

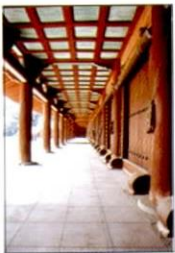
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WORLD HERITAGE IN KOREA



Cultural Properties Administration
Republic of Korea



Cover : Jeongjeon in Jongmyo Shrine
Jongmyo Shrine is designated and managed as Historic Site No.125
and was registered on the UNESCO World Cultural Heritage List in December 1995.



CULTURAL HERITAGE CHARTER



A nation's cultural heritage embodies its intellectual and spiritual contributions to the civilization of mankind.

Cultural properties, whether tangible or intangible, represent both the essence and the basis of national culture.

Our Korean cultural properties are even more dear to us because they have survived various unfortunate chapters of our long history. Our ongoing efforts to understand, explore, and nurture this cultural heritage deepen our love of our country and of our fellow countrymen.

All of us must work together to protect our historic sites and their surroundings from being damaged or destroyed, since once damaged cultural properties can never get back their original condition.

We thus proclaim this Cultural Heritage Charter, committing ourselves to the supreme task of handing on to future generations our spiritual and physical assets as they were handed down to us by our ancestors.

- Cultural properties must be preserved in their original condition
- Cultural properties, as well as their surroundings, must be protected from indiscriminate development.
- Cultural properties must never be destroyed, stolen, or illegally traded under any circumstances, because they are beyond material value.
- The value of our cultural heritage must be taught and widely propagated through education at home, in school, and in society.
- All of us must contribute to preserving, developing, and transmitting our glorious national culture.

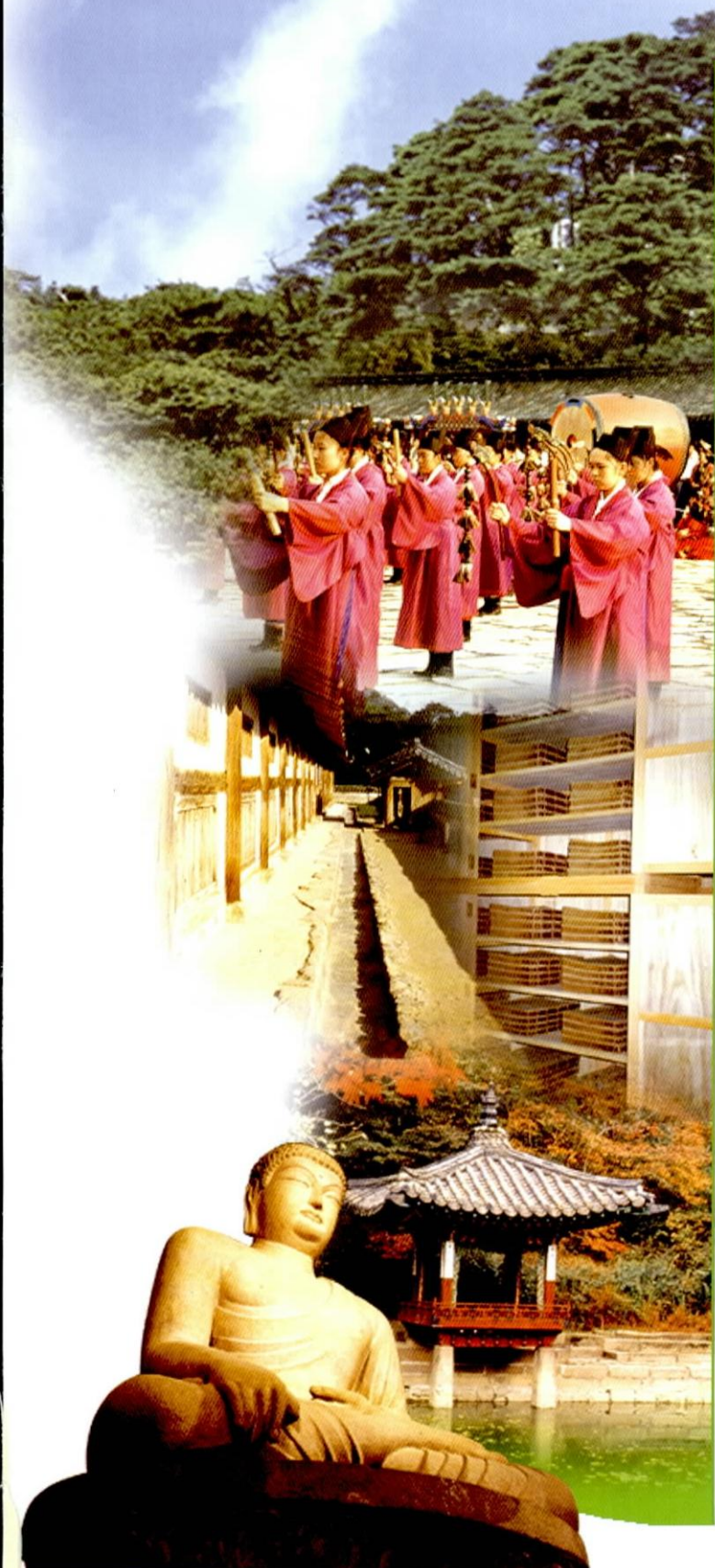
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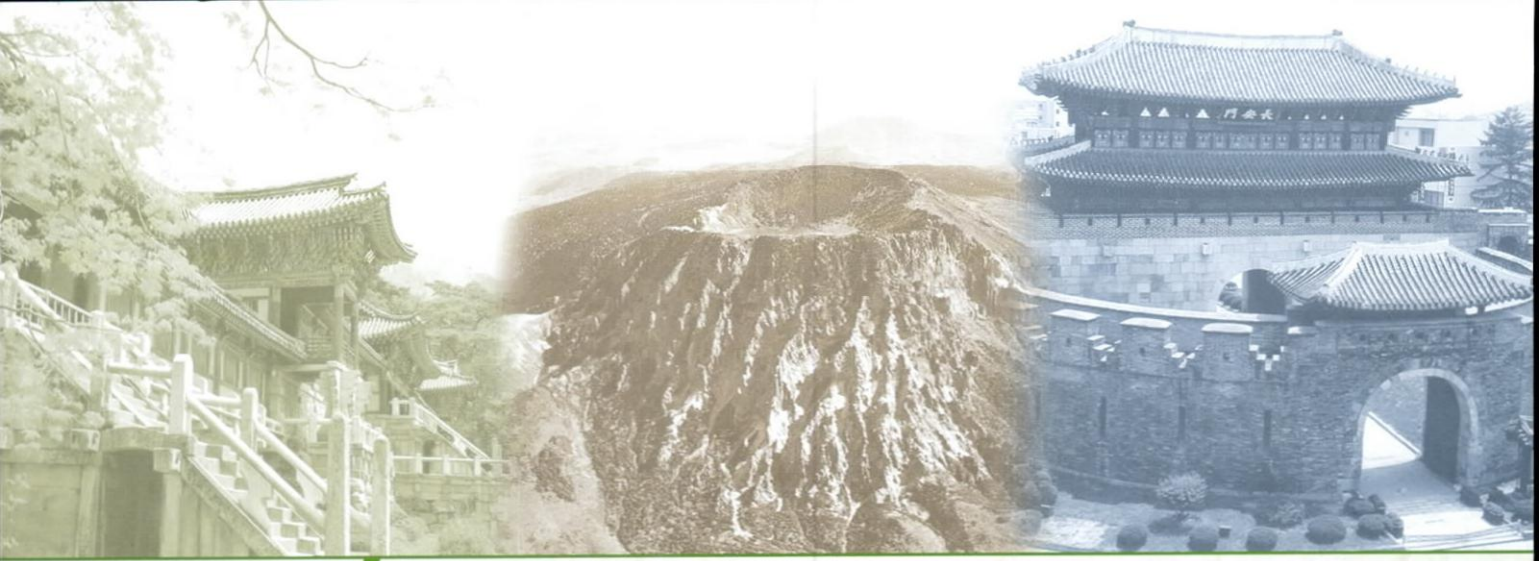


World Heritage
in Korea

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Preface

As programs which UNESCO proceeds, there are the program of World Heritage under 'Convention concerning the Protection of World Cultural and Natural Heritages', the project of the Memory of the World, and 'Masterpieces of the Oral and Intangible Heritage of Humanity'.

Since Korea signed 'Convention concerning the Protection of World Cultural and Natural Heritages' in 1988, it has made 7 cultural properties registered on World Cultural Heritage, 4 documental properties registered on Memory of the World, and 1 intangible cultural properties selected as 'Masterpieces of the Oral and Intangible Heritage of Humanity'.

For the protection of properties of permanent and universal value, 'Convention concerning the Protection of World Cultural and Natural Heritages' was adopted by the UNESCO General Assembly in 1972. The World Heritage Committee(WHC), established under this Convention, designates and manages the World Heritages.

The World Heritages are heritages registered on World Heritage List, deemed to be of outstanding universal value, which must be preserved by all mankind and transmitted to posterity. They are divided into three categories : cultural, natural, and mixed. To be registered as a World Heritage, the cultural or natural property concerned must have international recognition of its authenticity, invaluable quality, and good preservability. The candidate property then must pass through a meticulous selection process. From application for tentative listing, through paper evaluation, site evaluation by the International Council of Monuments and Sites(ICOMOS) or by the International Union for Conservation of Nature and Natural Resources(IUCN), and first, second, and third evaluations, to the final decision made in the General Assembly of WHC, the entire process takes about two years. The property registered on World Heritage List can be furnished with funds and advanced technology of preservation from the national government and UNESCO under the provisions of the Convention concerning the Protection of the World Cultural and Natural Heritage, which carry legal binding force. As UNESCO conducts ongoing activities for its preservation and international promotion, the registered property can gain worldwide publicity and thus attract more visitors from all quarters.

Each State Party of the Convention must submit to WHC a tentative list of properties which it intends to nominate for inscription to the World Heritage List. The tentative list will constitute the inventory of cultural and natural properties situated within the territory of each State Party and which it considers suitable for inclusion in the World Heritage List.

From 1992 UNESCO has also carried on a project for the preservation of valuable documents and it implemented the Memory of the World in 1997. UNESCO Memory of the World has set itself the lofty aim of caring for priceless historic documents which are in danger of decaying in the precarious conditions prevalent in most libraries and archives. It also aims at sharing the benefits of invaluable documents among nations and helping to protect them through global cooperation. The documentary heritages listed in the UNESCO Memory of the World range over important documents, transcribed copies of such documents, orally inherited folklore materials, audio-visual materials, and collections in libraries and archives that are

recognized as having rare and remarkable worth which gives them international significance and influence over people's lives and thought. The items listed in the Memory of the World will also be allowed to use a logo which indicates their membership. The value of the listed documents will be acclaimed worldwide and their promotion activities will be accessible throughout the UNESCO worldwide web.

An international distinction has been created by UNESCO to honour the most remarkable examples of cultural spaces (defined as a place in which popular and traditional cultural activities are concentrated or as the time usually chosen for some regularly occurring event) or forms of popular and traditional expression such as languages, oral literature, music, dance, games, mythology, rituals, costumes, craftwork, architecture and other arts as well as traditional forms of communication and information.

The aim of the project is to encourage governments, NGOs and local communities to take the lead in identifying, preserving and drawing attention to their oral and intangible heritage. Contributions by individuals, groups and institutions to the systematic preservation of this heritage will also be encouraged.

In 1998, UNESCO's Executive Board invited the Director-General to implement this new project and to obtain extrabudgetary resources either for the creation of prizes or for the work of safeguarding, protecting and revitalizing cultural spaces or forms of cultural expression proclaimed as "masterpieces of the oral and intangible heritage of humanity".

The World Heritages in Korea are Seokguram Grotto & Bulguksa Temple, Haeinsa Temple Janggyeong Panjeon, Jongmyo Shrine, Chagdeokgung Palace Complex, Suwon Hwaseong Fortress, Gyeongju Historic Areas, and Gochang, Hwasun, Ganghwa Dolmen Sites. Tentative Lists are Samnyeon Fortress Wall, Tomb of King Muryeong, Gangjingun Kiln Sites, Mt. Seoraksan Nature Reserve, Hahoe Folk Village in Andong, Yangdong Village of Wolseong, Sites of fossilized dinosaurs throughout the Southern seacoast, and Natural Heritage of Jeju Island.

The Memory of the World in Korea are Hunminjeongeum, Annals of the Joseon Dynasty, Jikjisimcheyojeol, and Seungjeongwon Ilgi. Masterpieces of the Oral and Intangible Heritage of Humanity is Jongmyo Jerye and Jongmyo Jeryeak.





World Cultural Heritage



Seokguram Grotto & Bulguksa Temple

Haeinsa Temple Janggyeong Panjeon

Jongmyo Shrine

Changdeokgung Palace Complex

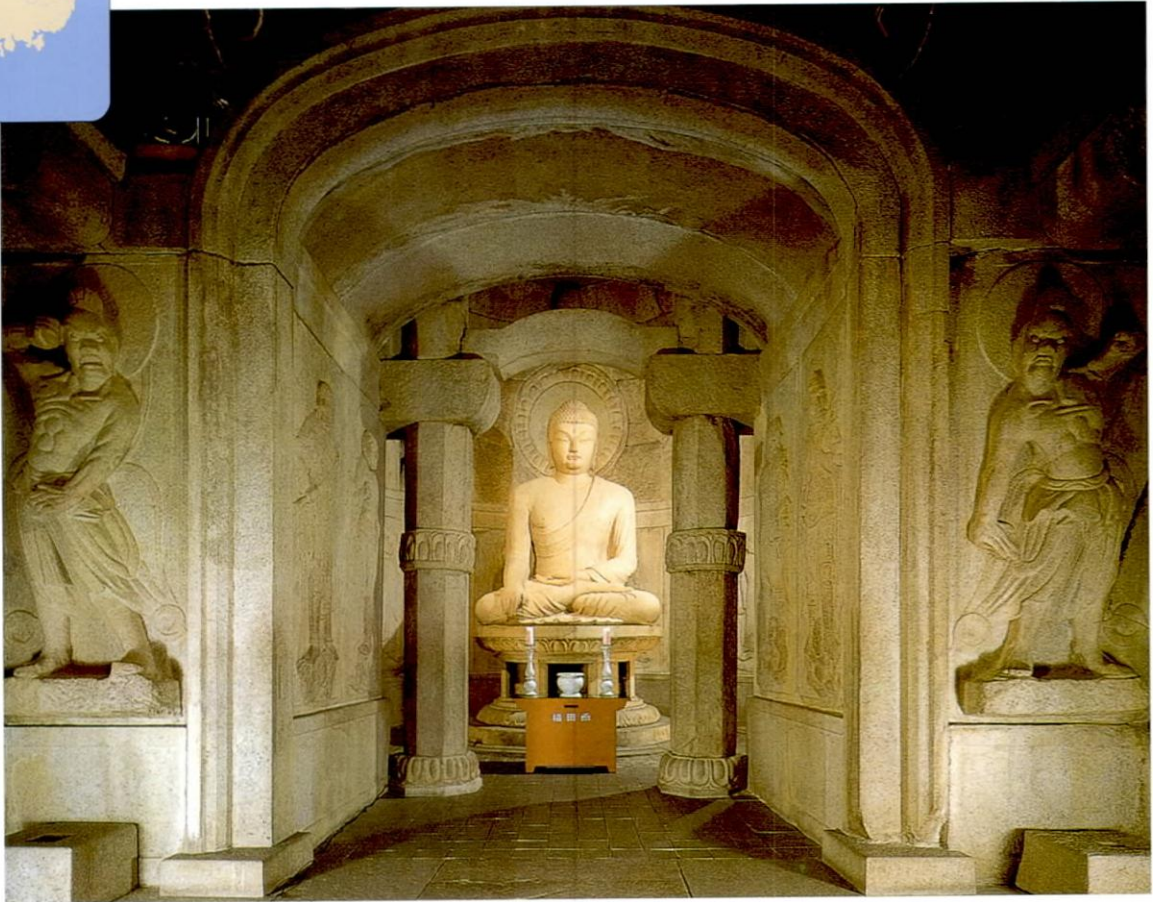
Suwon Hwaseong Fortress

Gyeongju Historic Areas

Gochang, Hwasun, Ganghwa Dolmen Sites



Seokguram Grotto & Bulguksa Temple



▲ The interior of Seokguram Grotto

Seokguram, the epitome of the Buddhist sculpture of the Unified Silla Kingdom and Bulguksa, the Temple of the Land of Buddha, were built under the supervision of Prime Minister Kim Dae-seong in 751, during the reign of King Gyeongdeok. They were completed in 774 in King Hyegong's reign. At the time, the grotto was named Seokbulsu, the Temple of the Stone Buddha.

Seokguram is a portrayal of Korean Buddhism of the mid 8th century, when Buddhist art flowered into its

full glory under Unified Silla. This sanctuary sums up the religious enthusiasm, architectural technology, and aesthetics of our ancestors.

Seokguram is designated and managed as National Treasure No. 24. Together with Bulguksa, it was registered on the UNESCO World Cultural Heritage List in December 1995.

Seokguram is tucked away in a secluded spot near the top of Mt. Tohamsan. It consists of a rectangular antechamber which symbolizes earth, a corridor, and a

main rotunda with a domed ceiling which symbolizes heaven. Including the seated image of main Buddha, the grotto enshrines 39 divinities.

All the masonry work of Seokguram is designed as if in an attempt to guide all lives on earth into the realm of nirvana. It consists of an antechamber which holds bas-relief images of eight guardian deities and two Vajrapanis; a short corridor in which four horrific heavenly kings serve as vigilant guards, two on each wall; and the main rotunda, which enshrines in its center the seated image of the main Buddha, the Seokgamoni Tathagata. Along the lower part of the circular wall are bas-relief images of one eleven-faced Avalokitesvara, ten disciples, one Manjusri, one Sakradevanam Indra, one Mahabrahmandah, and one Samantabhadra. About eye-height above these are ten niches with ten bodhisattvas.

In his *Daidang Seoyeokgi*, A Travelogue from China to Central Asia, the Chinese monk Cizhuang wrote that on the very site where Seokgamoni had attained divine enlightenment was built the Temple of Enlightenment. The temple had a seated stone sculpture of Buddha facing due east. The pedestal was 123cm tall and 75cm wide. The seated statue was 345cm tall. The breadth of knees was 264cm and of shoulders 183cm. The statue that Cizhuang saw is no longer extant in that temple. Interestingly enough, however, the description almost exactly fits the main Buddha in the Seokguram

rotunda, which suggests that it too is perhaps meant to capture the moment of divine enlightenment.

