

Anaptch Garden

An Ancient Garden in South Korea that Symbolizes the Paradise

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I. INTRODUCTION

Based on records and ruins that have been retained to date, it seems that the buildings of gardens in South Korea started in the Three Kingdoms period. Most of these ancient gardens are centered around water surfaces. The gardens represented a paradise where exotic animals and plants were nurtured. These paradise-oriented gardens were continuously built through the Unified Silla, Koryo, and Chosun periods. When the retained gardens are observed, one can understand that their construction gave equal representation to the forms of palace, villa, court officials' residence, temple, etc.

It is possible to explain that South Korean gardens are influenced by the concept of paradise, because South Korean gardens sought mystic places with the background of the belief in the existence of mountain wizards (Note 1) as well as special places that people yearn for as the utopian world, like Sukhavati Pure Land based on Pure Land thought of Buddhism (Note 2).

In South Korea, Muleungdownon, Yuldo, and Sukhavati Pure Land in the West, etc. were considered as concepts that would lead to the paradise (Note 3). These utopias were regarded as beautiful places where people would be liberated from the pains of life and perfect order would be maintained. People always yearned for, but failed to get close to, such utopias in reality. They built gardens in an effort to get close to such utopias away from the real world.

Among ancient gardens in South Korea, the Anaptch garden of Kyongju annexed to the Donggung palace of Silla Kingdom was built as paradise based on the belief in the existence of mountain wizards. This garden is the oldest existing garden in South Korea, and the largest single garden

in terms of scale. It is noteworthy that Anaptch is formed with heavily curved shore protection, and boasts a unique beauty in its design. Given that South Korean gardens built during the Chosun period were generally centered around a square pond formed on the basis of the Yin-Yang and the five elements thought, Anaptch can be considered as a valuable monument that shows the primitive form of garden ponds in South Korea.

This study was conducted to clarify the style and components of ancient gardens in South Korea through an understanding of the Anaptch garden. The materials for analyzing the Anaptch garden were collected primarily from the Anaptch Excavation Survey Report, and supplemented the reports by preceding study results and field surveys.

II. RESULTS AND DISCUSSION

1. Overview

1) Construction period

According to "the Samguk-sagi" (History of the Three Kingdoms) Vol. 6 The Basic Annals of Silla the 7th Chapter, the 14th year of the King Munmu's reign (674), "a pond was built, a hill was created, flowering plants were planted, and exotic birds and animals were kept on the premises of the palace (宮內穿池造山 種花草 養珍禽奇獸)." According to "Dongguk-Yuchi-Seunglam" Chapter of Gyeongju, "Anaptch is located on the north side of Cheonju-temple. On the premises of the palace, King Bunbu built a pond, piled up stones to create hills as the symbol of The Twelve Peaks of Mt. Mu, planted flowering plants, and kept exotic birds. On the west side is located the site of Imhae-jon ... (雁鴨池 在天柱寺北 文武王

於宮內爲池 積石爲山 象巫山十二峯 種花卉養禽 其西有臨海殿...)" These two descriptions clearly show that Anaptch was a palace pond built in the 14th year of King Munmu's reign (674), and Anaptch had a palace called Imhae-jon.

Meanwhile, eaves-tiles unearthed during the Anaptch excavation surveys were found to bear an inscription which reads "the fourth year of Yifeng" (Yifeng was used during the reign of Tai-tsung in the T'ang, the third emperor) which falls on the 19th year of King Munmu (679). A tile engraved with characters of "the second year of Choro" was also unearthed. The second year of Choro falls on the 20th year of King Munmu. When these are seen, one can understand that the descriptions of "the Samguk-sagi" and "Dongkuk-Yuchi-Seunglam" are unerringly accurate.

When Anaptch was built, political and social situations were extremely unstable because T'ang had not completely withdrawn from the territory of Silla, though Silla achieved tentative unification of the Three Kingdoms. The purpose of building a large pond like Anaptch on the premises of a palace in such period has not yet been clarified (Note 4).

2) Name

The name of Anaptch cannot be found in "the Samguk-sagi" or "Samguk Yusa;" it can be first confirmed in "Dongkuk-Yuchi-Seunglam." Given that "Dongkuk-Yuchi-Seunglam" is a geographical book compiled in 1481, it is appropriate to consider that the name of Anaptch was given before the 15th century. In general, the majority of researchers believe that Anaptch was called Wolji during the Silla period (Han Byeong Sam, 1982:40, Jeong Dong O, 1986:53-4). There are two reasons to consider that Anaptch was called Wolji during the Silla period. One is the record in "the Samguk-sagi" which writes that King Heondeok let the crown prince live in Woljigung. The other is that there were two Chih-Kuan (Woljijon and Wolji Akjeon) in connection with Wolji.

There are two theories about the origin of the name of Anaptch. One is that Anha-ji that can be seen at Anha-ji ruins as recorded in "Sayurok," a compilation of Maewoldang-Kim Si Sup, was replaced by Anaptch which was similar in terms

of readings of Chinese characters. The other is that, as can be seen from "十二峯低玉殿荒 碧池依舊雁聲長 莫尋天柱燒香處 野草痕深內佛堂," poetry and prose by Gang Wi during the Chosun period, the pond which had turned into ruins in the Chosun period was called Anaptch because it was home to wild geese and ducks (Pak Kyong Ja, 2001 :121).

3) Thought behind construction

Anaptch has three islands in the pond, which seem to represent Sansinsan of Bongrae, Yongju, and Bangjang derived from the belief in the existence of mountain wizards in Taoism. "積石爲山 象巫山十二峯" recorded in "Dongkuk-Yuchi-Seunglam" chapter of Gyeongju also shows that the belief in the existence of mountain wizards was behind the construction of Anaptch.

Yongwang beliefs (traditional folk beliefs) may also have been behind the construction of Anaptch. However, there are no specific records or remains that are sufficient to prove this theory. It is of interest to note that the inner bottom surfaces of dishes, bowls, pans, etc. unearthed from Anaptch bear engraving of such characters as "Sinsim Yongwang" and "Yongwang Sinsim" in large fonts, which may show the possibility that Dragon God Festival was held at Anaptch (Pak Kyong Ja, 2001 : 122-126).

4) Symbolic meanings

"Dongkuk-Yuchi-Seunglam" Chapter of Gyeongju writes "...On the west side is located the site of Imhae-jon... (...其西有臨海殿...)." Presence of this description signifies that Anaptch is symbolic of an ocean (specifically Donghae [the Sea of Japan]). Thus, three islands built in Anaptch can be reasonably assumed to symbolize Samsundo in Donghae. If Anaptch had been affected by the above-mentioned Yongwang beliefs, Anaptch would also be accompanied by mystique as a nest of dragons.

