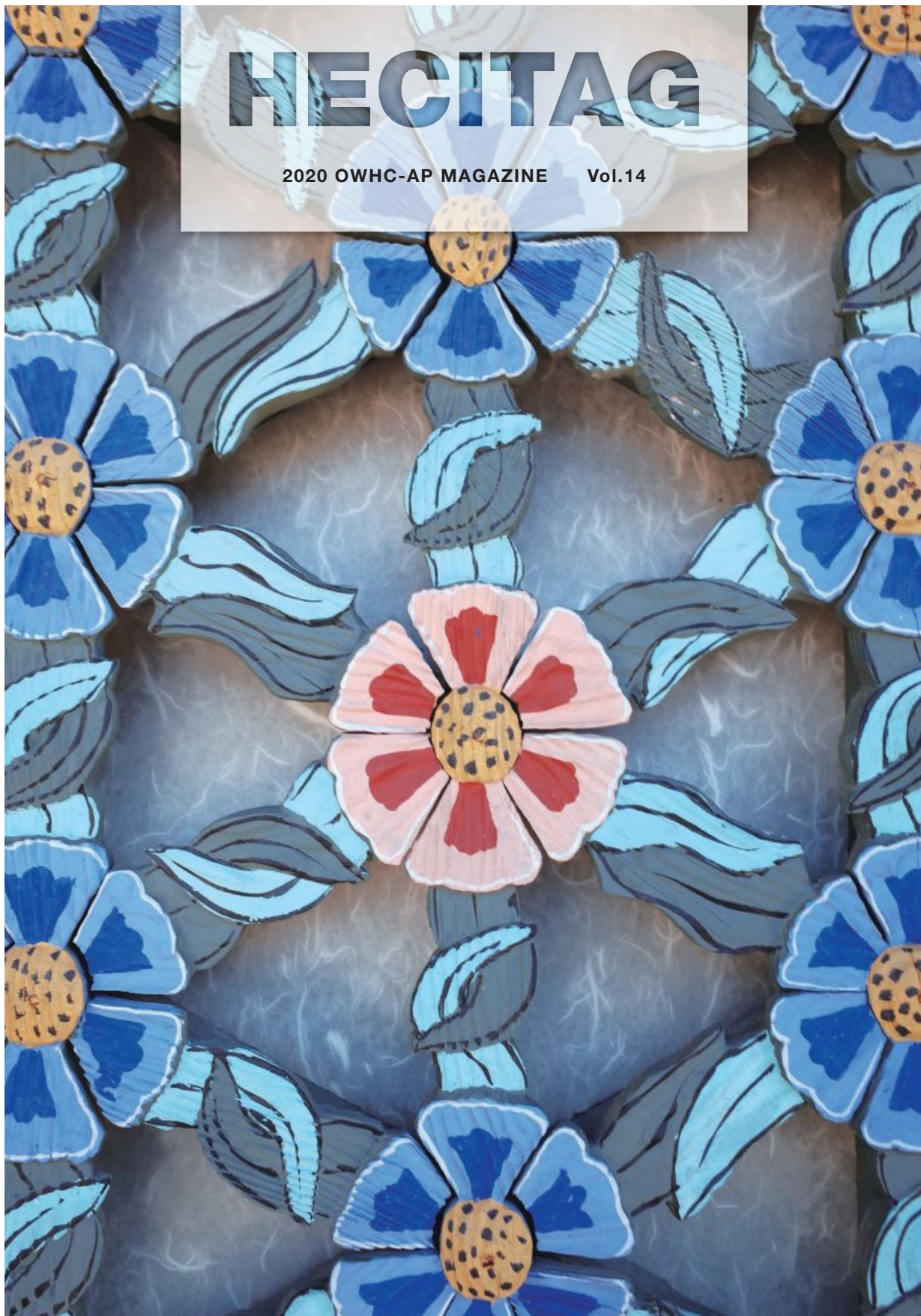


# HECITAG

2020 OWHC-AP MAGAZINE Vol.14







OWHC-AP is Asia-Pacific Regional Secretariat of the OWHC(Organization of World Heritage Cities) which was established by gathering cities where UNESCO World Heritage Sites are located.

# CONTENTS

## Special Moments

- Introduction
- The Moment #1  
Hoi An Ancient Town\_04
- The Moment #2  
Amsterdam, the Netherlands\_08
- The Moment #3  
The Negev of Israel\_12

## Hello! OWHC-AP

- OWHC Board of Directors' Meeting\_16
- The 5th Experts' Workshop of OWHC-AP\_18
- OWHC-AP Photo Contest and Exhibition\_20

2020 OWHC-AP MAGAZINE  
Vol.14

## Nice to Meet You! World Heritage

- World-Recognized Value,  
the Secret of Jeju Volcanic Island\_22
- World Heritage of Tomorrow  
Yeondeunghoe (Lantern Lighting Festival)\_28

- Human and Nature  
Botanic Garden in Singapore\_36

## It's New! World Heritage

- Celebrating the Anniversary of World Heritage  
Gyeongju Historic Areas\_42

- A Page in History  
Shakespeare\_52

- World Heritage in Films  
The Movie Coco and the Day of the Dead\_58

## OWHC-AP World Heritage Cities Nomads

- Connecting Dots\_62

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## Special Moments

In the past, people in many cities used to be self-sufficient, using their own geographical environment from using raw materials to the process of utilizing them. Since resources were limited as time went by, trade began to take place. The history of trade started from maritime trade that has flourished in the Mediterranean area in ancient times.

During the Greek and Roman period, trade routes have expanded from Mediterranean Sea all the way to Asia, and people started to trade across the sea, walking a long way to the other side of the world. Trade — or plunder sometimes — increased rapidly and spread around the world, eventually creating a bigger world.

In this "Special Moments," the special feature of HeciTag Vol. 14, we will travel to three World Heritage cities which were connected to the world and had active trade with faraway countries:

Hoi An of Vietnam, Amsterdam of Netherlands, and the Negev Desert of Israel.

These three cities now remain as World Heritage as it have connected the world with their own trade routes. What will we encounter following the traces of connection that can easily be seen today?

As we trace back to the clues of what kind of culture the cities were influenced by, and what history they had, we will be able to capture the meaningful sceneries of today.

Let's find out the special moments the three cities have kept while standing the test of time, the bond of fate that has been passed down to this day.







Silk Road of Southeast Asia  
Hoi An Ancient Town  
*Hoi An*

HECITAG  
Hoi An

Official Name Hoi An Ancient Town

Country Vietnam

Location Quang Nam Province

Year of Inscription 1999

About 30 kilometers away from Da Nang, a Vietnamese city with a long land area of 1,650 kilometers long, there stands Hoi An, a small ancient port city. It was the heartland of Champa Kingdom until the 10th century. The owner of the kingdom has disappeared, but the glorious days still remain everywhere.



From the 15th to the 19th centuries were the heyday of Hoi An as an international trade port. The main trade items were silk, spices, and ceramics. In particular, ceramics were actively traded with Japan that even a Japanese village was formed in Hoi An. Geographical feature played a big role in developing Hoi An into a big trade city; it is located in the middle of the Indochina Peninsula along the Thu Bon River, which makes the city advantageous for trade, and thus Hoi An was able to serve as a

maritime silk road linking China and India, as well as a port of call for ships from the East and the West to stop by. Hoi An Ancient Town was an active trading port, having not only Japanese but also Chinese residences. In the 18th century, Japanese who settled in Hoi An built a wooden bridge to connect the Chinese residence with theirs. Unusually, there was a temple on the bridge where people used to hold a ritual to pray for the safety of merchants sailing long distances.





Hoi An

HECITAG

### Geographical Limits Preserving Its History

At the end of the 19th century, there were a number of ports that have developed along the coast of Vietnam including Da Nang. Ships became larger after the 20th century, forcing the narrow and shallow port of Hoi An to decline.

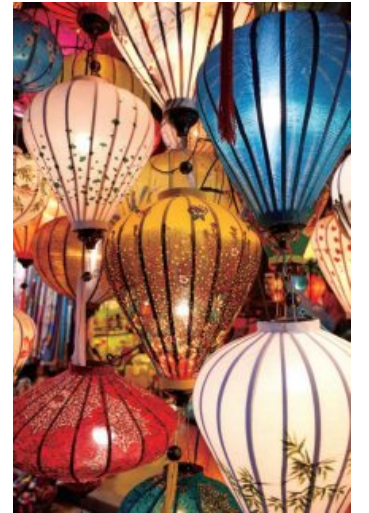
As the center of Vietnam's trade gradually shifted to Da Nang, Hoi An became a port village forgotten by the people. Against this backdrop, Hoi An could remain as the only city that has left intact its original form without being damaged even amid the Vietnam War. Unfolding the image of trade city that has prospered back in the day, the streets that have been formed 200 years ago still await visitors in its place.

### A City That Retains Its Original Charm

Hoi An boasts its antique city view rather than traces of a trade city. Although the ships that used to come and go from all over the world are nowhere to be found anymore, the city has transformed into a popular travel destination. Influenced by Chinese and Japanese culture, the city has its unique architectural style, and thanks

to the flourishing trade that took place here, it emits unique atmosphere mixed with Western culture.

This traditional trade city in Southeast Asia still has its old charm combined with various cultures and was listed as a UNESCO World Heritage Site in 1999 in recognition of its value. #



### Unique Architectural Style







**Official Name** Seventeenth-century Canal Ring Area inside the Singelgracht, Amsterdam **Country** Netherlands **Year of Inscription** 2010

Deriving its name from the river "Amstel" and "dam," Amsterdam is a city with unique buildings that stand in a row along the river that reminds of huge garden. Let's go along the waterway of Amsterdam, a city that has become the center of world trade through dams.

Interacting with the World with Firm Embankment

## Amsterdam, the Netherlands

Netherlands — meaning "low lands" — is a country full of rivers and lakes, 25 percent of which is actually below sea level. The Dutch have long been forced to fight for survival to prevent the inflow of sea water by storms and floods owing to the country's low terrain. Windmills were built to drain low-lying water and canals were established to make it easier for water to recede. We can see how much the Dutch have cared about stopping water from the name of Amsterdam and Rotterdam, the second largest city, both ending in "dam."





## Booming Economy and a Golden Age

Amsterdam is a fishing village located at the mouth of the Amstel River. In the 13th century, settlers built embankment and "Singel canal" to prevent the flooding of the sea and rivers and named them "Amsterdam" by combining the two words — Amstel river and dam. The settlers began to make the city as the center of the world trade based on the natural port located in the mouth of the Amstel River.

After being approved as a city in the 14th century, Amsterdam's economic development was in full swing. Starting with the beer trade with Hamburg, Amsterdam's economy began to thrive through trade with Hanseatic League cities. In the 15th

century, the city developed into a storehouse for grain imported from the Hanseatic League, thus becoming the most important trading city in the Netherlands.

Being protected by riverbanks, dam ports and dam square (Damplein) had helped the city to grow further, which led to the arrival of the golden age around the 16th century. This was because Amsterdam-based ships had traveled around the world, including North America, Indonesia, Brazil, and Africa, leading the world trade. It emerged as the center of world trade as well as the pivot of world economy, attracting people from all over the world with its affluence.