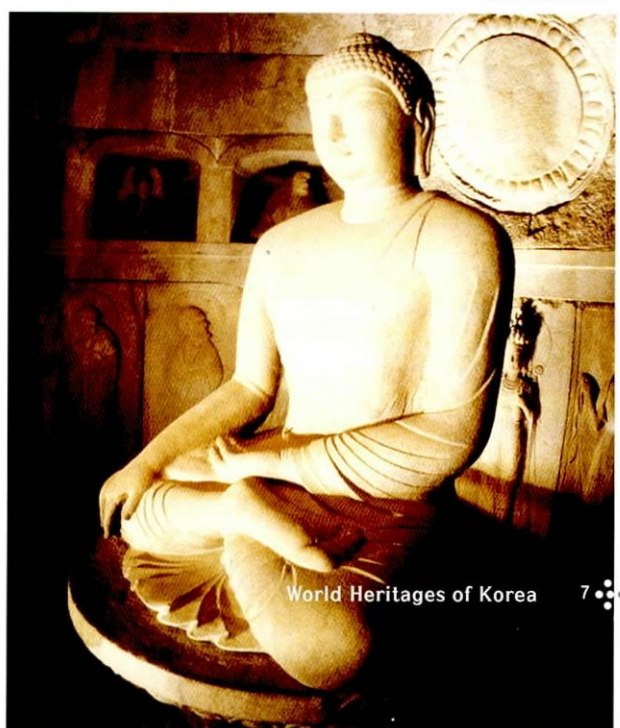
Under the vault of the stone ceiling, which stands for heaven, the majestic divine grace of the main Buddha sits facing the East Sea. The main Buddha in the rotunda of Seokguram is the Seokgamoni Tathagata, the Incarnation of Truth. A mysterious reification of the supreme being, the Buddha is portrayed as having slit eyes, gently curved eyebrows and an equally gentle nose, long ears, and full lips. Wearing a serene benevolence, he is sitting with legs crossed and his hands are poised in a mudra(hand gesture) touching the earth. The robe underneath the crossed legs is folded like a fan. All traits of the attire suggest influence from the India of the Gupta period. The Buddha seems like to preach to us, at any moment, to enlighten the good human nature innate within all of us. Seokguram definitely stands as the ideal culmination of Buddhist religious beliefs, aesthetics, geometry, and advanced science formed in the golden age of Buddhist art in Korea.

The niches on the wall at about the eye-height of the main Buddha are symbolically midway between heaven and earth. They are therefore perfectly appropriate for bodhisattvas, which are intermediate between divine beings and sentient beings. The antechamber is a perfect golden rectangle. Eight masculine deities guard the room on the left and right

▼ Two of ten disciples of Buddha



▼ Main Buddha





▲ Eleven – faced Avalokitesvara

walls. A pair of Vajrapanis, one on either side of the entrance to the corridor, are carved in deep relief. With robust upper torsos naked above skirts hanging down to their knees, with both hands clenched into fists, one of them raised, and with goggle eyes glaring, they are ready to drive away any evil that approaches.

The eleven-faced Avalokitesvara, or Bodhisattva of Compassion, on the curved wall right behind the main Buddha has a captivating resplendence. While the surrounding disciples stand sideways, the bodhisattva stands straight. The silken flow of robes adorned with dazzling jewelry, the graceful face under a crown decorated with the heads of ten bodhisattvas and a central Amitabha, the left hand holding a vase with a slender lotus flower, and the right hand lightly holding a long necklace—the sculptor must have taken great delight in creating every detail of this splendid bodhisattva.

Bulguksa Temple sprawls on the western slope of Mt. Tohamsan. Buddhist monks and architects poured their thoughts and ingenious spirits into it to embody the bliss of Buddha in the mundane world. Bulguksa is the terrestrial paradise of the land of Buddha, associating religion and arts. From cornerstone to eave bracket the design achieves the perfection of the golden mean.

Bulguksa has suffered through many trials of the nation. The series of elevated stone terraces and overall masonry foundation are from the 8th century, but the wooden buildings were ruined and reconstructed in the 18th century. The cloisters were restored in the 1960's. The stone structure fluently combines long and short piers and architraves, wedge stones, protruding round stones, and stone railings.

Bulguksa boasts many invaluable treasures including Dabotap(National Treasure No. 20), Seokgatap(National Treasure No. 21.), Yeonhwa-gyo and Chilbo-gyo(National Treasure No. 22), Cheongun-gyo and Baegun-gyo(National Treasure No. 23), the Image of Vairocana(National Treasure No. 26), and the Seated Gilt-bronze Amitabha Tathagata (National Treasure No. 27).

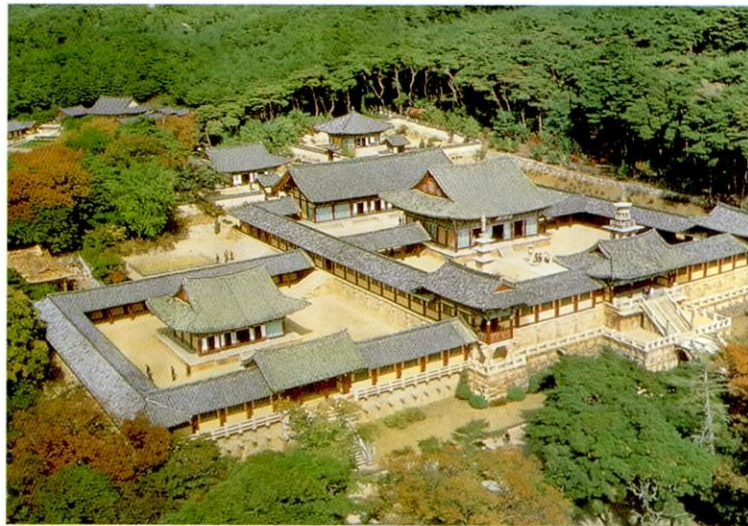
Bulguksa largely consists of wooden buildings on raised stone terraces. The terraces form three different layers. The top layer suggests the land of Buddha and the lower layers

the mundane world. The size and shape of the elevated terraces incorporate the beauty of the symmetrical and asymmetrical, the bold and the delicate, the artificial and the natural, and the regular and the irregular. The cloistered courts are divided into two areas, the land of Seokgamoni and the land of Amitabha.

At the elevated entrance of Bulguksa are a flight of 33 stairs, which represent the 33 heavens. The lower stairs are known as Baegun-gyo, or the Bridge of White Clouds, and the upper stairs as Cheongun-gyo, or the Bridge of Blue Clouds. The arch below the wide landing symbolizes the river that demarcates the terrestrial from the celestial.

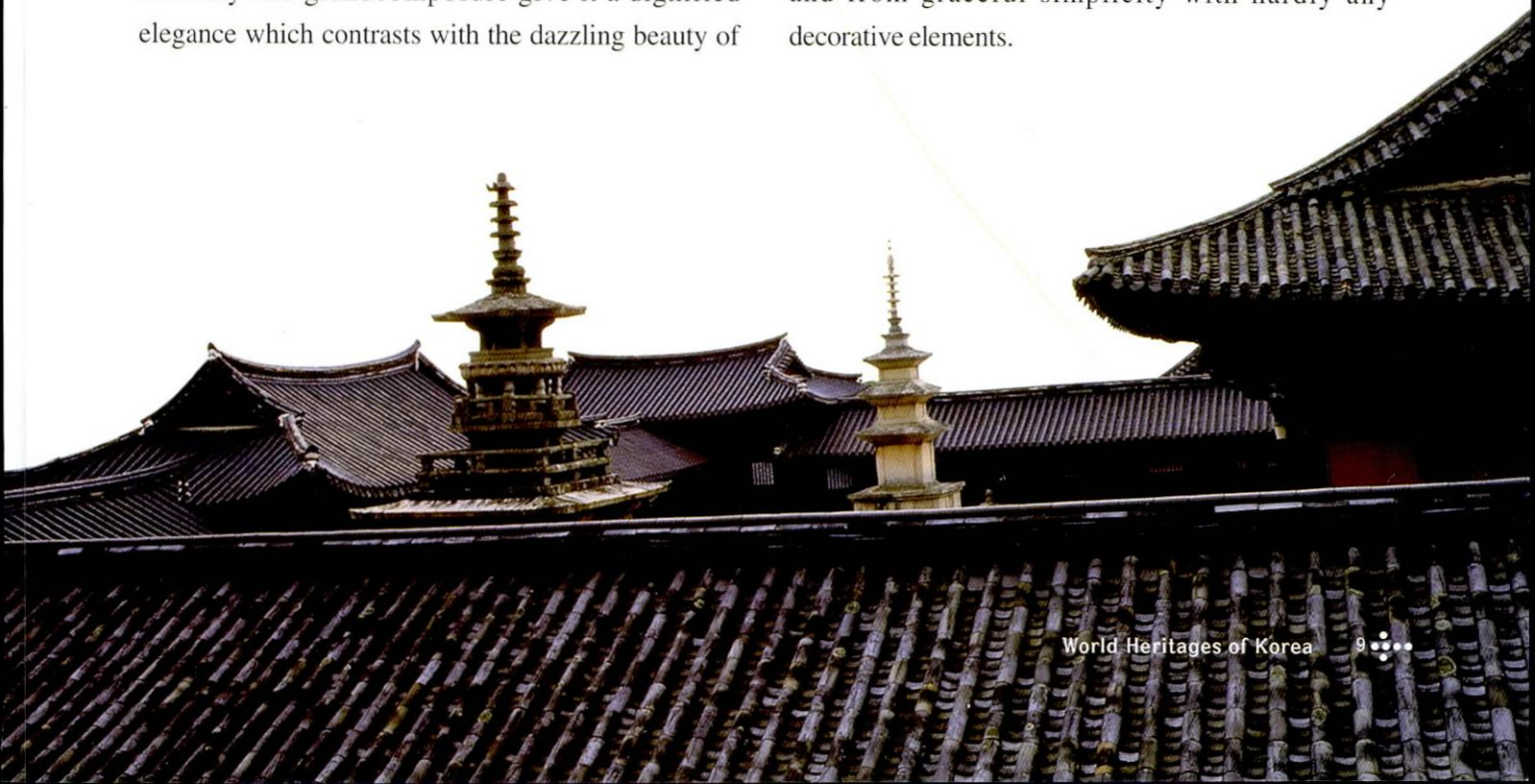
The piers supporting Beomyeongnu, the Pavilion of Mount Meru, lavishes a sinuous line of decorations. The smaller cloistered court to the west of the pavilion is the realm of Amitabha. Geungnakjeon, or Paradise Hall, houses the seated Gilt-Bronze Amitabha Tathagata.

The pair of pagodas standing in the main courtyard have a peerless refinement. They exhibit great contrast. The 10.4m tall, four-story, highly decorative one before the eastern part of the main worship hall is Dabotap, the Pagoda of Bountiful Treasures. The artist displayed great versatility in his handling of its massive stones. The 8.2m tall, three-story, rather modest one to the west is Seokgatap, the Pagoda of Seokgamoni. Its restrained modesty and grandcomposure give it a dignified elegance which contrasts with the dazzling beauty of



▲ Bulguksa Temple

Dabotap. Its beauty emanates from the perfect proportion of the ascending tiers, from its equilibrium, and from graceful simplicity with hardly any decorative elements.



Haeinsa Temple Janggyeong Panjeon, the Depositories for the Tripitaka Koreana Woodblocks



▲ Haeinsa Temple

Haeinsa Temple, the Temple of a Vast Sea of Meditation, houses two depositories strong woodblocks of Tripitaka Koreana, a 13th century edition of Buddhist scriptures. They are the oldest extant buildings at Haeinsa. These huge buildings are lined up south and north. Each is 15 kan(the space between columns, used in Korea as an approximate measure of length) wide on the front. The southern depository is Sudarajang and the northern depository Beopbojeon. To the east and west are smaller depositories.

It is said that Haeinsa was built in 802, when Unified Silla's King Aejang was cured of a normally fatal disease and sought thus to requite the divine intercession of Buddha. The rugged ridges and deep valleys of Mt. Gaya have concealed many temples and hermitages. Snuggled in the secluded midslope, the depositories have managed to escape fire or destruction throughout nation's turbulent times from the time they were built in 1448, early in the Joseon period. Thus the woodblocks have been kept in impeccable condition in the scientific preservatory system of the depositories.

The depositories are exclusive for storing woodblocks. Besides having considerable architectural beauty, they were designed to maintain the proper ventilation, temperature, and humidity.

It is not clear exactly when the depositories were constructed. When the Tripitaka Koreana woodblocks were moved to Haeinsa, the scope of the depositories was nearly doubled by the royal mandate of King Sejo in his 3rd year(1457).

In 1488, the 19th year of King Seongjong, the great priest Hakjo added a depository with royal patronage and named it Boandang. The four depositories surround a rectangular courtyard over 50 meters long. Of the four, the two elongated depositories are Beopbojeon(Hall of Dharma), the one close to the temple compound, and Sudarajang(Hall of Sutras), the one across from it.

Tripitaka is Sanskrit word made up of tri, 'three', and pitaka, 'baskets', which refers to the kyeong, yul, and non, which respectively are discourses with the Buddha, the Buddhist laws of ascetic life, and commentaries on the sutras by eminent monks and scholars. Known in Korean as Palman Daejanggyeong(Great Collection of Scriptures in Eighty Thousand Woodblocks), or Goryeo

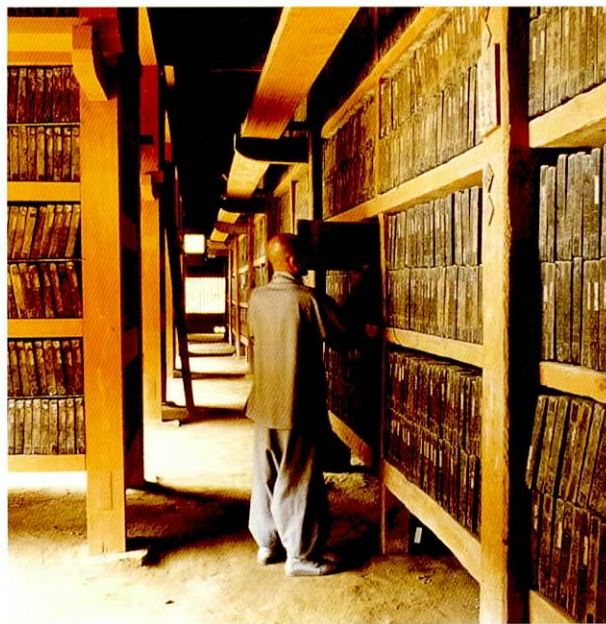
Daejanggyeong(Great Collection of Scriptures of Goryeo), the Tripitaka Koreana consists of 81,258 woodblocks. On average the printing blocks are some 70cm wide, 24cm high, and 2.8cm thick. On each side of each block are 23 lines, each line having 14 characters. Thus each block has 644 characters on its two sides. This amounts to a total of 52 million characters. Amazingly, there is no trace of errata or omissions. Each woodblocks is carved in a clean-cut uniformity of exquisite calligraphic style. In terms of accuracy, beauty of font style, carving skill, and volume, the Tripitaka Koreana is recognized as the most valuable and finest of extant Buddhist cannons carved in Chinese characters.

When the Khitan intruded into Goryeo in 1011, the 2nd year of King Hyeonjong of the Goryeo Dynasty, the king sought the aid of divine providence by having holy scriptures carved on woolblocks, the Goryeo Daejanggyeong(Great Collection of Scriptures of Goryeo). Woodblocks were later added for three more works. They were preserved in Buinsa Temple on Mt. Palgongsan, but were all burnt to ashes by Mongol troops under the command of Salietai in 1232, the 19th year of King Gojong. This led King Gojong to have the Tripitaka Koreana compiled in the 12 years from 1237

▼ The front wall of Sudarajang



▼ The central and side shelves of Sudarajang



to 1248. The united spirit of national defense was infused into each letter of the woodblocks. The scientific and practical design of the depositories has optimized the preservation of this priceless edition.

The Tripitaka Koreana has been jewel for neighboring countries. The Japanese modeled their edition after the Korean edition, and even the Chinese imported copies of the Korean edition. Gradually disseminated to the United Kingdom, France, Germany, and the United States, the Tripitaka Koreana has made a great contribution to the study of Buddhism throughout the world.

The depositories of Tripitaka Koreana Woodblocks at Haeinsa were designated as National Treasure No. 52. Haeinsa houses many treasures including the 81,258 woodblocks of Tripitaka Koreana(National Treasure No. 32), 2,725 printing blocks of the Goryeo edition(National Treasure No. 206), and 110 printing blocks of the Goryeo edition(Treasure No. 734). The

depositories were registered on the UNESCO World Cultural Heritage List in December 1995.

The science and technology of the depositories surely makes them a world asset. The material of the woodblocks was painstakingly processed to guard against insects and decay and make them weatherproof. Trimmed trees were soaked in seawater for three years, then cut into blocks and dried for another few years. The blocks were then boiled in salty brine to drain out resin and sap, which strengthened them and made them insect-proof. When they are completely dried, calligraphers wrote the text on rice paper which was pasted on the surface of the blocks. The letters of Tripitaka Koreana are carved in the neat yet elaborate style of the celebrated Song China calligrapher Ou-yang Xun. To prevent distortion of the frame, each block is framed with square bars on all four sides, lacquered, and enhanced with bronze fittings on the four corners.



▲ Beopbojeon and Sudarajang

The laborious carving of the Tripitaka Koreana is testimony to the pious devotion of king and people. In these depositories we seem to hear their muffled prayers for the peace of the nation.

The depositories solve the problems of ventilation and moistureproofing by taking the best advantages of natural conditions. Since the wind blows toward the southeast around Haeinsa, the depositories were wisely built with the long walls facing southwest, allowing the wind to pass by. Also, all sides of the depositories enjoy some hours of sunshine ; almost no part of any building is permanently in the shade. The depositories stands at 655m above sea level, which is high enough for the moist wind to have lost its moisture on the way up.

Each depository has two rows of five-story shelves lengthwise, each story holding two rows of woodblocks, one on top of the other, in such a way that air could always pass through. The shelves are raised

about a foot above the clay floors, underneath which are laid charcoal, salt, and lime to absorb moisture from the ground during humid months as well as to provide optimum humidity during the dry months.

Both Sudarajang and Beopbojeon have two rows of wooden grill windows. In both depositories, the windows of the lower row in the front wall are 4.5 times as large as those of the upper row, while the upper windows in the back wall are 1.5 times as large as the lower windows. Fresh and dry air descending from the hillside enters the large upper windows of the back wall, letting the air evenly circulate around the shelves before it slips away through the opposite windows of the front wall. Because of the large lower windows on the front wall, moisture is prevented from seeping in from the ground. These scientific principles allowed optimum maximum ventilation.

▼ Woodblock shelves and the slatted ventilation windows



▼ Close-up of woodblock face



Jongmyo



▲ Jeongjeon and its surrounding Woldae

Jongmyo Shrine is dedicated to the spirits of royal ancestors. The royal family of the Joseon Dynasty paid homage to their forefathers in the time-honored Confucian tradition, as Confucianism was the moral backbone of the time. The long horizontal lines of the buildings and their layout in the spacious compound have the restrained beauty of simplicity.

Throughout much of traditional Asian culture, including China and Korea, rite has been highly important, and in modern society preserving rite carries

with it the meaning of maintaining basic social order. Jongmyo is the term used for a place where memorial services are performed for deceased kings. The rituals are symbols for nations themselves in that they guarantee order and successful ruling of the nation. Consequently, due to the importance of these rituals, the Jongmyo where the rituals are performed is classic in its architectural grace, detail and beauty.

In the tenth lunar month in 1394, Taejo, the founder of the Joseon Dynasty, moved the capital from

Gaeseong to Hanyang, today's Seoul. The construction of Jongmyo was started in that year and completed the next year. In accordance with geomantic principles, the royal ancestral shrine was placed to the southeast of the main palace and the altars for the gods of earth and crops to the southwest.