2. Construction style

1) Spatial configuration (Fig. 1, Fig. 2)

The Anaptch garden had Anaptch in its center. Anaptch is an artificial pond to which water was carried. The soil dug out was used to build artificial hills and form islands. The garden measures 200 m in the east-west direction, and 180 m in the north-south direction. Thus, the garden area is almost square. The total pond area is 15,658 m².

Overall, the pond is "L" shaped, and shore protection is built so that straight and curved lines add accents to the landscape while maintaining integrity by taking advantage of the natural topography (Ko Kyung Hee, 1989 : 21-22).

The pond is located in the center. On the east and north sides, hills featuring natural curved lines are constructed, while the west and south sides are used as a building site, that show a contrasting landscape (Note 5).

There are three islands in the pond, and traffic lines are arranged so that visitors can take a stroll around the pond.

2) Shore protection (Fig. 3, Fig. 4, Fig.5)

The south and east shores of the pond are comprised of straight lines, while the north and east shores have winding shore protection with complicated curved lines. The shore protection was built by piling up polished stones. The south and west shores, whose shore protection stone walls are comprised of straight lines, are approx. 2.5 m higher than east and north shores topographically, and the shore protection stone wall is also higher than the east and north shore. On the west shore, five buildings are built along the pond. The plinth stone wall for these buildings was built so that it protrudes towards the pond from the shore protection stone wall.

The shore protection stone walls on north and east sides are curved and about 1.5 m high. The walls are piled up almost vertically in a single stage. On the other hand, the shore protection on the west side comprises straight lines. At locations where buildings are located, the one-stage stone wall is about 1.8 m high. At locations without buildings, a two-stage (top and bottom) stone wall is provided. The bottom and top shore protection is 2 m wide.

With regard to the plinth of the shore protection stone wall that borders the building site, the entire submerged

portion comprises natural stones (0.8 m - 2.3 m) that were polished (only on the front surface) and piled up, while most of the portion seen above the water surface comprises long and tall rectangular stone (1 - 2 m long, 55 cm high) that were polished and piled up.

The shore protection on the south side of the pond is comprised of mostly of monotonous straight lines. The shore protection is interfaced to the ground with a slope. Strange rocks and bizarre stones were arranged in-between, and flowers and trees were planted to coordinate the landscape.

The shore protection stone wall of the pond is 1,005 m long in total. The length adds up to 1,285 m when island shore protection stone walls are included.

3) Islands

There are three islands in the pond. The largest island (1,094 m²) is located on the south side of the pond, with the island's major axis in the east-west direction. The middle-sized island (596 m²) is located on the northwest side of the pond, facing the largest island diagonally. The smallest island (62 m²) is a little misaligned from the center of the pond to the south side. All of the three islands were artificially built, with piled-up stone walls of about 1.7 m high covered with soil. Large river stones were equally spaced at the bottom of the stone walls to support the shore protection stone walls.

Excavation surveys have revealed that strange rocks and bizarre stones were arranged, exotic flowers and trees were planted, and birds and animals lived on the islands.

4) Valleys

The shore protection on the east side has three exquisite valleys which wind through like deep channels. Two are quite deep, and one is not as deep. A stone wall of about 2.1 m (inclined approx. 80°) is built around these valleys to protect the embankment of the hill.

The deepest valley extends to the east along the shore protection on the north side. This valley is about 90 m deep, and the pond that corresponds to the entrance of the valley is about 30 m wide. A continuity of narrow and expansive

places adds accents to the landscape. The narrowest place is approx. 4.5 m. The shore protection around this valley is winding with about 20 curves. At the deepest place of the valley, four-steps are provided on the shore protection so that visitors can get off the boat. The valley at the center of the east side shore protection is about 35 m deep, and the entrance is approx. 14 m wide. Another valley which is shallower than the two above appears to wind significantly. This valley is located at the center of the east side of the pond so that it can be seen directly from the west side.

5) Peninsulas

There are two peninsulas between the mountain and the valley on the east side. The peninsula on the north side is quite large, extending from the east side to the west side into the pond. This peninsula is 65 m long from its base area. Twelve winding locations can be seen. There are three large protrusions. These elements make the waterside look like a complicated coastline. Another peninsula that is located on the south side of this peninsula projects to the north side by about 30 m from the east side shore protection of the pond. The shore protection has about six winding locations to add accents.

6) Hills

On the north side shore protection of Anaptch, there is a hill with three peaks. It measures of approx. 80 m long in the east-west direction. Natural stones are arranged on the hill to reproduce the atmosphere of a deep and rugged mountain. Hills were also built on the east side shore protection and the peninsulas. Small peaks form a ridge. Given that these hills were eroded over the years, one can imagine that they were taller than they are today. These hills are recorded as The Twelve Peaks of Mt. Mu in "Dongkuk-Yuchi-Seunglam" and other ancient literature. It is believed that the hills were home to beautiful flowering plants and exotic animals.

7) Water inlet channel and water discharge channel

(Fig. 6, Fig. 7)

The water inlet facility (designed to carry water into Anaptch) is located on the southeast edge of the pond. This facility consists of six stages: structure made of natural stones, stone channel made of processed stones, water channel facility made of natural stones, two stone-tub facilities, a small pond, and a waterfall-shaped facility. Of particular note are two stone-tubs, which are located in a north-south direction in an area of 5 m in the north-south direction and 4 m in the east-west direction. The stone-tub on the south side (2.4 m long and 1.65 m wide) is shaped like a turtle comprising softly curved lines. The periphery of the stone-tub was dug to collect water. A pit was created on the north side so that the water which flows through this system would fill the stone-tub on the north side which is located at a position about 40 cm lower. The stone-tub on the north side (2.66 m long and 1.65 m wide) is also shaped like a turtle. As with the stone-tub on the south side, a ditch was provided to drain water. Large flagstones (2.4 m long and 1.2 m wide) were placed on both sides of each stone-tub (north and south). Stones are arranged along the outer border of these flagstones (about 80 cm long and 28 cm high), as if enclosing a folding screen. The waterfall-shaped facility is designed so that water which passes through the small pond flows through stone steps (2.5 m wide, 70 cm high) and the two-stage waterfall (made of three flagstones) into the pond while generating a water sound. The difference in height of the flagstones (top and bottom) is 1.2 m.

Water discharge channel, which is located in the middle of the north side shore protection, is comprised of four stages: a special facility for controlling the water level, stone channel built by piling up rectangular stones, wooden water channel, and stone channel made of rectangular stones, etc. The special facility was built by piling up rectangular stones (1.5 m long and 0.3 m high) in two stages in alignment with the shore protection stone wall surface, drilling a hole (15 cm in diameter) at the joint of the first stage and second stage, and inserting a wooden cover. Also, it is conjectured that some pedestal-like component was placed on a recess (15 cm wide, 1 m long, 1 cm deep) on the top surface of rectangular stones

of the upper stage.

