



# A Geographic Perspective on the Study of Korean Culture

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# 1. Introduction

- Dr. Shannon MacCune
- The cultural history of Korea
- Geographical diversity in Korea
- Successive waves of migration
- Contrasting regional development

## 2-1. The Geographical Concepts

- Distribution, boundary, territory
- Region, landscape, place
- The study of Korean culture
- Geographical concepts and methods

## 2-2. Mapping the Cultural Boundaries

- Cultural boundaries on the maps
- “Bundles” of lines
- Culture areas
- Distribution of cultural traits
- Cultural region

## 2-3. Linguistic Boundaries in Korea

- The method of mapping
- Linguistic boundaries between northern and southern dialects
- On the east and the west coasts

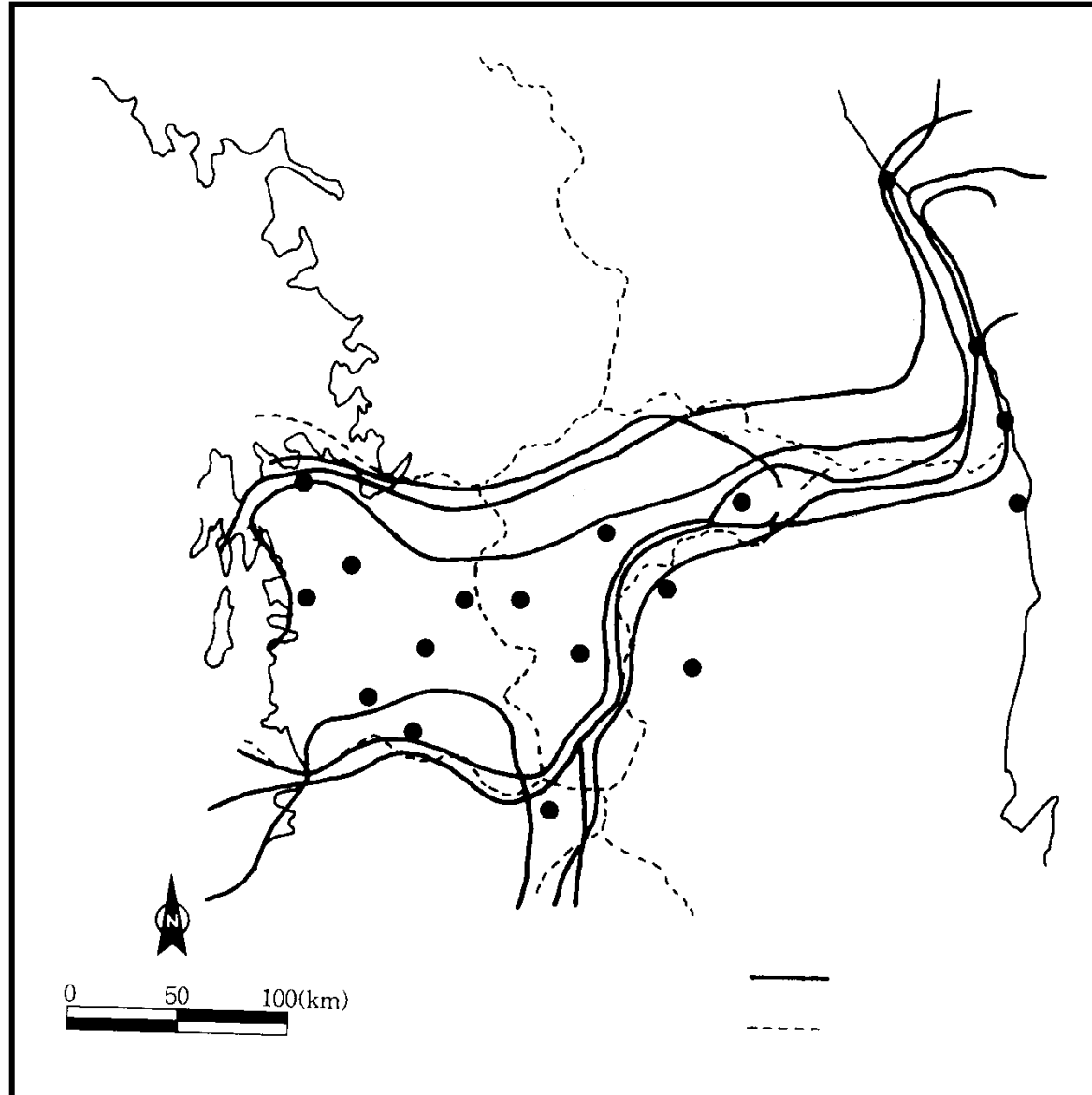


Figure 1. Isoglosses based on vocabulary

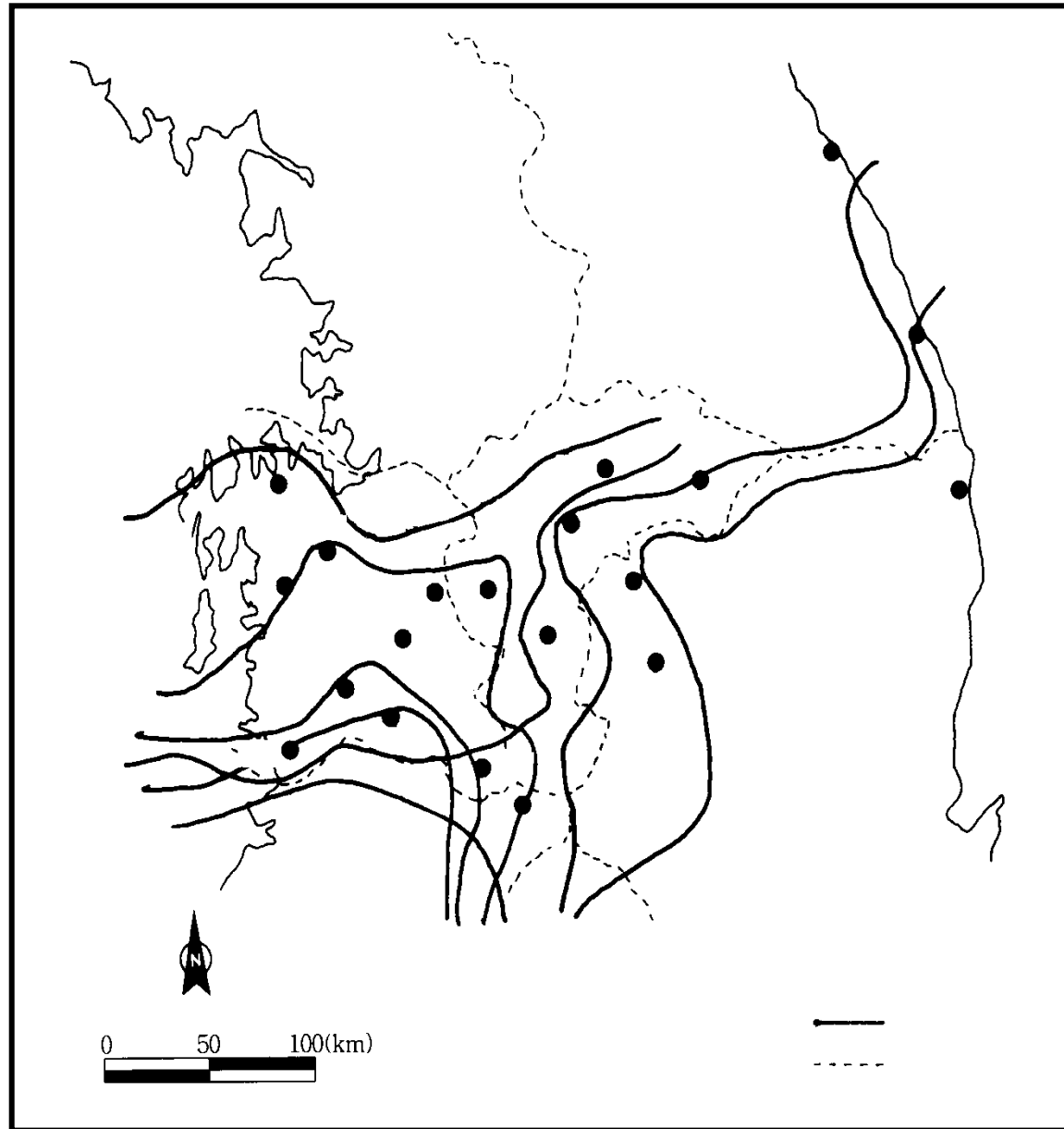


Figure 2. Isoglosses based on grammar

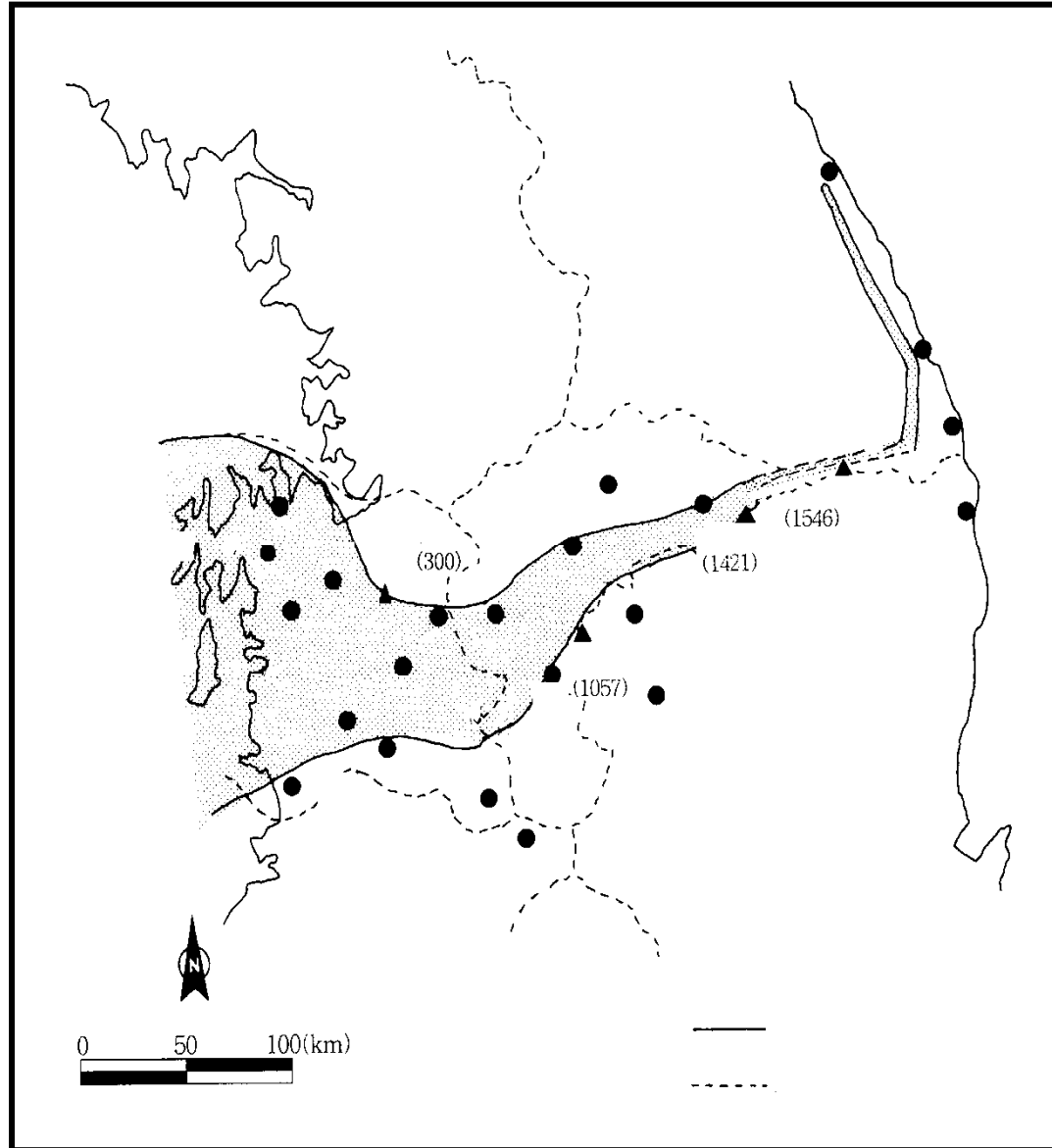


Figure 3. The linguistic boundary between northern and southern dialects in Korea



## 2-4. The Isoglosses on the East Coast

- Isoglosses in the zone between Gangreung City and Samcheok City
- A hybrid sub-dialect
- The topography and geopolitical location
- The Taebaek Range as a natural barrier