## Turning Limitation into Opportunity

As Amsterdam had rapidly developed, the existing ports faced a serious problem: a lack of space. To overcome such limit, the city planned to expand the canal to promote a further growth of the city, and new canals were built from the 16th to 17th century in consequence. In addition to the existing Singel Canal located inside the city, the Herengracht, Prinsengracht, Keizersgracht, and outward Singel Canal were built. Amsterdam was able to be expanded by 800 meters starting from the boundary of newly built Singel canal; the five canals are collectively referred to as the "Amsterdam Canal."

The city was able to accumulate wealth through overseas trade in the 17th and 18th centuries with the help of the expanded canal. It also contributed to the development of humanism related to Calvin's religious reform. This suggests that Amsterdam used to serve as the capital of the world economy in those days. In the 20th century, Amsterdam was transformed into an administrative and financial hub. It also served as the political capital of the Kingdom of the Netherlands. Though the traces of port city is hard to be found nowadays as the waterway was cut off with the construction of roads and railways, the booming retail stores and tourism industries are changing Amsterdam into a new city. #





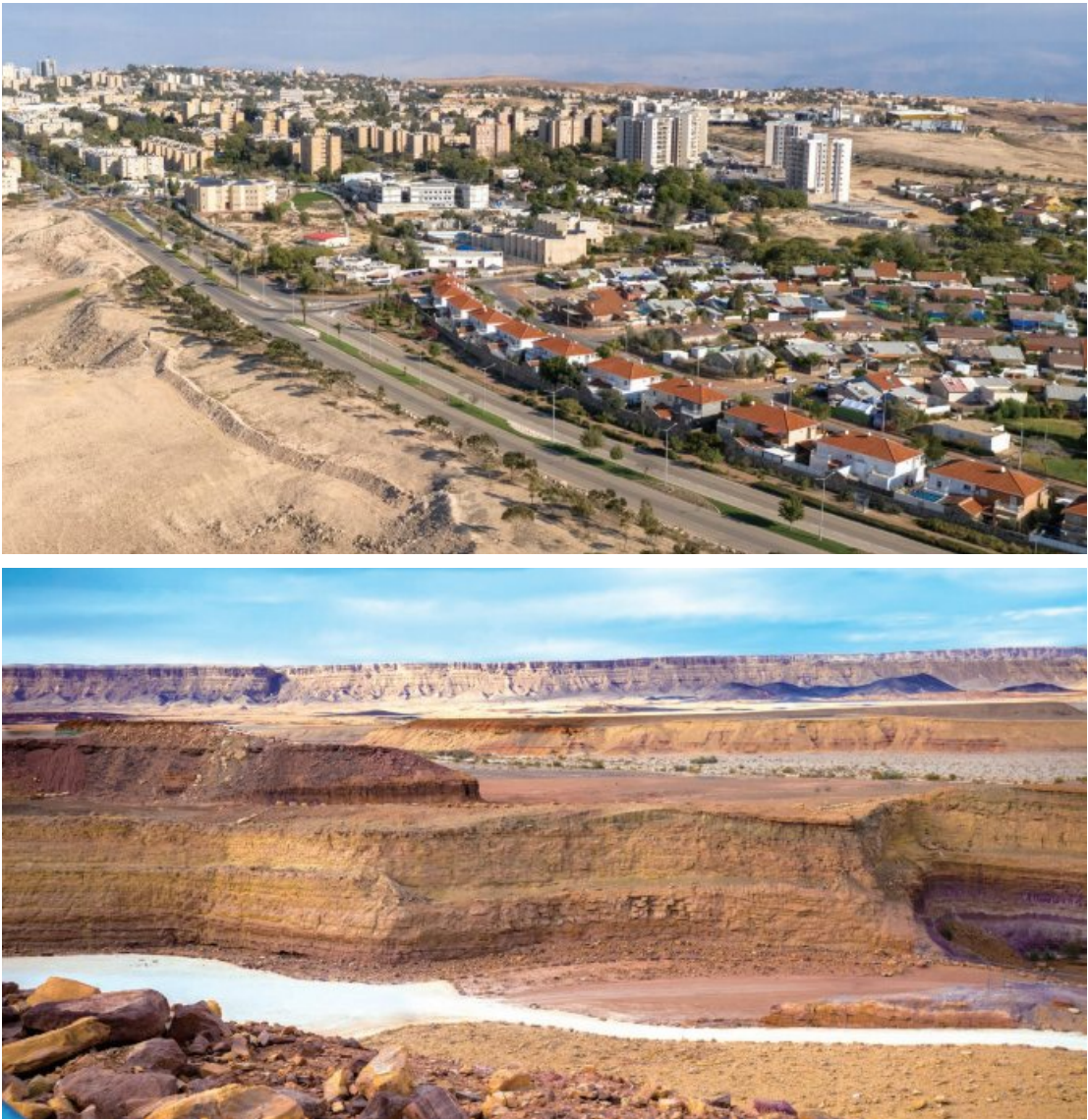
# Trade across the Desert

## The Negev of Israel

Israel is a country that keeps a sacredness from the birth of Jesus to the Red Sea and Sea of Galilee, the source of water in the scorched desert. Although it is a small country about one-fifth of Korea, it boasts a spectacular view of plains, deserts, seas, lakes, and rock formations.



Negev  
HECITAG



The Negev Desert, which accounts for 60% of Israel's territory, is different from the desert we have ever imagined; it is verdant with trees under a scorching sun and a flock

of sheep feeding on the grass can easily be noticed. About 2,000 years ago, Israel's King Herod created waterways for the villagers. This effort gave vitality to the sun-baked desert.

As a result, the Negev Desert was able to become lively that seemed impossible and thus was called a place where miracles happen.



## People Who Made History in the Desert

It's hard to believe that this barren desert was once the center of trade. The ancient towns of Haluza, Mamshit, Avdat, and Shivta in the Negev Desert in southern Israel were inhabited by Nabateans.

This area was the center of the East-West trade route from the 3rd century B.C. to the 2nd

century A.D. The Nabateans have been trading incense and myrrh using the trade route. These goods were transported

across the 1,800-kilometer-long desert from Arabia to the Mediterranean coast.

The Negev trade route not only functioned as a route to trade goods, but also to interact with

people and exchange ideas.

From living facilities such as accommodations and baths built in cities along the desert's spice trade routes, irrigation facilities including reservoirs and ponds, and milk facilities are still well preserved. This is a marvelous proof of how Nabateans thrived in desert environments.

## Achieving Trade with Fragrance

The prosperous civilization of the Negev Desert — the central trade route for the transportation of frankincense and myrrh — owes to the demands of people back then. And trade became more active in the Greek and Roman times as demand for luxury goods increased. In the Greek and Roman times, frankincense was used to add fragrance to temples and for beauty, and myrrh was used as a medicine which was in high demand. Frankincense, which was marketable as well, was sold at a higher price than gold.

This is how the Nabateans were able to accumulate great wealth. Actively held trade has led to the development of cities and prolonged wealth for 500 years.



## Waterways in the Desolate Desert

When the road was not paved yet, the Negev Desert was "impassable." Development of civilization made through spice trade routes in the Israeli desert from two centuries ago was possible due to the knowledge of the region of Nabateans living in the desert. The Nabateans played an important role in conveying civilization to many people from the Romans to those from south of the Arabian Peninsula.

The four Nabatean ancient cities and spice trade routes have delivered Eastern spices to the Greek-Roman culture. It was also listed as a UNESCO World Heritage Site in 2005 in recognition of its economic, social and cultural importance as a trade route for people, languages and ideas. #





## The 51st OWHC Board of Directors' Meeting



On November 24 and 25, the OWHC Board of Directors, the main decision-making body of the Organization of World Heritage Cities (OWHC), held its 51st meeting online. Eight board members including Gyeongju City discussed major agendas in the second half of 2020.

The second online meeting held since the 50th OWHC Board of Directors' Meeting focused on rethinking the direction and purpose of the organization's overall program in line with the prolonged COVID-19 pandemic and finding ways for Regional Secretariat and member cities to take advantage of the crisis. As part of this, a new seminar program called "On the Way to Quebec," a preliminary program of the 15th OWHC World Congress scheduled to be held in September 2022, was newly launched to discuss the suitability of

tourism and residence in the World Heritage cities in the post-corona era.

In addition, all matters related to the election of the Secretary-General were switched online to prevent gaps in the overall administrative affairs of the organization, and agendas regarding appointment of a deputy secretary-general and coordination of staff remuneration were also discussed.

All member cities including Gyeongju have agreed that in order to turn the COVID-19 crisis into opportunity, the organization needs a way to share and revitalize related issues among member cities and the roles of General Secretariat and Regional Secretariat became more important as each city can gather around and share solutions through various programs. The 51st OWHC Board of Directors' Meeting concluded with a pledge to work hard for member cities through more diversified communication methods.



## Discussing the New Normal of the World Heritage Cities The 5th Experts' Workshop of OWHC-AP

On December 2 and 3, the 5th Experts' Workshop of OWHC-AP was held through the online platform Zoom for the first time. Attended by representatives of six member cities in the Asia-Pacific region and about 10 World Heritage experts, the workshop was themed as "New-Normal Life in World Heritage Cities of Asia-Pacific Region."

On the first day of the workshop, Dr. Shabnam Inanloo Dailoo, Professor at University of Athabasca, Canada, and Ms. Aparna Tandon, Project Manager, ICCROM, spoke on the subject of "Local Community and Crisis Management in times of COVID-19," followed by presentations on the city status related to the COVID-19 pandemic by representatives from Korea, Kandy of Sri Lanka, and Luang Prabang of Laos. In the following Q&A session, participants discussed about needs for the development of heritage education programs for citizens in order to strengthen community capabilities and the need to develop crisis management systems in World Heritage cities against epidemics such as COVID-19.

On the second day, Professor Hyungyu Park, Middlesex University, UK and Mr. Fergus Maclaren, Chairman of ICOMOS International Cultural Tourism Committee (ICOMOS ICTC) addressed on the subject of the "Challenges and Perspective of Tourism in World Heritage Cities in era of COVID-19," followed by presentations of exemplary cases from Gyeongju, Denpasar of Indonesia, and Vigan of the Philippines. Participants all agreed that COVID-19 has greatly impacted the tourism industry, but at the same time, it worked as a valuable time to rebuild the city's infrastructure and come up with detailed and efficient strategies to respond to overtourism, which have long threatened World Heritage Sites.

The first online Experts' Workshop has shown the possibility of holding workshops in more resilient and timely way, which had been held only once a year or two. It is expected that this will serve as a stronger bridge between experts and city representatives who are directly relevant to the World Heritage cities. #





Captivate the Moments,  
Meet the World Heritage

## OWHC-AP Photo Contest and Exhibition

From November 26 to 28, 2020, the OWHC-AP World Heritage Cities Photo Exhibition was held at the Gyeongju Hwabaek International Convention Center, which captured the beautiful moments of the World Heritage cities.

The winning works of the 2020 OWHC-AP International Photo Contest held under the theme of "The Moment of New-Normal Life in World Heritage Cities" were displayed to attract visitors.

Here are some of the works that you can feel the affection towards the World Heritage and World Heritage cities in the Asia-Pacific region.



