose height varies from 80 to 90 feet and on which several tens of people can find place.

Sogong-dae 召公臺 소공대. This platform is situated in the prefecture of Samcheok-bu 三陟府 삼척부, at the top of the mountain Wahyeon-san 瓦峴山 와현산. During a famine which raged in the region, Hwang-ssi 荒, who was then Inspector General, having succeeded, thanks to the zeal he displayed in organising relief, in warding off this plague, the inhabitants, on his return to the capital, wished to show their gratitude for his benefactions; They erected a stone terrace on the spot where he liked to rest, and gave it the name it bears, in allusion to So Gong 召公 소공, to whom the people he had administered once dedicated a tree of the pear family.

Biseon-dae 秘仙臺 비선대. To the north of Yangyang-bu 襄陽府 양양부, to the east of Lake Ssangseong-ho 雙成湖 쌍성호, there is a steep peak, on which grow a few pine trees with tortuous branches. It is a very picturesque site. At the top there is a platform which can carry a few dozen people; it is reached by extremely narrow paths which run along the sides of the mountain.

Sangun-jeong 祥雲亭 상운정. This kiosk is situated on the seashore, south of Yangyang-bu 襄陽府 양양부. From here one can see a forest of fir trees, which extends over a length of 10 lis and offers a green curtain impenetrable to the rays of the sun. There is no vegetation here except for azaleas, whose flowers brighten up the landscape with their bright colours.

Weolsong-jeong 月松亭 월송정. This kiosk is located to the east of Pyeonghae-gun 平海郡 평해군. There is a forest of pine trees, the number of which is incalculable. The ground is covered with snow-white sand. No birds live in this forest. It is said that under the kings of Silla, when the genies Sullang 述郎 술랑 and others made excursions, this place served as their resting place.

Mangyang-jeong 望洋亭 망양정. This kiosk is situated on the seashore, east of Pyeonghae-gun 平海郡 평해군.

Mangyeong-ru 萬景樓 만경루. In the Jeoseong-gun 杵城郡 저성군 district, to the east of the Cheong-gan 淸澗 청간 post station, there is a peak which rises to a height of 80 feet and more and which bears some old pine trees with twisted branches. To the east, a small pavilion has been built on a pile of rocks which supports a platform; there flows a stream whose clear water makes it possible to distinguish the bottom, but whose surface rises in tumultuous waves, as soon as it is agitated by the wind.

Musong-dae 茂松臺 무송대. This terrace is situated on a peak which stands on the edge of the sea, in the prefecture of Jeoseong-bu 杵城府 저성부, south of the post station of Myeongpa 明波 명파. In front of the viewer's eyes, a forest of fir trees stretches out like a thick cloud,

intercepting the day. In the past Yun Ja-un 尹子雲 윤자운, lord of Musong-bu 茂松府 무송부, being sent on a mission by the king, made an excursion to this place, which owes its name to this circumstance.

Saseon-jeong 四仙亭 사선정. This kiosk is situated on the bank of the Samil-po 三日浦 삼일포, north of Jeoseong-bu 柞城府 저성부. It is said that the four genies had made this place their favourite walk. Hence the origin of this name.

Chongseok-jeong 叢石亭 충석정. To the north of Tongju-gun 通州郡 통주군 stand, isolated from each other, in the middle of the sea, several dozen stone columns, 80 to 90 feet high. They have the shape of hexagonal prisms and are regular as if they had been cut according to the rules of art. These rocks are divided into four different groups, not far from which, on the shore, there is a kiosk which owes its name to them. It is said that under the kings of Silla 新羅 신라, Sullang 述郎 술랑, Nallang 南郎 남랑, Yongnang 永郎 영랑, Ansang 安詳 안상, came continually to make excursions to this place. They are the ones who were later called the four geniuses.

Neungheo-ru 凌虛樓 능허루. This pavilion is situated west of the post office of Uljin-hyeon 蔚珍縣 울진현.

Chilbo-dae 七寶臺 칠보대. This platform is situated north of Heupgok-hyeon 歙谷 흡곡, at the top of a ridge which undulates westwards. The other three sides are surrounded by a lake whose water is deep and extends into the distance. Beyond the lake is the sea, in which seven islands are bathed, which explains the name given to this platform.