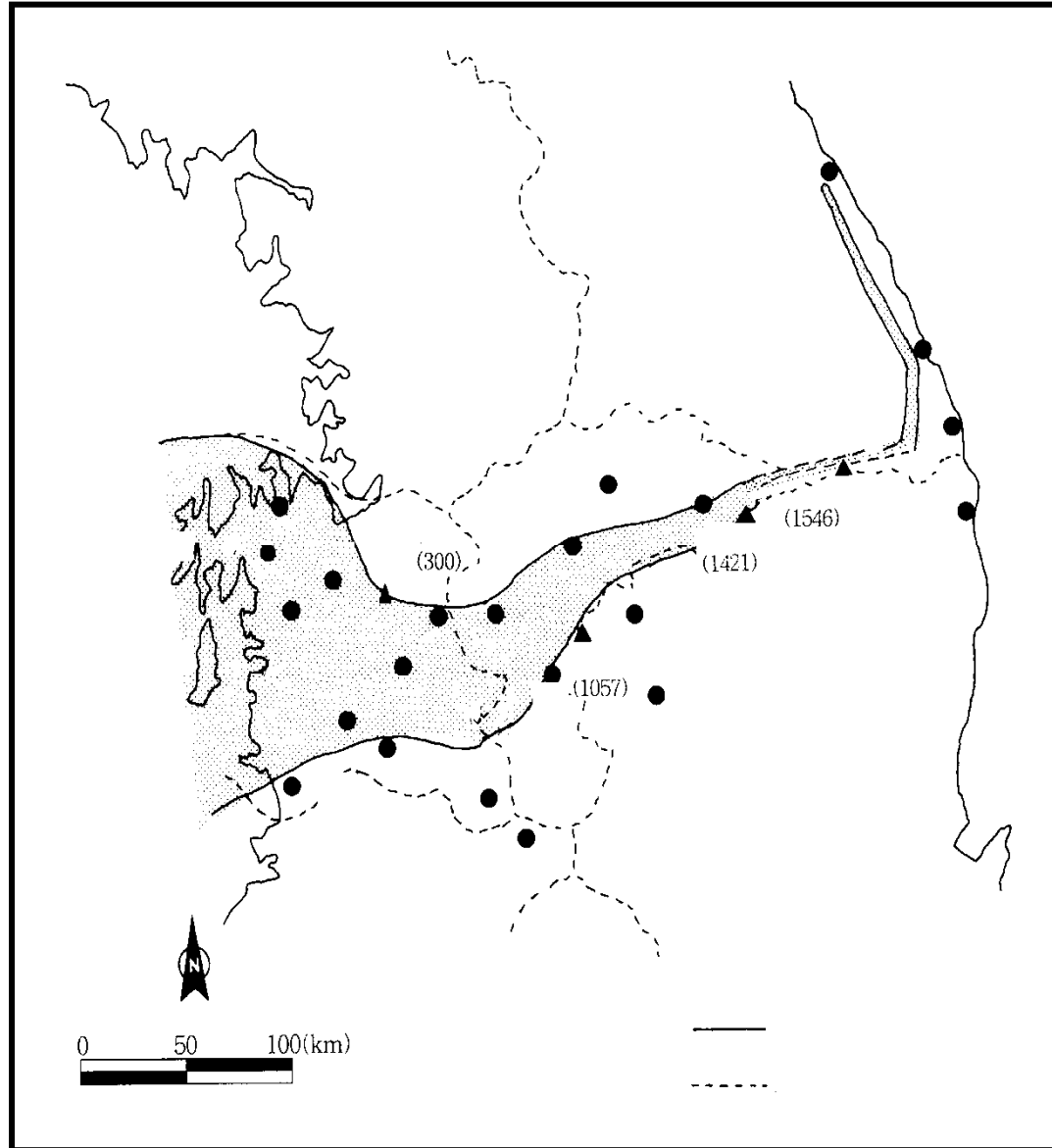


Figure 3. The linguistic boundary between northern and southern dialects in Korea

## 2-5. The Isoglosses from East to West

- The isoglosses from east to west
- The Sobaek Range as a natural boundary

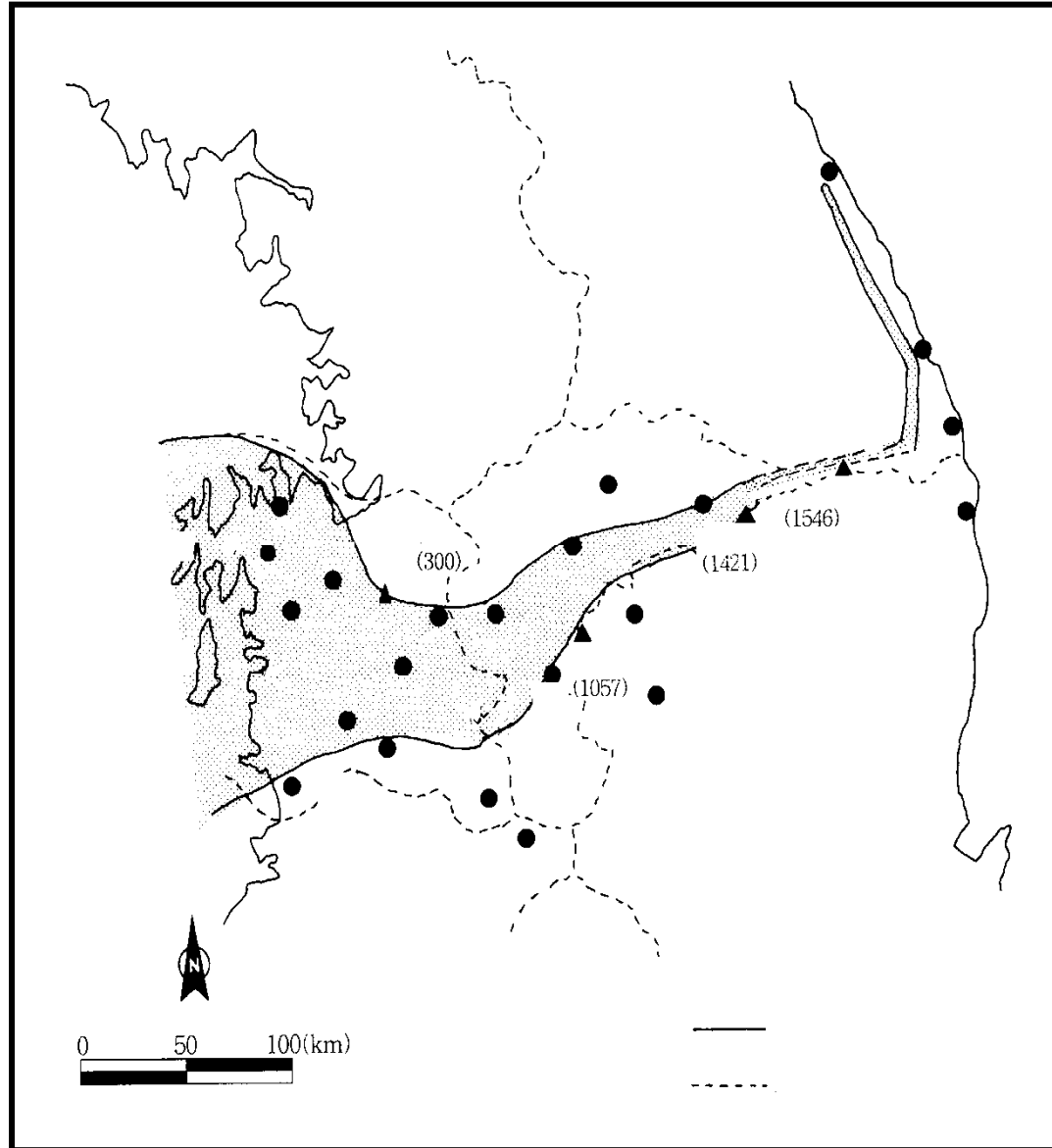


Figure 3. The linguistic boundary between northern and southern dialects in Korea

## 2-6. The Isoglosses on the West Coast

- A series of isoglosses on the west coast
- The Taean Peninsula

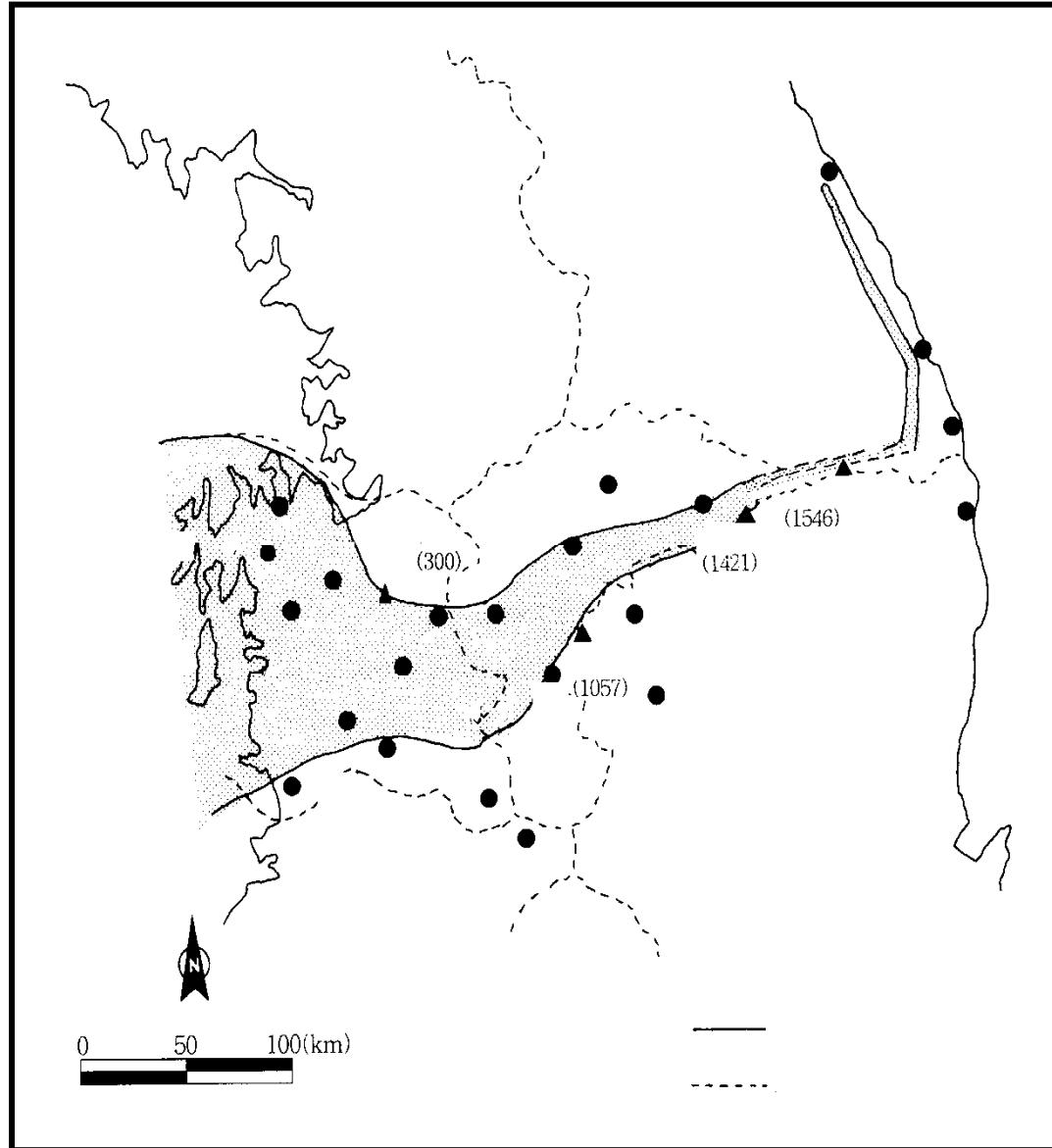


Figure 3. The linguistic boundary between northern and southern dialects in Korea

## 3-1. The Cultural Landscape

- The typical association of geographical features
- Religious and folk landscapes
- Linguistic landscapes
- Rural and urban landscapes

## 3-2. Cultural Regions in Korea

- In the upper reaches of the Nakdong River
- *Seowon*, or the private Confucian academies
- In the Yongdeungpo District
- Protestantism, in particular Presbyterianism