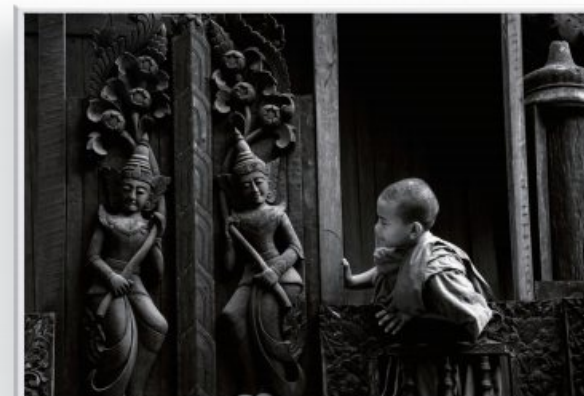
The First Prize: Travel to Hoi An by Park So-yeon (Hoi An, Vietnam)



The Third Prize: The Evening Buddhist Prayer Chanting by Jin Song-ji (Suncheon, Republic of Korea)



Participation Prize: Empty Street by Christopher G. Andres (Vigan, the Philippines)



Participation Prize: Myanmar Cultural & Myanmar Beauty by Nay Lin Aung (Pyay, Myanmar)





Volcanic islands and lava tubes with colorful carbonate cave products covering the ceiling and floor — the traces made by the eruption of lava still retain their beauty today after 10,000 years. Let us visit Jeju Volcanic Island and Lava Tubes in Korea, which have preserved traces of lava and history of the Earth.

## World-Recognized Value, the Secret of Jeju Volcanic Island

2020 World Heritage Festival  
"Jeju Volcanic Island and Lava Tubes"

Manjanggul

The World Heritage Festival held on Jeju Island consists of programs designed for visitors to experience the protected areas that have not been disclosed to the public and to feel the hidden value of the World Natural Heritage in various forms. Manjanggul Cave has three entrances formed by the collapse of the ceiling in the middle of the cave, and the light entering through the largest entrance among the three seems as if nature gives hope to us humans.





**Hallasan Mountain and**

**Seongsan Ilchulbong Tuff Cone**

UNESCO listed Hallasan Mountain Natural Reserve, Seongsan Ilchulbong Tuff Cone, and Geomunoreum Lava Tube System as "Jeju Volcano Island and Lava Tubes" on the 2007 World Natural Heritage List.

It has already been designated as a "Biosphere Reserve" by UNESCO in 2002 and it is no exaggeration to say that it has become one of the most precious UNESCO World Heritage Sites after it was certified as a UNESCO World Geopark in 2010.

**Yongcheon Cave**

Yongcheon Cave, which was rated by UNESCO inspection team as the world's most beautiful cave, was discovered by coincidence during the construction of a telegraph pole in 2005. The total length of the cave is 3.4 km, and at the end of the cave is a lake that is more than 800 meters long. Yongcheon Cave boasts a magnificent lava tube shape and a spectacular view of carbonate speleothem formed afterward.



*Seongsan Ilchulbong*





**World Natural Heritage Expedition**  
 A group of lava tubes created by lava that erupted several times from Geomunoreum flowing to the northeast coast was called the Geomunoreum Lava Tube System. Among the groups of caves, Manjanggul, Gimnyeonggul, Bengdwigul, Utsanjeongul, Bugoreumgul, Daeringul, Dangcheomul, and Yongcheon Caves were collectively listed as UNESCO World Natural Heritage. Those who were selected as the "World Natural Heritage Expedition" enjoyed a special opportunity to explore and see these World Natural Heritage sites and experience the value of natural heritage. The green land seen beneath the ground of Jeju creates another sensation. The special experience of finding the hidden secrets of nature would not have been possible without the World Heritage Festival. #





A festival in which the joyful light  
illuminates the heart and  
sheds light on the world,  
**Yeondeunghoe**  
**(Lantern Lighting Festival)**

Written by Ph.D. Lee Yoon-soo of Korea University  
/The Academy of Korean Studies

Yeondeunghoe, or the lantern lighting festival, was registered as Korea's Important Intangible Cultural Property No. 122 in 2012. The Cultural Heritage Administration described the reason for its selection based on the fact that the festival is a voluntary ceremony for ordinary people to participate after continuing, disconnecting, and changing status since the Unified Silla Period. The Administration has noted that the festival is not a lifeless heritage at all; but a traditional heritage that passed down to this day. Though it was originally a Buddhist event held before and after Buddha's birthday, it no longer stays as a religious event, but a traditional cultural festival that has been handed down by people throughout history. It also has the intrinsic value of cultural assets such as continuity and change.

On December 16, 2020, at the 15th UNESCO Intangible Heritage Protection Convention, Yeondeunghoe was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in recognition of its value as showing cultural diversity beyond the boundaries of nationality, race, religion, and disability, as well as playing an important role in temporarily breaking down social boundaries, sharing joy, and overcoming crises.

How could this lantern lighting festival carry on for about 1,200 years since the era of the Unified Silla? And how could this traditional cultural festival attract attention from all over the world, from modern people accustomed to high-tech civilization? Let's meet the value and charm of the Intangible Cultural Heritage, Yeondeunghoe.



**Yeondeunghoe, a Lantern Lighting Festival that Enlightens Wisdom**

Yeondeung (Lantern) is often associated with lotus lanterns. However, the word Yeondeung of the Yeondeunghoe means to turn the light on. It also has a meaning of enlightening wisdom in deluded mind like a lantern that sheds light on darkness. Lanterns, in both the East and West, have the symbolism of purifying unclean things from the ritual of wishing for prosperity in the new year while giving warmth to the cold winter. Yeondeunghoe is a lantern lighting festival. It begins around Buddha's Birthday (April 8 on the lunar calendar) when lanterns are hung on the street and a symbolic tower is built in front of Gwanghwamun. Every year, new traditional lanterns are restored, and lanterns with various stories are displayed everywhere. From Dongdaemun to Jonggak, tens and thousands of people holding various lanterns gather for a celebratory parade. In front of Bosingak Pavilion, a post-parade celebration where people from all over the world congregate and enjoy the festival with confetti falling from the sky. Traditional performances and cultural performances

can be seen at Ujeongguk-ro and Insadong-gil, respectively. It is truly filled with plenty of things to see and enjoy. Yeondeunghoe, which has passed down for 1,200 years since the Silla Dynasty, was a big holiday where curfews were temporarily lifted, such as Lunar New Year's and Chuseok Holiday. In the days when there were no neon signs on the street, it was crowded with people wanting to enjoy the lanterns that lit the sky all night long. The night they enjoyed was called Deungseok. Yeondeunghoe was also referred to as Yeondeung-nori, Deung-nori, Gwandeung-nori, Pail-nori or Deungseok. These names suggest that it was a festival for people wanting to light their lanterns, pray for their wishes, and enjoy the beauty of lanterns that have been lit at night. Yeondeunghoe is held not only in Seoul but also throughout South Korea. It is also held overseas, led by Korean residents abroad. Tour packages scheduled to Yeondeunghoe are popular among foreign tourists. It is a representative festival of Korea most visited by international tourists.



The king and his ministers wrote and cited poems under the star-colored lanterns. It was a day for the king to unite with his ministers.

**Yeondeunghoe, a Folk Holiday Filled with Dazzling Lights**

The earliest documentary records of the Yeondeunghoe can be found in *The Silla Annals of the Samguk Sagi*(History of the Three Kingdoms). On the first full moon of the 6th year of King Gyeongmun's reign, the king went to Hwangnyongsa Temple to look around the lanterns and held a feast for the government officials. The king himself enjoyed spectacular sights decorated with beautiful lanterns, and after watching the rows of lantern, he held a feast for his officials, and thus a complete festival was set up. With the advent of Goryeo, a Buddhist state, the Yeondeunghoe was transformed into a national ceremony. The Yeondeunghoe of Goryeo was divided into small festival day (January 14 on the lunar calender) and big festival day (January 15 on the lunar calendar). On the first day, a small ritual is held inside the palace with the officials. The performance of Gamubaekhee was held here. In the evening, the king visited Bongeunsa Temple in Gaesong, where the portrait of King Taejo is enshrined. The king's journey was a huge procession composed of at least 2,000 people. During the parade, street performances including the ones of foreign performance team were held. The streets were filled with crowds to see the majestic king's procession. A ritual ceremony takes place on the following day and in the evening, a banquet and Deungseokyeon (another name for a lantern festival) was held. The king and his officials wrote and cited poems under the star-colored lanterns. It was a day for the king to unite with his ministers. Yeondeunghoe, which used to be held on the fifteenth day of the first lunar month, was moved to the fifteenth day of February, the day of Nirvana of Shakyamuni, during the reign of King Hyeonjong of Goryeo. It is seen as King Hyeonjong's independent movement toward a differentiated festival from China, which celebrates the first full moon of the first lunar month. After the military regime period, Yeondeunghoe was held on the birthday of Shakyamuni in April, instead of the day of the full moon which was centered on the king. It was a festival comparable to the royal authority. More importantly, whether it was held on the day of the full moon or on the Buddha's birthday in April, the people had managed to preserve this custom. The people voluntarily made and hung their own lanterns, and enjoyed the festival for a day off from farming. *Yongjae Chonghwa*, which records the customs of the Goryeo Dynasty, says: "In early April, people set up poles for each house and hung lanterns, while the rich set up lighthouses that were painted in various colors. Lanterns looked like stars spreading out in the night sky. The people in the fortress wall watched those lights all night."



Yeondeunghoe passed down to the Joseon Dynasty, where Confucianism was selected as a national religion. Even in the palace, kings hung beautiful lanterns across the sky. King Taejo granted rice to artisans who made hundreds of lanterns, including dragon and leopard lanterns. In the Sejong Sillok (Veritable Records of King Sejong), it is said that men and women gathered in groups to watch the festival all night long, seeking blessings with lanterns. The civil officials of the Joseon Dynasty sang the beauty of the lantern festival held in the crowded Jongno as "Jonggagwandeung," and exclaimed the beauty of the lantern overlooking Namsan Peak as "Chuksagwandeung." It must have been an unforgettable scene for those who looked down at the central Hanyang (today's Seoul), which was lit by lanterns on Jamdubong Peak of Namsan Mountain. Yeondeunghoe remained as a festival day even in the Japanese colonial period. Buddha's birthday in April was a national custom and an important holiday, just like Lunar New Year's and Chuseok Holiday. For the people who lost their country, the national holiday was another name for their country. The custom of hanging lanterns from door to door continued, and many people went to Gyeongseong (today's Seoul) to see the city lit up at night. Just as they bought new clothes on Lunar New Year's and Chuseok Holiday, people

also wore new clothes on Buddha's birthday. Just like making dumplings on Lunar New Year's and songpyeon (half-moon rice cakes) on Chuseok Holiday, people made lanterns on Buddha's birthday in April. In the 1920s, merchants in Jongno joined to build about 50 lighthouses on Jongno Intersection in 50 years, and 300 lights were installed to create a city that never sleeps. Later, even when the Japanese banned the lunar calendar and enforced to use the solar calendar, people celebrated the national holiday by lighting their lanterns and visiting temples on Buddha's birthday in early April of the lunar calendar. After independence from Japan, the lantern festival focuses on restoring the spirit of tradition. In 1946, the Yeondeunghoe parade marched through Taegosa Temple — the current Jogyesa Temple — through Jongno to Changgyeonggung Palace with the statue of Buddha placed in the palanquin. The lantern procession was held in the Yeondeunghoe of 1955 in the name of Jedeunghaengnyeol. Since Buddha's Birthday was established as a national holiday, the lantern procession has continued from



Yeouido Square to Jonggak since 1976, and is currently held in a 4 km section from Heunginjimun Gate to Jogyesa Temple. Since 1996, the Secretariat of Yeondeunghoe, which is a predecessor of the Yeondeunghoe Preservation Committee, has been launched, making changes into a festival inheriting the tradition. The Committee holds traditional lantern-making classes and works to preserve Yeondeunghoe through various methods including lantern lighting festivals and international symposium in connection with the regional celebration committee. Focusing on research on traditional lanterns, the baseless lanterns are being removed while the beautiful traditional lanterns are being restored. In particular, experts of traditional lanterns are being produced through lantern-making classes. Now, lantern workshops are being operated in major areas, and the preservation, succession, and distribution of traditional lanterns have become active. In the process of inheriting and preserving traditional lanterns, the festival is becoming more dynamic and abundant.