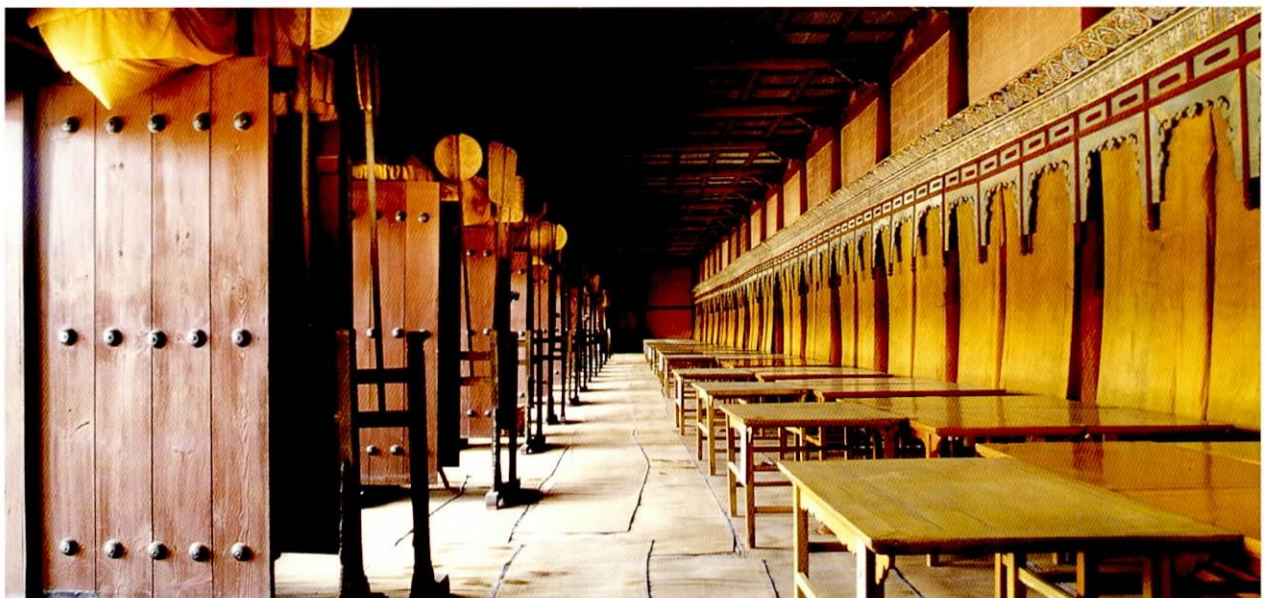
The royal ancestral shrine is largely divided into compounds for Jeongjeon(Main Hall), Yeongnyeongjeon (hall of Eternal Peace), and auxiliary facilities. The whole compound of Jongmyo is designed and managed as Historic Site No. 125 and was registered on the UNESCO World Cultural Heritage List in December 1995.

Jongmyo is not as magnificent as a royal palace or temple. All buildings have an open porch lined with columns. The exposed wooden structure is painted a deep red, with occasional green ornamentation. Reflecting the importance of the deceased kings, the foundation, eave system, height of roof, and thickness of columns are discriminated between the Main Hall and the Hall of Eternal Peace.

Jeongjeon, the Main Hall(National Treasure No. 227) enshrines the memorial tablets of greatly respected kings and their queens. Today it contains 49 tablets in 19 spirit chambers. In the compound of the Main Hall stands Gongsindang, the Hall of Meritorious

Officials, Chilsadang, the Hall of Seven Deities, Jeonsacheong, the Shrine Kitchen, Subokbang, the Residential Quarters, for the ritual attendants and shrine keepers, and Akcheong, the Musicians' Dressing Room. The Hall of Meritorious Officials holds 83 tablets of officials who gave illustrious service to the nation. Before the Main Hall sprawls a broad two-layer stone terrace where officiants and their attendants and the musicians of the terrace orchestra take up their positions.

The Main Hall, 101m long, is a large rectangular structure with an imposing tiled roof. Between the columns of the hall are installed a pair of wood-paneled doors for each of the individual cubicle-like spirit chambers. The doors are not tightly fitted together, as if to give the spirit free access at any time. Except for the column-lined open porch at the front, the two sides and the back of the Main Hall are windowless brick walls. Thus the inside of the hall is kept dark enough for the peaceful sojourn of the deceased. The roof is gabled with simple double-wing bracketing. East and west wings are attached and the east wing is open on three sides like a porch so that rites could be performed there in all weather. There are three entrances. The south gate is called the Spirit Gate; no one is allowed to use it. The east gate was for kings and officiants, and the west gate



▲ Spirit chambers

for musicians and other ritual attendants.

Yeongnyeongjeon, the Hall of Eternal Peace (Treasure No. 821), is an annex enshrining the memorial tablets of four ancestors of the founder, King Taejo, the dynasty's kings of lesser importance and their queens and consorts, posthumously entitled kings, and princes and their wives. In its 16 spirit chambers, the hall enshrines 34 tablets. Though the structure of the hall is the same, the scale is smaller than that of the Main Hall.

In the Joseon period, regular royal ancestral rites, or Jongmyo Jerye, were performed on a grand scale in the Main Hall in each of the four seasons and in the last month of the year. In the Hall of Eternal Peace, smaller scale rites were performed in spring, autumn, and the last lunar month of the year. Today, the ritual ceremony is conducted on the first Sunday in May each year by the Office of the Jeonju Yi Royal Family. In accordance with refined formalities, ritual music and dance are offered in this sacred abode of royal spirits.

Jongmyo Jerye, or the Royal Ancestral Rite (Important Intangible Cultural Properties No 56), was one of the most important government events during the Joseon period. The ritual formalities were conducted by a strict procedures in an austere ambiance. Many specific rules dictated the sacrificial

food offered and attire of officiants. Buildings for the conducting of ritual ceremonies and their architectural adornment were supposed to be relatively austere. These strict rules were derived from Confucian concepts of courtesy.

When officiants have purified their minds and bodies and costumed themselves, they make lengthy processions along several walkways and corridors throughout several courtyards from the main gate to the Main Hall. They are supposed not to walk too fast or deviate from the walkway.

Sacrificial foods are placed in 31 different kinds of ritual utensils. The ritual begins with Yeongsinnye, the invocation welcoming the spirits of those enshrined. Ramie cloth is presented to the spirits as tribute.

The officiants and attendants on the terrace, after offering wine and lighting incense before the memorial tablets, kowtow four times before the ritual altar in time with the music. Next, the chief ritual superintendent at each spirit chamber offers incense three times before the memorial tablet. Then a first cup of wine, a second, and a third are offered consecutively. The officiants taste the wine or sacrificial foods. They then bid farewell to the spirits and burn the invocation sheets. When all these procedure have been completed, the pieces of ramie cloth are burned and the remaining



▲ Jeongjeon and its surrounding Woldae

food is buried in the backyard.

Botaepyeong and Jeongdaeop, the ritual music of the Jongmyo Jerye, still capture the authentic form of the old court music which was played from the early Joseon period. Several pieces of native Korean music were revised in the early 15th century. They were played at court banquets and state receptions. Botaepyeong is dedicated to the civil merits of the dynasty and Jongdaeop praises its military prowess. The two song suites, each consisting of 11 parts, have been performed for the royal ancestral rites ever since, partially modified by musicians. The two orchestras perform these pieces in accordance with the ritual procedures. The orchestra seated on the upper terrace is called Deungga and the one on the lower terrace Heonga.

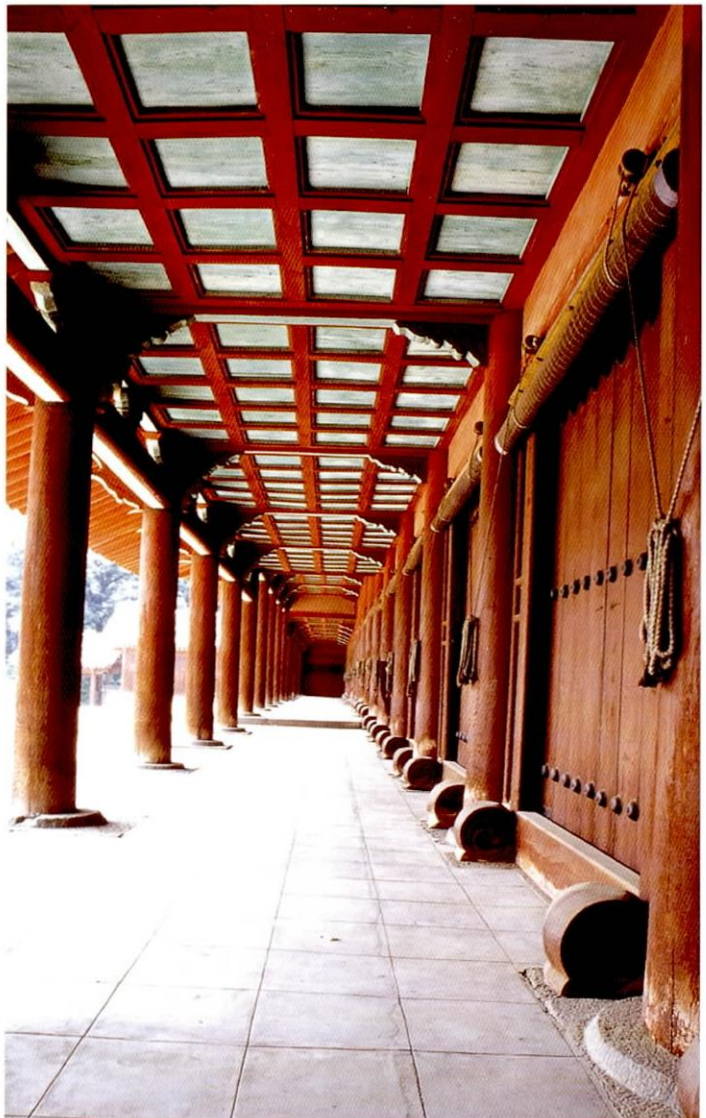
A ritual dance is performed to the accompaniment of the music. 64 dancers perform aligned in eight rows of eight, shifting back and forth between Munmu, the civil dance, and Mumu, the military dance. Dancers in purple garments and black hats move slowly to the music, each holding a bamboo flute or a tasseled baton for Munmu, or a wooden sword or spear for Mumu.

The ritual formalities were first standardized in 1462 and have now been passed down intact for over 500 years, making this the world's oldest comprehensive ritual ceremony. In its maintenance of an authentic tradition in ritual formalities, music and dance, and in its architecture exclusively designed for ancestor worship, Jongmyo is certainly an historical rarity.

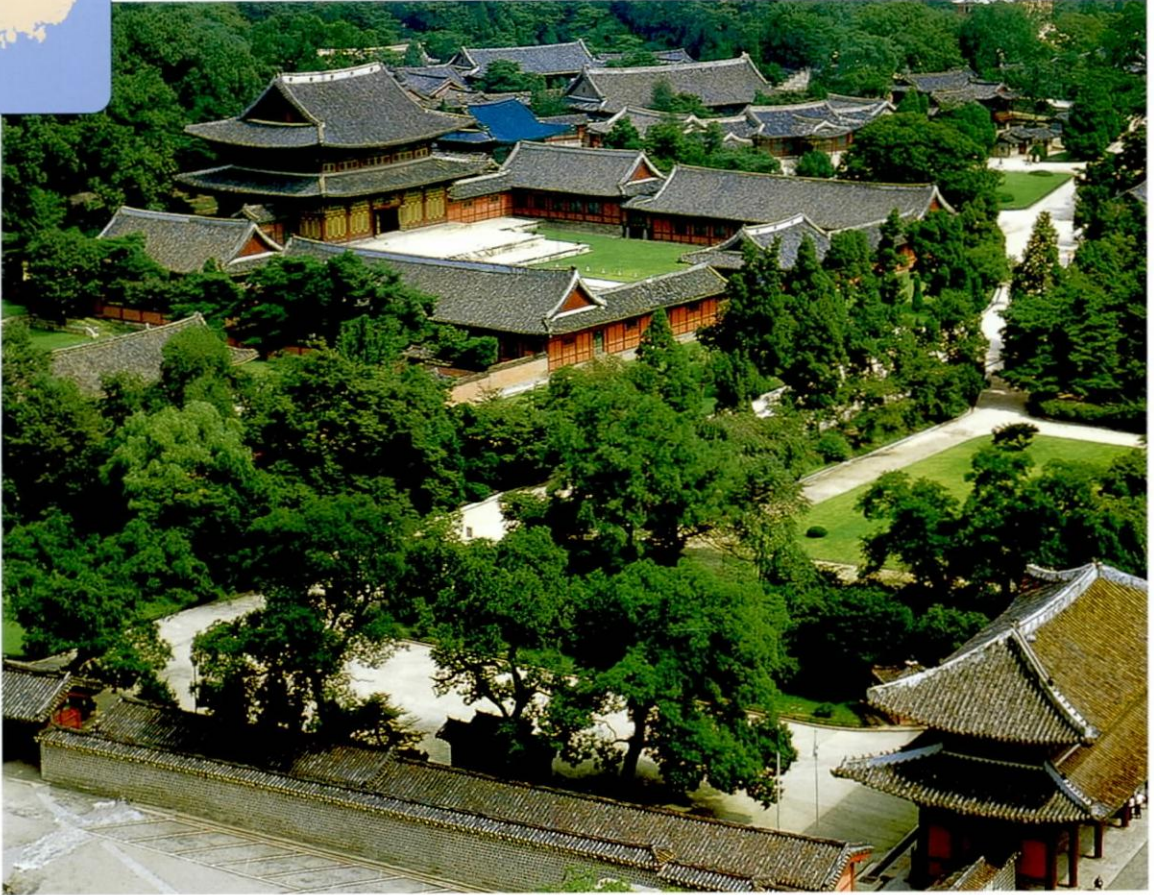


▲ Interior of a spirit chamber

▼ The open Toetgan which runs along the front of Jeongjeon



Changdeokgung Palace Complex



▲ Overall view of Changdeokgung palace Complex

Changdeokgung, the “palace of Illustrious virtue”, was built as a detached palace of Gyeongbokgung, the main royal seat of the Joseon Dynasty. Its construction was initiated in 1405, the 5th year of the dynasty’s 3rd king, Taejong. Injeongjeon, the throne hall, Seonjeongjeon, the administration hall, Huijeongdang, the king’s bedchamber, Daejojeon, the queen’s bedchamber, and other key facilities were completed in that year. And Donhwamun, the front gate, was erected in 1412. Originally, in 1406, the rear

garden was landscaped on an area of 204,600m². Later, in 1463, the 9th year of King Sejo, it was expanded to 495,000m².

For 258 years, from 1610, in the reign of King Gwanghaegun, to 1868, when King Gojong reconstructed it, Changdeokgung served as the actual seat of government.

Overall, Changdeokgung is divided into the administrative quarter, the residential quarter, and the rear garden. The administrative quarter encompasses



▲ Injeongjeon Hall

Donhwamun, Injeongjeon, and Seonjeongjeon. The residential quarter includes Huijeongdang and Daejojeon. The rear garden has strolling paths, charming pleasure pavilions for garden parties, and academic facilities such as a court archive and library.

Changdeokgung is well tuned to its natural backdrop. Hilly terrain with lush woods gently slopes down from the northwest. Taking the best advantage of its beautiful surroundings, the palace's magnificent halls, pavilions, and rear garden are laid out in rather a liberal way, which makes it a landmark of palace architecture and garden landscape.

When King Taejong designed the rear garden so that it could be accessed both from Changdeokgung palace and from the next-door Changgyeonggung palace. Precious flowers and trees adorned the exquisitely-designed pavilions and lotus ponds. At the periphery were nurtured exuberant trees. Some of their descendents are now 300 years old. The rear garden represents the zenith of Oriental garden landscape.

Historical references to Changdeokgung are found in Joseon Wangjo Sillok(Annals of the Joseon Dynasty), Gunggwolji(Records of Palaces), Changdeokgung



▲ Huijeongdong

Joyeong Uigwe(Archives of the Garden Landscaping of Changdeokgung), and Donggwoldo(A Painting of the Eastern Palace). Donggwoldo, which is designated as National Treasure No. 249, was painted in 1830. It depicts the layout of Changdeokgung in a bird's-eye view that has been a valuable source for the study of palace architecture. Changdeokgung is designated and managed as Historic site No. 122 and was registered on the UNESCO World Cultural Heritage List in December 1997.

Donhwamun(Treasure No. 383), the front gate, the

largest and the oldest extant palace gate, was built in 1412, the 12th year of King Taejong. This two-story gate is 5 kan(the space between columns, used in Korea as an approximate measure of length) across the front and 2 kan on the side. It has a pyramidal roof with a corbeled multi-bracket eave system. The second story was for sentries and was spacious enough for a king's banquet. Taejong Sillok(Annals of King Taejong) records that a 9-ton bronze bell was hung in the second story.

Injeongjeon(National Treasure No. 225), the throne hall, is where coronations, morning audiences for civil and military functionaries, state receptions for foreign envoys, and other important state affairs were held. It is described in Gunggwolji(Records of palaces). The throne is raised on a dais. Behind is a folding screen



▲ Juhamnu Court Library

depicting the sun, the moon, and five peaks. The sun and the moon symbolize the presence of the sovereign and the five peaks, the mother land. This screen has no Chinese or Japanese Precedents.

Seonjeongjeon(Treasure No. 814), the administration hall, is a small single-story building only 9 kan across the front. Gunggwolji records that later, from the reign of King Sunjo(r. 1801~1834), Huijeongdang was used for administration.

Huijeongdang(Treasure No. 815) was originally the king's bedchamber. Later government affairs were held here. It does not have a splendid multi-bracketed eave system like the throne hall but does have modest-looking cow-tongue echini on the corner columns. Male and female court attendants' quarters are attached to the bedchamber. As Western culture and institutions streamed into the country during the 19th century, the interiors of reception and conference rooms were furnished in Western style. In the reception hall are hung two masterpiece landscape paintings. A panoramic View of Chongseokjeong Pavilion, and The Ten Thousands Peaks of Mt. Geumgang, by the celebrated artist Kim Kyu-Jin(1863-1933).

Daejojeon(Treasure No. 816), the queen's bedchamber, is right behind the king's bedchamber.



▲ The Cloister

The two bedchambers were burnt down in 1917 but in 1920 the Gyeongbokgung palace's Gangnyeongjeon, the king's bedchamber, and Gyotaejeon, the queen's bed chamber, were moved to restore Huijeongdang and Daejojeon. As a main ridge on a roof symbolizes a king, Daejojeon does not have such a ridge, which distinguishes it from other buildings.

Through the central gate of the 12-kan southern quarters of the court attendants, Nakseonjae Manor stands on an extensive lot. Composed of Seokbokheon House and Sugangjae House, Nakseonjae Manor was built by order of King Heonjong in 1846, the 12th year of his reign, and was used as private quarters for King Gojong and King Sunjong. Sugangjae, which was built in 1785, the 9th year of King Jeongjo, was the private quarters of the crown prince. Seokbokheon, the ladies' living quarters, was built in 1848, the 14th year of King Heonjong, along with another annex. Prince Yi In and his family lived there after 1945.

Gyujanggak, the court archive, was built in 1776, the first year of King Jeongjo. It housed a vast collection of books and documents. The second story, called Juhamnu, was used as a library. In front of the Gyujanggak is a square reflecting pond called Buyongji. Across the pond is Buyongjeong, a multi-

sided pavilion which dips its feet into the pond.