Goseok-jeong 孤石亭 고석정. This kiosk is situated in the prefecture of Hoiyang-bu 淮陽府 회양부, on a rock which stands upright like a tree and to the east of which is a pond. Jinpyeong-wang 眞平王 진평왕, king of Silla, and Chungsuk-wang 忠肅王 충숙왕, king of Goryeo, made frequent excursions to this place.

Geumgang-jeong 錦江亭 금강정. This pavilion, situated in the district of Yeongwol-gun 寧越郡 영월군, was built on a bend of the Geumjang-gang 錦障江 금장강 which waters its feet to the east; To the south, the Geumbong-yeon 金鳳淵 김봉연 pond presents the appearance of a rainbow, outside of which one can vaguely glimpse the bamboo trellises of the village of Sangjagan 桑柘間 상자간, in the midst of mulberry trees and oaks; further south is the Milja-po 密積浦 밀자포, where the trees grow in such quantity that it offers the appearance of a dark green carpet. This picture, standing out against the smoke of the village houses and the fumes of the pond, disappearing and reappearing successively, contributes to making this site a most picturesque landscape.

Uipung-jeong 倚風亭 의풍정. This kiosk is situated in the district of Jeongseon-gun 旌善郡 정선군, next to a cave from which the wind comes. This cave is situated in the centre of a rock which is part of the Daeum-san 大陰山 대음산 mountain. The air comes out of it roaring; its temperature is so low that the water around it is frozen and the ice persists even during the summer.

Iyo-ru 二樂樓 이요루. This pavilion is situated in the prefecture of Chuncheon-bu 春川府

춘천부, on the banks of the Choyang-gang 招陽江 초양강; it is a very curious building.

Cheongheo-ru 淸虛樓 청허루. This pavilion is situated to the west of Chuncheon-bu 春川府 춘천부, at the top of a sheer rock, at the foot of which is a pond filled with clear water.

Province of Gyeongsang-do.

Uipung-ru 倚風樓 의풍루. This pavilion is situated to the north-west of Gyeongju-bu 慶州府 경주부. It is remarkable, as much for the beauty of its architecture and the profusion of its ornaments as for the grandeur of its dimensions.

Yeonja-ru 燕子樓 연자루. This pavilion is situated to the north-east of the post office of Gimhae-bu 金海府 김해부. It was built with great skill and taste, straddling the Ho-gae 虎溪 호계 creek. From the top of this pavilion one can clearly see the Chiljeom-san 七點山 칠점산 mountain and the Samye-ha 三叉河 삼예하 river to the south.

Hamheo-jeong 涵虛亭 함허정. This kiosk is situated to the north of the Yeonja-ru 燕子樓 연자루 pavilion. It was built in the centre of an artificial pond which was formed by diverting the water of the Ho-gae 虎溪 호계 creek, and in which water lilies were planted. It is a most salubrious and pleasant residence.

Jangseong-ru 將星樓 장성루. This pavilion is situated in the prefecture of Wonchang-bu 原昌府 원창부. It is where the troops of the Jeoldosa 節度使 절도사, the infantry and the cavalry are stationed.

Mu-i-ru 撫夷樓 무이루. This pavilion is situated in the district of Geoje-hyeon 巨濟縣 거제현, in the centre of an isolated island. It is built on the edge of the sea, 30 lis and more away from Geoje 巨濟 거제.

Mangyeong-ru 萬景樓 만경루.

Hae-an-jeong 海晏亭 해안정. These two monuments are situated to the south-west of Geoje-hyeon 巨濟縣 거제현. It is the cantonment of the troops of the Jeoldosa 節度使 of the naval forces. These constructions are set against a high mountain and their facade is turned towards the sea.

Pungyeong-ru 風詠樓 풍영루. This pavilion is situated to the north-east of the post office of Sangju 尚州 상주. It is a beautiful and imposing building which dominates the surroundings.

Daehwa-ru 大和樓 대화루. This pavilion is situated a few lis to the west of Ulsan-gun 蔚山郡 울산군. A large river, which, after flowing southwards, turns eastwards to flow into the sea, passes at the foot of this pavilion; at this point it is very wide, until it strikes a rock, covered with moss, in the crevices of which grow willows whose flowering branches, as they slope over the water, form a very picturesque picture. To the east, the sun can be seen rising on the horizon, amidst clouds that seem to link the earth to the ocean, whose waves stretch out to infinity.