8) Plants and animals

It is believed that peninsulas and islands in Anaptch were home to exotic flowering plants and animals of diverse species. Descriptions in “the Samguk-sagi” in the 14th year of King Munmu’s reign indicate that shrubs and flowering plants were planted on Anaptch’s islands because tall trees would have obstructed the view of hill shapes as well as of the strange rocks and bizarre stones. The flowering plants which were introduced to Anaptch at the time are assumed to have been peony, chrysanthemum, orchid, gardenia, sweet herb, azalea, pomegranate, Japanese cornel, etc. imported to Silla during the period of King Jinpyung (Jeong Jae Hun, 1996:56).

Meanwhile, excavation surveys have unearthed bones of geese, ducks, goats, deer, pigs, horses, and dogs. These bones give clues about animals that lived in Anaptch at the time.

3. Discussion

1) Concept as the paradise

Anaptch is assumed to show the characteristics of a paradise, based on two reasons. One is that the three islands in the pond are considered to represent Sansinsan. The other is the following description in “Dongkuk-Yuchi-Seunglam” Chapter of Gyeongju: “... piled up stones to create a hill as the symbol of The Twelve Peaks of Mt. Mu, planted flowering plants, and kept exotic birds at Anaptch.”

The three islands built in Anaptch are believed to symbolize Sansinsan. “The Samguk-sagi” writes that King Mu of Paekje built a pond in 634 in Gumnan, Buyeo and built a hill in the pond which was modeled after Bangjang Sunsan. This description suggests analogically that Sansinsan built in Anaptch represents Mt. Penglai, Mt. Bangjang, or Mt. Yongju which appear in a tale contained in Sansinsan. Meanwhile, during the Three Kingdoms period, hwarang was also called Kugsun, Sunrang, Sinsun, Sun or Sunpung, which is derived from the belief in the existence of mountain wizards. This denotes the fact that the belief in the existence of mountain

wizards peculiar to South Korea was popular when Anaptch was built. Thus, it is reasonable to believe that the belief in the existence of mountain wizards was reflected quite rationally on Anaptch’s three islands.

The Twelve Peaks of Mt. Mu which appears in “Dongkuk-Yuchi-Seunglam” comes from an old episode in which King Xiang of the Chu kingdom had fun with nymphs in Yun-meng, Ji Province during the Warring States Period of China. According to the annotation of *guanyuandanquizuowushanpingfengshi* (觀元丹丘坐巫山屏風詩) by Li Taibai in “Gomun Jinbo” First Part, Vol. 7, the names of the twelve peaks were Mangha, Chibiyung, Choun, Songman, Jipsun, Chihak, Jeongdan, Sangseung, Choun, Bibong, Deungryong, and Sungchon. Meanwhile, the Donggung palace (central building) built in 679 was named Imhae-jon. In the 5th year of King Aejang’s reign (804), Mansubang was built on the premises of Donggung. The names of The Twelve Peaks of Mt. Mu, Imhae-jon, Mansubang, etc. that appear in “Dongkuk-Yuchi-Seunglam” are related to the belief in the existence of mountain wizards (Bureau of Cultural Properties, 1978:377). Thus, it is evident Anaptch is a garden that was built based on the belief in the existence of mountain wizards. It can be understood that such belief in the existence of mountain wizards is related to the utopian world of paradise.

2) Motif in building Anaptch

When Anaptch was built, east-oriented thought was popular in Silla. The evidence includes the findings that King Talhae was worshipped as god of the eastern peak, and that the image of Buddha at Sokkuram Temple was arranged toward Donghaegu where King Munmu’s tomb was located. For the people of Silla, Donghae located beyond Mt. T’oham was the land that served as the pillar of defense of the fatherland. It is of particular note that Donghaegu is a point where sea water meets fresh water along the complicated sawtooth coastline.

The living quarters of the Donggung palace where Anaptch was built is named Imhae-jon, which clearly indicates the symbolic nature of a building facing an ocean. Thus, it can be assumed that Anaptch represents an ocean, and the

motif was specifically Donghaegu where King Munmu's underwater tomb was located.

3) South Korean gardens contemporary with Anaptch

(Fig. 8, Fig. 9, Fig. 10, Fig. 11)

In view of the records in literature as well as ruins and remains, Anaptch was the first garden built during the Silla period. However, some records show that gardens had already been built during the Paekje period. The following description is found in "the Samguk-sagi" Vol. 25 "Paekje Pongi" 3rd Chapter of the 7th year of King Jinsa's reign (391), "In January, the palace was repaired; a pond and hills were built; exotic animals and flowering plants were grown (春正月 重修宮室 穿池造山 以養奇禽異卉)." The following description is found in "the Samguk-sagi" Vol. 26 "Paekje Pongi" 4th Chapter of the 22nd year of King Dongseong's reign (500): "In spring, Imryugak was built on the east side of the palace. Imryugak was 5 zhang high. A pond was also built to keep exotic flying birds (春 起臨流閣於宮東 高五丈 又穿池養奇禽)." The following description is found in "the Samguk-sagi" Vol. 27 "Paekje Pongi" 5th Chapter of the 35th year of King Mu's reign (634): "In March, a pond was built on the south side of the palace. Water was carried in over the distance of about 20 li. Willow trees were planted on the four hills on the edge of the pond. An island was built in the pond to imitate Bangjang Sunsan (三月 穿池於宮南 引水 二十餘里 四岸植以楊柳 水中築島嶼 擬方丈仙山)." These descriptions show that the history of garden building is older in Paekje than Silla.

Given that Anaptch was built immediately after Silla defeated Paekje and Kokuryo and unified the three kingdoms, it is reasonable to believe that the people of Paekje were mobilized to build Anaptch. Thus, from the historical point of view, it is highly likely that Anaptch was built based on Paekje's garden techniques.

Meanwhile, the following description is found in "Nihon Shoki" Chapter of the 20th year of Empress Suiko's reign (612): "Nojagong who naturalized from Paekje built the Sumeru hill in the garden on the south side of the palace,

and constructed Ogyo" (quoted again from Kim Young Gi, 1996:406). These records seem to indicate that garden building techniques of Paekje had an influence over Japan as well, and suggest that Anaptch garden, a garden pond of the Donggung palace built during the Silla period, and ancient gardens in Japan may be similar in many respects.

After Anaptch was built, Yonggangdong garden pond (Yongnam Institute of Cultural Properties, 2001) and Guhwangdong garden pond (Gyeongju National Research Institute of Cultural Properties, 2008) were built during the Unified Silla period. Like Anaptch, these ponds had shore protection with curved lines, with islands arranged in the ponds (Yonggangdong garden pond: two islands, with one in the north and the other in the south; Guhwangdong garden pond: two islands, one large and the other small). It can be confirmed that the style of these ponds was similar to that of Anaptch. These findings seem to suggest that it was a general trend at the time to arrange a pond in the center of a garden, in a style similar to that of Anaptch.