### **Yeondeunghoe, a Festival Created and Enjoyed by Voluntary Participants**

Those who have seen the Yeondeunghoe will be amazed by the beauty of colorful lanterns. The subtle light emitted through hanji(Korean traditional paper) is so creative that it astonishes people. Praise, however, is not just about visual beauty. They are amazed by the sincerity and smile of the participants and by the excitement and vitality of the scene. This is why "Activity," "Powerful," and "Energy" are selected as words that symbolize the Yeondeunghoe in a survey conducted on foreign tourists.

The main focus of the Yeondeunghoe Conservation Committee is making a festival where the participants play as the leading roles. Instead of organizing, planning, directing, and supervising the festival, the committee tries to listen to the voices of the participants and encourages and supports them to participate freely. Even if it does not grow significantly, as each organization aims to build basic skills, acquire internal skills, and accumulate know-how, participants naturally take the lead in continuing traditional culture and establishing the festival to play a major role in forming today's culture. What makes Yeondeunghoe so special, a festival that is led by its participants? A representative example is the 2014 Yeondeunghoe. Ten days before the festival, the sinking of Ferry Sewol broke the heart of Koreans. The whole country was saddened and all the nation's festivals were canceled. However, five days before the festival, it was decided to change its character as a memorial ceremony to mourn the Sewol Ferry disaster instead of being a festive event.

Buddhist temples and organizations nationwide have begun to make white lanterns and flags, leaving their colorful and beautifully decorated lanterns behind. Flags and White lotus flower lamps made with sincerity for five days were made with an earnest phrase that goes "We're sorry we couldn't protect you. Please come back alive." Watching people dressed in white instead of colorful hanbok(traditional Korean clothes) and the solemn procession instead of the exciting performance, visitors wet their eyes with tears. A memorial service was held at Jonggak Intersection, where the joyful Ganggangsullae dance performance was held before, to pray for the Sewol Ferry victims' eternal life and for the survival of the missing. It became a place to comfort sorrow and heal pain. It was a work that could never be done at festivals made by event companies or paid staff; it couldn't have been possible without supportive and voluntary participants. As such, Yeondeunghoe was a festival of joy during bright days and grave rite during the dark days in our history.

# Yeondeunghoe





### **Yeondeunghoe, an Intangible Cultural Heritage of the World Which Passes Down the Spirit of Community for Generations**

Yeondeunghoe is a festival completed with the spirit of community. Families sit together and make lanterns, and people form a group to create lanterns. The process of working together is a valuable time to understand, consider and share thoughts with each other. Participants choose the lantern for the procession carefully by group. There is a heated discussion about the most beautiful lanterns that can represent the group in harmony with the whole, and when the design is selected, time is spent on creating symbolic lanterns that will be used in a procession. Even if it is difficult to make a good lantern or takes time to make one, the lantern is completed by cooperation. As people put their sincerity and time into it, participants who wear hanbok and take their lanterns to the streets on the day of the Yeondeunghoe are already full of joy. They are not paid audience, but voluntary participants who have been preparing for the festival, so the energy they emit is powerful and active.

Same goes for the procession. It is the passion that prepared and waited for everyone to be united in the procession and walk in step with each other. Large groups are organized to supplement small groups in parade, while it carefully progresses to not stand out alone. This humble yet harmonizing festival becomes a place where one lowers him/herself and practices sharing, in the spirit that the poor's lantern is the brightest. In the post-parade celebration of Yeondeunghoe, people sing Arirang and dance Ganggangsullae together, transcending race, generation, and religion. It is an exciting festival for the community with a sense of solidarity and a site where people cross the border to become one.

Children and grandchildren who followed their grandparent and learned how to make lanterns at temples or organizations participate in making lanterns even when they become college students and office workers. Programs for making hanji lanterns by children are gaining popularity, and teenagers participate in contests with their brilliant ideas to make lanterns. It is a site where the transmission of culture between generations takes place.

Yeondeunghoe, which has been handed down with a vitality as a national custom, has now become a legacy of mankind. Although there are many lantern festivals around the world, Yeondeunghoe is the only one that has continued for more than 1,200 years without a break. Choi Ja, a Goryeo literary artist, described the Yeondeunghoe as "Joyful music filled the street and the bright lantern lit the sky like a day," while Yoon Gi, an 18th-century writer wrote "The lights of lanterns are brighter than the moonlight, and starlight is indistinguishable from lanterns." A newspaper article during the Japanese colonial period wrote "A city is filled with beautiful colors and lights from day to night." All of these records suggest that Yeondeunghoe has remained still over the years. Even in modern times and today, when lanterns are lit with LED bulbs, the essence of the festival is still to make and light up colorful lanterns that have continued for more than 1,200 years. Yeondeunghoe is a festival where kings and ordinary people used to celebrate and pray for their wishes, and a festival where both Neo-Confucianist and non-Buddhist became one regardless of religion. The reason why Yeondeunghoe is considered a vibrant and dynamic festival of today is because there are participants who enjoy it together as well. It's time to deliver the energy, spirit, passion, and energy of participants joining Yeondeunghoe to people across the world. #





## Botanic Garden in Singapore Breathing Fresh Air in the city

Written by Park Mi-ok, Professor of Korea Nazarene University/Head of Smart Eco Green Center

### Healing in the Life Garden City, Singapore

Modern cities are constantly evolving with the social image of the times and vision of the future. The city of our time is a life-based dynamic system containing people, culture, nature and ecology in a physical space with high-tech smart technology together with waves such as the Fourth Industrial Revolution and climate change; therefore, I define today's city as a "life garden city."

If there are green spaces such as parks and botanical gardens in advanced cities that are concentrated with artificial ecosystems, they become the source of life and the benefits to mankind that make up a healing place, just like an oasis hidden in the desert. Among them, Botanic Garden located in the center of downtown Singapore has a special meaning. Singapore promotes a leading garden city, and is now moving toward a future of life garden city. Singapore Garden City has begun from Botanic Garden and is still in progress, being completed as a life garden city.

Singapore Botanic Gardens mean more than a botanical garden; it is a historical landscape with various historical traces and symbols that contains the changing process of the botanical garden, and a cultural landscape that holds passion and sweat of the people who love and care for it. The Botanic Garden's Rain Forest forms a typical multi-story rain forest ecosystem, covering an area of about 6hectares, including herbs, ferns, bushes, shrubs, and forest trees. Most of them are native species representing Singapore's primeval forests, with more than half of them valued as natural heritage.

The garden of each theme also has a different charm. The Evolution Garden, which reproduces the history of Earth's evolution, displays plants and landscapes representing each geological era on an area of 1.5hectares, while reproducing the appearance of Earth's ecosystem that has evolved since the birth of the first organism over geological time. In particular, the giant Asian royal fern and sago palm — the representative plants symbolizing the early life — create the image of the primitive Earth like a scene from the movie "Jurassic Park."

Singapore's largest National Orchid Garden boasts more than 1,000 species (approx. 2,000 variants) of colorful orchids in an area of 3hectares. At its center is Burkill Hall, named after Humphrey Burkill, the director of Botanic Garden, and the VIP Orchid Garden. In particular, there is a Hall of Fame named after more than 200 VIPs. Orchids named after celebrities including that of Korea who visited here are on display here: Queen

Elizabeth of the United Kingdom, Margaret Thatcher, Nelson Mandela, Prime Minister Lee Kuan Yew, etc. Their names are called like a kind of proper nouns, combining the scientific names of varieties and celebrities such as Vanda, William Catherine, Paravanda, and Nelson Mandela. In addition, there are Orchidarium displaying colorful orchids, Tan Hoon Siang Mist House with hybrid species, and Cool House with cold water from waterfalls forming the climate environment of alpine ecosystem.

Development activities related to Singapore Botanic Gardens are determined and carried out by the "fundamental plans" and Singapore Concept Plan established by Planning Act of Singapore. The land within the buffer zone is designated as a "Landed Housing Areas" and is managed by systematic means, maintaining low-density overall according to guidelines on housing elevation and building type.





**History and Symbols of National Parks and World Heritage Sites**

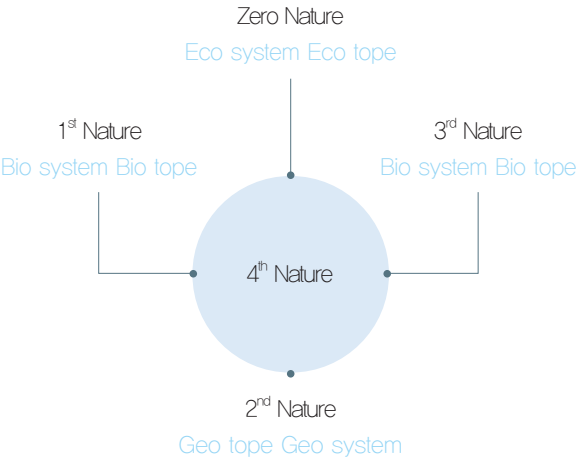
Botanic Garden, a tropical-subtropical garden with a history of 160 years, was founded in 1859 during the British colonial period based on a landscape garden style. It is an ecosystem that answers how nature and people blend together with natural primeval forests full of tropical and subtropical heat and splendor and gardens decorated with various themes. Botanical and Experimental Garden founded in 1822 as a first garden in Singapore by Stamford Raffles, the founder and naturalist of modern Singapore, and it was closed in 1829. Thirty years later, in 1859, today's Singapore Botanic Gardens were established by the Singapore Agri-Horticultural Association. Initially, the function of "entertainment garden" was emphasized, but the basic layout as a public garden in the British landscape style was completed by landscape expert Lawrence Niven. True historicalness is completed only when physical heritage is combined with intangible traditions and symbolism. In this regard, the Singapore Botanic Gardens have played an important role in the development of tropical

botany, including scientific knowledge of plants — especially the development of cultivated rubber — while maintaining the tradition of British tropical botanical gardens. It is regarded as a cultural landscape that includes modern research facilities, conservation and recreation facilities, and educational venues, and various historical landscapes that show the process of change since its opening. The plant image is diverse including protected water, plant design, historical buildings and structures. In particular, authenticity is recognized in that it continues to be used as a botanical garden and a scientific research institute at the same time. It is also valuable as a starting point for the spread of rubber cultivation since 1917. The real value of Botanic Garden, the beginning of Singapore and the future, is that it has been designated as a national park and a World Heritage Site in recognition of its importance ecologically and culturally. Botanic Garden as a national park is designated as a conservation area, a key ecosystem with great tropical forest ecosystem, as well as a tree conservation area and a natural area.