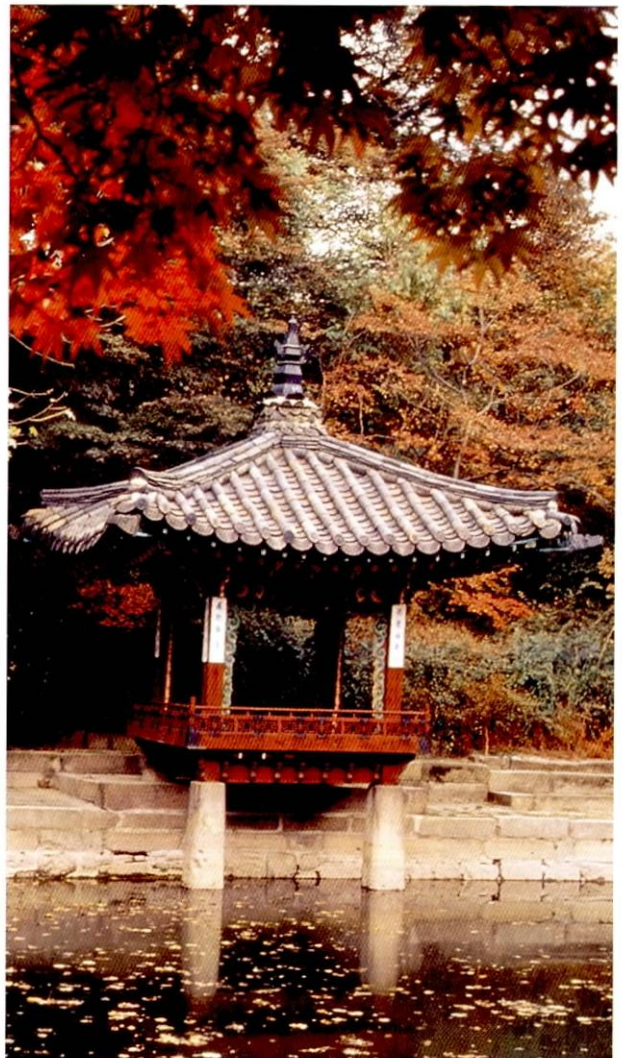
The rear garden was configured in April 1406, about half a year after the construction of Changdeokgung begun. The compound was extended later and unique-looking pavilions and plants were added as the years passed. During the reign of King Injo, Ongnyucheon, a water course, was dug to flow through the heart of the garden.

Along this serene water course and Buyongji pond were placed many exquisite pavilions, one after another, which heightened the elegance of the garden. The rear garden embraces the best advantages of the natural setting while accentuating that beauty with man-made facilities.

▼ Aeryeonjeong Pavilion



▲ Rear Garden around the Buyongji Pond



Suwon Hwaseong Fortress



▲ Jangnamun(the North Gate)

Suwon is a historical city filled with dream of King Jeongjo(1776~1800), the 22nd king of the Joseon Dynasty. Hwaseong Fortress in Suwon was built by King Jeongjo for his deceased father, Sado Seja. Sado Seja was the second son of the 21st king, Yeongjo. He had been installed as crown prince, but became the victim of a court conspiracy and was unjustly condemned by his father to be smothered in a rice bin. To appease the soul of his father, King Jeongjo moved his father's tomb from Mt. Baebongsan in the Yangju

area to Hwasan in Suwon, which was regarded as the most auspicious burial site in the nation. He also moved the seat of the township at the base area of Mt. Hwasan to Mt. Paldalsan and started the construction of this fortress.

Built 200 years ago, Hwaseong Fortress reflected the very latest features of fortification. The defects in defense facilities experienced during the Japanese invasion in 1592 and the Qing invasion in 1636 were corrected in this fortress, and provision was made for

state-of-the-art cannons. The perimeter facilities were designed for air-tight defense and against an attacker as well as for punishing counterattack. To strengthen the weak points usually found in earth or stone fortresses, Hwaseong Fortress made good use of stone and brick.

The construction of Hwaseong Fortress was not only motivated by military strategy. It also had political and economic purposes, as well as embodying king Jeongjo's faithful devotion to his father. The sovereign power had grown weaker amidst party strife, but king Jeongjo was determined to regain it. The entire fortress, a landmark of fortification architecture, has handed down to us a lofty cultural and philosophical legacy.

The restoration followed Seonghwa Juryak, Guidelines for Fortifications, written in 1793 with reference to Western and Eastern fortresses by Jeong Yag-yong, an outstanding scholar and a high-ranking civil official of Gyujianggak, the court archive. Under the supervision of Chae Jae-gong, a former minister and the magistrate of Yeongjungchu-bu prefecture, Jo Sim-tae was in charge of the project. The work got up to speed in January 1794 and was completed in September 1796. Cranes, pulleys, and other new construction equipment were invented at the time. They allowed heavy stones and other building

materials to be moved efficiently.

During the Japanese colonial period and the Korean war, some parts of the fortress wall were damaged and some facilities burned to ashes. An overall restoration project was undertaken from 1975 to 1979, based on Hwaseong Seongyeok Uigwe, or Archives of the Construction of Hwaseong Fortress. Today Hwaseong Fortress has nearly been restored to its original shape and splendor through years of restoration.

The fortress has a total perimeter of 5.74km enclosing an area of 130ha. There were originally 48 facilities along the perimeter: four cardinal gates, two floodgates, three observation towers, two command posts, two multiple-arrow-launcher platforms, five firearms bastions, five sentry towers, four angle towers, five secret gates, one beacon tower, four gateguard platforms, nine bastions, and two bunkers. Seven of these(one floodgate, one observation tower, one secret gate, two gateguard platforms, and two bunkers) have been lost due to flood and war, so that only 41 remain today.

The fortress sprawls both on flatland and on hilly terrain, something seldom seen in neighboring China and Japan. Under the influence of Sirhak, or Practical Learning, which was the prevalent academic school of

▼ Dongammun(East Secret Gate)



▼ Changnyongmun(the East Gate)



18th-century Korea, the fortress was built scientifically using new types of construction equipment. Fortification facilities were enhanced by properly combining stones, bricks, and wood and by incorporating drainage, rampart slit embrasures, crenelated parapets with embrasures, and bastions. All these make Hwaseong Fortress an architectural masterpiece of world fortification.

Hwaseong Seongyeok Uigwe, Archives of the Construction of Hwaseong Fortress, was published in 1801 after the completion of construction. It records specific blueprints, engineering methods, required materials and their usage, suppliers of materials, construction machinery, workforce, budget and wage estimates, and the timetable and regulations of the project. It gives us a vivid picture of the construction process.

The whole compound of the Hwaseong Fortress is designated and managed as Historic Site No. 3. Designated architectural properties are Paldalmun Gate, Treasure No. 402, and Hwaseomun Gate, Treasure No. 403. The fortress was registered on the UNESCO world cultural Heritage List in December 1997.

Hwaseong Fortress has two unique observation towers. Dongbuk Gongsimdon, the Northeast

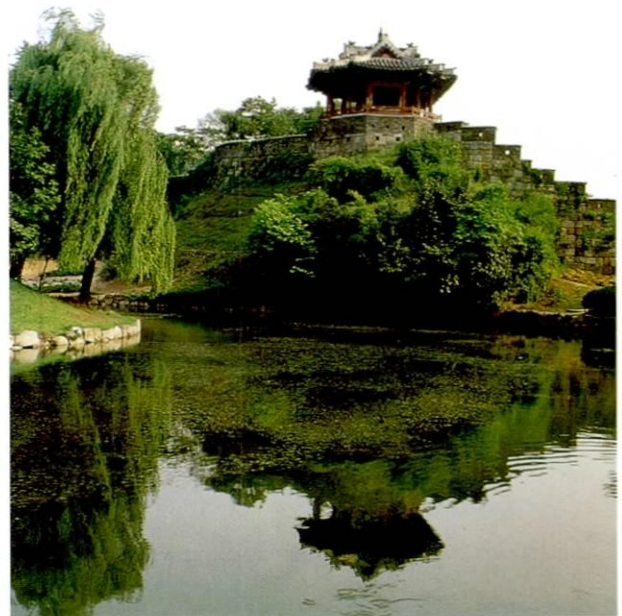
Observation Tower, is an oval structure all of 6.8m in height. Seobuk Gongsimdon, the Northwest Observation Tower, is a squarish brick tower 5.6m in height. Observation towers functioned both as sentry positions and as defensive positions. Their four sides were walled in brick and spiral ladders inside the walls climbed from the ground floor to the top platform. Their centers are open from ground to the ceiling of the top story. There are gun embrasures and loopholes on all sides. Bongdon, the beacon tower, was for sentries and for signaling the status of the fortress and the neighboring area. Its five mounds relayed signals with smoke or fire.

The fortress wall is basically constructed of masonry rampart and brick parapet. The ground level inside the wall was raised with earth up to the top of the rampart. This strengthened the wall and reduced the labor of mobilizing stones. The merlons in the crenelated parapet had embrasures which allowed the defenders to observe enemy movements and fire their weapons.

Suwoncheon stream flows from north to south through Hwaseong Fortress. Across the stream were Buksumun and Namsumun, the northern and southern floodgates. Buksumun, also called Hwahongmun, is located upstream in a beautiful setting. It has a seven-



▲ Bongdon, the beacon Tower



▲ Banghwa suryujeong

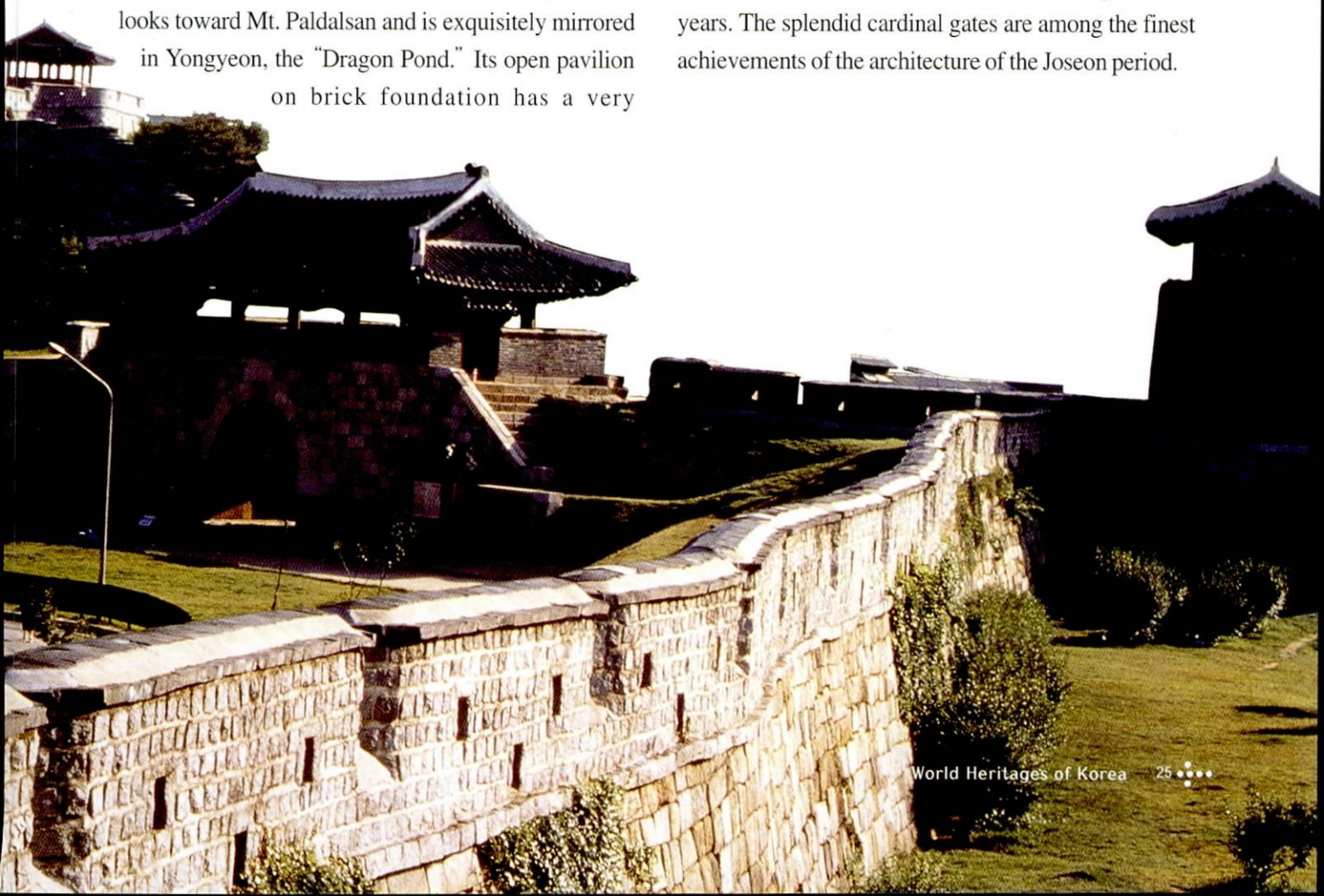
arched masonry sluice. It is topped with a pavilion which also served as a covered walkway. The southern floodgate, Namsumun, with nine sluices controlling flow of the stream, was obliterated by a disastrous flood long ago.

At about 100m intervals along the entire perimeter, fortified bastions, called Chiseong, protrude out from the wall to allow directing fire on attackers from three directions. Firearms bastions, Poru, are built of brick on stone foundations. Each is topped by a wooden pavilion. There are five firearms bastions, all of which could discharge guns or arrows against attackers. Sentry towers with two-story pavilions on stone bastions, also called Poru(although the meanings are different), allowed keeping a close eye on enemy movements and sheltering troops from the enemy. They also have gun embrasures in the parapets and walls.

Dongbuk Gangnu, the Northesat Angle Tower, which is better known as Banghwa Suryujeong, shows the zenith of architectural experiment at the time. From the fine vantage point of a high knoll, this angle tower looks toward Mt. Paldalsan and is exquisitely mirrored in Yongyeon, the "Dragon Pond." Its open pavilion on brick foundation has a very

distinctive layout combining an octagonal northern side with an L-shaped southern side, which creates a sophisticated multi-sided roof unique in Korea. Blending with the reflecting Yongyeon, it lures us to commune with nature and legend.

Hwaseong Fortress has four cardinal gates. Paldalmun, the south gate of the fortress, has an imposing two-story wooden pavilion on an arched stone structure. The parapet above the arch has five round openings, called Oseongji. These were for pouring water to extinguish a fire attack against the gate. The gate's semilunar ravelin, the outer wall shielding its facade, is really noteworthy. Except for semilunar ravelin, the gate's overall design is very close to that of Namdaemun, the south gate of Seoul. Janganmun, the north gate, actually served as the front gate of the entire fortress. Its design and size closely resemble those of Paldalmun. These two gates allow access to the main street of downtown Suwon, which is intersected by the street between Changnyongmun, the east gate, and Hwaseomun, the west gate. These streets have framed the traffic network of the city for 200 years. The splendid cardinal gates are among the finest achievements of the architecture of the Joseon period.



Gyeongju Historic Areas



▲ Bird's-eye-view of Mt. Namsan

The Gyeongju Historic Areas contain a remarkable concentration of outstanding examples of Korean Buddhist art, in the form of sculptures, reliefs, pagodas, and the remains of temples and palaces from the flowering of this form of unique artistic expression. Gyeongju City and its surroundings have inherited traces of the glory that flowered and withered in the ancient Silla Kingdom (BC 57 - AD 953).

Excavations continue to reveal the buried secrets of this enchanted city. Before the arrival of Buddhism in

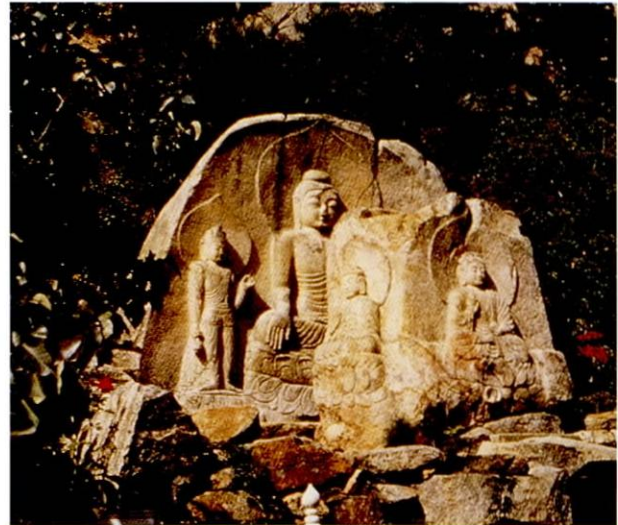
the early Silla period, Mt. Namsan in Gyeongju City was worshipped as one of the five sacred mountains. It was the seat of a refined form of shamanism with elements of native cults, fetishism, and animism. With the spread of Buddhism it became the earthly representation of Sumeru, the heavenly mountain of the Buddhist lands. Its gorges and ridges are embellished with granite pagodas, filigree works, pottery buried in the earth for more than a thousand years, impressive royal graves and palace sites, and

stone sculptures and rock-cut reliefs of Buddha. It is a treasure house of thousands of relics that embody Buddhist benevolence and law. The Buddhism of the Silla Kingdom was intimately linked with its sovereign power, social and state affairs, and family well-being.

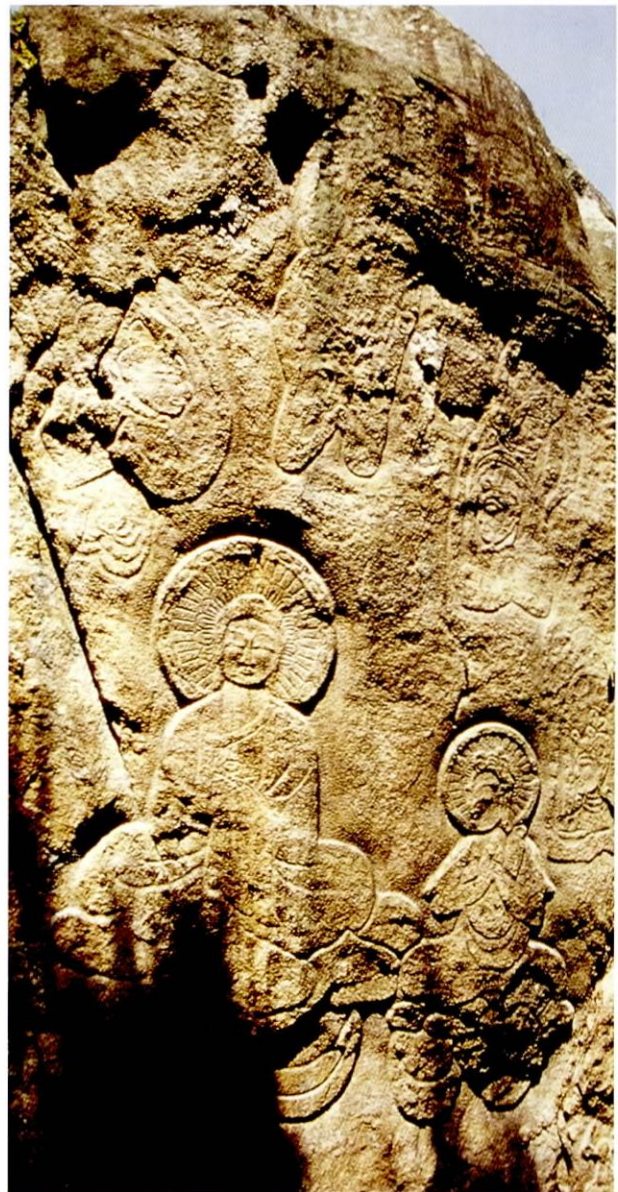
The ruins of Wolseong, the Half Moon Palace, the many temple and fortress sites, including Hwangnyongsa, the Temple of the Yellow Dragon, huge royal mounds, and ancient wells and bridges have provided a wealth of archaeological data and will continue to do so. The legends of the Gyeongju Kim clan, the family that ruled throughout most of the Silla Kingdom, are located in the serene woods of Gyerim. Cheomseongdae is the most exquisite example of an astronomical observatory in the Orient. The Gyeongju Historic areas may be considered to be an outdoor museum housing many cultural properties centered on Mt. Namsan and its surroundings.