Through the Silla, Koryo, and Chosun periods, gardens were built at a number of places including palace. Many of these gardens have been retained to date. When these existing garden ruins are carefully observed, one can find that South Korean gardens built during the Chosun period had a tendency to create a square pond with a round island in it (based on the Yin-Yang and the five elements theory) at the center. Such a square pond with a round island in it which were arranged at the center of a garden are seen not only in palace but also villa, court officials' residence gardens, etc. without exception. It is difficult to find an Anaptch style pond. This fact indicates that the pond format as exemplified by Anaptch was not handed down in South Korean gardens in the process of the shift to the Chosun period. However, the reason is not known.

III. CONCLUSION

The Anaptch garden is an Anaptch-centered ancient garden in South Korea built during the Unified Silla period.

Anaptch's shore protection attains a mystic harmony of straight and curved lines. There are three islands in the pond to symbolize Samsindo. A hill is built on the east and north sides of Anaptch, and strange rocks and bizarre stones are used to enhance the visual effect. The hill seems to symbolize The Twelve Peaks of Mt. Mu.

Anaptch's symbolic nature as a paradise is derived from the presence of the three islands and The Twelve Peaks of Mt. Mu, as expected. Sansinsan and The Twelve Peaks of Mt. Mu were formed based on the belief in the existence of mountain wizards originating from the Taoist concept. The belief in the existence of mountain wizards is represented by mystic places inaccessible from the real world. If such belief in the existence of mountain wizards was behind the construction of Anaptch, there seems to be no doubt that Anaptch is symbolic of a paradise.

It is reasonable to believe that the motif for building Anaptch was Donghae, as expected. In particular, Donghae was the sacred land for the people of Silla. The people of Silla must have desired to visit such sacred land on a day-to-day basis and feel the presence of sacred land close to them.

After Anaptch was built, ponds with heavily curved, winding lines similar to those of Anaptch were built at Yonggangdong garden pond and Guhwangdong garden pond during the Unified Silla period. However, during the Koryo and Chosun periods, it became popular in South Korea to lay out a garden centering around a square pond with a round island in it derived from the Yin-Yang and the five elements thought. It seems that Anaptch garden building format was not handed down thereafter. It is important to note, however, that similarities between the Anaptch format and pond format of the Japanese gardens can be seen. It is worth considering how the landscape gardening format was handed down to Japan.

This paper has focused on the overview and building style of Anaptch, and has discussed some important points. Further comparative studies on the gardens among South Korea, China, and Japan are expected to bring deeper understanding about the exchange of garden formats.

Note

- 1) As represented by Sansinsan and The Twelve Peaks of Mt. Mu.
- 2) The Kubon Lotus Pond at Pulguk-sa is one of the well-known gardens that were built based on Pure Land thought in South Korea. The Historical Record of Pulguk-sa's Establishment writes, "In the 3rd year of Jiaqing, the Year of Wu Wu, the lotus leaves of the lotus pond were returned." This description testifies to the fact that the Kubon Lotus Pond served as a "plate" for displaying lotus flowers, which are the symbol of the Pure Land. The name of the Kubon Lotus Pond is derived from the nine-tiered lotus leaf platform in Amitabha's Pure Land, which represents the nine types of lotus flower platforms on which persons to be reborn in the Pure Land sat. The Kubon Lotus Pond was unearthed in the course of excavation surveys to restore Pulguk-sa in the 1970's. The excavation surveys revealed that the Kubon Lotus Pond was located near the Beomyeongru tower on the south side of the Cheongungyo (Blue Cloud Bridge) and Baegungyo (White Cloud Bridge). The lotus pond measured 39.5 m in the east-west direction (major axis), 25.5 m in the north-south direction (minor axis), and about 2 – 3 m in depth. It is conjectured that huge rocks were piled up around the pond. The Kubon Lotus Pond as well as the Yeonhwa-gyo and Chilbo-gyo bridges leading to the Paradise Hall are linked to each other in their meanings. More specifically, Yeonhwa-gyo is an appellation signifying lotus flower platforms (the medium-high class of the nine-tiered lotus leaf platform in Amitabha's Pure Land), while Chilbo-gyo is a name which represents the Chilbo lotus platform (the middle-medium class). The arrangement of the Kubon Lotus Pond in front of the Yeonhwa-gyo/Chilbo-gyo bridges, the Anyangmun gate, and the Paradise Hall is one of the techniques which symbolically shows the intent behind the design, namely that the Kubon Lotus Pond is on a path toward the Pure Land Paradise. Based on these findings and conjectures, the Kubon Lotus Pond can be confirmed to have been

a Pure Land garden. Still remaining in the ground, the Pure Land garden and the Kubon Lotus Pond at Pulguk-sa are yet to be restored. These remains should be fully excavated as early as possible to reveal what they looked like, and no time should be wasted in reconstruction to allow the reemergence of a Pure Land garden which was built under a South Korean model. For more information about The Kubon Lotus Pond at Pulguk-sa, please see:

Hong Kwang-Pyo, 1994, A Discussion about the Lotus Pond at Pulguk-sa, Journal of the South Korean Garden Society 12(2), pp. 75-82.

- 3) Occidentals have considered places like Utopia, Shangri-la, and El Dorado as paradises.
- 4) Silla struggled for supremacy among the three kingdoms and defeated Paekje in the 7th year of Tae-jong Mooryul-wang (660), defeated Kokuryo in the 8th year of King Munmu's reign (668), and completely expelled T'ang from the land of Silla in the 16th year of King Munmu's reign (676).
- 5) Excavation surveys have identified five building sites in total on the west side of Anapch (Bureau of Cultural Properties, 1978).

