

# Seongeup Folk Village as the Unique Cultural Heritage of the Jeju Island

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## Abstract

Culturally, it is wonderful that they try to integrated their ordinary life on the earth into heavenly spiritual life through their funeral rituals and song so called Yeong-Jang-Sori as same context as in the Pacific. During life, they eat traditional bread ( Bing-Teok) and drink traditional liquor (O-Me-Gi Ssol) and wear persimmon-dyeing Gal-ot healthily and they meet each other in the heaven eternally through happy dying. We are evidently sensitive to the unique cultural heritage of the island. UNESCO's mission is the promotion of peace amongst peoples and its cultural heritage is also dedicated to working with indigenous peoples' on their eco-friendly knowledge of a sustainable planet.

As Jeju Island is inscribed in part as both a World Heritage Site and a UNESCO Biosphere, it is important to give due consideration to the natural and cultural heritage of the island, as seen and experienced by the islanders. As such, if there is something useful we can discuss, for example the recognition of the special relationship between Jeju islanders and sacred natural sites on the island.

### Key words :

Seongeup. Folk Village. Yeong-Jang-Sori(funeral song).traditional bread (Bing-Teok). drink traditional liquor (O-Me-Gi Ssol). Persimmon-dyeing Gal-ot.

## Introduction

We are happy that Global Ageing Network Korea introduces 4 kinds of village models to the world such as Jeju 4.3 Village Tragedy healing models(Buckchon-ri, Harae-ri, Dongkwang-ri), UNESCO environmental village healing models(Shin-Harae ri,Bonggae-ri, Orari and Arari models), Haenyeo and Folklore village models(Kyung W. Lee. 2020. p.65):

“... As for Longevity village models, we have talked about both Jeju Haenyeo villages and Jeju Jeongnang Family villages. We proposed both Haenyeo and Jeongnang village models to the 2019 Global Ageing Network Biennial Conference: This Is Longterm Care in Toronto of Canada for invitation of the 2021...”

“We want to have an opportunity to learn in a global context why GAN is so important to Jeju as Korea’s largest Island in a multi-cultural society. Politically, Jeju Island succeeds have to survive ordeal from Jeju 4.3 Grand Tragedy. Geologically, as Jeju Island is located at center of East Asia, it has benefits from easy access to main cities to the island such as Beijing, Shanghai, Tokyo, Osaka, Seoul, Busan, Hong Kong, Taipei and so on. Environmentally, as Jeju was designated UNESCO Biosphere, World Natural Heritage and Geo parks, we want to keep it as a longevity island. Culturally, as we recognize it as a specialized in Western countries by human peace, Jeju as a World Peace Island tries to integrate aging human life agenda into part of a human life one. As the result, we suggest “Korea Care into Global Humanity in the Asia Pacific Context” as integrated policy agenda of both Korea and Peace Island villages for the 2021 GAN Biennial Conference from September 26 to 30, 2021 in Jeju Island Korea. As it based on village healing by villagers, Jeju island is small, as there is strong soldarity between, we believe it can revive Korea communities.”(Ko C. Hoon et. al. 2019. p.41).

### The History of Seung-eup Fork Village(1409 to 1987)

According to introduction of Seong-eup, it is located in the spot where administrative office of Jung-ui where was originally established in Goseong-ri,Seongsan-

eup in the 10 year of King Taejong during the Chosun Dynasty then moved to its latest location in the 5th year of King Sejong... The Jeong-i fortress, called Jinsa casle by other terms, was completely constructed only in 5 days of construction on the 13th of January in the 5th year of King Sejong of Chosun dynasty (1423). The fortress had a total circumference of 2,986 cheok (905m) and a height of 13 cheok (4m). The fortress also three gates in its south, east and west and it contains two wells.

According to Tamnasullyeokdo drawn the civil official, Mr. Yi Hyeongsang in the 28th year of King Sukjong(1702), Jeong-ui District was considerably prosperous with 1,436 households, 140 rice paddles and fields, 442 military personnel for fortress defense,1,178 head of horses, and 228 black cows. Seung-eup which was flourished as the center of Jung-ui District for five centuries since 1423, became an rural village because it is losing political and military significance. On the 1st of May, 1915, the administrative system of Jeju County was abolished during Japanese colony was abolished then instead, the system of provincial order began to be operated. In accordance with this, Seongup was downgraded as the district of Pyoseon-myeon(municipality). At the beginning of the 1980s, the importance of Seongeup Folklore Village, in terms of historical and cultural context, began to be recognized newly by both historians and culture researchers. Since then, Seungeup became an important cultural property of Jeju Island at national level. Accordingly, Seungeup Folklore Village was designated as Provincial Folk Property No. 5. It also was designated as National Folk Asset No.188 with 3,191,711 meter square in June of 1984 (1,425 plots of land total). In September of 1987, the preservation area was decreased to 790,747 meter square(plots).

### Seung-eup Folklore Village: Keeping Traditions and Environmental Knowledges of Jeju Traditional Society

Recognizing eco-friendly environmental knowledges from keeping the Jeju Island Family Model and Jeju Thacherd Houses well.