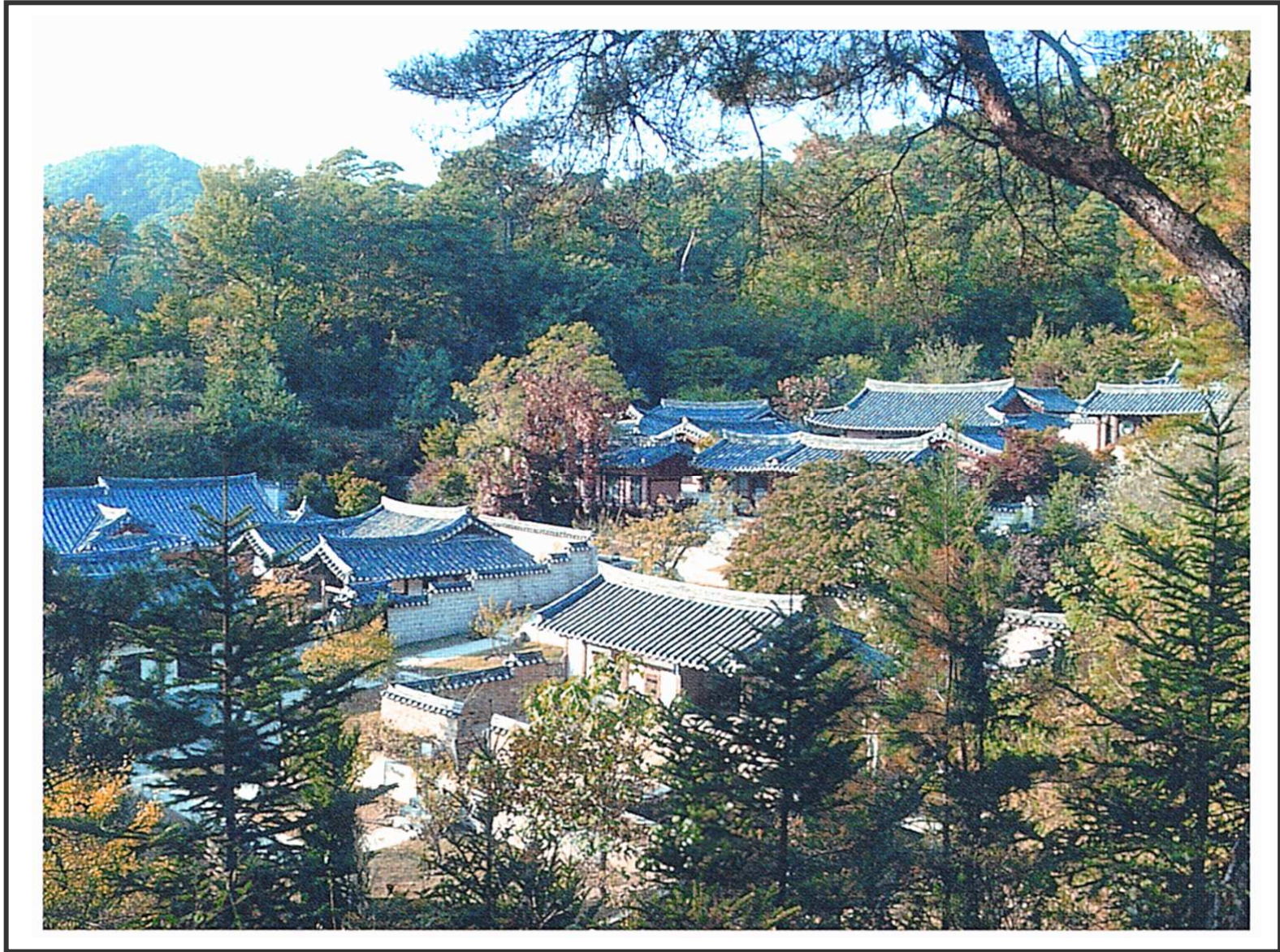


Figure 4. Dosan Academy (Seowon) on the slope of a valley

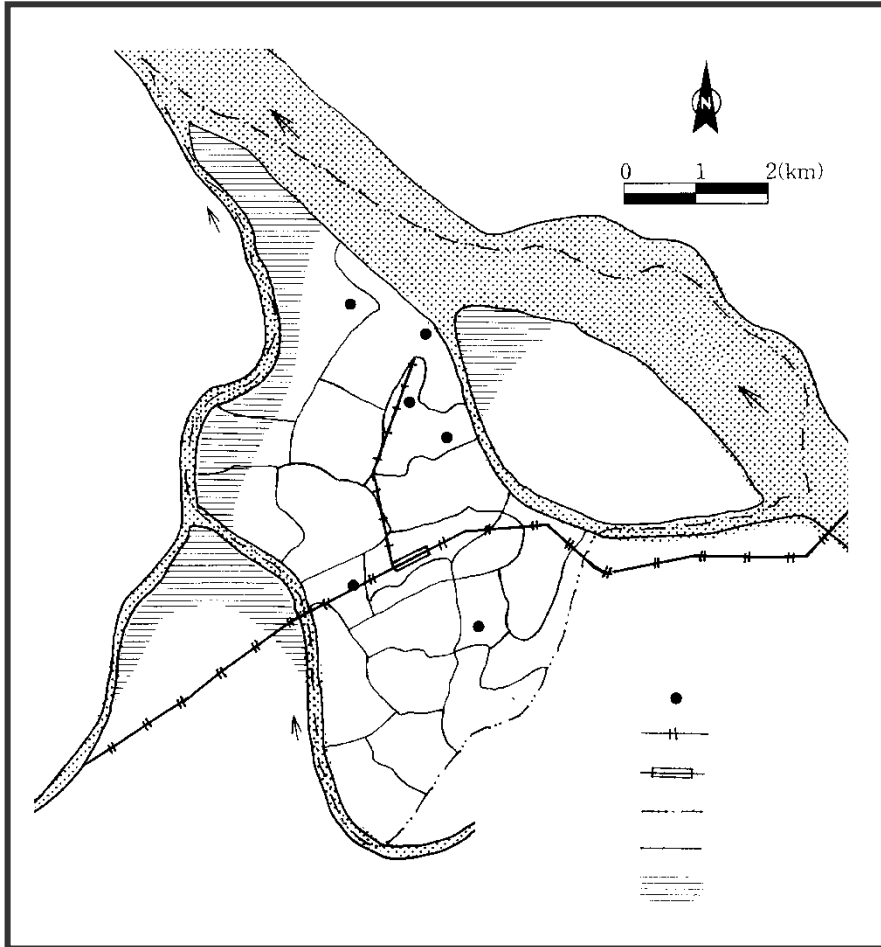


Figure 5-1. Protestant churches in the Yeungdeungpo District before 1945

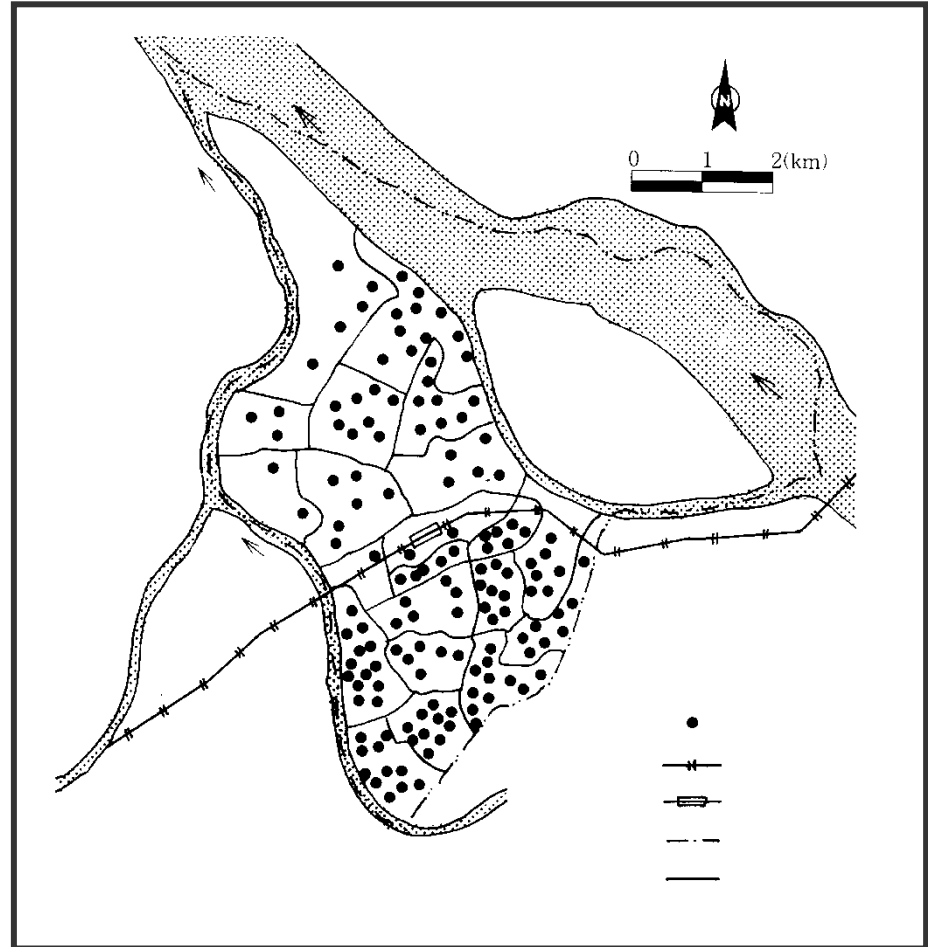


Figure 5-2. Protestant churches in the Yeungdeungpo District in the 1990s



## 3-3. Shamanism on the Gyeryong Mountain

- Shamanistic halls called *dang*
- On the eastern Jeju Island
- *Bonhyangdang*, or main-spirit halls

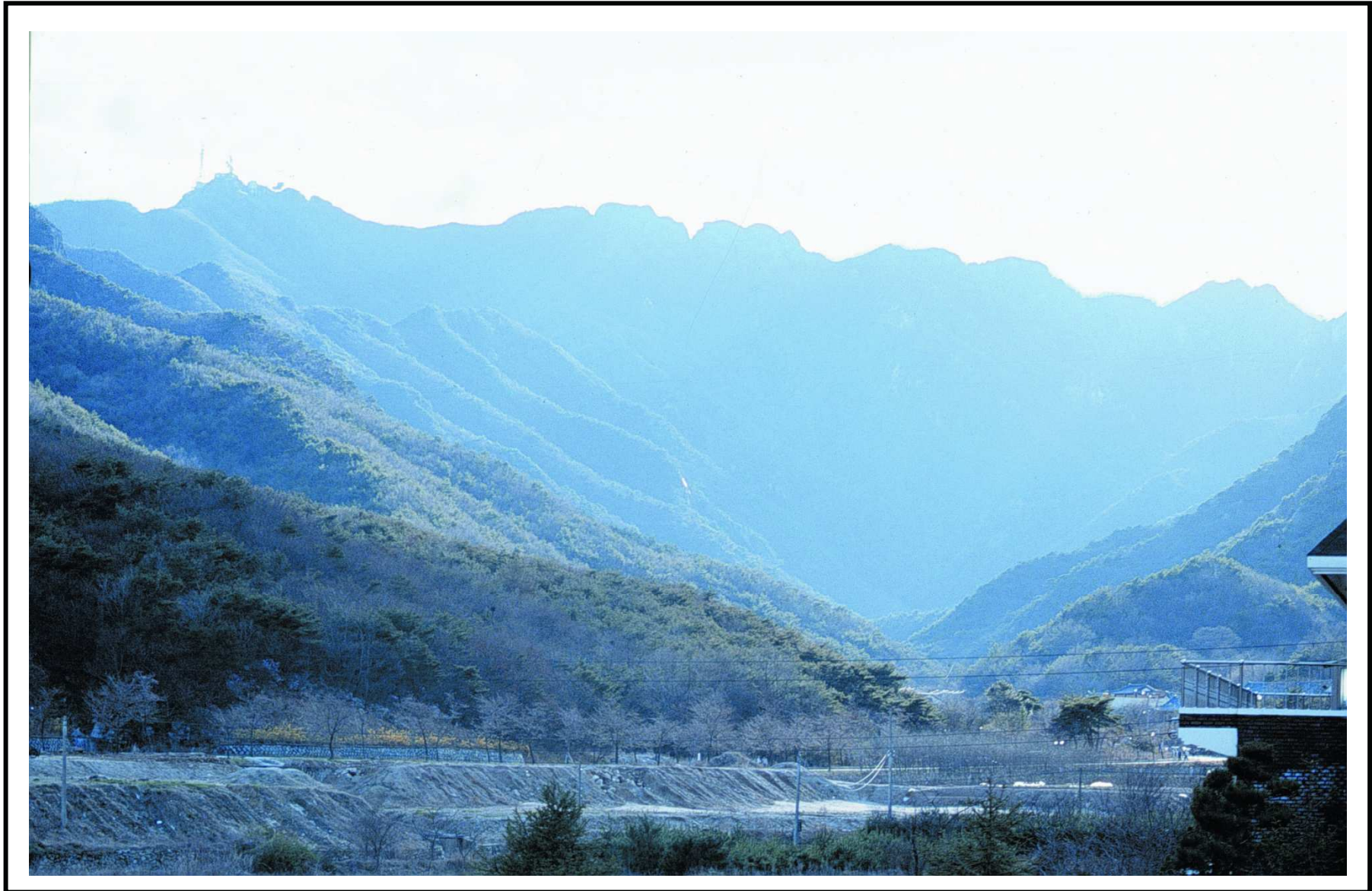


Figure 6. A series of mountains on Gyeryong Mountain





Figure 7. The forest surrounding a *bonhyangdang* (main spirit hall) on Jeju Island

## 3-4. Folk Landscapes in the Upper Valleys of the Geum River

- Village rituals and plurality of deities
- In the upper valleys of the Geum River
- At the entrance of a village
- *Seondol* (standing stone)
- *Doltap* (pebble-pile or stone pagoda)





Figure 8. A more typical shape of a male *seondol* around Okcheon Town





Figure 9. A female *seondol* (standing stone) around Okcheon Town





Figure 10. A *doltap*, or pebble-pile, around Geumsan Town

## 3-5. Pavilions in the Tributary of the Namhan River

- In the tributary of the Namhan River
- *Yangban* families
- At particularly attractive scenic spots