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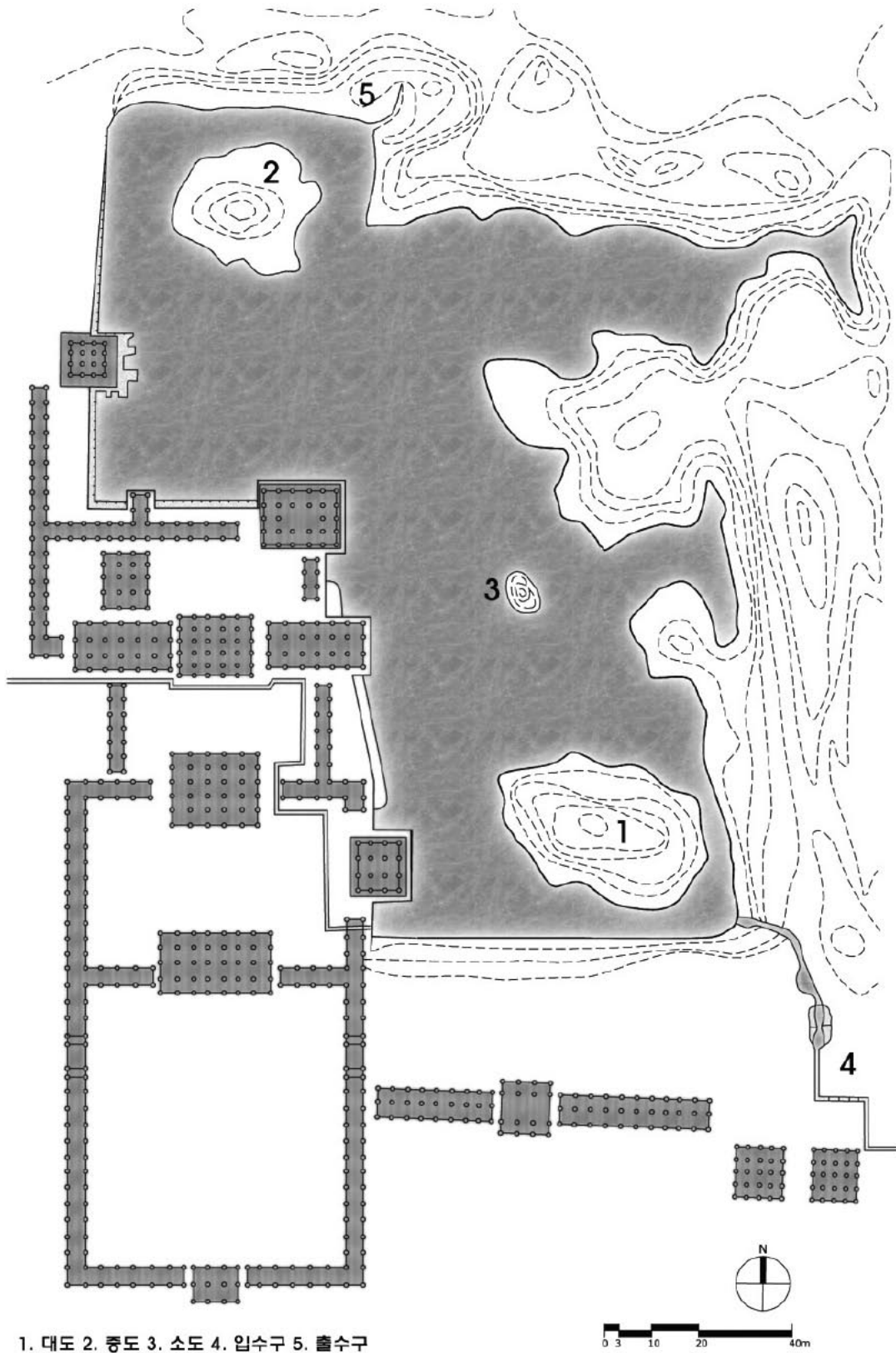


Fig. 1 Layout Top View of Anapitch
 1. Big island, 2. Middle island, 3. Small island, 4. Water inlet channel, 5. water discharge channel