There has been human settlement at and around the site of the present-day town of Gyeongju from the prehistoric period. The Silla clan became the rulers of the south-eastern part of the peninsula in BC 57. They chose Gyeongju as their capital.

The Silla rulers embellished their city with many public buildings, palaces, temples, and fortresses. Their tombs are to be found in the surroundings of the ancient city. Mahayana Buddhism spread from China into Korea during the course of the 7th century and was adopted by the Silla Kingdom. Mt. Namsan, which had been venerated by the existing cults of Korea, became a Buddhist sacred mountain and attracted its adherents, who employed the most outstanding architects and craftsmen of the day to create temples, shrines, and monasteries. With the end of the Silla Kingdom, Korea underwent a further period of external strife. The country was invaded and devastated by the Japanese in the late 16th century and the Manchu in the 17th century, before being annexed by Japan in 1910. Throughout this long period, Gyeongju has maintained its urban identity, though many of its major buildings have suffered degradation and demolition.



▲ Rock-Cut Relief of Seven Buddhas on Chilburam Rock



▲ The Buddha Rock in the Tapgol Valley



▲ Overall View of Tumuli Park

The Gyeongju Historic Areas was registered on the UNESCO World Cultural Heritage List in December 2000. There are five major components (belts) that make up the Gyeongju Historic Areas.

Mt. Namsan, which lies to the north of Gyeongju City, covers 2650ha. There is a large number of prehistoric and historic remains within the designated area. The Buddhist monuments that have been excavated up to the present include the ruins of 122 temples, 53 stone statues, 64 pagodas, and sixteen stone lanterns. Excavations have also revealed the remains of the pre-Buddhist natural and animistic cults of the region. The nomination dossier contains descriptions of 36 individual monuments within this zone: eleven rock-cut reliefs or engravings, nine stone images and heads, three pagodas, seven royal tombs or tomb groups, two wells, one group of stone banner poles, the Mt. Namsan Fortress, the Poseokjeong Pavilion site, and the Seochulji Pond. The rock-cut reliefs and engravings, and the stone images are fine examples of Silla Kingdom Buddhist art. They are artistic masterpieces which trace the evolution of this especially refined school of Buddhist art throughout its most prolific and innovative period, in particular from

the 7th to the 10th century. They depict for the most part Buddha, and also the saints and bodhisattvas associated with him. Skilful use is made of the landscape in siting many of the sculptural groups.

The main monuments in The Wolseong Belt are the ruined palace site of Wolseong, the Gyerim woodland which legend identifies as the birthplace of the founder of the Gyeongju Kim clan, Anapji Pond, on the site of the ruined Imhaejeon Palace, and the Cheomseongdae, the oldest astronomical observatory in the Orient. Wolseong (the half Moon Palace) takes its name from the shape of its compound. To the south the Namcheon stream forms a natural defence, and ditches were dug round the other three sides to create a water-filled moat. Imhaejeon Palace was built in 674, the 14th year of the King Munmu. A beautifully configured pond, which was called Wolji, was dug, with a sacred mountain in its center. The pond was destroyed after the fall of the kingdom. Only the geese and ducks continued to thrive, so the people of the Joseon period started to call it Anapji, the Pond of Geese and Ducks. Tumuli Park Belt is dotted with clusters of small and large tombs for members of the royal family and the nobility. It is subdivided into the Hwangnam-ri Tumuli, and Noseo-

ri Tumuli. Most of the mounds are dome-shaped. Some are shaped like a half-moon or a gourd. In their interiors are gravel-covered double wooden coffins, stone cists, stone chambers, or burial pits. They have yielded many burial goods showing Silla's cultural quintessence, such as gold crowns and diadems, the mural called the 'Heavenly Horse', glass cups, and troves of earthenware vessels.

Hwangnyongsa Belt consists of two ruined temples, Hwangnyongsa and Bunhwangsa. Hwangnyongsa, built to the order of King Jinheung (540-576) was the largest temple ever built in Korea, covering some 72,500m². An 80m high nine-story pagoda was added in 645. The entire complex was destroyed by Mongol invaders in 1238; it was never rebuilt, but was occupied by more than a hundred families, who were moved out in 1976.

Excavations have shown that in its original form the temple had seven rectangular courtyards, each with three buildings and one pagoda. The massive pagoda on the Bunhwangsa was built in 634, using dressed stone blocks. Analysis of the stone debris suggests that

it originally stood to a height of seven to nine stories. Following Buddhist tradition, a stone lion guarded each corner of the basal platform. There is a doorway in the corner of each of the four walls of the lowest stories with two sliding doors flanked by high-relief carvings of fierce warriors or kings.

Silla's defense facilities were mostly fortresses along the east coast and at other strategic points aimed at warding off Japanese intruders. Myeonghwalsan Mountain Fortress was built to the east of Wolseong to safeguard the Silla Palace and the eastern outskirts of the capital. This 10m-tall fortress wall reinforced with a 5m inner wall winds up and down along 4.5m of ridgeline up to 259m high. The construction date is not clear. Historical records of this fortress state that Japanese warriors were driven away in 405, the 4th year of King Silseong which at least gives the latest possible date for its construction.

▼ Dongbu Historic Site



▼ Imhaejeon Palace Site



Gochang, Hwasun, Ganghwa Dolmen Sites



▲ Dosan-ri Dolmen in Gochang

The prehistoric cemeteries at Gochang, Hwasun, and Ganghwa contain many hundreds of examples of dolmens, tombs from the 1st millennium B.C. constructed of large stone slabs. They form part of the Megalithic culture, to be found in many parts of the world, but nowhere in such a concentrated form. Dolmens are megalithic funerary monuments, which are numerous in Asia, Europe, and North Africa. Korea has the greatest number of any country.

These are of great archaeological value for the

information that they provide about the prehistoric peoples who built them and their social and political systems, beliefs and rituals, arts and ceremonies, etc.

The Gochang, Hwasun, and Ganghwa sites contain the highest density and greatest variety of dolmens in Korea, and indeed of any country. They also preserve important evidence of how the stones were quarried, transported, and raised and of how dolmen types changed over time in north-east Asia.

Dolmens are manifestations of the “Megalithic”

culture that figured prominently in Neolithic and Bronze Age cultures across the world during the 2nd and 1st millennia B.C. This use of large stones resulted from the emergence of new technologies and led to the creation of stone alignments and ritual circles such as the Egyptian pyramids and beliets, the African burial chambers, the stone circle of Stonehenge in United Kingdom.

They are a notable feature of the prehistory of East Asia during the 1st millennium B.C. They are to be found in western China (Tibet, Sichuan, Gansu) and the coastal areas of the Yellow Sea basin (the Shandong peninsula, north-western Kyushu). Dolmens appear to have arrived in the Korean peninsula with the Bronze Age.

The Jungnim-ri group in Gochang are considered on the basis of archaeological data to date from around the 7th century B.C. Dolmen construction ceased here in the 3rd century B.C. The Hwasun dolmens are a little later, from the 6th-5th centuries B.C. There are insufficient data to permit dating of the Ganghwa group, but they are thought to be earlier rather than later.

Dolmens usually consist of two or more undressed stone slabs supporting a huge capstone. It is generally accepted that they were simple burial chambers, erected over the bodies or bones of Neolithic and

Bronze Age worthies. Earth mounds(barrows) would have covered them, but these would gradually disappear as a result of weathering and animal action.

However, it is also possible that they were platforms on which corpses were exposed to permit the process of excarnation to take place, leaving bones for burial in collective or family tombs. Dolmens are usually to be found in cemeteries on elevated sites. This would permit them to be seen from the settlements of the people who built them, which were usually on lower-lying ground.

In East Asia two main groups have been recognized, classified according to their form: the table type(the northern type) and the go-board type(the southern type). The first is an above-ground construction: four stone slabs are set up an edge to form a box or cist and a large capstone is laid on top. In the second case, the burial chamber is constructed below ground, with walls of slabs or piled stones; the capstone is supported on a number of stones laid on the ground. The so-called "capstone" type is a variant of the go-board type in which the capstone is laid directly on the buried slabs.

The Jungnim-ri dolmens, Gochang-gun, are not only the most numerous but also the most diverse of any such cluster in the whole world. Centering on Maesan Village, 442 dolmens are within 1.8km to the east or west. Most dolmens here are at altitudes of 15~65m

▼ Jungnim-ri Dolmen Cluster in Gochang



▼ Jungnim-ri Dolmen in Gochang





▲ Bugeun-ri Dolmen in Ganghwa

along the southern foot of the hills running east and west. The capstones of the dolmens here are 1~5.8m in length and can weigh 10~300t. And there are many dolmens in Dosan-ri, Gochang-gun, adjacent to the Jungnim-ri area. Gochang Dolmen Sites was designated Historic Site No. 391 in 1990 and are subdivided three areas (Jungnim-ri, Sanggam-ri, Dosan-ri). These dolmens show varied types, including the table type, the go-board type, and the capstone type, which makes them invaluable as a record of the emergence and development of dolmens, as well as a source of other archaeological clues.

Like those in the Gochang group, the Hwasun dolmens are located on the slopes of low ranges of hills, along the Jiseokgang river. The Hwasun Dolmen Site is spread on the mid-slope of these hills, stretching 10km on either side of Bogeomjae Pass, which links Hyosan-ri in Dogong-myeon and Daesin-ri in Chunyang-myeon. The Daesin-ri dolmens are at altitudes of 65~125m and the Hyosan-ri dolmens are at altitudes of 45~90m.

The 1,124 dolmen components found in Hyosan-ri,

Hwasun-gun, are presumed to be from 158 dolmens, including 25 sets of stones with supporting stones and 133 separate capstones. About 100 sets show their capstones buried in the ground or broken. Of seven areas marked off topographically, six have extant dolmens. On the eastern slope of each area is a rock-bound formation which seems to have allowed easy quarrying. The rock walls still bear the marks of knapping.

The 3,543 dolmen components found in Daesin-ri are presumed to have formed 129 dolmens, including the 22 sets of stones which seem to include supporting stones and the 105 stones which seem to have been capstones. Another 190 sets show supporting stones or capstones partially buried or collapsed. Taking account of all of these remains, there seem to have been over 300 dolmens. These Daesin-ri dolmens, stretched out over about 1km, taper off from the base of the hillside to the midslope. Of eight areas marked off topographically along the valley, six of have clusters extant dolmens.

The Ganghwa Dolmen Sites are nested on the eastern

and northern slopes of Mt. Goryeosan on the off-shore island of Ganghwa. There remain 127 dolmens around this mountain, and 44 dolmens are of the table type and 35 dolmens of the go-board type. The rest are hard to assign to a type, particularly the collapsed and buried ones. The dolmens are in 5 areas such as Bugeun-ri, Sameo-ri, Gocheon-ri, Osang-ri, and Gyosan-ri.

Bugeun-ri dolmens is a landmark at the hem of Mt. Sirumaesan, the northern extension of Mt. Goreosan. This northern type measures 2.6m in height with an immense capstone 7.1m wide and 5.6m deep, the

largest on record in Korea. In a ginkgo grove about 150m away are supporting stones leaning slightly eastward. They prove that another dolmen akin to the Ganghwa Dolmen in size must have stood there.

There are 19 Gocheon-ri dolmens in three places 350m high near Nakchobong Peak, the western crest of Mt. Goreosan. On the 200m slope of the northern ridge of Mt. Bongcheonsan are 11 Gyosan-ri dolmens. And there are 12 Osang-ri dolmens on the hilly terrain of the southern fringe of Nakchobong Peak, the western crest of Mt. Goreosan.

▶ Aerial Photograph of Dolmen Site



◀ Daesin-ri Dolmen in Hwasun



常... 誠... 江... 南...
남이... 라... 하... 나... 라...
中... 國... 크... 에... 달... 아...
與... 文... 是... 이... 아...
文... 是... 이... 아...
文... 是... 이... 아...

承政院
甲午年七月

富內...
甲午十一月

奎章閣
隆熙元年十二月
日記

乙巳三月日記合

秘... 齋... 齋... 齋...
乙未四月

100 - 100000 100000

Memory of the World

Hunminjeongeum
Annals of the Joseon Dynasty
Jikjisimcheyojeol
Seungjeongwon Ilgi



Hunminjeongeum



▲ Examples of the use of the Letters in Hunminjeongeum Haerye

Korea's official script is Hangeul, the unique Korean Alphabet. This name, a compound of han, meaning "the Korean people" or "great" and geul, meaning "Letters," was given to it early in the 20th century. The creator of Hangeul was King Sejong the Great (reigned 1418~1450), fourth king of the Joseon Dynasty. Sejong was concerned that Chinese characters, until that time used to write Korean, were a writing system for representing Chinese, a language

completely different structurally from Korea, and were therefore hard for Korean to learn and use.

In the twelfth lunar month of 1443 he completed development of a writing system suitable for representing Korean, which he called Hunminjeongeum, "Proper sounds to instruct the people." Hunminjeongeum was an alphabet formed of 28 letters. Today's Hangeul uses only 24 of these, having dropped four. This orthography not only represents the

訓民正音

國之語音異乎中國與文字
不相流通故愚民有所言
而終不得伸其情者多矣予
為此憫然新制二十八字欲
使人人易習便於日用矣
ㄱ 牙音如君字初發聲



▲ Examples of the combining of the Letters in Hunminjeongeum Haerye

Korean language perfectly but also is easy to learn and use. It is recognized as being both original and scientific.

Sejong himself wrote a preface clarifying the origin and the purpose of the new alphabet and giving brief examples and explanations of each of its letters, while he had the scholars of the Jiphyeonjeon, or "Hall of Worthies," give detailed explanations and examples of them. The resulting work was published in the ninth lunar month of 1446, and the new alphabet was widely made known to the public. The work's title was the same as the then name of the alphabet, Hunminjeongeum. The recently discovered complete edition is known as the Haerye Edition of Hunminjeongeum (Haerye referring to the explanations and examples of the Jiphyeonjeon scholars, which were missing in the previously known editions).

The exact publication date is not clear. But in the Annals of King Sejong, the official record of his reign, it is noted that the book was published in the ninth month of 1446, and the scholar Jeong In-ji's Seo, or "Postface," which appears in the volume, was written in the first ten days of the ninth lunar month of 1446, so

we can judge that it was published by the tenth day of that month. This date, converted to the solar date October 9, has been designated Hangeul Day, a national celebration.

The Haerye Edition of Hunminjeongeum was published about 550 years ago, and was thought to have been long lost, but a copy was found by chance in 1940 in an old house in Andong, Gyeongsangbuk-do, and is presently preserved in Gansong Art Museum in Seoul. In 1958 the government designated it as National Treasure and instituted a strict policy for its conservation.

As mentioned above, this book consists of two parts. Part 1 is the main text written by Sejong himself. The contents of the main text are the Seomun or Preface, which explains his purpose in creating the new letters, and the longer section which presents and explains the 28 new letters, 17 initial (consonant) sounds and 11 medial (vowel) sounds, and the way they are combined to represent Korean syllables. Part 2, written by the scholars of the Hall of Worthies on Sejong's order, consists of commentaries on the main text.

There are 6 chapters : "An Explanation of the Design

of the Letters,” which expounds the principles by which the new letters were made, “An Explanation of the Initials,” which presents the 17 consonants which appear in syllable-initial position, “An Explanation of the Medials,” which presents the 11 vowels, “An Explanation of the Finals,” which presents the consonants appearing in syllable-final position, “An Explanation of the Combining the letters,” which demonstrates how the initials, medials, and finals are assembled to form a syllable, and “Examples of the Uses of the letters,” which shows Korean words written in the new letters. At the end of the volume is Jeong In-ji's postface, which concisely describes the greatness of the creation of the new letters and the circumstances of the writing of the book. The main text is four leaves and the commentaries 29 leaves, making only 33 leaves in all, but the theory is systematic and the description scientific. In particular the explanation of the principles by which the letters were made and of no use of the letters is highly regarded today by the linguists of the world.

Many people have tried to make letters to try to represent their languages. This has been one of the important themes of world history. The world's major orthographies gradually took form and came into use over long periods of time. Moreover, most of them were changed through use over time. The development of Korea's Hangeul is a unique example of a few people, in a short time, without any direct influence from any already existing orthography, inventing a new writing system for a language which enabled mass literacy, one which eventually would become its official script. Moreover, the publishing of a book on a new alphabet is not only something that had never happened before Hunminjeongeum was published in 1446 but something that has not happened since.

The publication of such a unique book with such excellent content in 1446 is without doubt an historic event. How fortunate it is that even one copy of this work has been handed down to us just as it was. These are the reasons why is Hunminjeongeum is not only a Korean national treasure but an achievement which must be preserved forever as a legacy of world culture.