Jeju’s integrated family model traditionally consists of the co-residence of a large and extended family in one family yard, or madang. Jeju scholars call this the Jeju

Island Family Model or Bat-geo-rae model. In traditional Jeju Island, there are three or four nexus family within one yard. As soon as the eldest son marries, he builds his house. In it he composes his nexus family and run his household independently from his father's, even though he lives in a different house within its yard. A New Look at Korean Gender Roles structure differs from the mainland Korean family model in that upon marriage, the eldest son builds his own house within the family compound and runs a separate household from that of his father, in spite of living within the same yard. In mainland Korea, the eldest son does not head his own household until after the death of his father. At a community level, Jeju people maintain their community values and achievements by helping in community works.

According to village guide map, we understand Korean government had recognized highly Seungeup villagers' eco-friendly knowledges to keep both traditional building and villagers' thatched houses.

As for managing traditional building, they have been keeping four buildings well: We have Gaeksa (A boarding house), GeunMinheon (city hall), Jeong-ui Hyanggyo (Local school of Chosun Dynasty, was build in 1738. and Jung-ui-hyeon Fortress.



Photo 1 : Gaeksa and GeunMinheon(A Boarding House and City Hall)



Photo 2 : GeunMinheon (city hall)

It has designated five thatched houses such as National Folk Cultural Heritage No, 68. It was constructed in 1901 by Jo Ilhun's grand father. The house has a slanted thached roof for easy drainage. It is composed of an inner house, outer house, shed and main entrance. These four parts are organized in the form of a square. National Folk Cultural Heritage No. 69 was built in 29th year of King Sunjo in 1829. it is shaped like the Korean letter 'ㄷ'. It is composed of an inner house, outer house, shed and main entrance. National Folk Cultural Heritage 70 is the house with thatched roof in the shape of a strait line. It was built a the early 19th Century. It is composed of an inner house and shed. The inner house has three small rooms generally show around southern parts of Mt. Halla Mountain. National Folk Cultural Heritage No.71 is the house, with thatched roof, was built in the middle of 19th century. It is composed of an inner part, outer part and main gate. National Folk Cultural Heritage No.72 is a house that was reported to have been built in the 16th year of King Kojong(1879) by Go Sanghun's great-grandfather. We evaluate their environmental knowledges to keep Cho-Ga-Jip well(photo 3). Villagers are knitting grass roots together at the yard together(photo 4) and between January between once annually(photo 5).



Photo 3 : Cho-Ga-Jip: National Folk Cultural Heritage No. 69



Photo 4 : Stone Grandfather at South Gate



Photo 5 : Villagers changing knowledges to change new grass with old ones at the roof



Photo 8 : Zelkova tree and Chinese hackberry trees in Seungeup-ri as natural monuments No.16.1

We also keep in mind that they have made an efforts to keep their traditional tool, so called grist mill (Malbanga) and County Magistrat’s Well (Won-Nim-Mul-Tong).



Photo 6: Grist mill (Malbanga)



Photo 9 : Nodari Bangjuk Pond

As tourists look at a cluster of they can understand the importance of environmental knowledge of inZelkova tree and Chinese hackberry trees in Seungeup-ri,digious village, Seungeup-ri. According to Seong-eup guide map, one Zelkova and three Chinese hackberry trees, around Ilgwanheon( local administrative office) were designated and protected as natural monuments No.161. It is alleged that there was a thick forest located around this area during the reign of King Chungyeol during the Coryeo Dynasty, but few threes remain now.

The Zelkova tree, reportedly aged around 1,000 years or so is 30 m tall, tho the height of chest with a circumstance of 5 m. The hackberry tree is, known to be around 600 years old, 24-32m tall, to the height of chest and with a circumstance of 2.4-4.5 m. It is impressive that Nodari Bangjuk Pond is good matching with Ilgwanheon, which is located at downtown on the way between Gaeksa and South Gate.

### Integrated Culture of Seongeup through Furneral Rituals and Song

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Photo 10 : Seungeup Funeral rituals and song

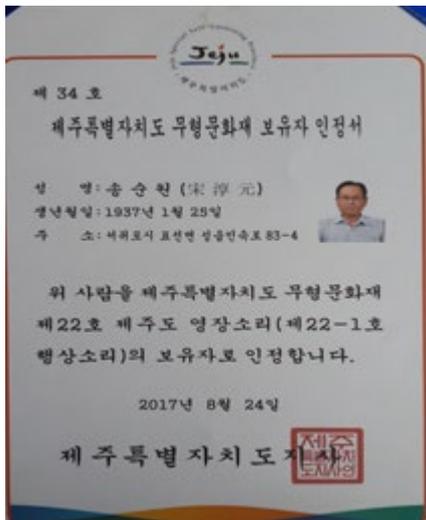


Photo 11 : Licence of Heritage Keeper of Funeral Song, Mr. Soon-won Song

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**Conclusion**

We keep in mind that “... Resolutions democratically adopted by IUCN Members include a call to protect 80% of the Amazon by 2025, to halt deep-sea mining across the oceans, and for the global community to adopt an ambitious One Health approach. The active participation of Indigenous Peoples’ Organisation Members in IUCN’s democratic process led to a focus on indigenous peoples’ rights and role in conservation in many resolutions...” ( Marseille World Conservation Congress : September 3– 11, 2021 in France).” It will be promising that Seongeup Folk Village apply their environmental knowledges for keeping their cultural heritages to UNESCO.