Che-o-jeong 掣鼈亭 체오정. This kiosk is situated south-east of Ulsan-gun 蔚山郡 울산군. It is the cantonment of the Jeoldosa 節度使 troops of the naval forces. It was built on the seashore.

Ssangbeok-jeong 雙碧亭 쌍벽정. This kiosk is situated on the western wall of Yangsan-gun 梁山郡 양산군, the foot of which is bathed in water. The name of this building is due to the opposition of the two green hues of the forest and the river. One of the officials of the Middle Kingdom, called Zhang Qing 張淸, sang the beauties of this site in his poems.

Jingsim-jeong 澄心亭 징심정. This kiosk is situated to the north of the Ssangbeok-jeong 雙碧亭 쌍벽정 kiosk and its image is reflected in the water of the lake which bathes its foot. The air is so pure in this place that the body is in a special state of well-being. Hence the name given to this monument.

Myeongwon-ru 明遠樓 명원루. This pavilion is situated south-east of Yeongju-jun 永州郡 영주군. On three of its sides there is nothing to stop the gaze. At the foot of the pavilion flows a large river which runs southwards. To the east and west of this pavilion there are two halls; the one to the east is called Cheong-ryang 淸涼 청량, the one to the west Ssangcheong 雙淸 쌍청.

Dongsu-ru 東水樓 동수루. This pavilion stands to the west of Yeongju-jun 永州郡 영주군, on a rock situated to the south-east of the Cheongtong-yeok 淸通驛 청통역 post house. A stream from the south runs around this building, which offers a very peaceful retreat.

Haeun-dae 海雲臺 해운대. This platform is situated to the east of Dongnae-hyeon 東萊縣 동래현, at the top of a mountain which juts out into the sea and has the appearance of a silkworm's head. On the crest of this mountain and over a length of several lis grow, close together, willows, azaleas, ailanthus, pines and firs which form a green curtain whose colour persists throughout the four seasons. When spring follows winter, the flowers of the willows fall to the ground, covering it with a carpet in which the horses' feet sink. This platform is bordered to the south-east by the sea. Under the kings of Silla, Choe Chi-won 崔致遠 최치원 had a terrace built there which served as the goal of his excursions and whose ruins can still be seen.

Yeongjo-ru 映潮樓 영조루. This pavilion is situated on the bank of the Ori-gang 五里江 오리강 river, 5 lis south of Andong-bu 安東府 안동부. Gongmin-wang 恭愍王 공민왕, king of Goryeo, having arrived at this place during his journey to the southern part of the kingdom, rested in this pavilion and took a boat trip on the river. He left a memorial inscription which can still be seen at the top of this monument.

Gwaneo-dae 觀魚臺 관어대. This platform is situated to the east of Yeonghae-bu 寧海府 영해부, on the edge of the sea which it dominates. The spectator discovers an immense view. On a fine day, when the surface of the sea is calm, one can observe the evolution of the fish swimming at the foot of this rock; one can even count their number. Hence the name given to this place.

Yeongnam-ru 嶺南樓 영남루. This pavilion is situated to the east of the post office of

Miryang-bu 密陽府 밀양부. It is set against the sides of the mountain; its other three faces dominate the surroundings. At its feet flows the Jang-gang 長江 장강; beyond it stretches a vast plain covered with chestnut woods whose intense green spreads out as far as the eye can see. The river meanders through the woods, in the middle of which it suddenly disappears and reappears: it looks like an embroidery on which an azure bow stands out. Human beings are unworthy to inhabit such a place. Of the mountains that form this pass, the most remarkable is the first one to the south. Hence the origin of the name given to this pavilion. To the east and west are the Mangho-dang 望湖堂 망호당 and the Imgyeong-heon 臨鏡軒 임경헌, which are very pretty places of pleasure.

Chuweol-heon 秋月軒 추월헌. This building is situated to the west of Changnyeong-hyeon 昌寧縣 창녕현. It is a very high and picturesque building. Three of its sides dominate the surroundings; to the north is a pond in the middle of which is an island.