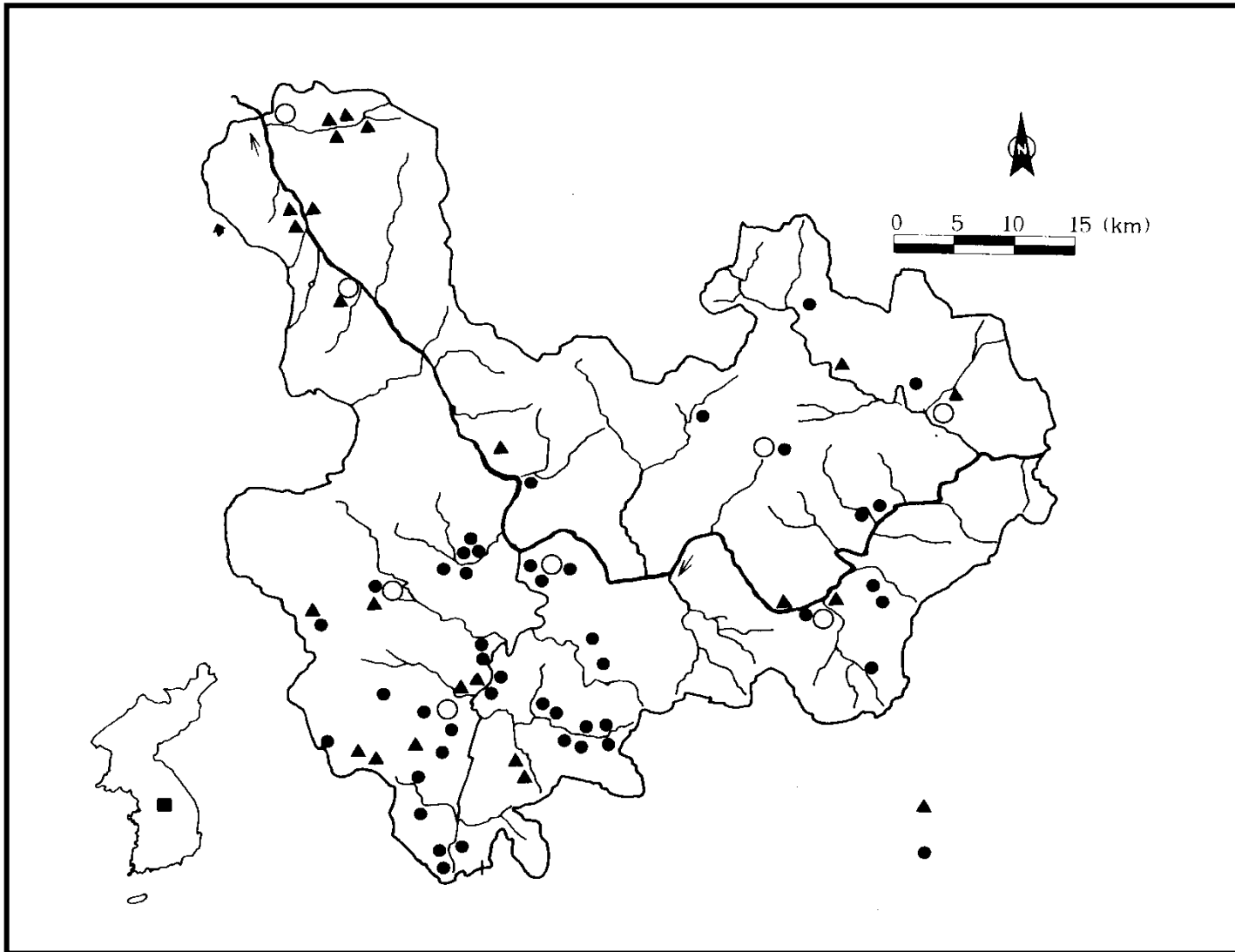


Figure 11. The spatial spread of *jeongja* (pavilion) in the upper reaches of the Namhan River before and after the 18<sup>th</sup> century





Figure 12. A pavilion, called Yeongnamru, situated on a cliff

## 4-1. Local Histories of Migration or Diffusion

- The evolution of a landscape
- A regional structure consisting of core and periphery
- The religious and linguistic landscapes

## 4-2. Confucian Diffusion around Andong City

- In the upper reaches of the Nakdong River
- Between the late 17th and early 19th century
- Disciples of Hwang Yi
- In the initial stage of diffusion
- In the final stage of diffusion





Figure 13. Sosu Academy (Seowon) beside a stream

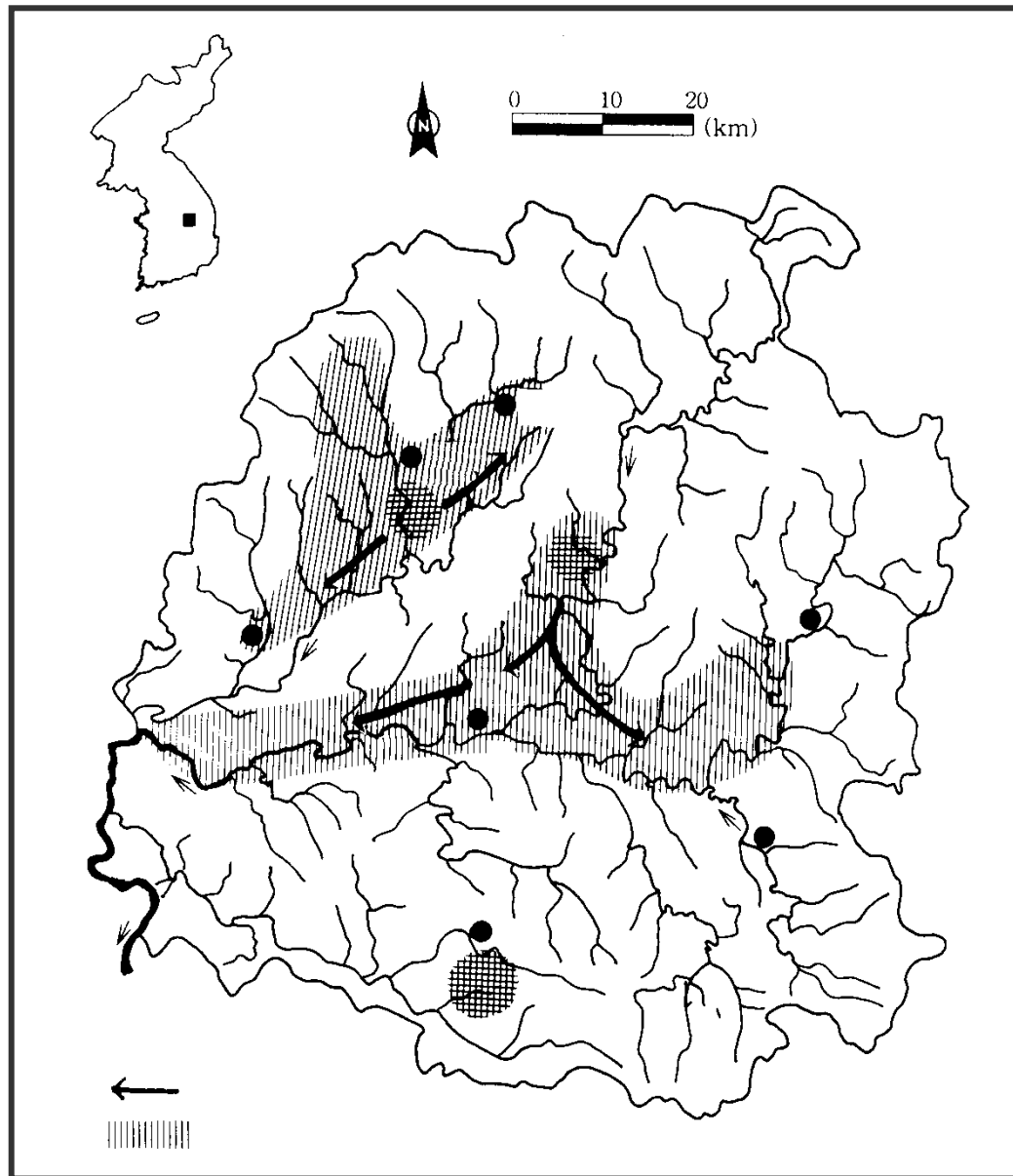


Figure 14. The diffusion process of *seowon* around Andong City



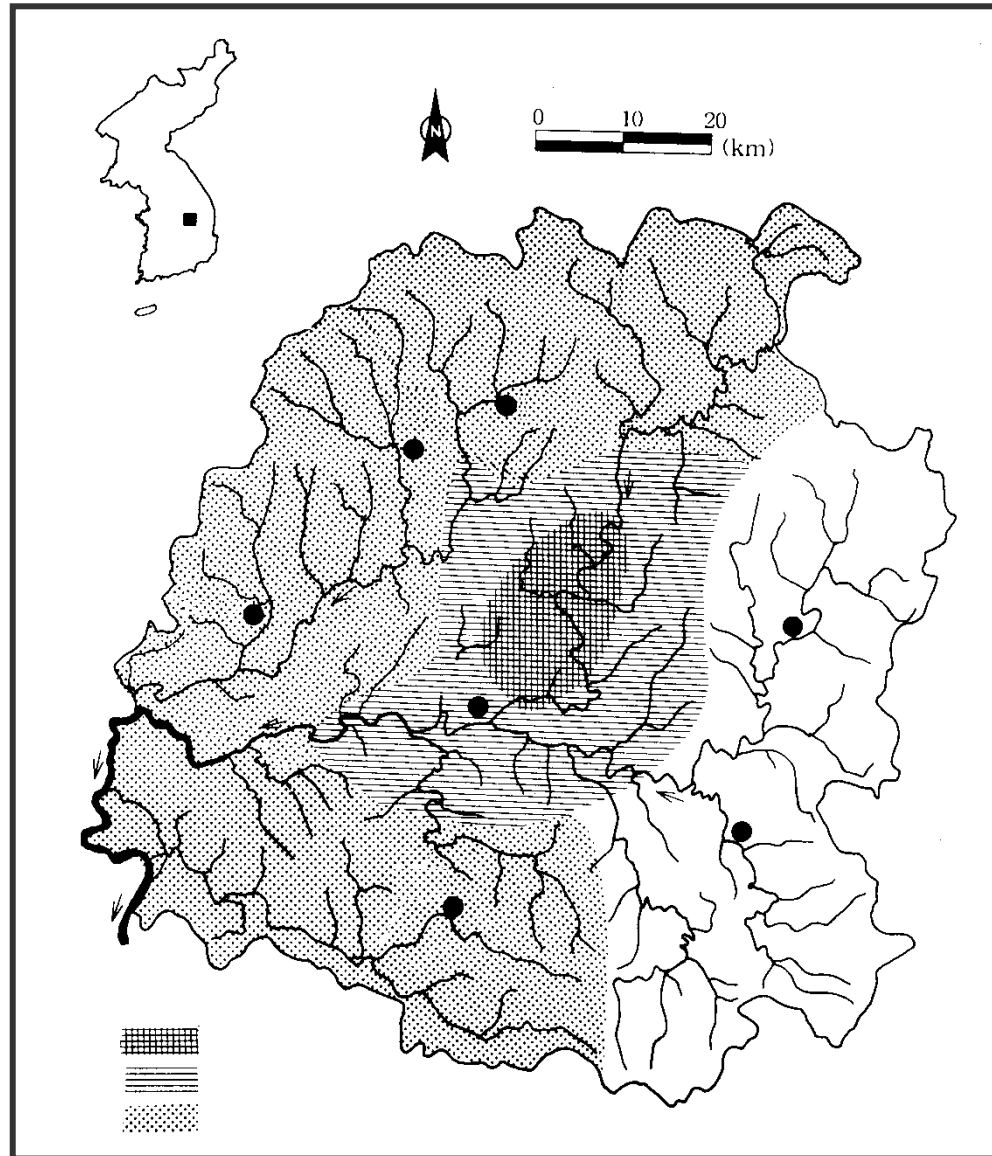


Figure 15. The regional structure of the Andong Culture Area

## 4-3. Catholic Diffusion around Anseong Town

- Catholicism from 1801 to 1869
- Into remote mountain valleys
- A mountainous area in the east of Anseong Town
- A mountain pass called Baeti
- A French priest in 1901