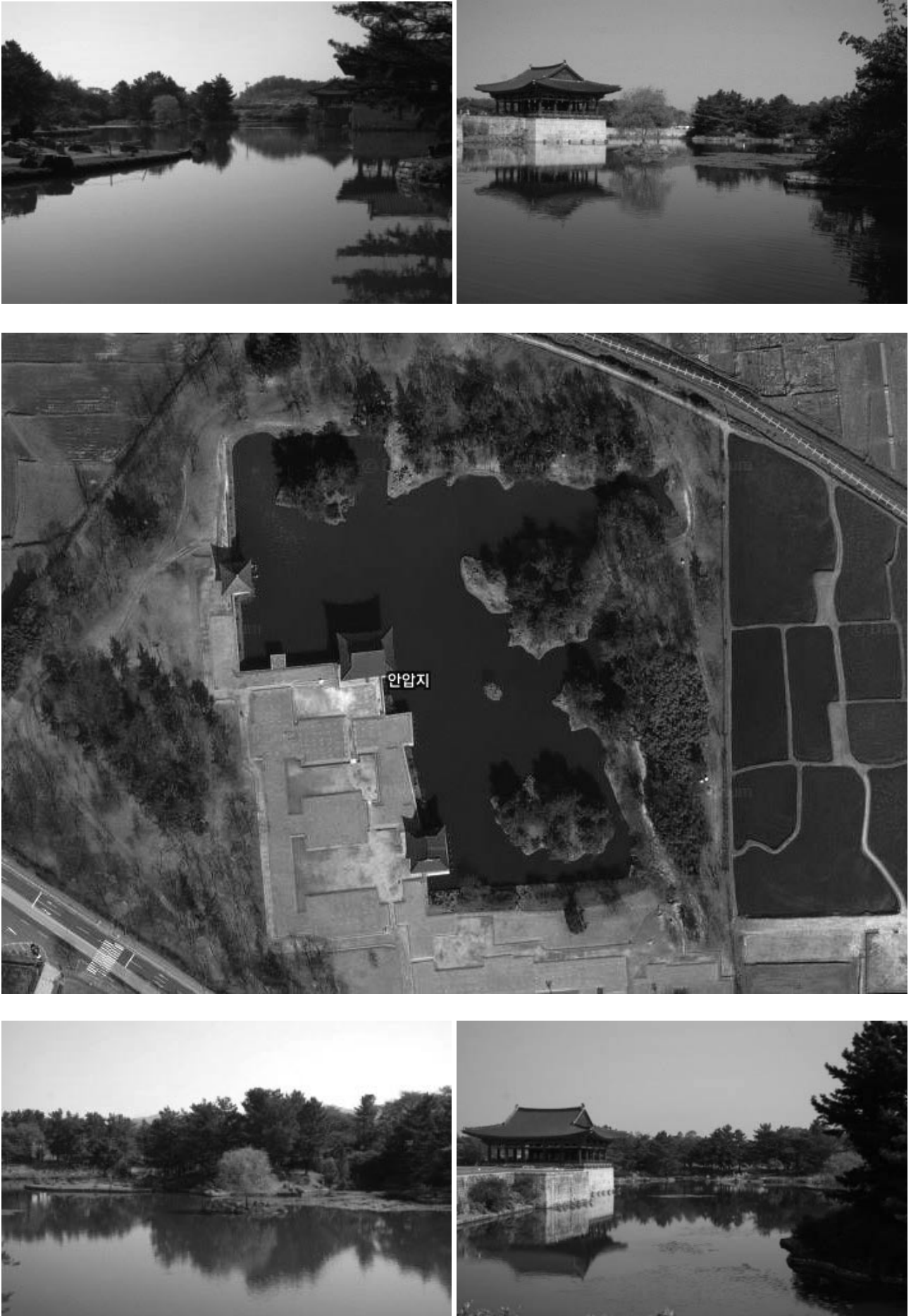


Fig. 2 Satellite Photograph and Present Landscape of Anapch

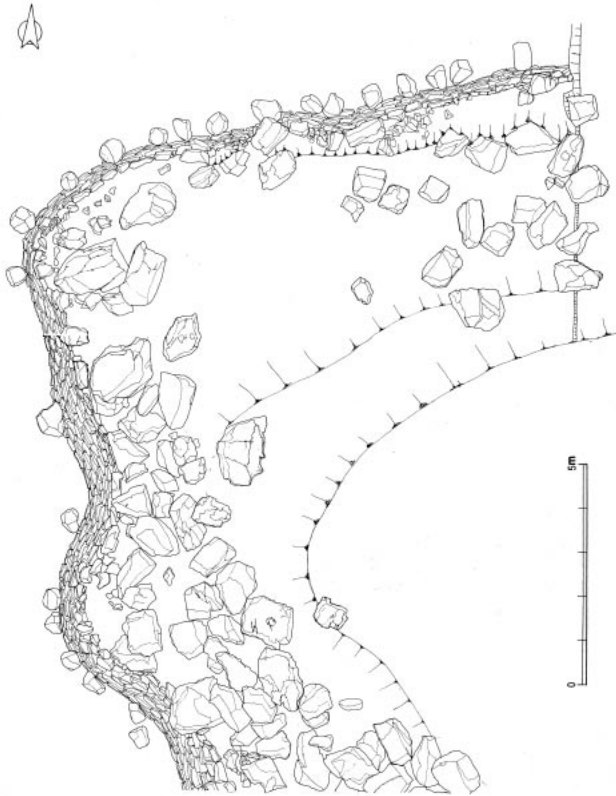


Fig. 3 Anapch, Top View of Excavated Shore Protection

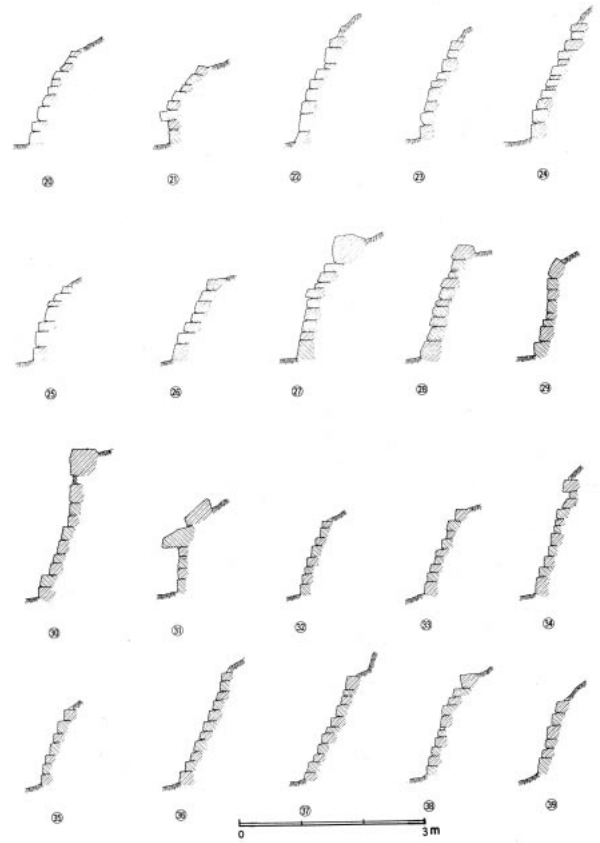


Fig. 5 Anapch, Shore Protection Stone Wall (cross section)

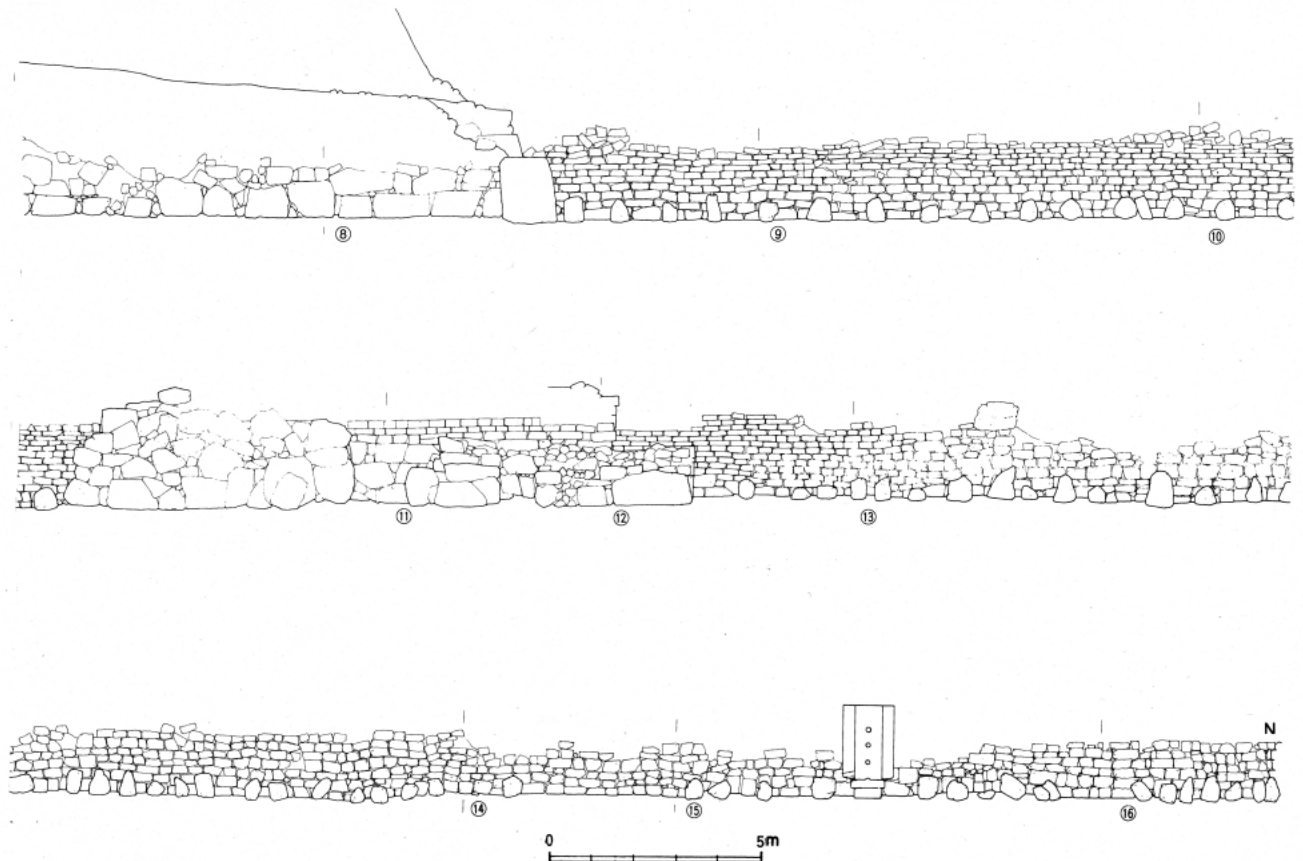


Fig. 4 Anapch, Shore Protection Stone Wall (elevation view)
(*All figures of this page due to Reference 5)