Chokseok-ru 矗石樓 축석루. This pavilion, situated at about 2 lis from the post office of Jinju 晉州 진주, offers imposing proportions and presents itself under a grandiose aspect; at its feet flows the Jang-gang 長江 장강; beyond it one sees, squeezed one against the other, a series of abrupt peaks. The green jasper-coloured rocks form a wall, which snakes its way up the mountain, while below it are sandbanks, on the edges and in the middle of the water. The southern bank of the river is covered with countless bamboo trees of enormous size. This site, by its beauty, can bear comparison with that of Yeongnam-ru 嶺南樓 영남루, in the prefecture of Miryang-bu 密陽府 밀양부. To the east and west of the pavilion are two buildings: to the east the Neungheo-dang 凌虛堂 능허당, to the west the Imgyeong-dang 臨鏡堂 임경당. Further west of the latter is the Ssangcheong-dang 雙淸堂 쌍청당; further east of the Neungheo-dang 凌虛堂 능허당, is the Cheongsim-heon 淸心軒 청심헌. All these constructions are admirable pleasure dwellings.

Haksa-ru 學士樓 학사루. This pavilion is situated to the west of Hamyang-gun 咸陽郡 함양군. Under the kings of Silla, Choe Chi-won 崔致遠 최치원, being taesu 太守 태수 of Hamyang-gun, had this pavilion built. This is the origin of the name given to it.

Gwansu-ru 觀水樓 관수루. This pavilion is situated 50 feet and more to the south of the post office of Samga-hyeon 三嘉縣 삼가현; its façade faces the river. To the west is the Jeonggeum-dang 淨襟堂 정금당.

Gwangpung-ru 光風樓 광풍루. This monument is situated to the north of the post office of Aneum-hyeon 安陰縣 안음현. In front of it flows a river, and beyond it lie vast and thick forests; to the west one sees the Jeweol-dang 霽月堂 제월당, which is an annex to the main building. It is a delightful place of pleasure.

Hwana-jeong 換鵝亭 환아정. This kiosk is situated to the west of the Saneum-hyeon 山陰縣 산음현 post office. It dominates the course of the river and its buildings are joined to those of the Dosa-gwan 道士觀 도사관 temple. As the name of the city is Hwana, the inhabitants called this pavillon Hoana-jeong in memory of general Wang 王.

Sinan-ru 新安樓 신안루. This pavilion is situated 5 lis to the east of Danseong-hyeon 丹成縣

단성현. To the east it is bounded by the river, beyond which one can see a rock which juts out over the water and forms a very picturesque site.

Jeolla-do province.

Gwaesim-jeong 快心亭 쾌심정. This kiosk is situated a few lis to the south-east of Jeonju-bu 全州府 전주부. The water of the river is stopped in its sinuous course by a rock; it then makes a bend, precisely at the place where a stone terrace surmounted by a kiosk has been raised.

Minnak-jeong 民樂亭 민낙정. This pavilion is situated to the east of the Ubu-gun 右阜郡 우부군 post office, on the summit of a peak from which the view embraces a vast expanse of completely deserted and wild land. To the west one sees a bay where the tides are felt.

Baepung-heon 培風軒 배풍헌. This building is situated to the west of the Heungdeok-hyeon 興德縣 흥덕현 post office, on the summit of a peak which is surrounded by the sea to the west and which, to the east, dominates a vast desert. This construction is a counterpart to the Minnak-jeong 民樂亭 민낙정.

Bingheo-jeong 憑虛亭 빙허정. This kiosk is built on a peak to the east of the town of Naju 羅州 나주, against whose walls it stands. It offers a beautiful view. To the south, the Weolchulsanan 月出山 월출산 mountain can be seen; to the east, the Mudeung-san mountains 無等山 무등산; to the west the Geumseong-san 錦城山 금성산 mountain. A large river surrounds this kiosk like a belt.