Figure 16. A memorial Catholic church at Baeti Pass





**Figure 17. Graveyards for the martyred at Baeti Pass**



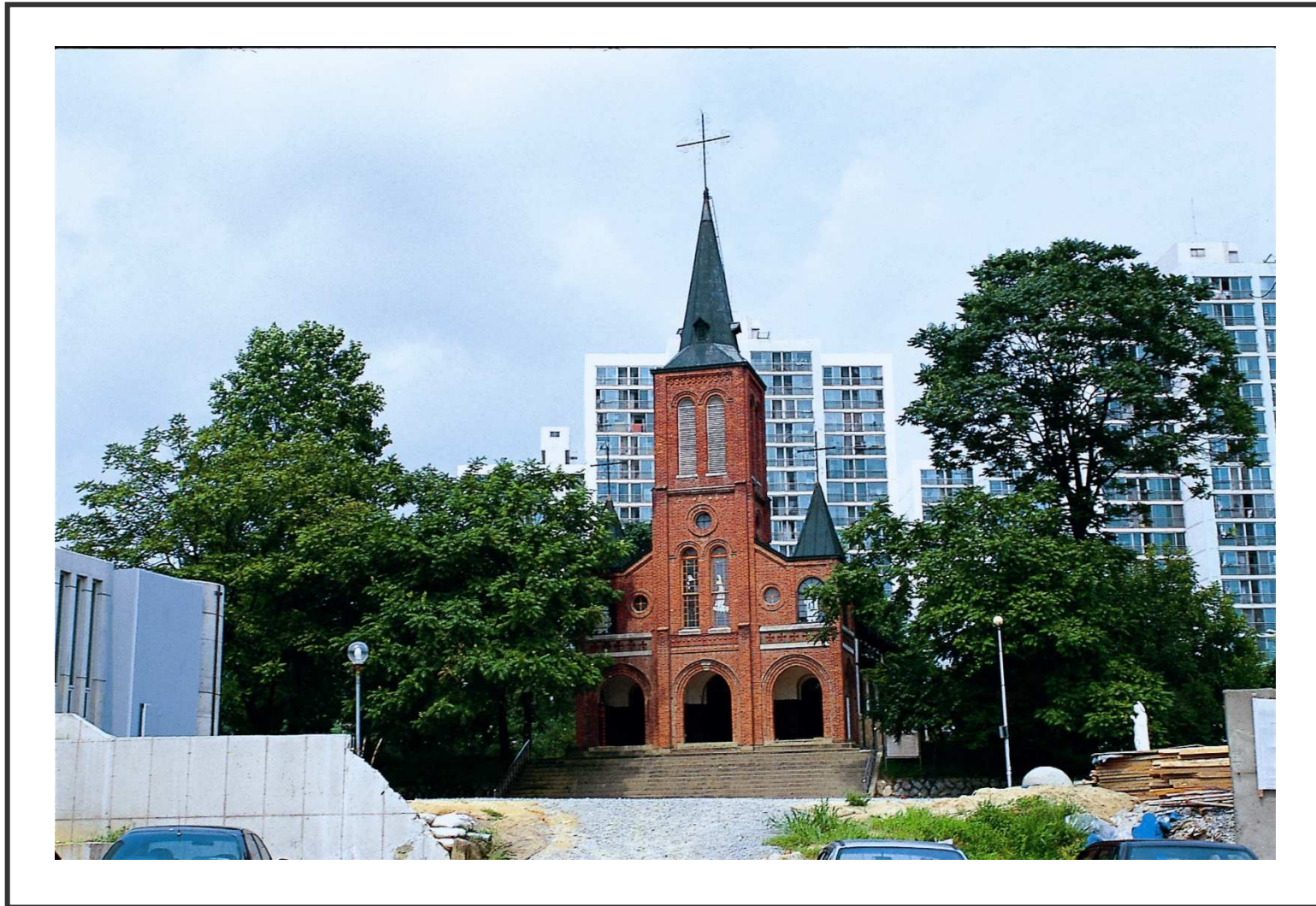


Figure 18. Gupodong Main Catholic Church in Anseong Town



Figure 19. The side wall of Gupodong Main Church



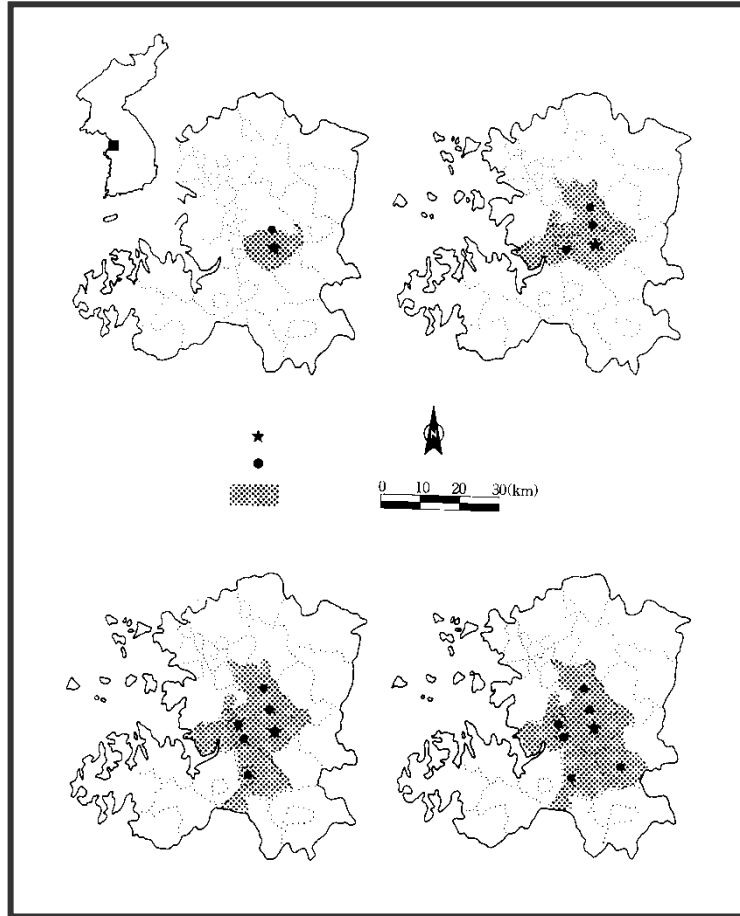


Figure 20-1. The growth of Catholic parishes around Anseong Town

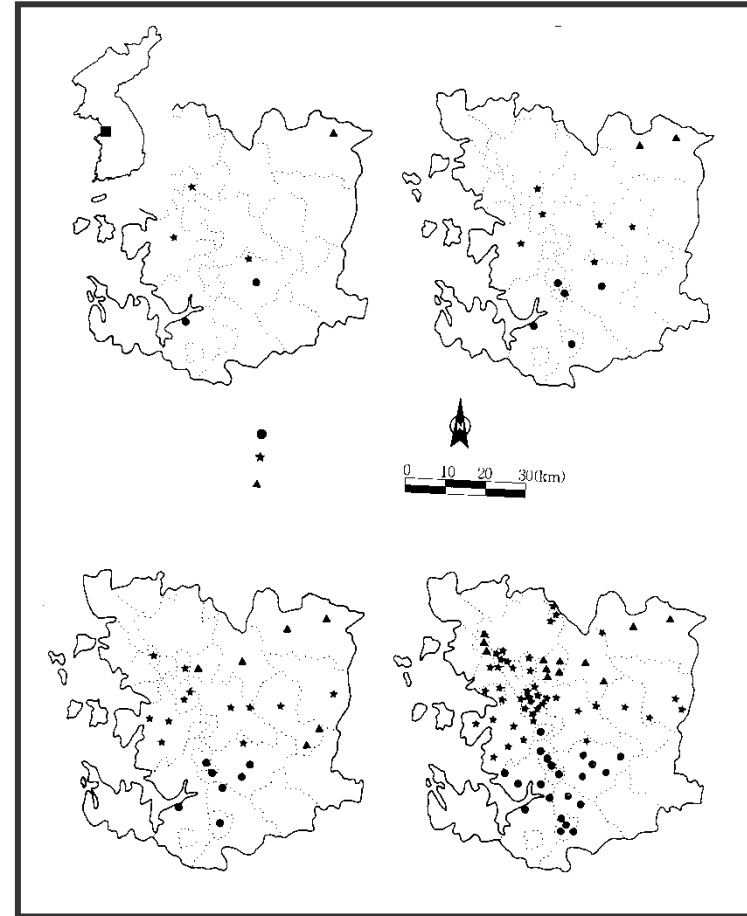


Figure 20-2. The increase of Catholic churches around Anseong Town

## 4-4. Linguistic Diffusion on the Southwest Coast

- On the southwest coast
- Peninsulas, large islands and bays
- The sea between peninsulas and islands
- “Linguistic Island”
- Natural barriers to linguistic diffusion the Goheung Peninsula



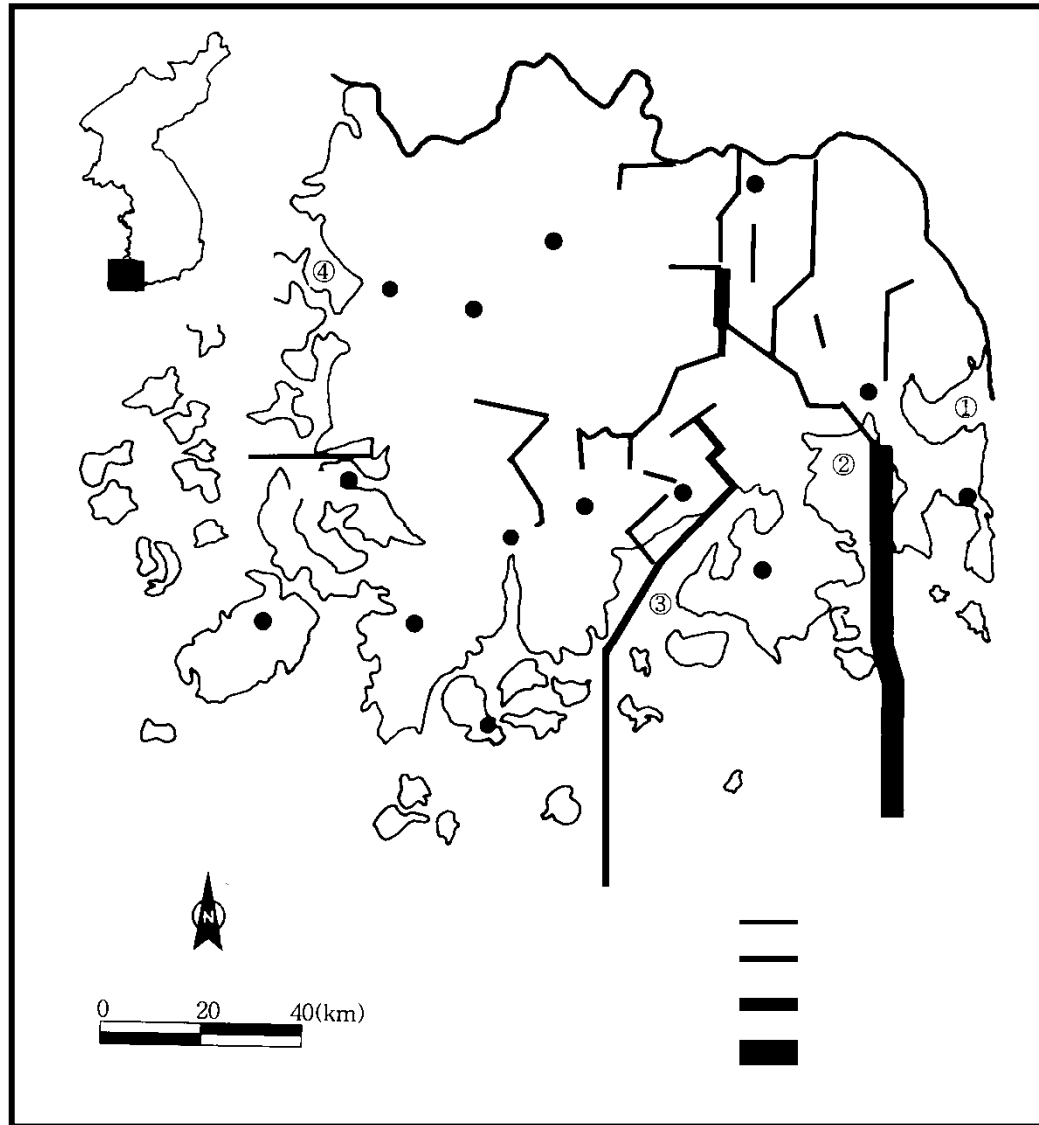


Figure 21. Dialect boundaries on the Southwest Coast

## 5-1. New Cultural Geography

- Cultural landscapes, complex in their forming processes
- Cultural landscapes, fully embedded with meanings and symbolism
- Cultures of socially marginal groups
- The knowledge of social relations of dominance and subordination

## 5-2. Sacred Places on the Gyeryong Mountain

- Shamanism on the Gyeryong Mountain
- Sambul-bong, or Three-Buddha Peak
- *Sambul* (three Buddhas) or *samshin*
- Women's desperate needs for male descendants

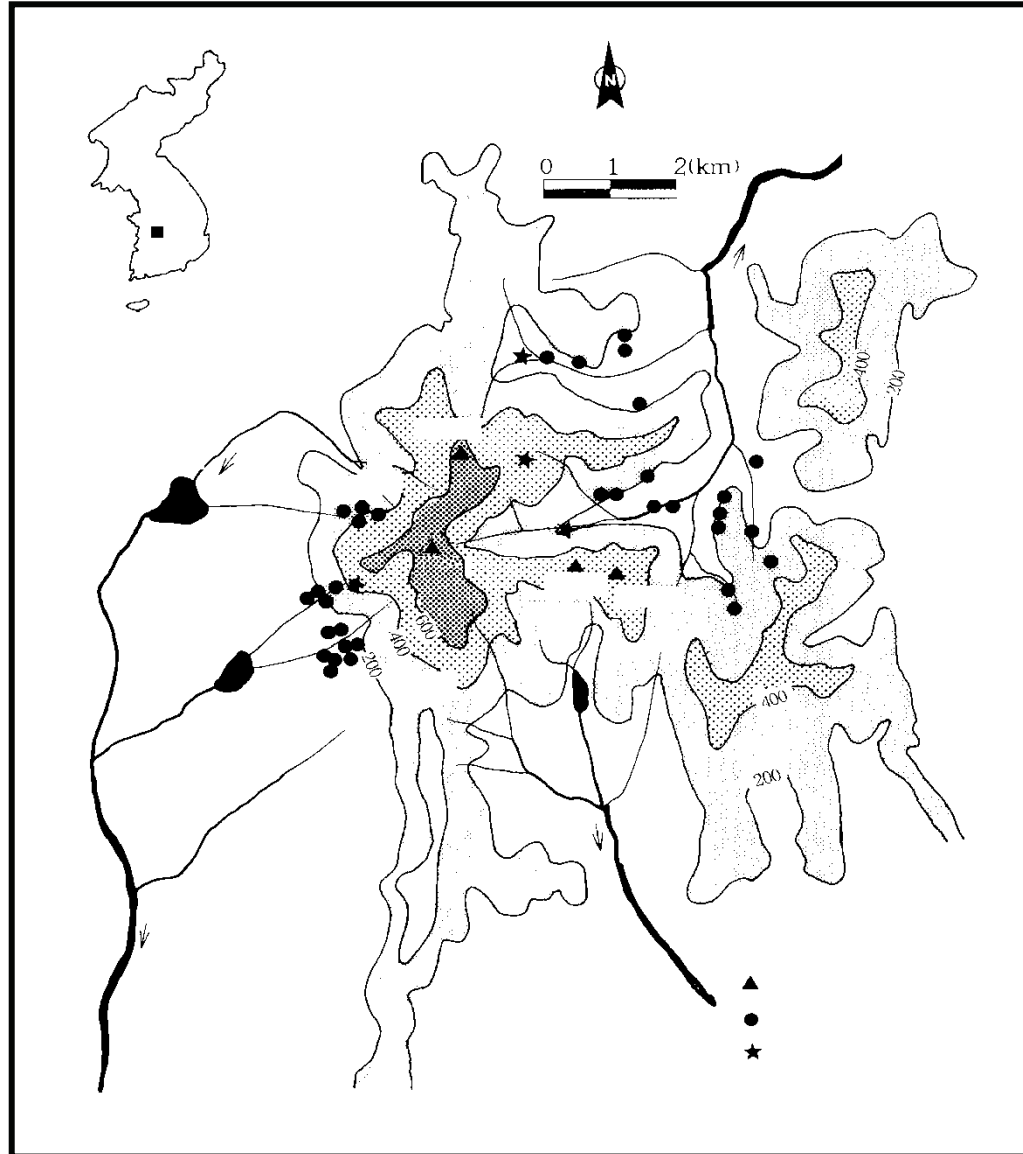


Figure 22. The spatial distribution of Shamanistic halls on Gyeryong Mountain after 1975