Botanic Garden protects trees that are valuable as symbolic heritage through the National Tree Conservation Program, along with ecological heritage such as wetland and Swan Lake. The main trees include tropical and subtropical trees such as Tembusu; *Cyrtophyllum fragrans*, *Adansonia digitata*, and *Ficus kurzii*. Historical buildings are also preserved well including Tanglin Gate, the old Raffles College residence, Raffles Hall, E.J.H. Corner House, Burkill Hall, Holttum Hall (History Museum), Ridley Hall, Bandstand, Plant House, House 6 (National Biodiversity Center), Seed Bank, Education Center, Ethnobotany Center, old garage, and Swan Lake Gazebo. In 2015, it was listed as the first World Heritage Site of Singapore and the only tropical garden listed in UNESCO. It is Asia's first and the world's third listed botanic garden following the Botanical Garden (Orto Botanico), Padua, of Italy and the Royal Botanic Gardens, Kew, of the U.K. Singapore Botanic Gardens explain why it is bound to be the "first" botanic garden to be listed as a UNESCO World Heritage Site. As the center of plant research in Southeast Asia, it stands shoulder to shoulder with the Royal Botanical Gardens, Kew and by itself it is a key ecosystem that exchanges botanical ideas, knowledge and insight. The garden boasts 47 old trees, around 3,000 species of plants, and around 15,000 species of plants each with a historical meaning. Singapore's national flower "Vanda Miss Joaquim," around 60,000 orchards, and children's garden "Jaco Ballas" are distributed in the garden. The three lakes — Swan Lake, Symphony Lake, and Eco Lake — in the Botanic Gardens' World Heritage District divide the Garden into three different spaces, as well as retaining the meaning of each space. Along with its visual beauty, it is also ecologically valuable, making it a diverse habitat for biodiversity while enabling visitors to feel different flavors and beauty.





The Swan Lake, which has protected Botanic Garden for a long time, welcomes people with islands of primeval forest, sculptures expressing the soaring swans, living swan and black swan, and otters. It is also equipped with another historical heritage: wetland and a European gazebo. Symphony Lake was built on the site where the nursery field was originally located. Classical orchestras and music from movies that can be heard from a floating concert hall in the middle of a garden containing a green wildlife ecosystem make visitors to think about the true meaning of garden culture. Wild forests and nursery fields remain around Symphony Lake. In the 1960s, when Prime Minister Lee Kuan Yew declared the Garden City of Singapore and started the Arbor Movement and Garden City Program, a nursery field was located here. Eco Lake, which retains the natural scenery that is not artificially decorated, is the place where visitors can feel the most primitive nature in Botanic Gardens, a place of harmony between artificial and natural beauty.

**A Garden Created by Humans, a Garden Created by God**

Primitive nature beyond human reach can be called God's garden. Garden contains primitive natural ecosystems while including artistic decorations and regenerated nature at the same time, which is the result of the most noble and highly-developed cultural activities of mankind. A garden is a total of the following: the first nature (wild garden), which means nature as it is in the wild; the second nature (practical garden), which is the product of farming culture to lead a life; the third nature (decorative garden), an intellectual act and a product of artistic practice; the fourth nature (rejuvenation garden), which contains the restoration of nature, such as urban and natural regeneration and restoration, etc.; and zero nature or non-nature. Therefore, a garden is a sum of nature that encompasses the physical foundation and sculptures.



Around the 14th century, there was a strange animal that greeted prince Sumatra when he arrived in an unknown land after a long voyage. It was a mysterious creature whose body was a mermaid and a face a lion — "Merlion." Singapore's history began when they decided to call the land "Singapura" or "City of Lions." The Merlion they looked at with awe is still a symbol of Singapore. Singapore Botanic Gardens are community of people where they spend their everyday lives. Singapore's five-dollar bill features Botanic Garden, a symbol of Singapore, along with the phrase "Garden City," with Tembusu tree engraved on it. On June 16, 1963, the Singapore Garden City Program aimed to promote the city quantitatively and qualitatively as a green city by creating vegetation, trees,

and green areas in urbanized areas such as buildings, expanding green zone-core protection zones, expanding green diversity for citizens, readjusting legislation, and promoting vegetation covering. More than 50 years later, Singapore is constantly evolving into a Garden City in the 21st century. By 2030, 85% of Singaporean citizens will benefit from the park's green service at a distance of 10 to 15 minutes on foot, and the park network, which is currently 200 kilometers, is set to expand to 360 kilometers and world-class gardens will be created additionally. And there is Botanic Garden at the center of it. Gardens by the Bay will be a futuristic garden that contain advanced ICT technologies, climate change, and resource regeneration. #

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# Blooming Splendidly in the Millennium Kingdom of Silla. Gyeongju Historic Areas

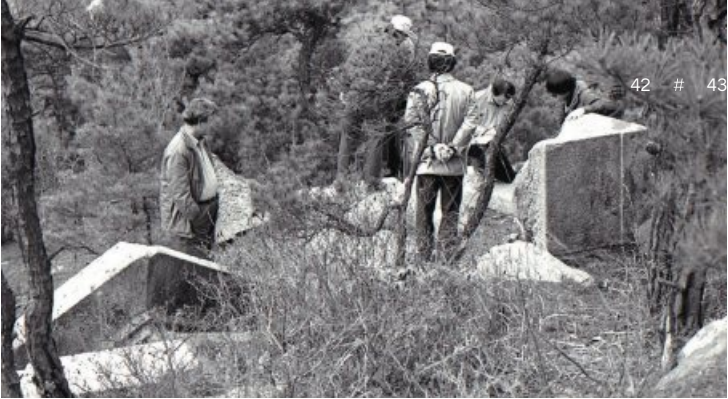
Written by Lee Jong-hoon, Director of the Gyeongju National Research Institute of Cultural Heritage

20 years have passed since the inscription of Gyeongju Historic Areas as a World Heritage Site in 2000. Gyeongju Historic Areas are a place where the people of Silla's culture of life and artistic sense are alive, with well-preserved historical relics everywhere.

## Details of the UNESCO World Heritage Application

At the time of the World Heritage application, the Gyeongju Historical Areas were divided into five districts — The Mount Namsan Belt, The Wolseong Belt, The Tumuli Park Belt, Hwangnyongsa Belt, and The Sanseong Fortress Belt. The Namsan Mountain Belt(The Mount Namsan Belt) has been designated as a historic site, encompassing numerous Buddhist cultural assets such as Stone Standing Buddha Triad in Bae-dong, Rock-carved Buddhas in Tapgok Valley of Namsan Mountain, and Three-story Stone Pagoda of Yongjangsa temple site in Namsan Mountain, and other cultural assets including Poseokjeong Pavilion, Samneung Royal Tombs and Tomb of King Ilseong. Wolseong Belt is centered on palaces of the Silla Period, such as Wolseong, Donggung Palace, and Wolji Pond, and Daerungwon Belt(The Tumuli Park Belt) is a group of tombs centered on wooden chamber tombs with stone mounds of the Silla Dynasty in Gyeongju, such as Cheonmachong Tomb, Geumgwanchong Ancient Tomb (Tomb of the Golden Crown), and Bonghwangdae Pavilion. In addition, the Hwangnyongsa Belt covers representative royal temples of the Silla Period, including Hwangnyongsa and Bunhwangsa Temples, and the Myeonghwal Mountain Belt(The Sanseong Fortress Belt) covers the entire Myeonghwal Mountain Fortress. What is characteristic about this World Heritage is that more than 80 percent of the Outstanding Universal Value(OUV) or explanations described in the application

for the World Heritage listing of Gyeongju Historic Areas describe the value of Namsan Mountain. Namsan Mountain accounts for the largest area of the total heritage, and it also has the largest number of individual cultural asset. Throughout the application, the value of Namsan Mountain, which is referred to as an outdoor museum, and the importance of Buddhist cultural assets within the mountain are highly emphasized. In fact, the justification for the inscription of the Gyeongju Historic Areas depended heavily on the value of Namsan Mountain. The International Council of Monuments and Sites (ICOMOS) assessed that systematic management plans on Gyeongju Historic Areas have been established and implemented for the past 10 years based on research on conservation plans since the 1970s. Buddhist art blossomed most splendidly in the millennium Silla Kingdom, and art culture flourished in particular between the 7th and 10th centuries. Relics and historical sites in Gyeongju Historic Areas were regarded as world-class heritages created by these artistic achievements. There is no place where the art of Mahayana Buddhism has developed more intensively than Gyeongju. It has characteristics similar to that of Buddhist art found in China and Japan, but is considered to have a very unique and outstanding work of art.



Investigation of Three-story Stone Pagoda at the Fourth Temple Site in Guksagok Valley (1982, National Research Institute of Cultural Heritage)

## Namsan Mountain Which Accounts for the Largest Area of the Gyeongju Historic Areas

The details of the investigation and maintenance of Namsan Mountain in Gyeongju, which was of great importance in the application for World Heritage listing, are as follows: The first investigation plan for Namsan Mountain in Gyeongju was made in the 1920s during Japanese colonial period. Since 1924, the Japanese General Government of Korea took the lead in investigation of the remains in Namsan Mountain, and from 1926 to 1929, topographic map that was 1/10,000th the size of the real size was drawn up by the Namsan Survey Plan. The contents of the maintenance and investigation of these basic materials were published in 1940 in a book titled "Remains of Buddhism in Namsan(慶州南山の佛蹟).". The National Research Institute of Cultural Heritage under the Cultural Heritage Administration recognized the need for a thorough investigation of Namsan Mountain and conducted a comprehensive survey of the Namsan area under the Comprehensive Development of Gyeongju Tourism Plan from 1972 to 1973. Later, from 1982 to 1986, a thorough investigation was conducted only on the pagoda and its materials, which were the most damaged ones among the various Buddhist relics of Namsan Mountain. During this period, a report was published in 1992 by the Relics Investigation Team of the National Research Institute of Cultural Heritage on pagodas and its materials. Since 1987, investigations have been conducted intensively on the historic sites where some of the pagoda's materials, foundations, platforms and statues of Buddha remain in its place, suggesting that it is an old temple site. Therefore, a total of 123 relics were investigated, mainly at the temple site, from the entrance site of Jeolgol Valley in Dongnamsan Mountain in 1987 to the Jangchanggye Temple site in Seonamsan Mountain in 1995. Afterwards, the Cultural Heritage Administration, Gyeongju City Government and the Gyeongju National Research Institute of Cultural Heritage decided to establish detailed maintenance plans for the entire Namsan Mountain area. The specific implementation was undertaken by the Gyeongju National Research Institute of Cultural Heritage. In addition, the results of the National Research Institute of Cultural Heritage's investigation and research on Namsan Mountain were used as important materials during the World Heritage listing process.



## People Inside ①

Interview with Kim Gu-seok, Director of Gyeongju Namsan Research Institute

The Gyeongju Namsan Research Institute opened its door in the 1980s by people who liked Namsan Mountain were gathered to start the Namsan Mountain cleanup activity. It is an organization that has expanded its scope to various fields and has been active for about 20 years in the interest of Namsan Mountain, which started as the private project. Here is the story of Kim Gu-seok, a director of the Gyeongju Namsan Research Institute, who has climbed Namsan Mountain thousands of times over the past few decades.