▲ Hunminjeongeum Wrapped with silk and paper

Annals of the Joseon Dynasty (Joseon Wangjo Sillok)



▲ Book covers of the Annals of King Taejo and Annals of King Taejong

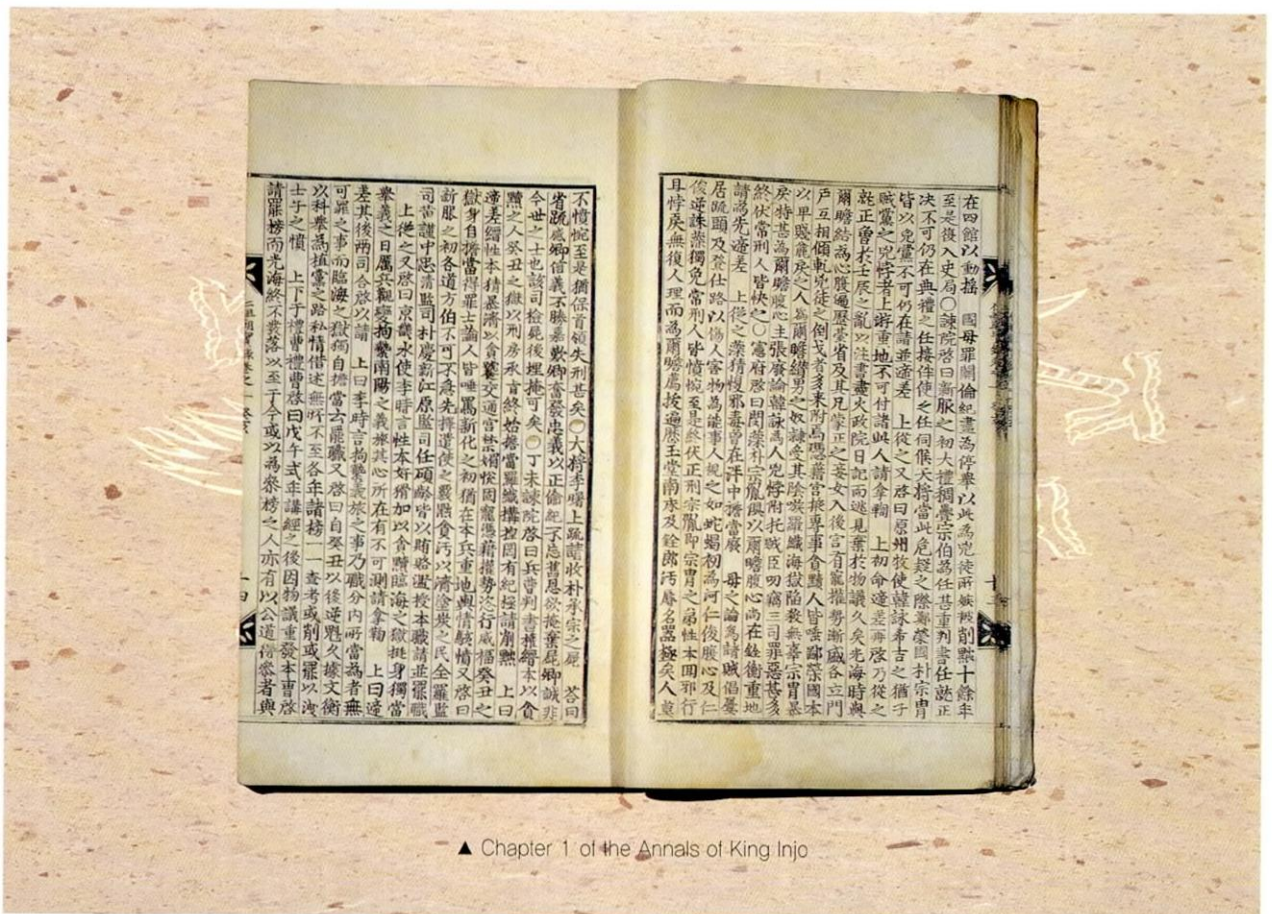
The annals of the Joseon Dynasty comprise 888 volumes, 1,893 books covering 472 years (1392-1863) of the history of the Joseon Dynasty, from the reign of King Taejo, the founder, to the end of the reign of King Cheoljong. Thick extensive set of records is considered to deal with the longest period of a single dynasty of any search records in the world. For their cultural and historic rarity, the Annals of the Joseon Dynasty deserve world cultural preservation as an

invaluable documentary heritage.

First, the Annals of the Joseon Dynasty are the authentic records of one dynasty which cover the longest period of time. There are some well-known historical documents compiled for long periods of time. For instance, the Chinese Huangming Shilu, the Annals of Ming Dynasty, records the 260 years of the reigns of 13 Chinese emperors, and the Chinese Daqing Lizhao Shilu, the Annals of the Great Qing



▲ Annals of the Joseon Dynasty in the stacks of the Gyujanggak Archives



▲ Chapter 1 of the Annals of King Injo

Dynasty, covered 296 years. Yet the Annals of the Joseon Dynasty are unrivaled in the length of time covered.

Second, the Annals of the Joseon Dynasty boast the most extensive works containing the greatest variety of historic facts. Since the Tang Dynasty, when China initiated the tradition of compiling annals, Japan and Vietnam followed suit. However, their annals can not stand comparison with the Annals of the Joseon Dynasty in quantity and quality. The Japanese Sandai Jitsuroku, the Annals of Three Reigns, are a very small collection in comparison. The Vietnamese Great Authentic Annals of Vietnam, recording the history of the Nguyen Dynasty (1802~1945), consist of 548 books. The Chinese Huangming Shilu, Annals of Ming Dynasty, with 2,964 books, surpass in number the 1,893 books of the Annals of the Joseon Dynasty, but each volume is thinner and the total number of words is much less.

Third, the contents of these annals are encyclopedic. They include not only general state affair but also diplomacy among neighboring northeast Asian countries, politics, the social system, the economy, religion, astronomical and atmospheric phenomena, geography, music, science, military affairs, transportation, and arts, as well as the modus vivendi of all classes from the royal household to the populace. Therefore these are precious historical materials for Koreanologists and other interested people, clarifying the lifestyle of the Joseon period.

Fourth, the Annals of the Joseon Dynasty are highly reliable records based on actual historical facts. For their compilation, historiographers directly collected material, wrote drafts, edited them, and published the annals. These historiographers were professional official legally guaranteed independence in their record-keeping and the right to keep secrets. They had to participate in and record all of the king's movements and all national affairs to make out the Sacho, or "Draft

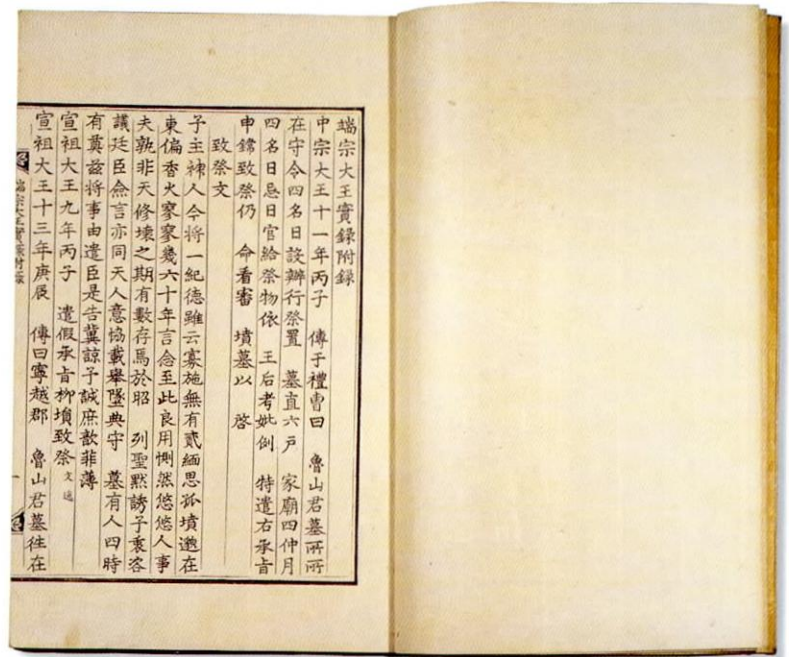
History". Their daily drafts and the various documents and daily records of the king and government offices became the main sources for the compilation of the annals. Nobody was allowed to read the Draft History, not even the king, and any historiographer who disclosed its contents was severely punished. These strict regulations lend great credibility to these records.

Fifth, the Annals of the Joseon Dynasty, printed with movable type, show the sophisticated status and long tradition of Korean printing. The Joseon Dynasty's Annals of the first three reigns, those of Kings Taejo (r.1392~1398), Jeongjo (r.1399~1400), and Taejong (r. 1401~1418), were in manuscript form in excellent calligraphy. But later annals, from the Annals of King Sejong (r. 1418~1450), were printed with movable metal and wooden type, which was unprecedented in the making of annals in Japan and China. Taking the advanced printing culture of the Goryeo Dynasty, which utilized metal movable type for the first time in the world, the Joseon Dynasty strenuously upgraded and molded it into the mass production which enabled this landmark documentary heritage.

Sixth, the preservation of the vast collection of annals in almost perfect condition near the end of the Joseon period is unparalleled in the world. The annals published for the previous king were made in four copies and stored with one set in Chunchugwan, the Office for Annals Compilation, and one set in each of three archives in deep mountain sites built to avoid unforeseen damage and to ensure that the annals would be transmitted to posterity.

Last, the Annals of Joseon Dynasty are treasured historic, political, and diplomatic material for research on the relations of Japan, Manchuria, China, and the Ryukyus. They also provide useful information about Korea's modern history, the initial period of the open-door policy advancing to the European nations, America, and other countries. These annals clarify that

the Joseon Dynasty did not just close its door but sought active diplomatic relationships aiming at brisk political, economic, and cultural exchanges with East Asian countries. Facing the power of European nations in the 17th and 18th centuries, the dynasty initially rejected them but gradually made various approaches to them. So the Annals of the Joseon Dynasty possess great value to the world in casting light on Korea's diplomatic relations with East Asian, American, and European countries.



▲ Appendix of the Annals of King Danjong



▲ Book covers of the Annals of King Heonjong, King Cheoljong

Jikjisimcheyojeol



▲ The second volume of Jikjisimcheyojeol

Baegunwasang Chorokbuljo Jikjisimche-yojeol contains the essentials of Zen Buddhism compiled by Priest Baegun in the 21st year of King Gongmin(1372) at the age of 75. It is apparent the ideas inherited from his teacher Seogok Cheonggong, a Zen(Buddhist Mediation) master to continue and transmit the ideas of his teacher. It was printed into the metal type by his students Seokchan and Daldam under the auspices of Myodeok, who was a Buddhist nun, in the seventh lunar month of 1377 at Heungdeoksa

Temple of Cheongju city.

Jikji comprises historical biographies such as Gyeongdeok jeondeungnok and Seonmun yeomsong, which were to be studied by the student monks after completing the study of the teachings necessary to understand the essence of Zen, including the Buddha's sayings from his last moments, letters of praise, letters and poems on drawings, educational phrases and sentences, songs, writings, orthodox teachings, and dialogues. It introduced all kinds of literature for

providing an understanding of Buddhism, and one hundred and forty-five Priest and Monks of India, China, and Korea are related in the contents of the book.

The key words of the title of the name of the book, "jikji simche" were derived from the famous phrase about attaining enlightenment through the practice of Zen, "Jikji insim gyeonseong seongbul" meaning the attainment of an enlightened state by direct appeal to the mind. It also means that when we come to see through Zen what the mind is, then we come to understand that mind to be that of the Buddha. Because human nature is pure from the beginning, when the mind sees that it is pure and practices asceticism, one becomes a part of Buddha and one's mind becomes that of the Buddha. In other words, when one is enlightened through Zen, one's mind becomes the Buddha. The old priest put together a book of high standard by selecting only the essentials of Zen to teach and propagate to

pupils.

Priest Baegun who is author was born in the 24th year of King Chungryeol(1282) in Gobu, Jeollabuk-do province and passed away in the 23rd year of King Gongmin(1374) at the age of 77 at Chwiamsa Temple of Yeosu-gun.

Priest Baegun entered the priesthood when he was young and devoted to religious austerities. He was inherited the ideas from Seogok Cheonggong, a Zen(Buddhist Mediation) master, and learned doctrines from Priest Jigonghwasang of India. After returning home from abroad, he stood abreast with National Preceptor Taego Bowoo and Priest Naonghwasang Hyegeun as Royal Mentor.

The circumstances under which the book left Korea were as follows. It had been in the collection of Collin de Plancy, a diplomatic minister with the French Embassy in Seoul in 1887 during the reign of King Gojong. The book then went into the hands of Henri



▲ Heungdeoksa Temple site in Cheongju

名爲智。智能入覺。不思議。

承古禪師常勸諸人莫學佛法。但自無心去。利根人畫時解脫。鈍根人或三五年。遠不過十年。若不悟去。老僧替你入拔舌。

白雲和尚抄錄佛祖直指心體要節卷下

宣光七年丁巳七月日
清州牧外興德
寺鑄字印施

Vever, a collector of classics, and when he died in 1950, it was donated to the National Library of France, where it has been ever since. Although *Buljo jikji simche* yojeol consists of two books, the first volume has not been found yet and only the second volume is currently kept at the National Library in France. It originally consists of 39 chapters, of which the first chapter is missing.

Although we do not know the year Cheongju Heungdeoksa Temple was built or its size, there is an inscription at the last page that the second volume of *Jikji* were printed with movable metal type at Cheongju Heungdeoksa Temple at the reign of King U in 1377. The time was about 70 years earlier than the Gutenberg Bible printed in Germany. It was introduced in one of the articles of the UNESCO Courier in 1972 that the work is the oldest extant example of printing with movable metal type in the printing history of the world.

However, no one knew the exact location of

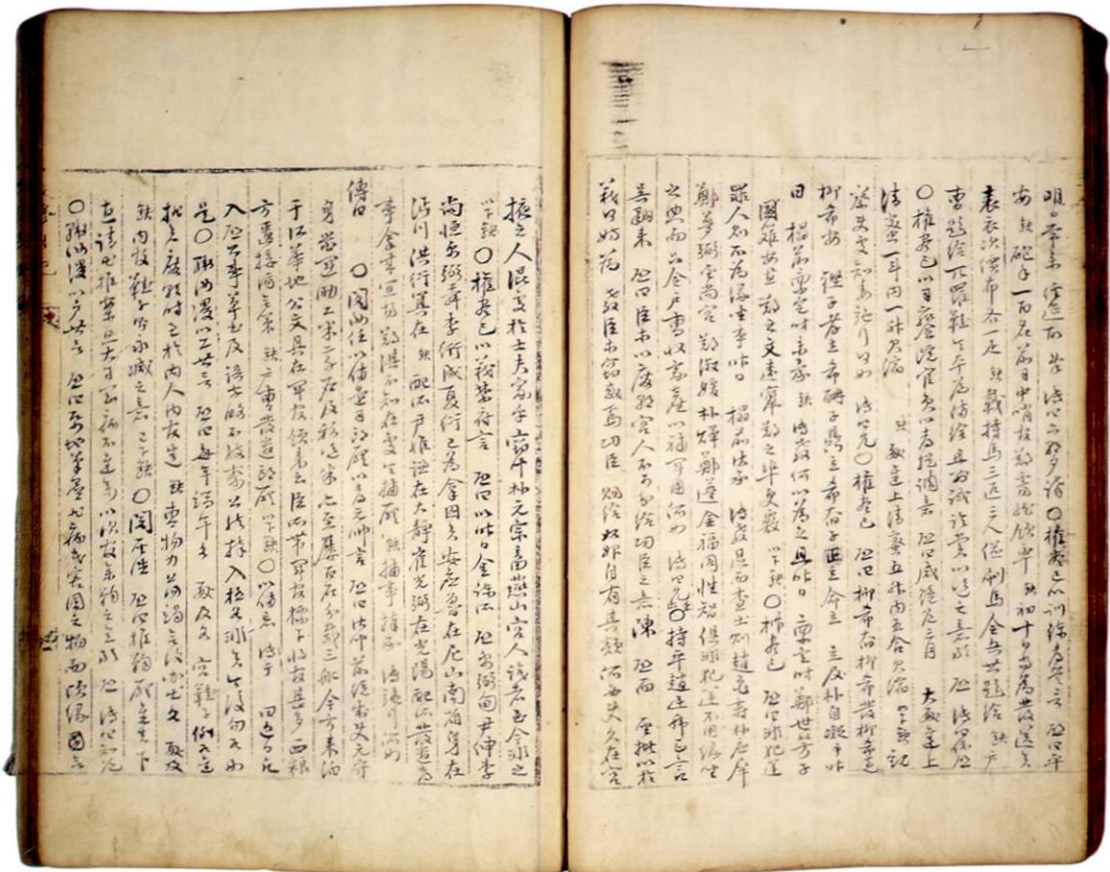
Heungdeoksa Temple until a drum and Buddhist bowls made of bronze and inscribed with the word Heungdeoksa Temple were unearthed. The location of Heungdeoksa Temple, where the book was printed, was confirmed when the museum of Cheongju University excavated that sites in 1985.

This book was printed using metal type, which makes printing technology more convenient, economic, easier of correcting, and makes production of book more quickly. Also, it served as a momentum to invent an oiled ink which is appropriate to print metal type. This practical printing method invented by Korea influenced the history of Oriental printing, and it is thought that it was spread to Europe. It is the world's oldest movable metal type printing evidence available and shows us an important technical change in printing history of humanity. According to these values, this book was registered as Memory of the World in September 2001.



▲ Woodcut Edition of *Jikjimsimcheyojeol*

Seungjeongwon Ilgi



▲ The inside leaf of one of the book

The Seungjeongwon, the Royal Secretariat of the Joseon Dynasty, was responsible for keeping Seungjeongwon Ilgi, the Diaries of the Royal Secretariat, a detailed record of the daily events and official schedules of the court, from the Joseon Dynasty's first king, Taejo, to its 27th and last, Sunjong. But through the vicissitudes of time, only 3,243 diaries are extant. The extant diaries have detailed information on 288 years of the Joseon Dynasty, from March 12,

1623 (the 1st year of the 16th king, Injo) to August 29, 1910 (the 4th year of the 27th king, Sunjong).

Seungjeongwon Ilgi has the largest amount of authentic historic recordings and state secrets of the Joseon Dynasty. Also, it had served as the primary source to Annals of Joseon Dynasty. It was designated as National Treasure No. 303 in April, 1999 and registered as Memory of the World in September 2001.

Its content contains the entire picture of



▶ The Cover of seven books

Seungjeongwon, a pivotal office in a royal court, taking care of not only important national events but also simple routines as well. The king's appointments including gyeongyeon, or discussions with scholars on the Confucian and other Chinese classics, meetings with court functionaries, administrative acts, and affairs in the queen's inner palace were listed in the preface to a monthly diary.

The names of the royal secretaries and of the scribes are recorded in every day's diary. Underneath the list are recorded the names of daily deputy officials and their attendance or absence. The details of the main text are written in the order of the daily tasks of the Seungjeongwon, daily regards to the king and his queen, the king's gyeongyeon, the Seungjeongwon's personnel affairs, reports from different ministries, and the king's commands.

On general principle, the daily records were supposed to be compiled into one diary every month. But most diaries recording the earlier period of a king were rather roughly written, so that two to five months were compiled into one diary. Later in a reign the content tended to increase, so that two diaries might be needed for one month. The keeping of diaries began in the founding year of the Joseon Dynasty, but those of the kings before King Injo were burned to ashes during the Japanese invasions of Korea and by palace fires.



▶ The Cover of one of the book



Thus, the extant 3,243 diaries are preserved.

Seungjeongwon Ilgi vividly represents an Eastern monarchical sovereign system, politics, policy making, and power structure, while at the same time containing an invaluable legacy of documentary culture. The size of Seungjeongwon Ilgi is unprecedented in the world: about 242.5 million characters in 3,243 diaries.

Seungjeongwon Ilgi, recorded by royal secretaries and scribes, provides etymological data, as well as



天啓三年 三月十二日壬寅

李德潤

注

書崔夢亮

左承旨俞晉曾

右承旨鄭 豈

右副承旨

權 畫 已

同副承旨 閔聖微

上在昌德宮○夜三更期會于洪濟院金澄為大將

上率親兵至延曙驛迎李曙軍長滿兵七百餘人金澄至李貴沈器遠崔

鳴吉金自 點宋英望申景裕等所領諸軍六七十人夜三鼓至軒

門斬閔而入過宣傳官伺察城門者前軍斬之遂鼓噪而進直至昌

德宮李興立陳於閔門洞口抽兵不動喧言李沅同敦化門義兵直

入閔內衛士皆散光海由後苑門出走兵入爭入夜殿燃炬搜覓火

近此釜目燒諸殿 上猶繼床坐仁政殿階上禁中直宿之官皆

伏捕都承旨李德潤輔德尹知敬奎兩人初皆不拜審知義舉乃

changes in Korean and Chinese writing, the co-use of Chinese and Korean in state documents around the time of the opening of the nation's ports, the influx of foreign civilization including the Japanese language and government system, and other diverse sources of information (social and cultural value). It covers 288 years of weather observation from the 17th to 21st centuries. It also makes possible the accurate comparison of the lunar and the solar date (scientific and statistical value).