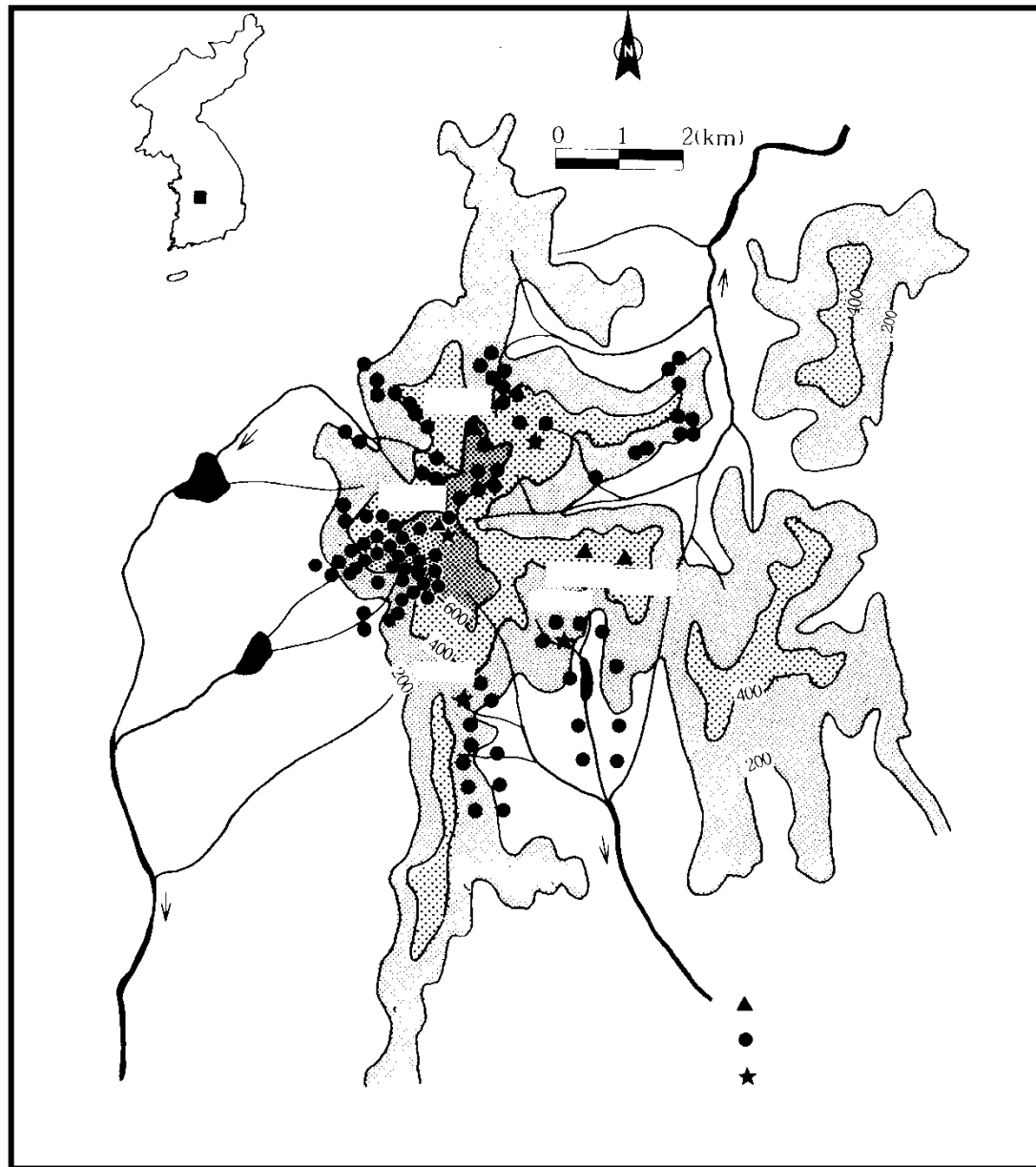
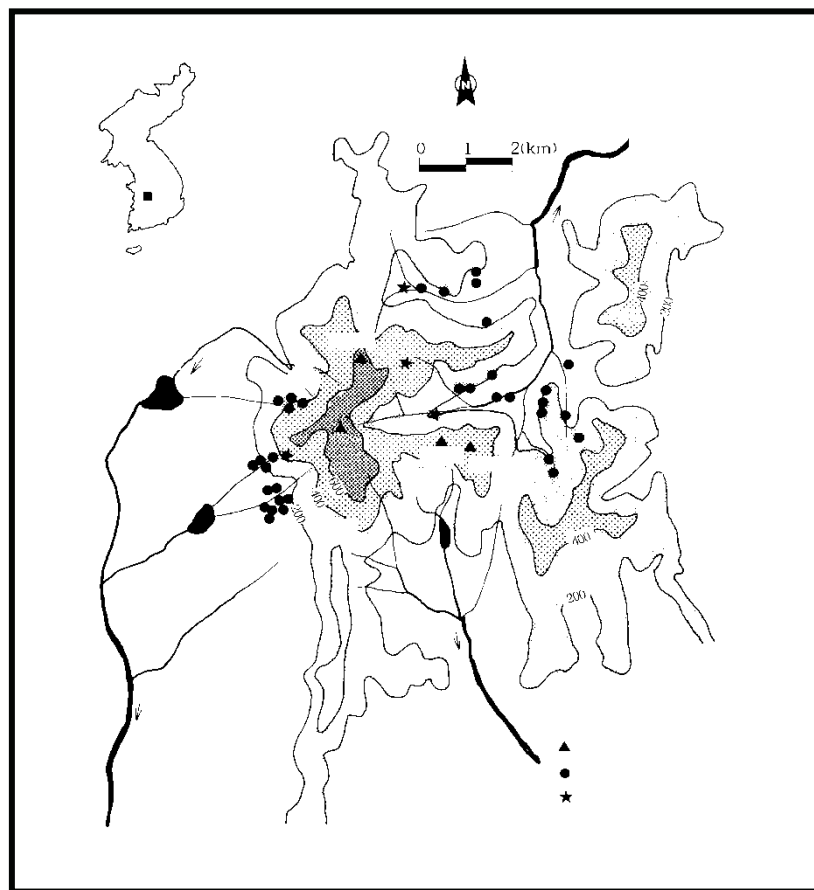
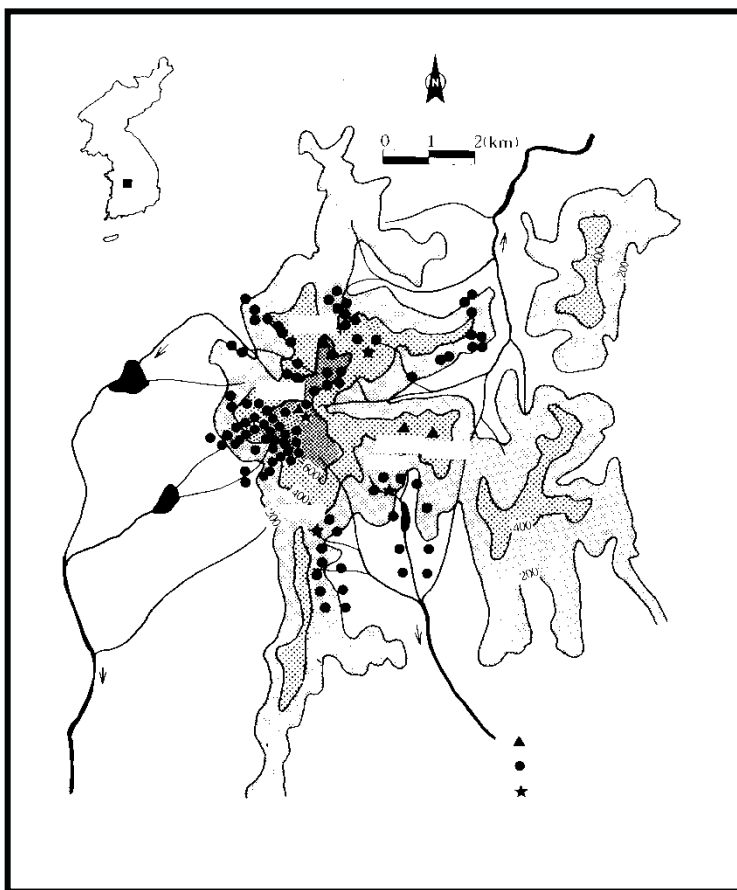


Figure 23. The spatial distribution of Shamanistic halls on Gyeryong Mountain before 1975

# Before 1975

# After 1975



## 5-3. Territories of Shamanism and Folk Beliefs on Jeju Island

- Shamanistic deities as old women called *halmang*
- The women's higher status and stronger power in society
- The territorial dominance of female deities
- Main-spirit halls called *bonhyangdang* on the eastern Jeju Island