### **Q. Why were you attracted to Namsan Mountain among many cultural assets found in Gyeongju?**

I visited the ruins of Namsan Mountain with an interest in Buddhism. It has led to an opportunity for me to protect and promote Namsan Mountain to this day. I personally think that Namsan Mountain is the best place to feel Buddhist statues and pagodas in nature, which are the products of our ancestors' spiritual culture.

### **Q. Could you give me a brief introduction about what the Research Institute does?**

We conduct exploration programs to promote the remains of Namsan Mountain, activities to protect the remains, education programs for teenagers, historic site tour of Namsan Mountain and Gyeongju, postcard-sending programs in Namsan Mountain, and make promotional materials.

### **Q. Is there any project you are most interested in among the programs you introduced?**

I would pick historic site tour of Namsan Mountain. I think it is the best opportunity for participants to feel the old Silla culture along with the beautiful nature of Namsan Mountain. Additionally, postcard-sending program using a mailbox installed in Sangseonam

Rocks and Chilburam Hermitage in Namsan Mountain is also worth a try. As of the year before last, around 7,000 postcards were sent including 2,000 postcards mailed to 51 foreign countries. It would be a great pleasure to have a chance for the estranged family to reunite or meet their separated lovers again through postcards sent from Namsan Mountain

### **Q. Is there anything you want to say to the visitors coming to Namsan Mountain?**

I hope visitors think of Namsan Mountain in Gyeongju as a place where you can feel the spirit and culture of the Silla Dynasty, not just for hiking. In addition, I would like to say that although the original form does not remain over the years, it is important to preserve the remaining heritage well and pass it on to our descendants.

Director Kim Gu-seok still cherishes the various materials that were used at the time to inscribe Namsan Mountain as a World Heritage Site in the 1990s. Thanks to efforts including newspaper advertisements urging Namsan to be inscribed as a World Heritage Site and citizens' signature statement, numerous people in culture and art circles of Gyeongju and citizens of Gyeongju united, making it a meaningful time to mark the 20th anniversary of its inscription.





The biggest reason that the survey attracts a lot of attention is that it is making a lot of achievements by applying new on-site surveys and research methods that were not seen in the existing excavation research.

### A New Model of Cultural Heritage Survey and Research, Wolseong Scientific Research

According to *Samguk Sagi*, the History of the Three Kingdoms, Wolseong in Gyeongju was built in the 22nd year (the year 101) of the Pasa of Silla. In the same year, as the king moved his residence Wolseong, it started to serve as the palace of Silla. Wolseong has remained as the Silla's palace until the end of its dynasty. Therefore, Wolseong in Gyeongju is one of the most important relics in establishing the true nature of the Silla Kingdom and studying Silla history. Wolseong, where only the surrounding area was excavated when it was listed as a World Heritage Site in 2000, has recently attracted new attention. When it was listed as a World Heritage Site in 2000, no investigation was conducted within Wolseong, and until then, the moat surrounding Wolseong was the center of the investigation. Excavation of Wolseong in Gyeongju, which was conducted until 2014, concentrated on the moat and the building sites around Cheomseongdae Observatory, except for the excavation of the Dongmunji from Wolseong to Anapji Pond (currently Donggung Palace and Wolji Pond) in 1979, and no investigation was conducted inside Wolseong.

The Gyeongju National Research Institute of Cultural Heritage embarked on an excavation into Wolseong's interior in December 2014 followed by the discussion of Advisory Committee on the Restoration and Maintenance of Core Relics of Silla and deliberation by Cultural Heritage Administration. In addition, complementary excavation survey of Wolseong moats have been conducted in earnest since 2016. Starting with the comprehensive maintenance plan from 2018, it is expected that the restoration of moat will be completed in 2021.

The biggest reason that the survey attracts a lot of attention is that it is making a lot of achievements by applying new on-site surveys and research methods that were not seen in the existing excavation research.

In particular, a separate paleoenvironment research team conducted on-site surveys, collection, analysis, and research on seeds, trees, and animal bones excavated from the moat, which was carried out swiftly and meticulously. As a result, a rough sketch of the restoration of the Silla royal landscape forest could be drawn.

It also created a new model to share the results of the excavation survey with its citizens. In particular, "The Palace of Light, Wolseong" allowed the opening of the excavation site to be seen not only during the day but also during the night using the lights.



## People Inside ②

### "Wolseong-irang," an Educational Commentary Team of the Gyeongju National Research Institute of Cultural Heritage

Interview with the "Wolseong-irang," a Storyteller of Wolseong Excavation Site at Silla Royal Palace of the Gyeongju National Research Institute of Cultural Heritage

Anyone born and raised in Gyeongju must have memories of running around the area of Wolseong. A place covered in grass has now turned into an excavation site. As a result, "Wolseong-irang," an educational commentary team at Wolseong Restoration Site, is preparing for a commentary following the movement of the excavation site and making efforts to inform visitors.



Team Wolseong-irang (From left: Researchers Lee Ah-young, Heo Ran-hee, Lee Jin-sol, Son Mi-eun, Kim Jung-hwan, Lee Sung-mun, Kim Hyun-chul, Lee Ju-hyung)

#### Q. Can you introduce what "Wolseong-irang" is?

**Kim Heon-seok, Team Manager** : We have been thinking about ways to show Wolseong excavation that began in 2015 closer to citizens. So we came up with excavation site commentary program officially launched in 2017. Researchers from the Gyeongju National Research Institute of Cultural Heritage, those who majored in archeology, history, art history, and education, are conducting commentary on the details of the excavation and research work accompanied with the excavation. Since our team members have studied different fields, each researcher has a slightly different style of explanation.



### Q. What kind of activities do you do?

**Lee Ah-young, Researcher** : In addition to explaining the excavation, we also work on educational programs, exhibitions, and promotional activities.

**Son Mi-eun, Researcher** : There are many visitors who don't know much about excavation. So we're making a lot of efforts to promote Wolseong to those who come to the site and visit our social media. Although it is currently suspended due to COVID-19, there is also an elementary school visiting program called "Visiting Wolseong-irang." It is a program that provides four sessions of education with replicas excavated from Wolseong, and at the end, we visit the Wolseong excavation site together with the students and check what they have learned so far. Children showed great interest in this program.

### Q. What do you think is the charm of Wolseong?

**Lee Ah-young, Researcher** : I think it is meaningful to find historical value through excavation research in a city with a thousand years of history, and it seems to be the role of the Wolseong-irang team to promote such activities to the public.

**Son Mi-eun, Researcher** : There are no photogenic structures left, but still the natural scenery surrounding the site is really beautiful. It's really good to take a walk with a commentary. In addition to explaining the excavation site, the Irang team is also preparing a commentary program under different themes about Wolseong. For instance, there is a number of commentary programs about classical poetry materials left by writers of the Joseon Dynasty after visiting Wolseong, records about Wolseong during the Japanese colonial period, and the history of Silla from its foundation to its destruction, etc. Although it is unavailable right now because of the Coronavirus, but if the situation changes, these programs can attract visitors at any time.

### Q. Is there any difficulty in promoting Wolseong?

**Kim Hyun-chul, Researcher** : Since there is no remaining form compared to other cultural assets in Gyeongju, sadly, not many people know about Wolseong, which was the palace of Silla.

**Lee Ah-young, Researcher** : I hope people understand more about the excavation survey. There are many people who think, 'This must be a construction site' while passing by the excavation site. I hope people recognize wolseong, which has a meaningful history, is undergoing a worthwhile excavation process.

### Q. Why do you want to promote Wolseong?

**Lee Ah-young, Researcher** : Though it is a buried history, the millennium itself is meaningful.

**Son Mi-eun, Researcher** : The difference between Wolseong Restoration Site and other restoration sites is that there are artifacts related to natural scenery. Precious materials such as animal bones and plant seeds are being found, suggesting what plants grew and what animals existed during the Silla Period. This data allows the team to restore people's lifestyles at that time.

**Kim Hyun-chul, Researcher** : Similar to the story of researcher Lee, Wolseong Restoration Site can be referred to as an accumulation of the oldest time. I think it is the most meaningful cultural asset in Gyeongju.

**Kim Jung-hwan, Researcher** : There are only two capitals in the world with more than a thousand years of history: it is Rome in Italy and Gyeongju, the capital of the old Silla Dynasty. It is amazing that the capital was never moved during a long period of time from the establishment to fall of the country. During the rise and fall, Wolseong stood by us as the palace of Silla.

The passion of the researchers to imprint Wolseong on those who visit Gyeongju with their knowledge of the site when the COVID-19 situation gets better is noteworthy. They remind us of athletes standing at the starting line who are nervous yet determined to do their best in the 100m race. When asked to imagine Wolseong excavation site in five or ten years, Researcher Kim Jung-hwan said, "The excavation site will not be different that much in five or ten years as excavation process takes time, but I hope it will be a place where many people can visit and remember." As he said, it is relatively less known than other historical sites, but we hope that Wolseong, which has always been by our side, will continue to give a meaningful memory for everyone.





If more people share the value of cultural assets and its history, we will be able to preserve them properly and pass them on to the next generation.

### Preparing for the Future of Gyeongju Historic Areas, the World Heritage Site

The importance of protecting and preserving World Heritage should not be limited to experts, but should be taught to adults and adolescents properly. Article 27 of the World Heritage Convention stipulates that the States Parties to this Convention shall endeavor by all appropriate means, and in particular by educational and information programs, to strengthen appreciation and respect by their peoples of the cultural and natural heritage. Also, the recommendation on international principles applied to archaeological excavations announced at UNESCO's 9th General Assembly places great importance on public education. It states that necessary measures such as historical education, students' participation in excavation, development of explanatory programs, exhibitions and lectures, and publication of brochures and direct visit to the remains should be taken.

Therefore, various education and promotion of the relics, such as visiting education, excavation experience school, and cooperation with local universities, are sufficient to serve as examples for other World Heritage Cities in Korea. In addition, interdisciplinary research, which is actively carried out in excavation research, is also drawing attention as a new model for research on World Heritage. Such education, promotion, and research should be actively realized in many other cultural properties in Gyeongju Historic Areas, instead of being limited to Wolseong. If more people share the value of cultural assets and its history, we will be able to preserve them properly and pass them on to the next generation. #

Students visiting Wolseong Excavation Site





## Existed for All Ages, Shakespeare

“To be or not to be, that is the question.”

This is an excerpt from the most well-known monologue from Shakespeare's Hamlet.

Shakespeare's Hamlet has been used nonstop for the past 400 years since it first appeared in the early modern era, and more than 2,000 papers on his life and work are published every year.

The “Shakespeare Documents,” a documentary trail of the life of William Shakespeare, was listed as a UNESCO Memory of the World Programme in 2017 for its influential value that transcends time and space.







### Shakespeare, a Playwriter of All Eras

During Queen Elizabeth's reign, various types of festivals and plays of touring theater troupes were actively held in England. And there was Shakespeare, a 10-year-old boy who was fascinated by spectacular plays. This was when his inseverable connection with plays began. Shakespeare made his debut into the theater scene in London, dreaming of becoming a playwright and theatre producer, and began making a name for himself.