Useo-jeong 右犀亭 우서정. This kiosk is situated at a distance of two lis, to the south, of Gwangju 光州 광주, at a place where two rivers meet and where, in the summer, during the rainy season, the flooding of the waters is felt. The inhabitants of the town have, following the example of Li Bing 李冰 이빙, carved a rhinoceros in stone to stop the floods. On the banks of these two rivers there is a mountain of medium height which resembles the head of a silkworm and on which a kiosk has been built, which is called the kiosk of the stone rhinoceros; from this kiosk, which is very high and very pretty, the view extends far over the surrounding region.

Dongbaek-jeong 冬栢亭 동백정. This kiosk, situated at a distance of 30 lis from Mujang-hyeon 茂長縣 무장현, is built on a mountain cut out in the middle of the sea, which surrounds it on three of its sides. The crest of the mountain is covered, over a length of 5 to 6 lis, with willows which, growing close together, form a sort of green curtain; it is a renowned landscape of the region situated to the south of the lake.

Byeokpa-jeong 碧波亭 벽과정. This kiosk is 30 km to the east of the town of Jindo-gun 珍島郡 진도군, situated in the centre of an island. It is placed opposite the strait which separates this island from the continent.

Cheongjo-ru 聽潮樓 청조루. This pavilion is situated to the south of the post office of Gangjin-hyeon 康津縣 강진현. The sea bathes it to the south. From this kiosk, one can continually hear the sound of the waves dying at its feet; hence its name.

Gwanghan-ru 廣寒樓 광한루. This pavilion was built two lis and more to the south of Namwon-bu 南原府 남원부, on a high platform. In front of this monument flows the Jangcheon 長川 장천 river. It is an admirable place of pleasure.

Yongdam-dae 龍潭臺 용담대. At a distance of two lis and more from Pyeongchang-hyeon 平昌縣 평창현, this marvellous terrace has been carved out of the rock on the side of the mountain. It is well over 100 feet high.

Province of Chungcheong-do.

Gyeongyeong-ru 慶迎樓 경영루. This pavilion is situated to the east of the post office of Chungju 忠州 충주; at its feet is a vast and deep pond which is covered, during the summer, with water lilies in flower.

Hanbyeok-ru 寒碧樓 한벽루. This pavilion is built, to the east of the Cheongpung-gun 淸風郡 청풍군 post office, on the banks of the Dae-gang 大江 대강 river which it dominates. The landscape is very picturesque; to the east one can see the Myeongweol-jeong 明月亭 명월정 kiosk.

Chuiwon-ru 聚遠樓 취원루. This pavilion is to the east of the post office of Gongju 公州 공주 to the west is a pond of 5 to 6 mou of surface which is covered with water lilies; in the centre one sees a small island which contains a thatched kiosk.

Geumgang-ru 錦江樓 금강루. This pavilion is situated at 5 lis of distance, at the north, of Gongju 公州 공주, on the southern bank opposite the passage of the river Geum-gang 錦江 금강; it is a very picturesque site at the same time and filled with animation.

Seonhwa-ru 宣化樓 선화루. This pavilion is built to the east of the post office of Cheonan-gun 天安郡 천안군; as it is very high one enjoys an immense view. A subject of the Chinese emperor, who came from the east of the Zhe River 浙江 and was called Li Ming-sheng 李明昇, inscribed verses of his own composition there.

Eopung-jeong 馭風亭 어풍정. This kiosk is situated to the north of the Boyeong-hyeon 保寧縣 보령현 post office. To the north it is backed by a high mountain, to the south it overlooks a deserted plain. From the top of this kiosk one believes to be carried away by the wind; from there comes the name of Eopung-jeong.

Province of Hwanghae-do.

Buyong-dang 芙蓉堂 부용당. This covered room is located at the west of the post office of Haeju 海州 해주, on an island surrounded by a pond covered with a great quantity of water lilies. This place offers a very pretty sight.

Chuiwon-ru 聚遠樓 취원루 . This pavilion is to the east of the post office of Yeonan-bu 延安府 연안부. It crowns the Bibong-san 飛鳳山 비봉산 mountain and dominates the

Wayong-ji 臥龍池 와용지 pond. To the right and left it is hemmed in between the Cheongcho-ho 靑草湖 청초호 lake and the Geumryeon-po 金蓮浦 금련포 passage. The sun's rays, filtering through the smoke of the houses and the clouds, project on the green mass of the forests, change the aspect of this picturesque site every moment.