Figure 8. A *bonhyangdang*, or main spirit hall around Gujua Town on Jeju Island



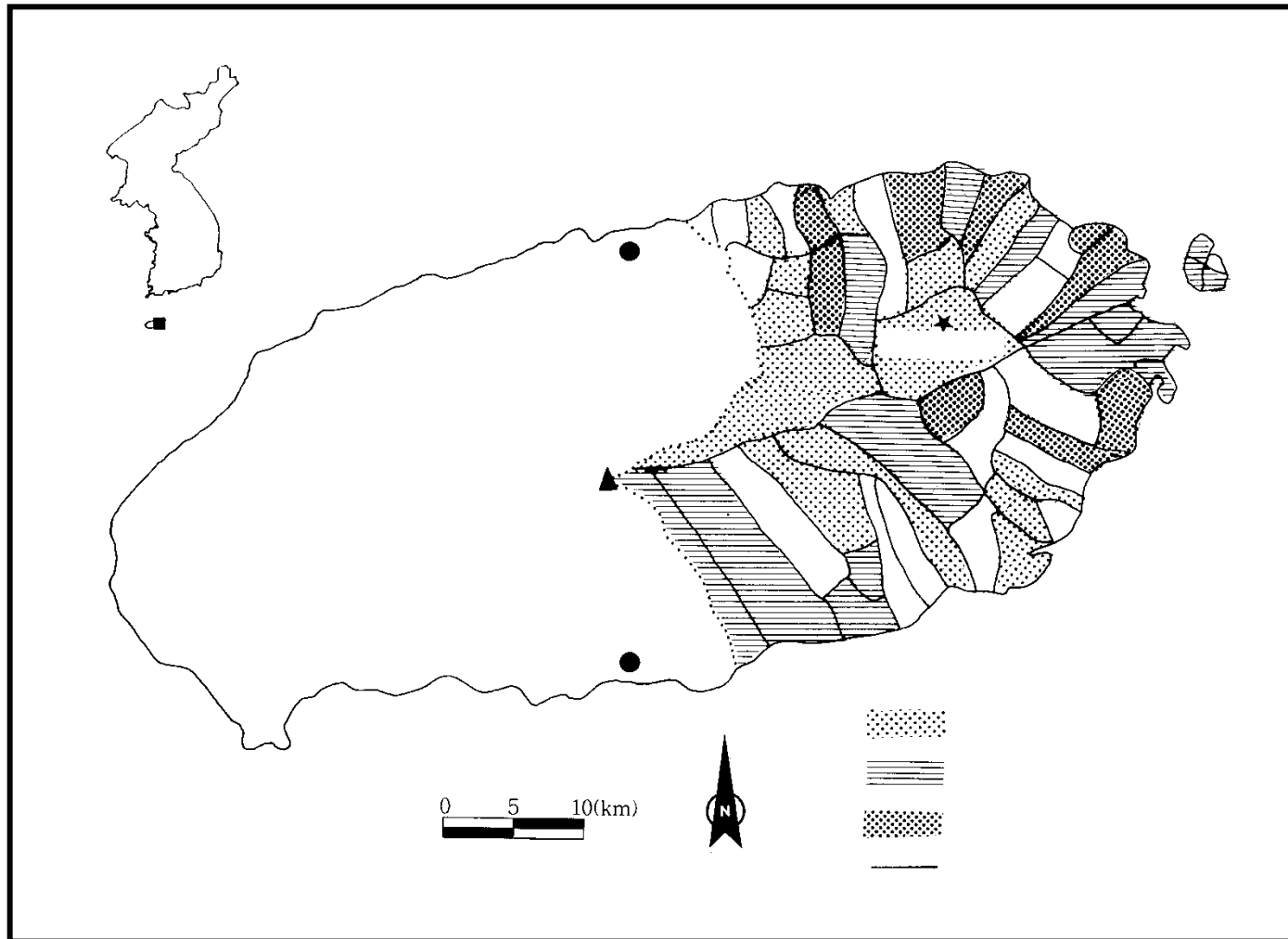


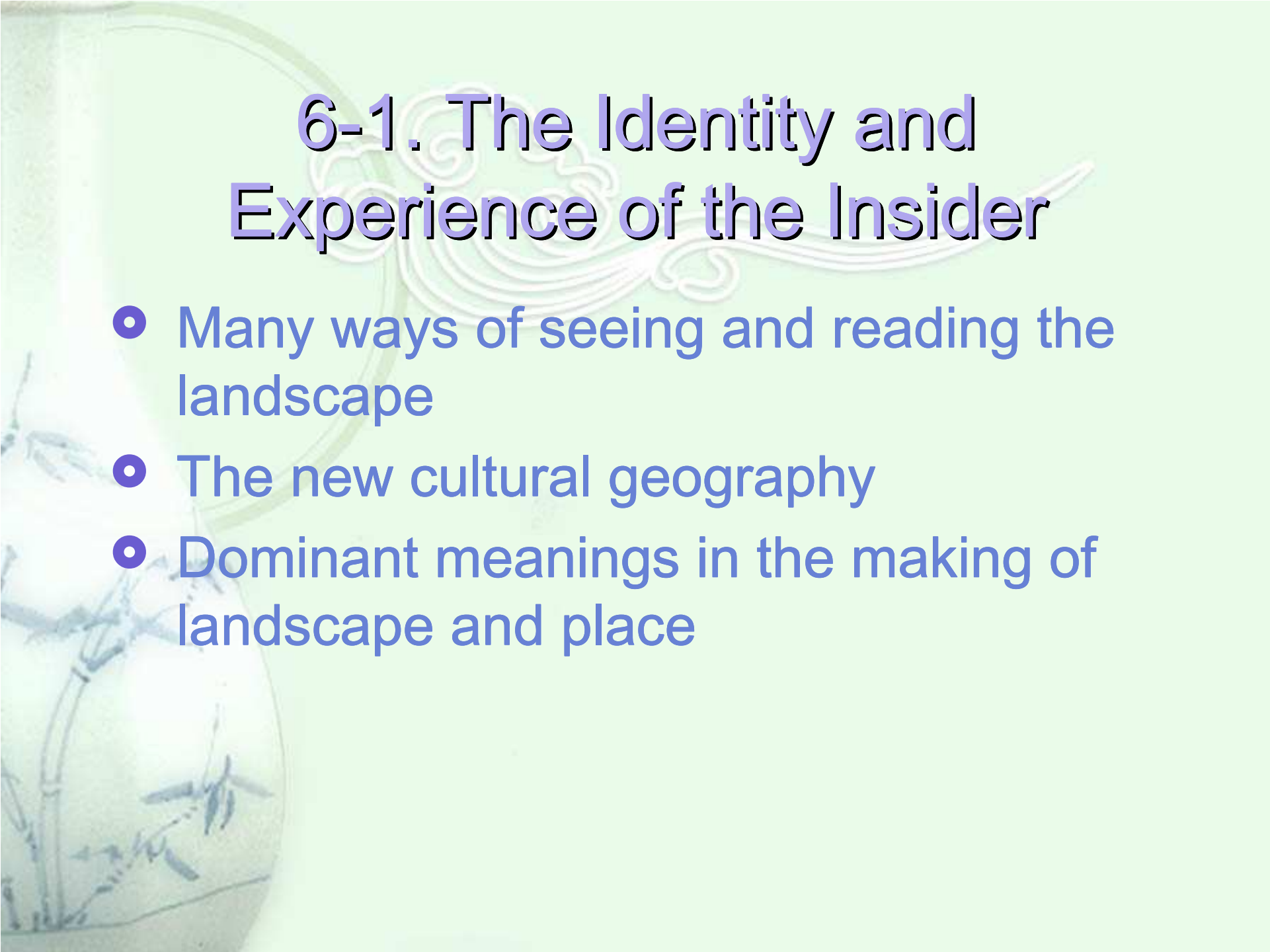
Figure 25. Individual territories of *bonhyangdang* (main spirit halls) on eastern Jeju Island

## 5-4. Women's Places in Tongdo Temple

- Buddhist landscapes in association with women's power
- Popular support from the common, including women
- Sanshingak and Samseonggak in Tongdo Temple
- A Buddhistic hall with Avalokitsvara

## 5-5. Confucian Landscapes in Tongdo Temple and Songwang Temple

- Buddhism between Shamanism and Neo-Confucianism
- The ideology of ancestor worship
- An ancestral hall in Tongdo Temple
- A stupa of the monk named Jinul in Songwang Temple



## 6-1. The Identity and Experience of the Insider

- Many ways of seeing and reading the landscape
- The new cultural geography
- Dominant meanings in the making of landscape and place

## 6-2. The City Planning of Seoul in the Joseon Period

- Symbolic representation of power relations
- Confucianism more than Feng-shui or Buddhism
- The pattern of city layout
- The ideology of Confucianism





Figure 26. An old pictorial Map of Seoul in the late Joseon Period



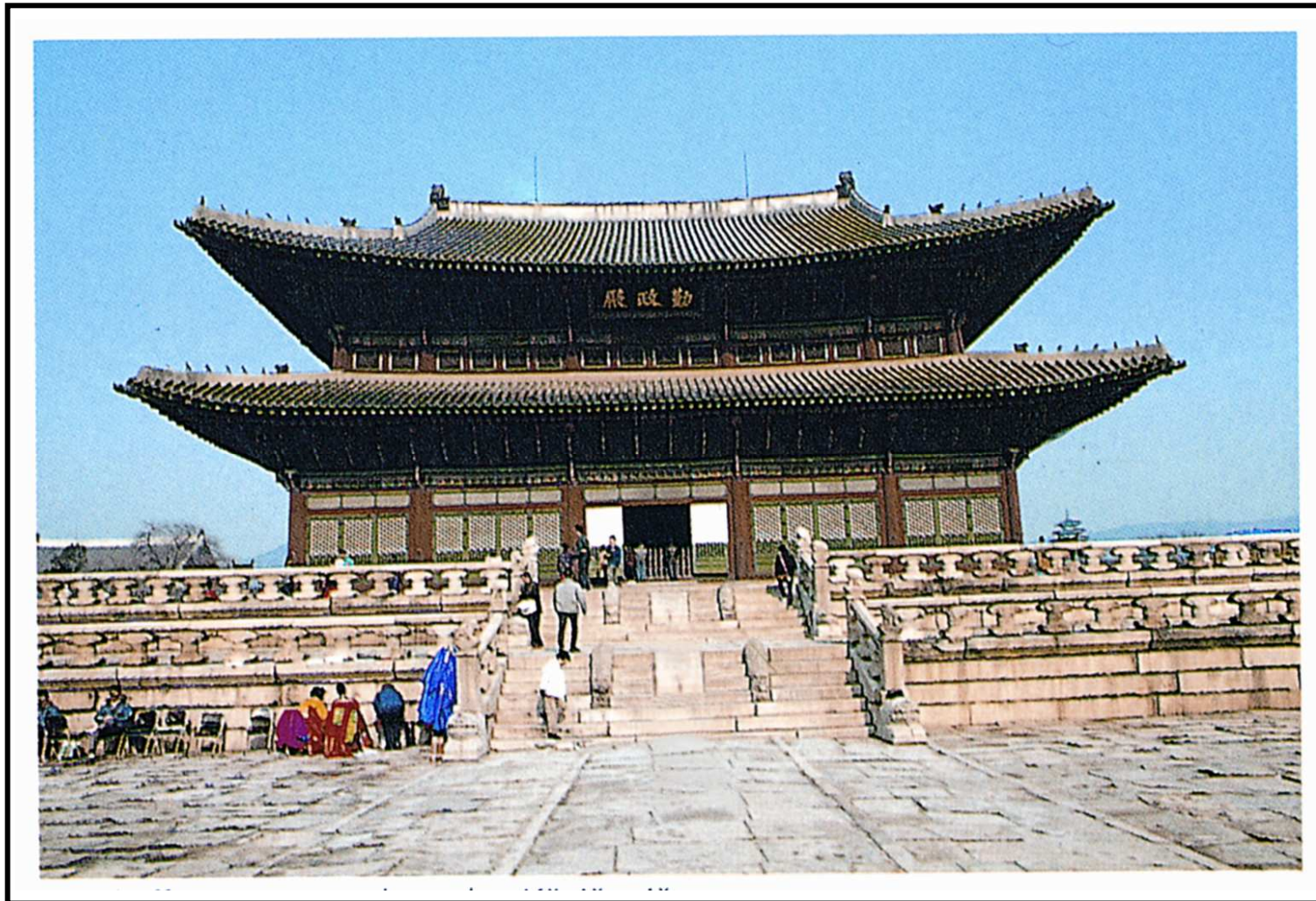


Figure 27. Geunjeongjeon, or the Throne Hall, located inside Gyeongbokgung, or the Main Palace



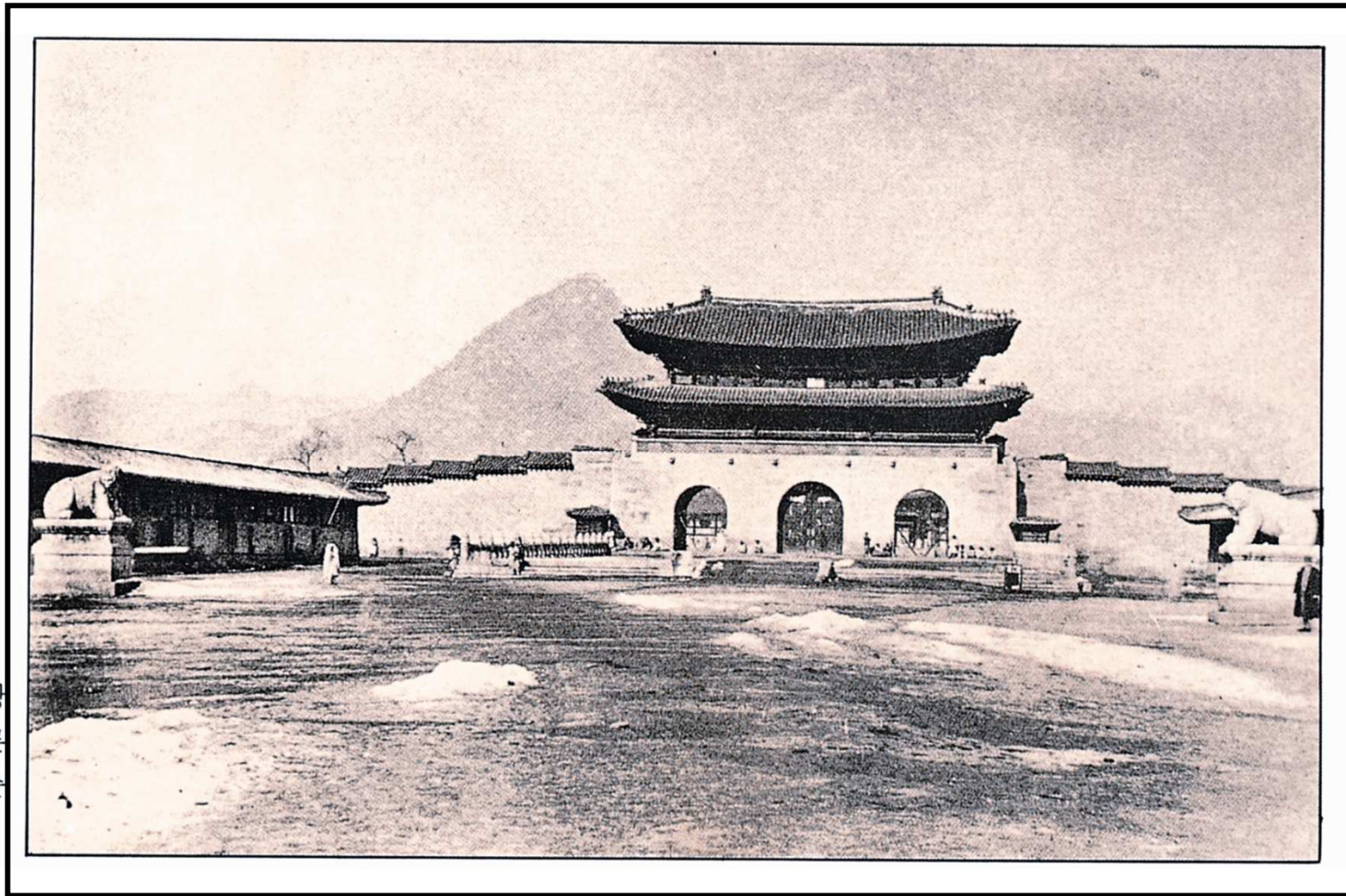


Figure 28. Guanghuamun, or the Gate of Radiant Transformation, before its relocation in the early Japanese rule