Some sharply criticized him, saying that "an ignorant youngster is ruining the theater scene," just because he did not have a college education due to his father's failure in business. However, in 1592, at the age of 28, he became a renowned playwright in the British world of theater. By the time he was in his thirties, Shakespeare had gained enough wealth and fame to conquer the London theater scene in London. Afterwards, he returned to his hometown and bought the best house in the village, not the one he was born in, and spent his last years writing quietly.

He wrote a total of 37 plays, two epics, and 154 sonnets, including comedies, tragedies, historical dramas, and romantic dramas, and a total of 17,677 words were used in the pieces of work. Shakespeare is the world's poet who is still leaving his mark in the literature scene, even 400 years after his first appearance. The reason why he has maintained his position as a great writer even to this day can be found in Shakespeare's stories. There are more than 1,100 characters in 37 of Shakespeare's works, all of which have diverse identities and classes that are deeply analyzed. Also, there is always currency in his stories, which contain deep insights about the human inner self. This is why critics say that Shakespeare's works contain universality, artistry, and genius that traverse time and space. "He was not of an age, but for all time." Just as the British poet Ben Johnson said, the early modern works of Shakespeare carry values that traverse era and place.



# William Shakespeare

## The "Shakespeare Documents," Collecting 400 Years of Footsteps

Until the 18th century, Shakespeare was considered a British poet, becoming known as a “British great” in other countries. However, in the early 19th century, Romantic poets in all parts of Europe began to show interest in Shakespeare's works, and his plays were presented in Asia and Africa. In the 20th century, Shakespeare's influence spread throughout the world. Cultural bonds to Shakespeare and his works continued to build even when China, Japan, and Korea distanced themselves from the influx of Western culture due to their closed-door policies. English-speaking countries have continuously showed interest in Shakespeare and his works even when they distanced themselves from England. Shakespeare's literary and cultural heritage still affects languages, cultures, and more, all around the world. This shows the global importance and value of the “Shakespeare Documents” as a recorded heritage. At the recent meeting of the Shakespeare Association of America, the “Shakespeare Documents” also revealed their importance. The participation of 600 delegates from the international academic community of 36 countries in the World Shakespeare Congress is also proof of his important position in the literary scene. Exhibitions including the “Shakespeare Documents” by partner organizations were also very popular in England and the United States, especially, “By me William Shakespeare: A Life in Writing” and “Shakespeare, Life of an Icon.”



The fact that 50% of the 800,000 visitors to Shakespeare Birthplace Trust, the life of whom became a culture, were foreign tourists shows that an interest in knowing him has continued across the world. Today, his plays and poems have been translated into almost every language and are used as teaching materials in more than 65 countries around the world. Over the past two years, a touring theater from the Globe to Globe has performed Hamlet in almost every country. His works have had such a great influence not only in the theatrical world, but also in various genres that Disney's film the "Lion King," which was adapted from "Hamlet," and the "West Side Story," which was adapted from

"Romeo and Juliet," have remained steady sellers. The “Shakespeare Documents” are currently kept throughout various parts of the world, including the Shakespeare Birthplace Trust, National Archives, Folger Shakespeare Library, Worcestershire Archives and Archaeology, College of Arms, British Library, and London Metropolitan Archives. This suggests the scope of his activities during his lifetime and indicates that his influence has reached the entire world. The archives are now available on various online exhibitions, including the “Shakespeare Documents e-Exhibition” and “Shakespeare and His World (MOOC).” #







On a special day in Mexico every year, people with skull-shaped makeup and colorful wreaths fill the streets. It is the biggest traditional festival in Mexico called the "Day of the Dead." The unfamiliar "Day of the Dead," meaning both "death" and "festival," was known to people by the movie Coco. We met the Day of the Dead of Mexico, or "The world of the dead longed to be remembered and the world of the living," through the movie Coco.

## The Movie Coco and the Day of the Dead

What is waiting for us after death? There are various opinions about life after death, which is often dealt with in many movies, TV series, and novels, such as being judged for the wrongs of the past or being reborn as a new person.

Among them, Mexicans have unique values about life after death. Life continues after death, and people believe that the dead come to see the rest of their families and loved ones once a year. So in Mexico, people look at death rather positively and hold a festival for the dead. The festival is held from late October to early November every year and is called "el Día de los Muertos," meaning "the Day of the Dead."

The Day of the Dead in Mexico originated from the Aztec civilization before Spanish rule, and has continued to this day. The people of Aztec believed that if a person died of an accident or incurable disease, he or she would go to an afterlife world called Tlalocan. There, they believed that the god of the afterlife world (Tlaloc) would greet the dead and live an eternal life. The dead have to complete four years of complicated journey, during which they can only stay in the present world once a year. The Aztecs prepared a banquet that day to give strength and courage to the spirits, which is the origin of the Day of the Dead. The Day of the Dead was called the Day of the Dead by combining "Día de Todos los Santos" on November 1 and "Día de los Fieles Difuntos."

The Day of the Dead which has been around since the 16th century, was not well known to people, but became known all over the world with the 2018 Disney film Coco.





On the Day of the Dead, the natives of Mexico carefully prepare to greet the deceased, who will return to their present life for a while. They set up altars not only in the house, but also in parks and streets because they believed that the deceased could give either blessings or anger to their families depending on whether they are satisfied with the ceremony or not. This can also be seen in the first scene of the movie *Coco*.

The altar is called "Ofrendas," and it is decorated with pictures of the dead, marigold flowers, food that the deceased liked during his/her lifetime, handicrafts, and skull-shaped candy made of sugar. Families also use petals, candles, and various items to decorate from the cemetery to the altar in front of the house to help the dead return to the present life. On top of that, they play music that the deceased used to listen to during his/her lifetime and make sweet bread with bone shapes or present skull candy with the name of the dead written on it.



### Skull Candy with the Name of the Dead

#### Calaveras de Azúcar

There are many things to prepare for the altar, but one of the things that catches eyes is the sugar skull candy, the "Calaveras de Azúcar." It is a candy made from colorful pigments, decorated with spangles and other decorations. The candy can be engraved with the names of the dead and placed on the altar or presented to each other. The candy also appears at the altar of the movie *Coco*.

#### Alebrije, a Spirit Guide

Artifacts showing off their splendor are also eye-catching.

The artifact is called "Alebrije," which is commonly found on Mexican streets as well as on the altar.

Alebrije is a traditional Mexican craft made of paper and mud with vibrant colors.

This artifact is actually an imaginary creature from Mexico. It began with the dream of Pedro Linares (1906–1992), a leading Mexican paper craftsman.

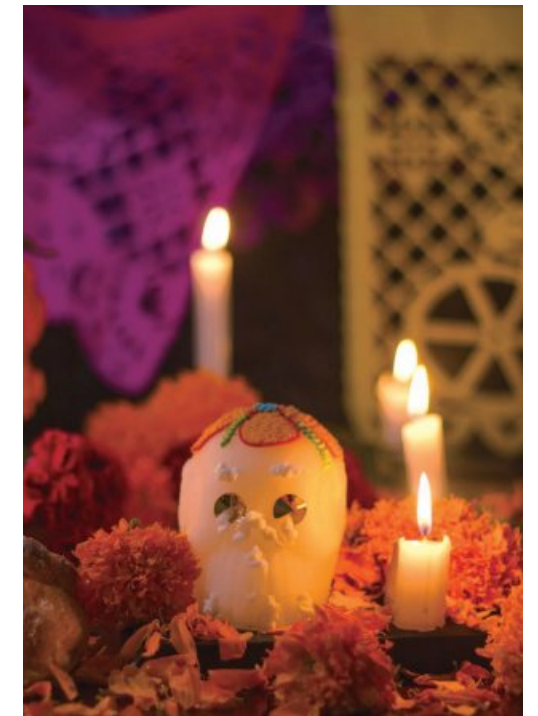
Alebrije, which is called the guide of the spirit, drives out the spirits of the devil and protects the family. It also appears in *Coco* in various forms, ranging from Dante, who stands by Miguel, to Frida Kahlo's monkey. Among them, Dante is Mexico's native dog "xolo" — a compound word of the ancient god of fire and death, Xolotl, and a word meaning a dog, itzcuintli — and is known to serve as a guide to the spirit.

#### Marigold, the Flower that Summons the Dead

In the movie *Coco*, there is a scene showing a long flowery path.

The flower path also appears in front of Ernesto's altar where the main character Miguel visited. The flower that appears at these scenes is "Marigold."

The Marigold flower path has the meaning of connecting the world of the dead with the world of the living. This can be seen in Aztec mythology, and even today, it is filled with marigold from the streets to the houses on the Day of the Dead.



Through "Calaveras de Azúcar", "Alebrije" and "Marigold," you can get a glimpse of Mexicans who think that life and death are one and death is a process of life. In addition, native Mexicans value their families very much. The production team, which conducted an on-site survey for three years at the time of the production of *Coco*, also realized how important the Mexicans think of their families. So, the movie "Coco" also conveys a message of love and preciousness for the family. Like the song "Remember Me," the OST for *Coco*, Mexico's Day of the Dead will long be remembered. #

Take a picture of the QR code  
with your smartphone and listen  
to Coco's 'Remember Me.'







## Connecting Dots

### Yeongju-Andong-Suncheon-Haenam-Gyeongju

The beauty of the World Heritage City is not just about displaying something from the past.  
People living in the present cherishes the legacy of the past and thus manages to create absolute beauty from it.  
In order to connect the dots that someone has left in the past, we have visited four World Heritage cities in autumn,  
a breathtakingly beautiful season of Korea.  
Let's go together to find the beauty of our time where we no longer take the same things for granted.

Written and photographed by Hyeonji Oh



# Yeongju

We arrived in Yeongju in the fall, the season when apple trees and ginkgo trees boast beautiful colors under the warm sun. With the excitement of arriving at the first destination of this journey, I was completely captivated by the wonderful weather and climbed the stairs to Buseoksa Temple one by one, calming down myself and getting prepared to meet Buseoksa Temple. I was bewitched by picturesque sceneries that caught my eye on my way up to Buseoksa Temple. Thinking that I could see this view on my way down, my heart was filled with joy.



I was bewitched by picturesque sceneries that caught my eye on my way up to Buseoksa Temple. Thinking that I could see this view on my way down, my heart was filled with joy.

Finding beauty in an aged and outdated thing has become an old irony and trend of the times. Perhaps it is human nature to constantly restore something damaged and lost. Like most of the heritage does, traditional asset rides on a roller coaster of long history, sometimes being loved endlessly and other times being ignored completely. Muryangsujeon Hall of Buseoksa Temple is also presumed to have been built during the Silla Period,

and was later restored after a fire during the Goryeo Period. It was finally dismantled and repaired in 1916. Looking endlessly at the Muryangsujeon Hall, I think about the attributes that humans and the history have.

(Buseoksa Temple)

Sansa, Buddhist Mountain Monasteries in Korea / Inscribed in 2018



After feeling the mild sunlight of the afternoon pouring down on Buseoksa Temple, we headed to Museum Village to enjoy the warmth of Yeongju. Naeseongcheon Stream, a tributary of the Nakdonggang River, flows past three sides of the village except for the eastern part. We have arrived at the village where people and nature coexist in harmony. The reason why this place has not lost its unique color until today might be because the people living here cherished its surrounding environment by compromising moderately with nature. The wisdom of people and nature giving way to each other in moderation has shone through time, and we believe that we now live in that old future from the past.