Gwangwon-ru 廣遠樓 광원루. This pavilion is situated to the east of the post office of Hwangju 黃州 황주. Yen Run 閔, ambassador of the Chinese emperor, inscribed a piece of verse here. Since then, every ambassador who passes by this place does the same.

Province of Hamgyong-do.

Chilbo-jeong 七寶亭 칠보정. This kiosk is situated east of Hamheung-bu 咸興府 함흥부. It is a delightful site.

Hoho-jeong 浩浩亭 호호정. This kiosk is to the east of the Iseong-hyeon 利城縣 이성현 post office. To the west it overlooks the sea. At its feet lies a deserted plain.

Province of Pyongan-do.

Eulmil-dae 乙密臺 을밀대. It is a vast platform situated at the top of the Geumsu-san 錦繡山 금수산 mountain, in the prefecture of Pyongyang-bu 平壤府 평양부. It is called Eulmil-dae, but it is also called Saheo-jeong 四虛亭 사허정.

Bubyeok-ru 浮碧樓 부벽루. This pavilion is to the east of the Yeongmyeong-sa 永明寺 영명사 temple near the Eulmil-dae 乙密臺 을밀대 terrace. Pu Chang 張溥 and other subjects of the Middle Kingdom inscribed poems here.

Pungweol-ru 風月樓 풍월루. This pavilion is placed in the centre of the city of Pyongyang-bu 平壤府 평양부, on the edge of a vast and deep pond which is covered with water lilies. The academician Tong 董 left an inscription there.

Mangwon-ru 望遠樓 망원루. This pavilion stands on the eastern bank of the Taedong-gang 大同江 대동강.

Yeonggui-ru 詠歸樓 영귀루. This pavilion is situated on the southern bank of the river, at a distance of 10 lis from Pyongyang-bu 平壤府 평양부, on a road cut between a double row of weeping willows, whose falling branches sweep the earth.

Yeongwang-jeong 練光亭 연광정. This kiosk is east of Pyongyang-bu 平壤府 평양부, at the top of the Deok-am rock 德岩 덕암. The academician Han Gao 翰皋 has left an inscription there.

Kouai-tsai-ting 快哉亭 쾌재정. This kiosk is situated east of the post office of Ta-tong-kouan 大同館 대동관.

Baeksang-ru 百祥樓 백상루. This pavilion was erected in the northern part of the city of Anju

安州 안주.

Yeonghun-ru 迎薰樓 영훈루: This pavilion stands south of the post office of Jeongju 定州 정주. Its former name was Jeong-won 定遠 정원. The academician Tong 董 changed this name to its present one,

Napjeong-jeong 納淸亭 납청정. This kiosk is 40 lis away, to the east, from Jeongju 定州 정주. The academician Han Gao 翰皋 gave it the name it bears. One sees there an inscription left by the censor Sado 事道 사도.

Jeokgae-jeong 敵愾亭 적개정. This kiosk is located on the banks of the Daeyeong-gang 大寧江 대영강, in the district of Gasan-gun 嘉山郡 가산군.

Gwandeok-jeong 觀德亭 관덕정. This kiosk is 2 lis away, to the east, from Yongcheon-gun 龍川郡 용천군.

Unju-ru 運籌樓 운주루. This pavilion stands in the town of Yeongbyeon-bu 寧邊府 영변부.

Gyeolseung-jeong 決勝亭 결승정. This kiosk is situated on the bank of the Bu-i-tapjin 夫伊塔津 부이탑진 river, in the prefecture of Yeongbyeon-bu 寧邊府 영변부.

Enmu-jeong 偃武亭 언무정. This kiosk is situated on the edge of the Jangjeong-jin 獐頂津 장정진 passage.

Gangseon-ru 降仙樓 강선루. This pavilion stands to the west of the post office of Seongcheon-bu 成川府 성천부. It dominates the Biryu-gang 沸流江 비류강, on the western bank of which one can see twelve peaks which seem to have been carved with a chisel. The inhabitants of this country call them Musan-sip-i-bong 巫山十二峯 무산십이봉. It is a very picturesque site.

Inpung-ru 仁風樓 인풍루. This pavilion is situated to the west of the town of Ganggye-bu 江界府 강계부.