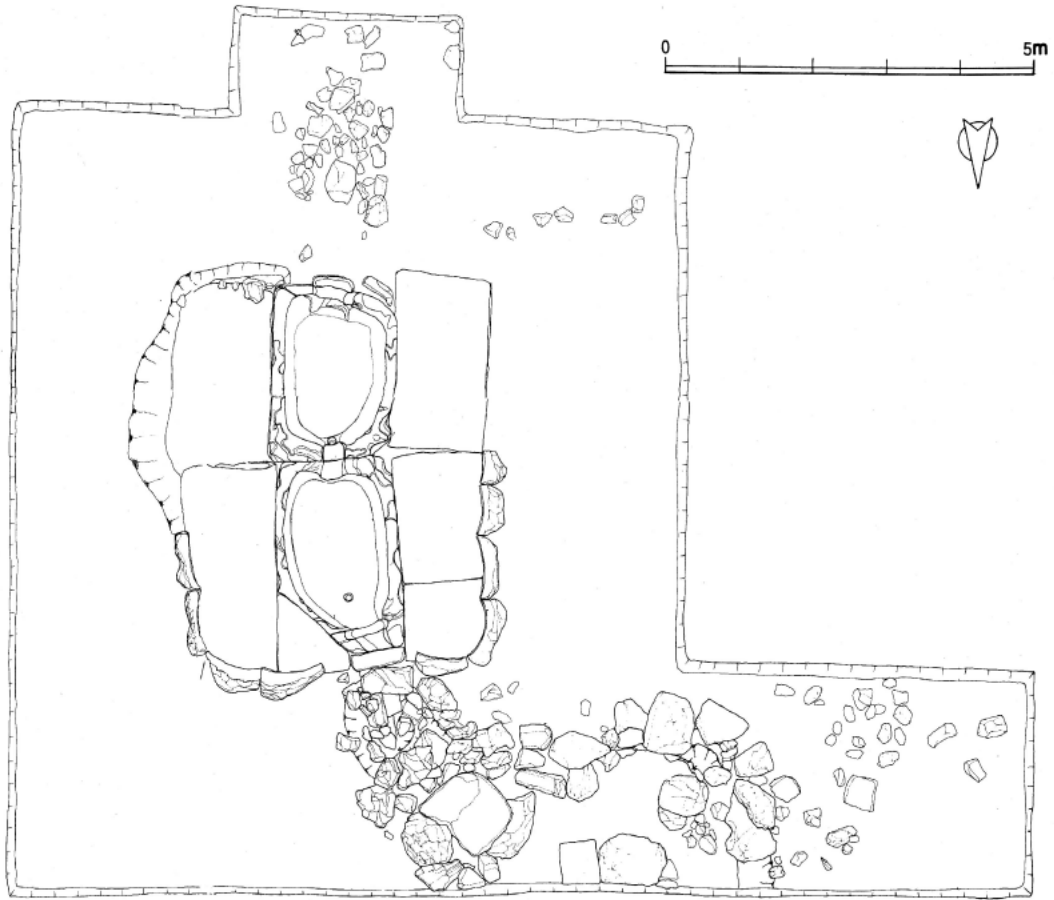


Fig. 6 Anapitch, Top View of Excavated Stone-tubs (* due to Reference 5)