It shows how Catholicism started to take root under the time-honored Confucian society and the reaction of the authorities (religious value).

Diaries written after the Political Reform of 1894, the 31st year of King Gojong, record Japan's intervention in domestic affairs. They include the compulsory agreement requested of the Joseon king and other behind-the-scene history in the court, making them primary historic sources for the study of modern times of the Far East.

For the preservation of the original copies of Seungjeongwon Ilgi, housed in the Gyujanggak Library of Seoul National University, public viewing is not allowed. But the 141 photocopies compiled by the National History Compilation Committee (1961-1977) from the original Seungjeongwon Ilgi are available for public reference. Moreover, the Academy of Korean Studies has scanned and provides through the Internet the hand-written copies by the Annals Compilation Committee of the Yi Royal Household Office of the Seungjeongwon Ilgi that cover from the 2nd year (1851) of King Cheoljong to the 4th year (1910) of King Sunjong. The National History Compilation Committee plans to digitize the photocopies of all the diaries and provide them through the Internet in the near future.



▲ The book stacks in Gyujanggak Library





Masterpieces of the Oral and
Intangible Heritage of Humanity

Jongmyo Jerye and Jongmyo Jeryeak

Jongmyo Jerye and Jongmyo Jeryeak



▲ Officials bowing in front of Jeongjeon

Jongmyo Jerye is a ceremony held for the king and queens of the Joseon Period in the shrine where the ancestral tablets of theirs are preserved. Jongmyo, along with the rituals where services for the Gods of Earth and Corps were performed, is considered as the important symbol which is the foundation of national survival. It has Jeongjeon (Main Hall), enshrined 49 tablets in 19 spirit chambers, and Yeongnyeongjeon(Hall of Eternal

Peace), enshrined 33 tablets in 16 spirit chambers.

Jongmyo Jerye was one of the five kinds of rites performed by the Joseon Dynasty's royal family. The five were classified as gillye(auspicious rites), hyungnye(funeral rites), binnye(reception ceremonies), gunne(military rites), and garye (wedding ceremonies). The gillye includes the ritual service to the gods of heaven and earth and royal ancestral spirits. Besides the rite worshipping the royal

ancestors, Jongmyo Jerye has also been dedicated to meritorious civil and military retainers.

It was classified into regular and extraordinary ceremony. Regular ceremony was held on January, April, July, and October. Initially, extraordinary ceremony was held when auspicious occasions and national disasters occurred, but after the liberation from Japanese Imperialist rule, it was held at the first Sunday of May. As it was a model of all ceremonies for spirits, its order and procedures were very strict and solemn.

Jongmyo Jerye proceeded in an order of rehearsal → ancestral tablet placing → spirits welcoming → Singwanrye → food presenting → first obeisance → second obeisance → last obeisance → sacrificial food and drink partaking → Cheolbyeondu → Mangryo → closing. Before Jongmyo Jerye, a monarch was prudent in his speech and action for 4 days and cleaned his body for 3 days.

'Filial piety' is one of the Confucian tenets and Jongmyo Jerye, as the national manifestation of filial piety, took the role of enhancing the solidarity of

people and bring them closer together through that very common denominator. Jongmyo Jerye, as a standard of art in Confucian society, is a valuable cultural asset and the music, dance, ritual vessels, and libation of foods of Jongmyo Jerye are essential manifestations of aesthetics of performing arts based on cosmic and Confucian principles.

Jongmyo Jeryeak, Royal Ancestral Ritual Music, had been performed when royal people held a ceremony for the repose of their ancestors in the Shrine, just named 'Jongmyoak'.

Each procedure of the ceremony was composed of various music such as 'Botaepyeong' and 'Jeongdaeop', songs called 'Jongmyoakjang' praising the civil achievements of the Joseon kings and their military exploits, and dances like 'Botaepyeong dance' and 'Jeongdaeop dance'.

The Music was initially created in Joseon Dynasty's 4th King, Sejong's reign, for being used in royal palace banquet, and then it was modified as suitable for the ceremony under Sejo's reign, which has been handed down to the present. The music has

▼ Officials bowing to the shrine



▲ Entering the hall for the rite



been performed in Jongmyodaejae, which was discontinued in 1946 and was resumed in 1971, on the first Sunday of May every year.

Jongmyo Jeryeak performed in Jongmyo Shrine consist of Botaepyeong, which has 11 music pieces, and Jeongdaeop, which also has 11 music pieces. The musicians are divided into the upper terrace orchestra in the foreground, called the Deungga, and the lower terrace orchestra, called the Heonga. Some music pieces of Jongmyo Jeryeak had their roots in the Tang Dynasty and Song Dynasty of China, and some grew in the native environment. These three different styles of music pieces are played with different instrumental ensembles.

Line dances are performed to the orchestral accompaniment of Deungga or Heonga in accordance with ritual procedures. Line dances aim at delineating the harmony of the negative and positive cosmic forces of yin and yang while they shifts between civil dance(Munmu), delineating the

positive force of yang to praise the civil achievements of the Joseon kings, and military dance(Mumu), delineating the nature of negative force of yin to praise the military achievements of the Joseon kings, for which the hand-held props are changed appropriately.

Hundreds of officiants, musicians, dancers, and attendants all create the tout ensemble of this composite art reflecting solemnity and magnificence typical in Oriental world. That this original property has continued without impairment for 500 years makes it indeed rare in the world, so that its value should be preserved as part of the world's intangible cultural heritage and its benefits should be shared with a broad range of people worldwide.

Jongmyo Jeryeak, Important Intangible Cultural Properties No. 1, was selected as 'Masterpieces of the Oral and Intangible Heritage of Humanity', with Jongmyo Jerye, Important Intangible Cultural Properties No. 56



▲ Tables prepared for offerings before ancestral tablets



▲ Mumu(Jeongdaeop Dance)



▲ Heonga in bird's eye view



Tentative List of World Heritage



Samnyeon Fortress Wall

Tomb of King Muryeong

Gangjingu Kiln Sites

Mt. Seoraksan Nature Reserve

Hahoe Folk Village in Andong

Yangdong Village of Wolseong

Sites of fossilized dinosaurs throughout
the Southern seacoast

Natural Heritage of Jeju Island

Samnyeon Fortress Wall



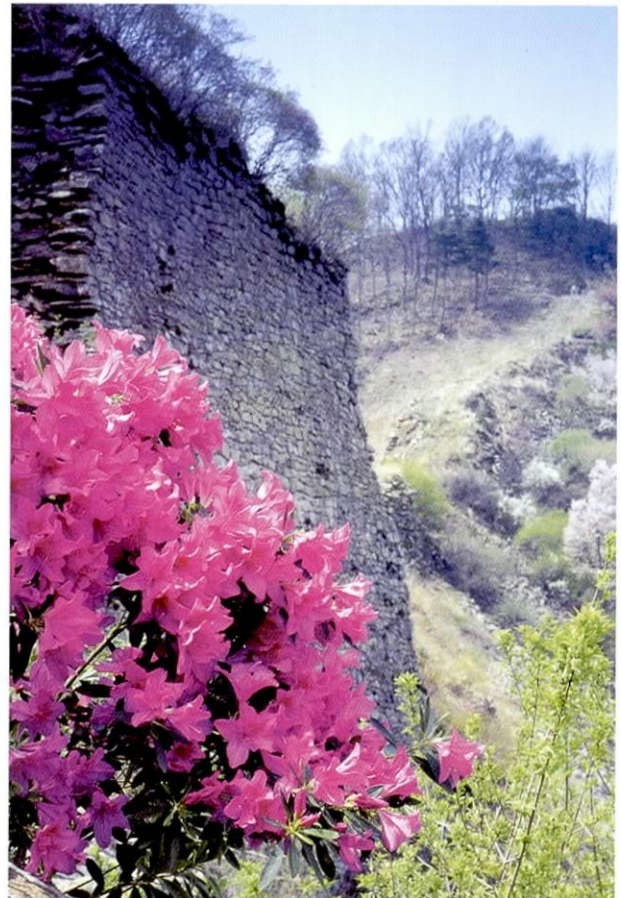
▲ Samnyeon Fortress Wall

Erected along the ridge of Mt. Ojeongsan, the construction of this Silla period wall took three years to complete, the work beginning in 470. It was later restored in 486. According to the Samguk sagi(History of the Three Kingdoms), it is called the Samnyeon(three year) Fortress Wall because it took three years to complete.

The total length of the wall measures 1,680m while the height is uneven, measuring approximately

13~20m as it was erected to accommodate the topography. The wall is very sturdy as flat rectangular natural rocks were laid lengthwise and widthwise in alternate layers. In some parts, the wall was using only stones while some parts of the inner wall feature kneaded earth, displaying different methods of construction.

On this wall remain four gate sites, seven jar-shaped guardpost sites, five well sites, and a



floodpassage. The gates are considered to be located in four directions measuring approximately 4.5m in width. The floodpassage is confirmed to have been located in the westerly direction, topographically the lowest part. To the east is a pentagon shaped floodpassage measuring 65×45 cm located approximately one meter high on the wall. The guardposts measure 25m in circumference and 8.3m in height. They are located in the part connected to the ridge, where enemy approach was the easiest.

This wall was erected in the 5th century but records show that it was used even as late as the Joseon period(1392~1910). This fact can be confirmed by the earthenware fragments and artifacts ranging from the Three Kingdoms period(4th~7th centuries) to the Joseon period that were excavated in 1983. At present, the continued excavation of the wall and its interior has enable us to restore them approximately

in their original state.

The Samnyeon Fortress Wall was erected during the Silla period and used through the Joseon period. This is probably due, in part, to the fact that it is located in a geographically strategic area and is sturdy and easily defended. The sturdiness of this wall is confirmed through investigations of its remaining parts. It is being used as a very important source in the study of ancient Korean wall construction methods.

The wall is distinguished from the Myeonghwal Mountain Fortress and Mt. Namsan Wall, the representative walls of Silla's Gyeongju region, in that the Samnyeon Fortress Wall took advantage of the topography of the wall site. The fact that Samnyeon Fortress Wall displays two methods of construction clearly demonstrates that it is one of the major and unique walls of the Silla period.

Tomb of King Muryeong



▲ Inside view of the tomb of King Muryeong

The tomb of King Muryeong, known as Songsan-ri No. 7 tomb, was discovered accidentally while repairs were underway on No. 6 tomb nearby in 1971. The 25th Baekje King Muryeong(501-523) and his queen were buried in this tomb.

The main chamber where the bodies are laid was to rest a single rectangular chamber which measures 4.2m north-south, 2.72m east-west, and 3.14m in height. Of the four walls, the north-south walls are

vertically laid while the east-west walls slope inwards toward the upper part of the walls resulting in an arch-shaped ceiling. At the center of the south wall is an arch-shaped passageway shaped like the main chamber which measures 2.9m in length, 1.04m in width, and 1.45m in height. With the exception of the south wall, other walls of the main chamber have a total of five onion-shaped small niches built into them for the placement of lamps: two each in the east

and west walls, one in the north wall.

Bricks were laid lengthwise and widthwise in alteration and the numbers and shapes of the bricks were varied to achieve the arch shape. Bricks with lotus designs were used most frequently but bricks with other designs were used also.

The king's coffin lies to the east and the queen's to the west. Such positioning of male and female coffins is similar to that of Chinese. However, there is a difference in that the tomb itself lies to the south while Chinese tombs lie to the north.

A total of 2,906 burial objects(108 kinds) were excavated from the tomb of King Muryeong, including gold crowns and ornaments, a celadon jar with six ears, a copper bowl, and two stone epitaphs bearing the name and age of King Muryeong and his queen and the date of their death and burial which are the most important findings. Since its excavation in

1971, the royal tomb of King Muryeong has been restored to its original form. The epitaphs found at the tomb reveal accurately for the first time among the Three Kingdoms period(4th-7th centuries) the names of the buried and the year in which the tomb was built. Also the fact that this is a virgin tomb, one that has not been disturbed since it was first built, marks it an important resource in the research of the Three Kingdoms period cultures.

The style of this tomb and its objects have not been found elsewhere in Korea except in Gongju. Demonstrating a close relationship to ancient Chinese tombs, this tomb reveals clearly the international character of the Baekje culture. However this tomb has an independent style as illustrated by the shape of the ceiling and the laying of bricks. This demonstrates well the uniqueness and superiority of the Baekje culture.



▲ Overall view of the tombs of Songsan-ri

Gangjingun Kiln Sites



▲ Gangjin-gun Kiln Sites

About 180 kilns, the highest record in Korea, are distributed in the region of Yongun-ni, Gyeyul-li, Sadang-ni, and Sudong-ni of Gangjin-gun. Well-conserved, 98 of them were designated as Historic Sites by the Korean government. As the south is close to sea, the areas have well-established distribution system, and because the north is adjacent to mountains, they are equipped with good conditions for making potteries such materials as

firewood, kaolinite, and silicon dioxide.

Some 75 kilns remain in Yongun-ni, located in the upper reaches of the Yonguncheon Stream, today in generally good condition. Most of the kilns are early kilns established from the 10th century through the 11th century and give us a clue to comprehend the origin and characteristics of celadon kiln. Fragments that are considered to be related to the ancient Chinese kilns have been found in the kilns sites of

this region. Some 59 kilns remain in Gueyul-li. Although some fragments of the some style as those found in Yongun-ni were also discovered in Kyeyul-li, most of the kilns date from the 11th to the 13th centuries. Many fragments of conventionalized inlaid celadon ware were found here.

Some 43 kilns remain in Sadang-ni. Of those, kilns of Dangejon village dating from the early 12th century to the 13th century are representative of the Goryeo ceramic kilns which were used when Goryeo celadons, known for their superior kingfisher color and inlay technique, were at their peak. Some six kilns remain in Sudong-ni dating from the 14th century. They also include diversified types of celadon kilns adopting most of making skills. Colors and patterns of used glazes are considerably various.

There have been numerous surface examinations and excavations of the Daegu-myeon kilns sites since their discovery in 1914. Of the excavated kilns, a representative kilns has been restored to its original form and is housed at the National Museum in Seoul. The Goryeo Celadon Office, established by Gangjin-gun authorities in 1986, produces about 5,000 celadons a year while it tries to preserve the kiln sites, and established a exhibition centre of Goryeo celadon kilns.

Ceramic fragments unearthed from the Daegu-myeon area are diverse in their shapes, sizes, and colorings. The kiln sites are also distributed in high concentration in this area, showing kilns dating from the entire Goryeo era in which we can discover the origin and the development process of Goryeo ceramics. Therefore, this area occupies an important place in the study of the history of Korean ceramics.



▲ Transferred and restored view of kiln sites

Mt. Seoraksan Nature Reserve



The Nature reserve of Mt. Seoraksan is widely spread in Inje-gun, Yangyang-gun, and Sokcho-si. The name of "Seorak" means that Daecheongbong, the main ridge, is covered with snow during 5 to 6 months. Mt. Seoraksan Nature Reserve covers an area of 163.6km². This region includes many high peaks measuring over 1,200 meters above sea level including Daecheongbong, the highest peak(1,708m). Its annual precipitation of "Inner Seorak" is 1,000mm while that of "Outer Seorak" is 1,300mm.

It is part of a complicated mountain ranges of strongly dissected granite and gneiss and is characterized by spectacular rocky hills and ridges. The magnificent natural beauty of Mt. Seoraksan is due to these geographical features.

Mt. Seoraksan Nature Reserve region is considered to be a floristically diverse area. The Nature reserve has about 1,013 species of plants. Pine trees grow thickly on the southern slopes and oaks and other deciduous broad-leaved trees on the northern slopes. Thuja trees populate the deep valleys and dwarf Siberian pines the ridges. Hanabusaya, a tree indigenous to Korea, grow in the higher altitudes. Dwarf pines, forsythia, saussurea and yew trees grow from the foot

▼ Mt. Seoraksan





▲ *Hanabusaya asiatica* Nakai



▲ *Ptromys volans aluco*(Thomas)

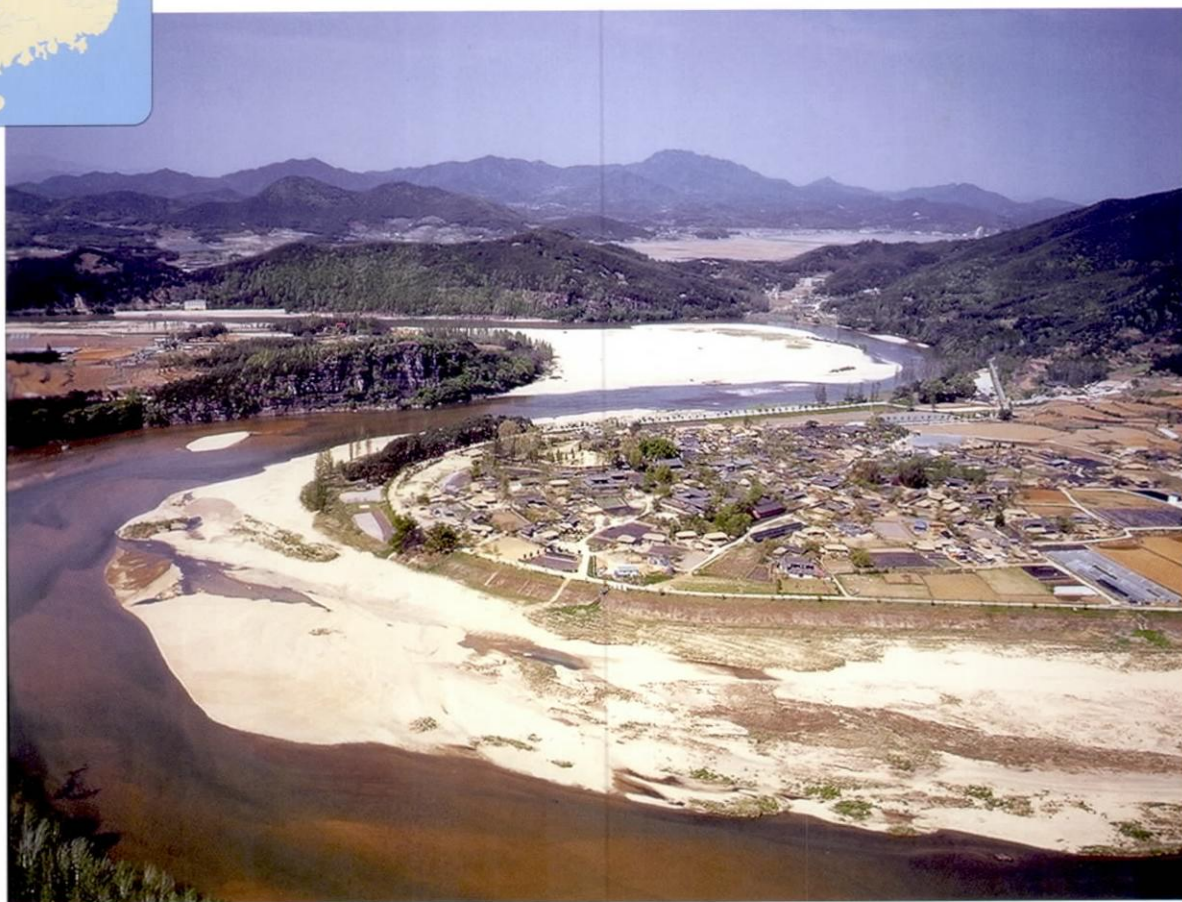
of the mountains up. Junipers and hawthorn can also be found in the mountains and Korean edelweiss grows on the ridges. Animals in the Nature reserve are reported to be 1,562 kinds. They are as following : Asiatic black bears, musk dears, gorals, otters, *Ptromys volans*, *Falco tinnunculus*, Chinese sparrow hawks, *Brachymystax lenoks*, *Hemibarbus mylodon*. In particular, endangered species such as the *Dryocopos javensis richardsi*, *Naemorheudus goral raddeanus*, and *Moschus moschiferus parvipes* are considered to be of major conservation significance.