## 6-3. The Royal Landscapes and Places in the Jeonju City

- Jeonju City as the home of the Jeonju Yi family
- Royal authority on the landscape and place
- A Confucian-style shrine called Gyonggijeon
- A Confucian-style altar called Jogyongdan





Figure 29. An old pictorial map of Jeonju City in the late Joseon Period



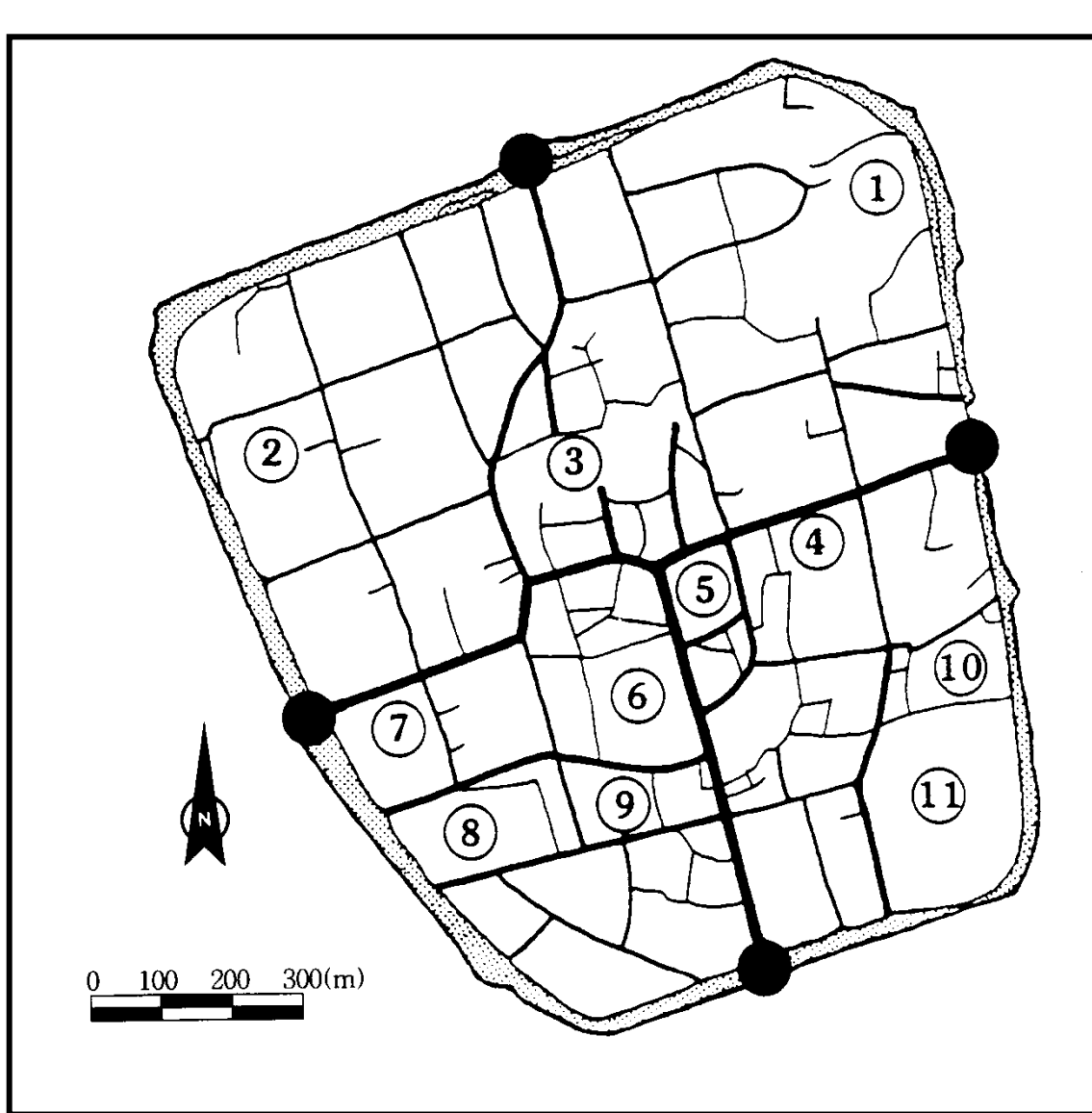


Figure 30. The layout of Jeonju City in the late Joseon Period

## 6-4. The Confucian Places in Gyeongju City

- In the Joseon Period
- Landscape and place to represent the royal authority
- A shrine compound called Jipgyongjeon
- Ancestral shrines at the royal tombs

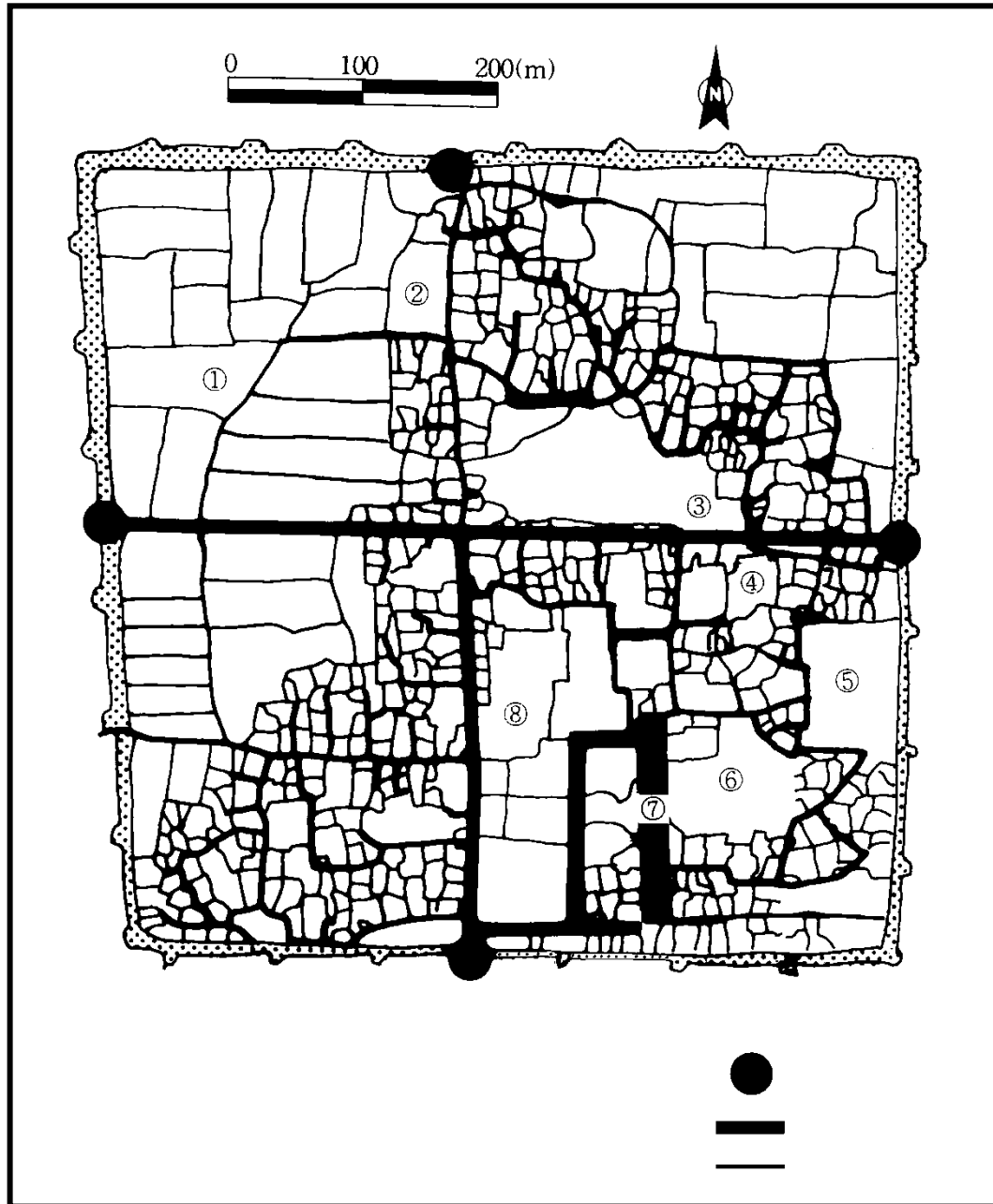


Figure 31. The layout of Gyeongju City in the late Joseon Period



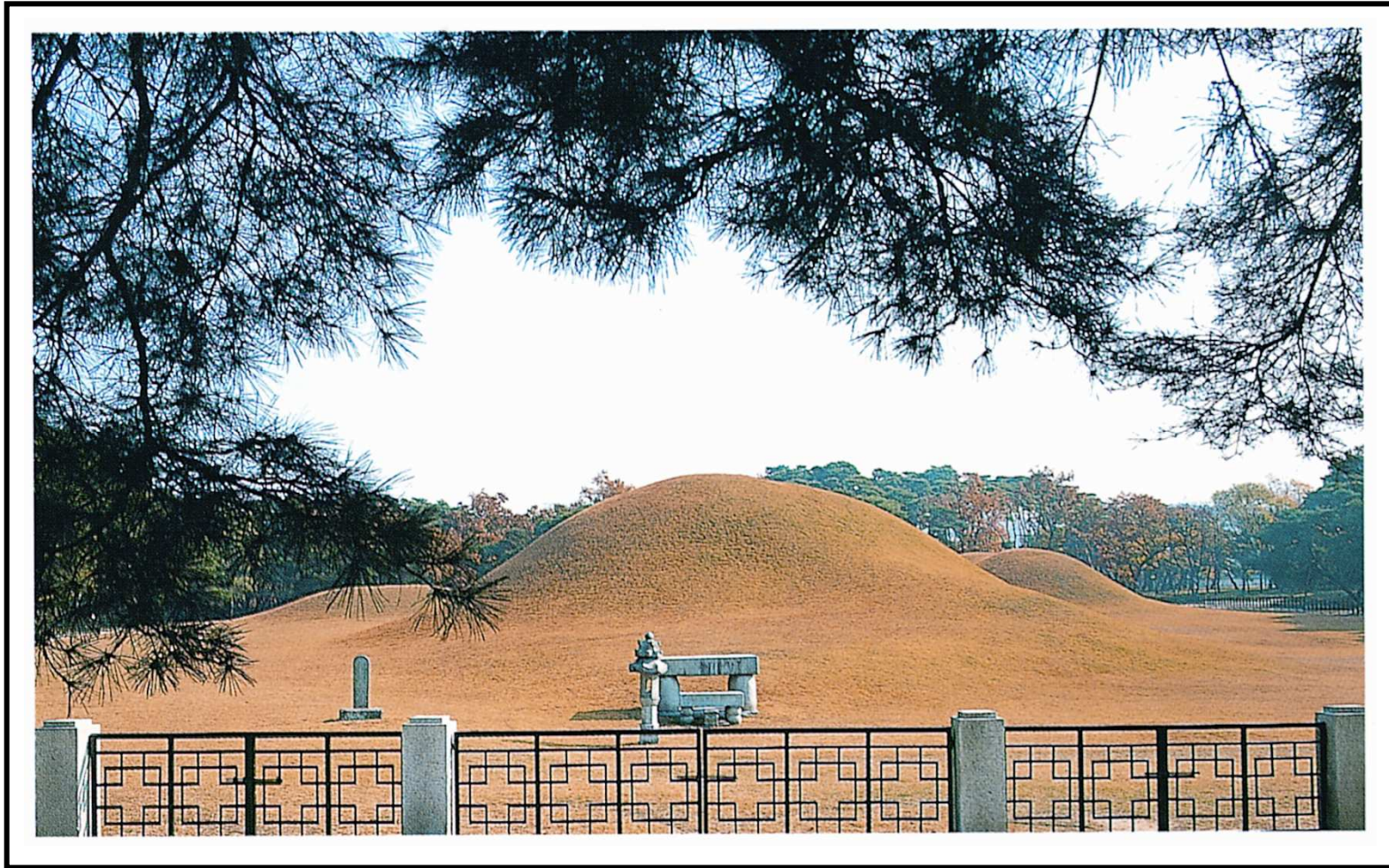


Figure 32. A group of royal tombs, called Oneung, literally meaning five tombs

## 6-5. The Making of Sacred Places in Tongdo Temple

- Jajang as royal advisor for the queen of the Shilla Kingdom
- To mystify the temple site of Tongdo Temple
- A holy mountain in India
- A myth concerned with a pond
- Geumganggye-dan with Sakyamuni's belongings





Figure 33. Guryong (Nine Dragon) Pond in Tongdo Temple





**Figure 34. Gumganggye-dan, or the Diamond Ordination Platform in Tongdo Temple**



## 6-6. The Pavilion as a Symbolic Place

- A pavilion coined with symbolism from Confucian ideology
- In the Joseon Period
- The right to enjoy the scenery
- A specific name and poems to create a sense
- A group identity among *yangban* men



Figure 35. A pavilion situated in the village

## 7. Conclusion

- The place of landscape in Korean culture
- Multiple cultural histories
- Spatial strategies in the formation of Korean culture
- Cultural politics as a longtime Korean Tradition
- The future of geographical study on the Korean culture