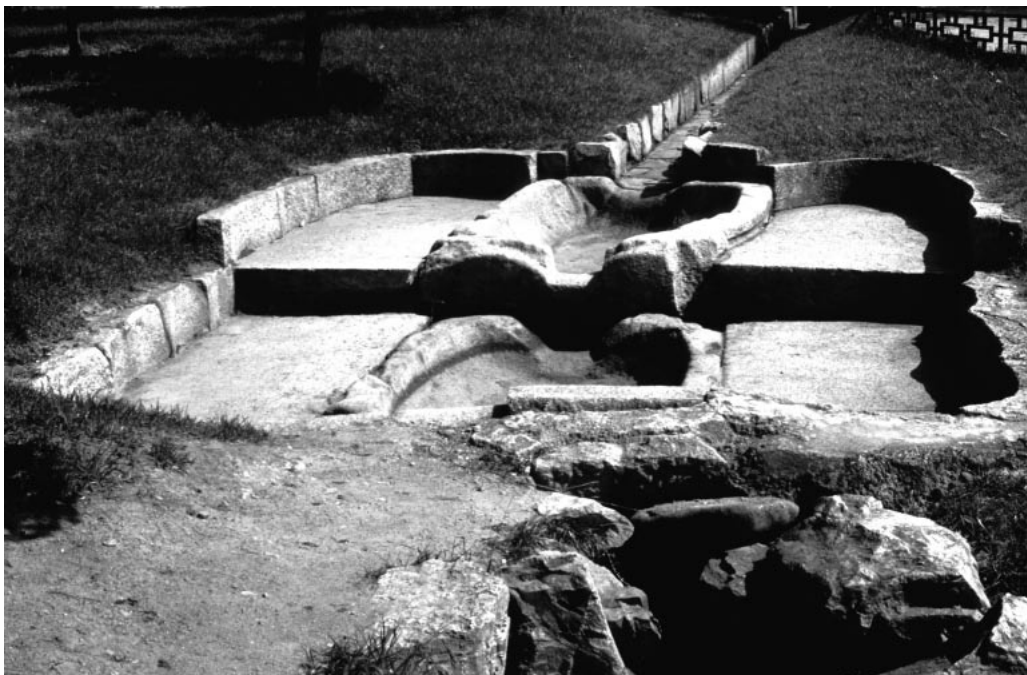


Fig. 7 Anapitch, Photograph of the Stone-tubs

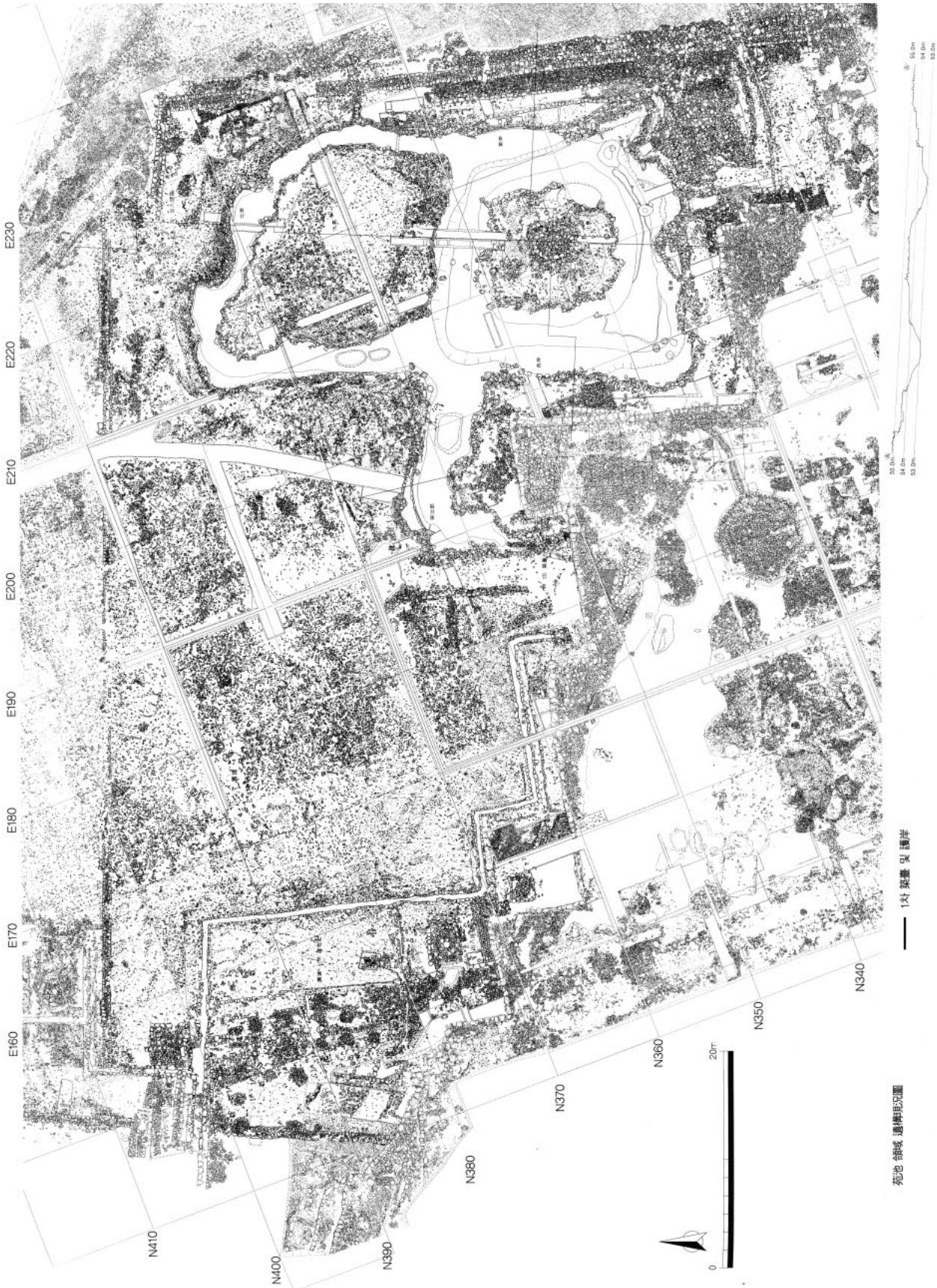


Fig. 8 Aerial Photograph of Guhwangdong Garden Pond Ruins (* due to Reference 2)



Fig. 9 Top View of the Excavated Ruins of the Yonggangdong Garden Pond (* due to Reference 7)

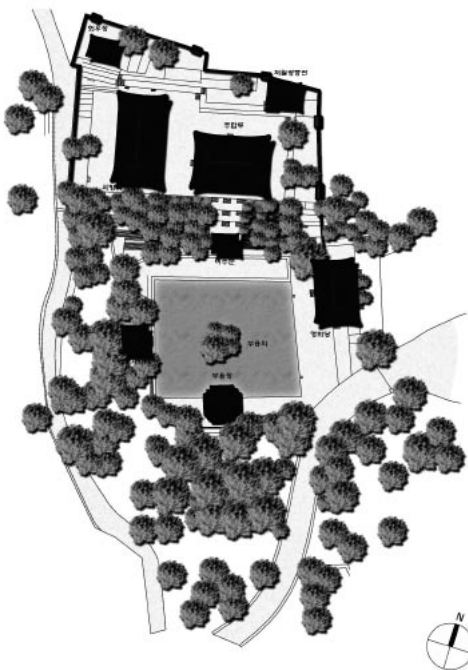


Fig. 10 Layout Map around Changdok Palace Puyong-ji

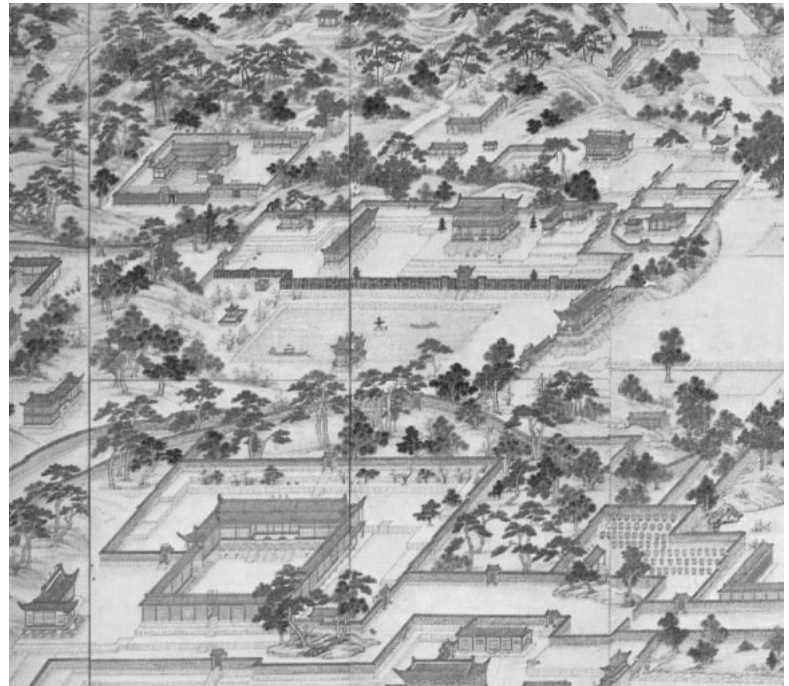


Fig. 11 Painting of Changdok Palace Puyong-ji and Its Surrounding Area (Donggweoldo)