Famous for its beautiful landscape and valuable cultural properties including Baekdamsa(Buddhist temple) and Sinheungsa(Buddhist temple), Mt. Seoraksan Nature Reserve is considered to be one of the most popular tourist resorts which attracts a great number of people every year.

This region was designated as a nature reserve by the Korean government in 1965 and also as a biosphere reserve by UNESCO in 1982. It was for the first time proclaimed a national park under the National Park Law in 1970.

Mt. Seoraksan Nature Reserve region contains many outstanding species to be scientifically protected and preserved, and features a truly beautiful landscape. As an important habitat for many plants and animals and as a tourist resort as well, this region is a natural property of particular conservation significance.

Hahoe Folk Village in Andong



▲ Overall view of the Hahoe Folk Village in Andong

Hahoe Folk Village in Andong is a one-clan community. Families of the Pungsan Yu clan settled here one after another from the 16th century, in the mid Joseon Dynasty. Their time-honored residences, Confucian school, and many other ancient buildings are preserved intact, together with their unique folk arts, including the Hahoe Mask Dance Drama, called Byeolsin-gut and invaluable cultural vestiges that need to be preserved in good

condition in this ever-changing era. Clan communities were established in many regions across the nation throughout the 500 years of the Joseon Dynasty. Today, however, there are few clan communities to be seen because of rapid industrialization. But Hahoe Folk Village is one place where you can still glimpse the genuine tradition.

Hahoe Folk Village is situated in a bend of the

Hwacheon Stream, a tributary of the Nakdonggang River. Mt. Namsan, which branches off from Mt. Irwolsan in the Yeongyang area, is to the south and Buyongdae Cliff is to the north. In accordance with geomantic principles, the topographical setting of the village has the shape of 'a lotus flower floating on water', or of the Taegeuk, the two interlocking comma shape of the Great Ultimate. This topography is known to be the most auspicious.

Today, Hahoe Folk Village is home to two branches of the Pungsan Yu clan. One is the main branch, Gyeomampa, led by the 14th direct descent Gyeomam Yu Ul-lyong. The other is the secondary branch, Seoaeapa, which stemmed from Seoae (pen name) Yu Seong-nyong (1542~1607), a noted prime minister and scholar during the reign of the Joseon Dynasty's King Seonjo. Hahoe Folk Village is accordingly subdivided into Namchon (South Village) and Bukchon (North Village) along the central road stretching northeast and southwest. The representative residences of the North Village are Yangjindang Manor (Treasure No. 306) and Bukcheondang House (Important Folklore Material No. 84). The representative residences of the South Village are Chunghyodang Manor (Treasure No. 414)

and Namcheondaek House (Important Folklore Material No. 90). Throughout the generations the heirs of the Gyeomampa have lived in Yangjindang Manor and the heirs of the Seoaeapa in Chunghyodang Manor. However, today other members of the two branches live mingled together in the North and the South Village.

Many magnificent aristocratic residences and thatched-roof servants' houses, Wonjijeongsa Pavilion, Byeongsan Confucian School, and other buildings are well mapped out in beautiful surroundings, in an ambiance of earth and natural aesthetics. The village has handed down the Byeolsin-gut, or shamanist rite, and Hahoe masks which are worn in the Hahoe Mask Dance Drama which accompanies the rite, as well as Jeulbul Nori, a display of strings of firecrackers presented underneath Buyongdae Cliff. Yeongmogak Shrine houses Yu Seong-nyong's voluminous books, including Jingbirok (National Treasure No. 132), a record of the Japanese invasion of Korea in 1592, and Gummundeungnok (Treasure No. 160), a record of military encampments. Chunghyodang Manor preserves 231 royal writs of appointment.



▲ Chunghyodang Manor



▲ Rare thatched-roof houses in the Hahoe Folk Village

Yangdong Village of Wolseong



▲ Overall view of Yangdong Village of Wolseong

Yangdong Village, located 16km Northeast of the city of Gyeongju, the old capital of Silla Kingdom, along the Hyeongsang River, is a traditional village from the Joseon dynasty. This village is designated as Important Folklore Materials No. 189.

The formation of the present village dates back to the time of Son So (1433~1484), who married a daughter of Yu Bok Ha and situated the primary

household of Wolseong Son clan in an auspicious site according to the logics of geomancy. Son So's daughter married Yi Beon, of the Yeogang Yi clan, and bore Yi Unjeok, who is considered one of the 18 sages in Korea. The Yangdong village has continued to prosper since its formation in the 15th century.

Within the Yangdong village, the folk customs as well as the traditional buildings of the Joseon Dynasty are well preserved. Some of the buildings

include, Seobaekdang (the primary house of Wolseong Son clan), Mucheomdang (Treasure No. 411, the primary house of Yeogang Yi clan), Gwangajeong (Treasure No. 442), Hyangdan (Treasure No. 412), thatched-roof houses of the lower class, Ihyangjeong and Simsujeong pavilions, and Ganghaktang village school.

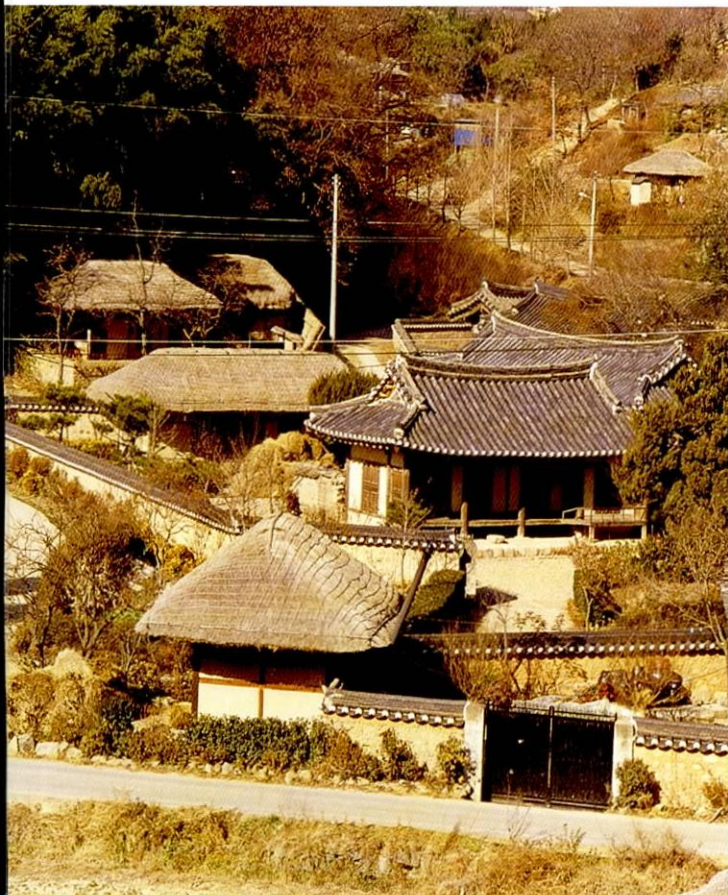
The topography of the entire village resembles the character '勿' in the organization of mountain ridges and valleys. The primary houses of the Wolseong Son clan and Yeogang Yi clan, in addition to the houses of their descendants, are located in high grounds of the mountain ridges and valleys, whereas the houses of the lower classes are located in the lower grounds. Such a spatial organization clearly illustrates the social characteristics of Joseon dynasty, which was a highly stratified society based on status. The Yangdong village has maintained its yangban(the aristocratic class) tradition and culture

through the past.

Yangdong village maintains its topography, in the shape of the character '勿', from its period of affluence thus showing the pattern of historical village organization. All major buildings, located in the auspicious sites according to the logics of geomancy, are designated as Treasures or Important Folklore Materials (No. 23, 73, 74, 75, 77, 78, 79, 80, 81, 82, 83). In 1979, a survey report on this village was conducted in order to preserve its original shape and form. Comprehensive sketches of the major buildings were also later conducted.

The Yangdong village's magnificent view along the mountain ridge, the harmony between the traditional buildings and the nature, the materials representing the Yangban elite culture, as well as the neo-Confucian thoughts and traditions, add great value and significance to the village.

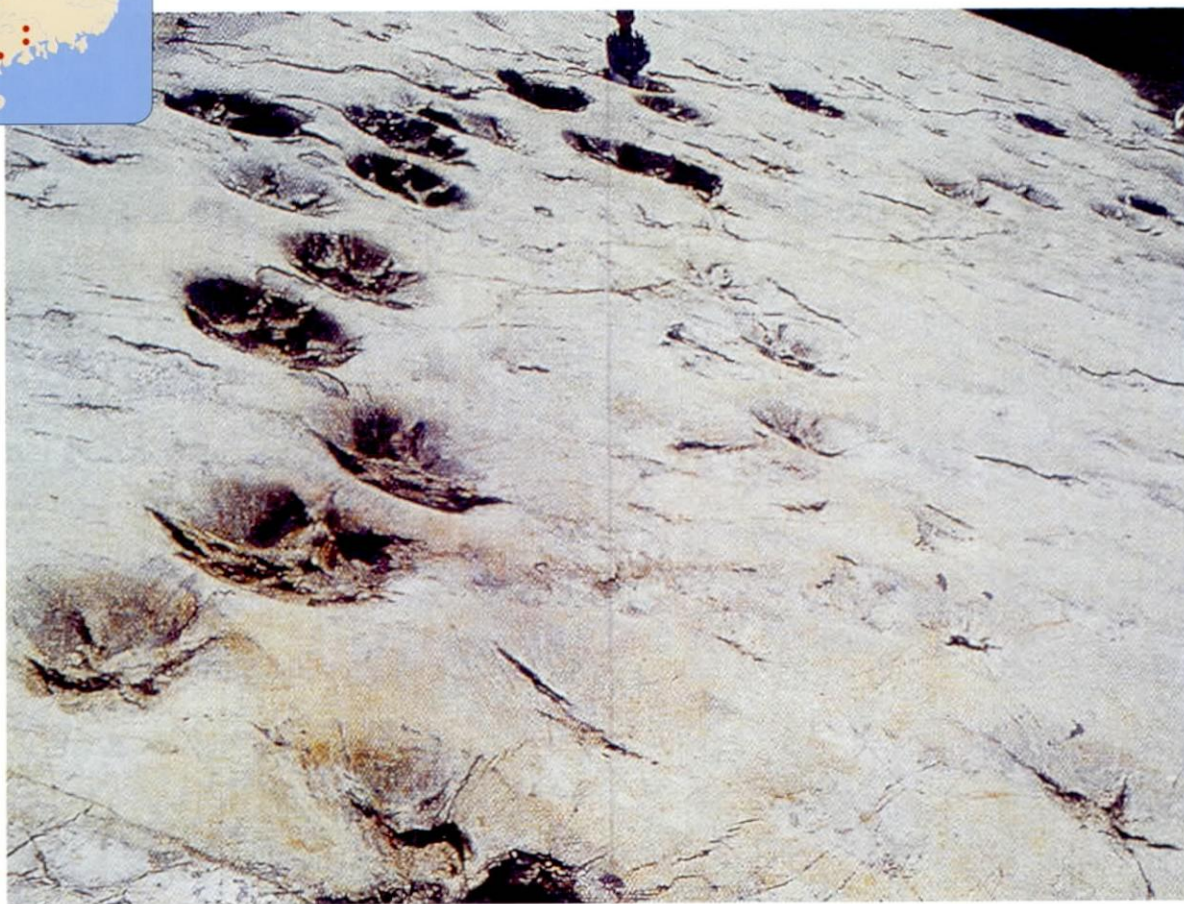
▼ Hyangdan(house of Yangban elite)



▲ Tiled-roof and thatched-roof houses in harmony



Sites of fossilized dinosaurs throughout the Southern seacoast



▲ Extra-large fossilized footprints of dinosaurs in Haenam-gun

Sites of fossilized dinosaurs throughout the Southern seacoast of Korea are the largest grounds of various fossilized dinosaur eggs and footprints from the Cretaceous period of the Mesozoic era in the world. These sites are characterized by the fact that the fossilized dinosaurs eggs are widely distributed in a perfectly well preserved conditions; the footprints of the archaeopteryxes are the biggest in the world, and the

two webbed feet birds' footprints are the oldest of its kind in the world. These sites are situated in beautiful natural surroundings with silicified wood, many tracks of extinct lives, various geographic layers, and the particular river drifts.

The fossil site in Haenam-gun is famous for the extra-large fossilized footprints of dinosaurs, the footprints of the two webbed feet birds, the oldest birds in the world, and the archaeopteryxes'

footprints, which were discovered for the first time in Asia.

The fossil site in Boseong-gun is famous for the fossilized eggs of dinosaurs and the nest of perfectly preserved dinosaur's eggs, which are within the world scale (diameter 1.5m). The fossil site in Hwasun-gun is famous for the footprints of carnivorous dinosaurs in 20 very long trails (longest 52m) and over 1,000 footprints.

Also, the fossil site in the city of Yeosu is distributed widely in the accumulated layer of the Cretaceous period in 5 islands, including Sado, Chodo, Nangdo, Jeokgeumdo and Mokgeumdo. Not only is it famous for its quantity of fossils, but it also has the world famous trails of footprints ranging over 84m, the longest dinosaur footprints in the world.

The fossil site in Goseong-gun is famous for the quantity and variety of fossils, since more than 4,000

dinosaur footprints and about 420 walking trails were discovered.

The fossil sites in Haenam-gun, Boseong-gun and Goseong-gun are designated as the Korean Natural Monuments No. 394, 418 and 411, respectively, and the fossil sites in Hwasun-gun and the city of Yeosu are designated as the Monuments of Jeollanam-do No. 180 and 199 respectively. These sites, therefore, are well preserved by the Cultural Properties Administration and the local autonomous authorities.

These fossil sites are of world-value in respect to the vast quantity and variety, thus providing scientific value to the understanding of the ecosystem and natural history in the Mesozoic era. In particular, these places are located along the Southern seacoast of Korea, mostly connected to the Marine National Park, and thus they are well preserved and form a "massive dinosaur park," representing Korea.



▲ Fossilized footprints of dinosaurs in Chudo island, Yeosu city



▶ Fossilized eggs of dinosaurs in Boseong-gun

Natural Heritage of Jeju Island



▲ Baengnokdam of Mt. Hallasan

Jeu Island is a volcanic island, located 130km South from the Korean Peninsula. It is 1,846km² wide, which is the largest island in Korea, and it is covered with dark-brown volcanic rocks and volcanic soil centering Mt. Hallasan which is 1,950 meters above sea level. The volcanic activities of Jeju Island started about 1.20 million years ago, and the crater, Baengnokdam, at the peak of Mt. Hallasan was formed 25 thousand years ago.

Jeju Island has an unique scenery, as there are about 360 lateral volcanoes called 'Oreum.' There are also natural lava caves of world scale in Jeju Island. These Jeju Island caves are very important in respect to science, culture, industry and tourism resource. In other words, Jeju Island has much scientific value in researching the volcanic activities through the presence of many lateral volcanoes and lava caves.

And there is vast belt of pillar-shaped joint in the seacoast in the city of Seogwipo and it shows beautiful scene. Particularly, there are discovered many shellfish fossils and animal fossils, thus it is a very important material for scientific research on ancient environment when they were accumulated.

In addition, Jeju Island adds significant importance to the preservation of various species of life forms. About half of Korean vascular plants, one of plant species, grow naturally, and about 200 species of plants indigenous to Korea are distributed in Jeju Island. On the other hand, about half of the species near extinction and the protected wild in Korea are distributed in Jeju Island. For example, polar plants, which came southward in the glacial period, inhabit in the peak of Jeju Island and many other indigenous plant species near extinction inhabit in the low region and the subtropical forest of Jeju Island.

Areas over 800 meters above the sea level in Jeju Island are protected as the National Park, and many natural heritages are protected and designated as the Natural Monuments. Ecosystem in Mt. Hallasan National Park is preserved in its original form, except for some hiking path and the park managerial facilities. Beomseom Island and Moonseom Island in the seaside of the city of Seogwipo are well preserved, and the lateral volcanoes, as well as the overall topography and subterranean caves are also well preserved.



▶ Cymbidium orchids

▼ Overall view of Munseom island and seaside in the Seogwipo city



▲ Inside view of Dangcheomul lava cave





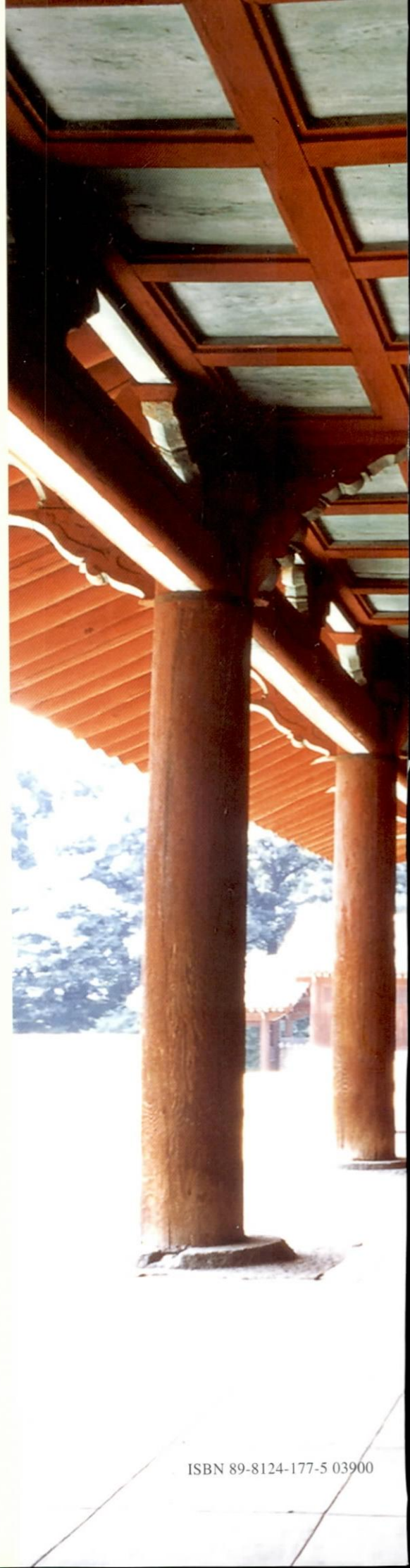
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