The pine forest, which has long stood in its place, welcomes our steps entering the Sosuseowon Confucian Academy. Seowon, a Confucian academy which was expected to be tranquil and serene, was in fact quite noisy; it was a field trip of elementary school students. This was the most memorable

scene of this journey. The history of Sosuseowon Confucian Academy, which began with the establishment of a shrine dedicated to the Anhyang by Ju Se-bung in 1543, and the establishment of Baegundongseowon Confucian Academy on the east side of the shrine, has reached the

present time. Children playing in the learning space of the past will not be much different from the old days. I believe this is the reason why we should preserve and protect our heritage well.

**(Sosuseowon Confucian Academy)**  
**Seowon, Korean Neo-Confucian**  
**Academies / Inscribed in 2019**





OWHC-AP Content Creators  
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## Andong

On the way from Yeongju to Andong, there were ripe apples hanging on the apple tree. As we passed the winding road going up and down, Dosanseowon Confucian Academy appeared on the sign. Getting out of the car and walking down the winding road, the Confucian academy finally showed itself. Dosanseowon Confucian Academy is a place where ritual space, lecture space, and living space are shaped like a Chinese letter "工," which originated from Yi Hwang's desire for this students to accomplish their studies. It is a small pleasure that heritage gives us to assume that this is how people lived in the past. Looking at the lecture hall, you can imagine young children studying, sleeping at Nongunjeongsa Hall, and students who were taught by their teachers at the Jeonkyodang Hall.

(Dosanseowon Confucian Academy) Seowon, Korean Neo-Confucian Academies / Inscribed in 2019

Leaving behind the happy imagination of Dosanseowon Confucian Academy, we drove for a long time and headed to Hahoe Village. Hahoe Village was full of tourists even in the late afternoon.

It is undeniable that tourism in World Heritage cities was directly impacted by the COVID-19; on the other hand, perhaps pandemic might have given new challenges to the tourism industry of World Heritage cities. Wouldn't it be a normal in the New Normal era that small groups of family and friends tour around the attractions rather than large tourist groups moving together, while keeping distance and not invading each other's territory? Maybe it's what we need to get used to a little more.

"Living Heritage" — there is no better word to describe Hahoe Village than these two words. It is a village where grandfathers and grandchildren live together and preserve their village in a unique way. Although it is undeniable that some facilities are inevitably modernized and the population of villages has decreased, it is clear that the village has endured more than 600 years of history. The lives and time of the inhabitants become the unwavering legacy. It is a place where life proves the value of preserving World Heritage to the future generation by taking care of the legacy of the past rather than leaving it alone in the flow of time.

(Hahoe Village) Historic Villages of Korea: Hahoe and Yangdong / Inscribed in 2010





If you walk along the winding road with the water of the Nakdonggang River on the left and the hills on the right, you can see the entrance to Byeongsanseowon Confucian Academy vaguely. "There is no way there is Seowon in this place." My thought disappears without a trace in front of the scenery of Byeongsanseowon Confucian Academy. I carefully headed to the entrance of Seowon, leaving behind the picturesque view. I went past the Bongnyemun Gate, feeling the beauty of the flower garden for a little, and then climbed the stairs that extend below Mandaeru Pavilion, step by step away from the noisy world. Climbing the stairs, I could see the lpgyodang Hall, the auditorium of Seowon, and on both sides, there was the dormitory building, Dongjae and Seojae. I imagined the Confucian scholars studying there for a while, and the moment I turned around, the

spectacular view unfolded.

Mandaeru Pavilion, which has a rectangular shape with seven kans (a unit of measurement referring to the distance between two columns) in width and two kans in depth, makes visitors stand in awe once by its size and twice by the scenery seen from there. The magnificence of Byeongsan Mountain, a cliff-like mountain in front of us, and the flowing water of Nakdonggang River are indeed impressive. The weight of time is hard to imagine as Confucian scholars from hundreds of years ago must have had similar thoughts when they saw the same scenery. Only the weight of the time can be inferred from the bending of the log crossbeams supporting the Mandaeru Pavilion.

**(Byeongsanseowon Confucian Academy)**

**Seowon, Korean Neo-Confucian Academies /**

**Inscribed in 2019**

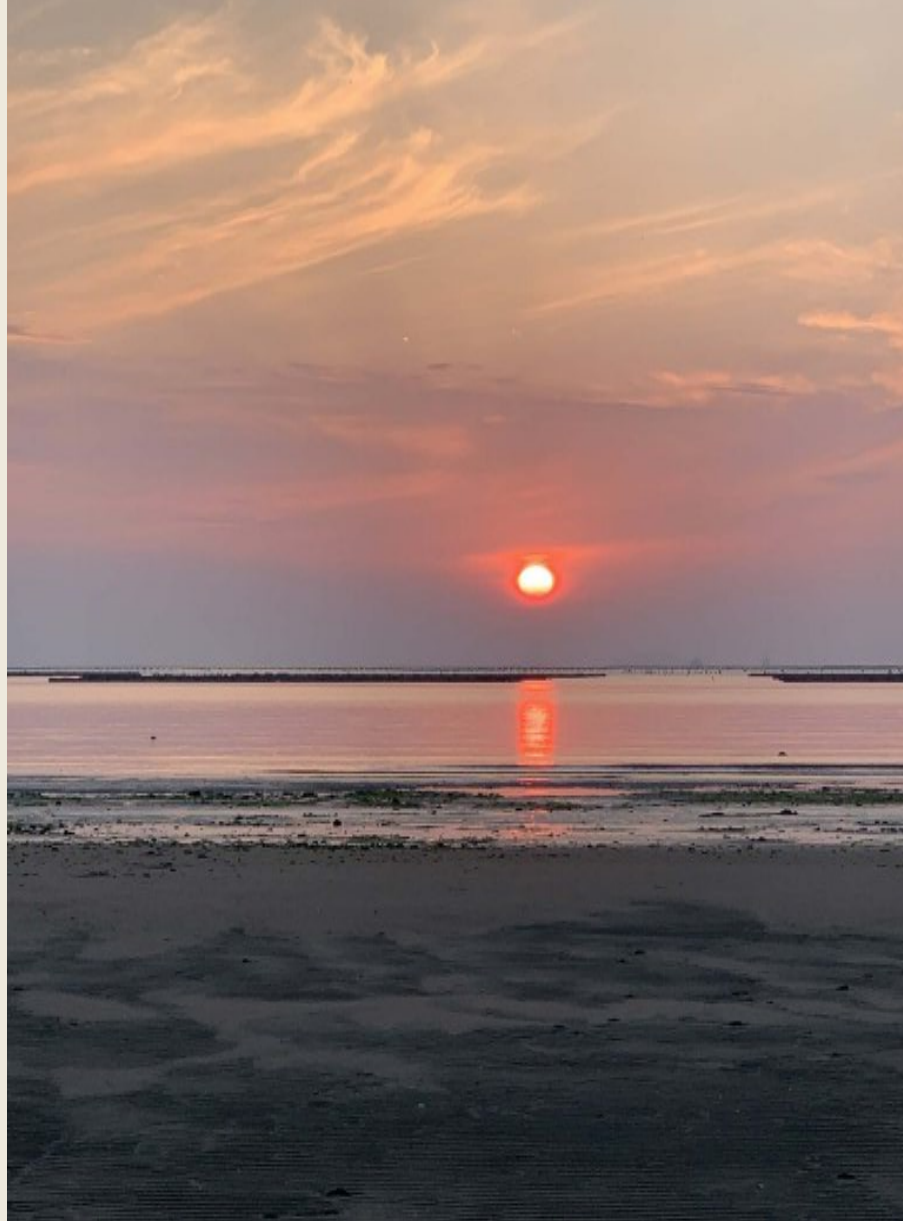


We headed to Bongjeongsa Temple to feel the time of another era. Although there have been many rumors about the founding of Bongjeongsa Temple, it is known to have been built during the Silla Period. This temple houses Geungnakjeon Hall, the best wooden building in existence, located in Cheondeungsan Mountain, Andong. As I unpacked my luggage and went out to look around the temple, the sun is already crossing the mountain.

I thought about hurrying myself up, but when I stood in front of the Geungnakjeon Hall, all my thoughts disappeared. Maybe it's because my time didn't feel so urgent in front of a space that lasted more than a thousand years despite of its small size. The building itself is built and managed by human hands, but I thought it is the time that tamed and adorned the building. Through a day at Bongjeongsa Temple, I felt that the time had gathered to create the value of "what needs to be kept," and that humans should also make constant efforts to protect its value.

**(Bongjeongsa Temple) Sansa, Buddhist Mountain Monasteries in Korea / Inscribed in 2018**





## Haenam

Early in the morning, we hurried our steps to leave Bongjeongsa Temple and head to Haenam. It is the longest journey, which is more than 450 kilometers in distance. As I crossed the mountain and passed the water, the scenery around me began to change. The height of the tree seems a little different, and somehow the way people walk seems different as well. Driving for a little more than five hours, I could see the end of the land and the beginning of the sea. Thanks to the hard driving, I reached the end of the ground just before sunset, and I was able to look at the sunset of the day leisurely.

Tired of the long journey, the night in Dawon (Tea farm) flew by and a clear morning came. Thanks to the accommodation located within Dawon, I enjoyed morning sunshine through the window. While I was just having a quick breakfast and looking around Dawon, the owner told me a touching story. Whether it is tangible or intangible, the value is delivered when people reach and find it, also adding that he protects the value of Pansori by practicing it every day. After hearing that, this little journey felt a little more valuable.



© Soohyang Ahn





Entering Daeheungsa Temple, there stood Budojeon Hall where the monks' Sari — a small crystal sometimes found among cremated remains of monks — are enshrined with towers of monument. The road to temple was a precious time to feel the colors of autumn, with the images of the changing appearances of towers of monument according to the times in mind. As we entered the precinct with a slightly calmed steps after enjoying the beautiful colors of autumn, we were surprised at the temple's beauty first and then by the scale of the temple. Compared to other temples, this place, which had a unique temple arrangement, was of great joy just to look around the structure.



Daeheungsa Temple is famous for its unusual structure, but it is also known for "the holy land of tea." We also visited Iljiam, which is known as the place where the Buddhist master Cho Ui wrote the first tea book, *Dongdasong*, based on the idea of Daseonilmi, which means the art of drinking tea and meditation is one. I thought it is not that far away from where we are just by looking at the sign. Going up and taking rest at every 100 meters, I realized that Iljiam was located on the middle of the mountain. As we arrived, a dog and a monk greeted us. I didn't tell the monk in advance about our visit so I felt sorry to go inside. I gave him a brief explanation about the report before going in and he gladly suggested a chat over a cup of tea. (I found out later that this doesn't always happen.) The monk boiled the tea he had raised in Iljiam and told me about this and that. The monk came in here, which had been left unattended for a long time, repaired the floor and walls and fixed every part, and he said that space and buildings seemed to be breathing again. That was it. Those who lived with their heritage instinctively knew that taking care of something daily to refresh them is also a part of history. Their lives proved that heritage is not an old past but a present for them. I thought maybe the relationship between people and heritage should be like this: relationships that are complementary, not one-sided. We realized that human beings and heritage are essential to each other in a conversation with a cup of tea.

(Daeheungsa Temple) Sansa, Buddhist Mountain Monasteries in Korea / Inscribed in 2018







## Suncheon

When I woke up early in the morning and opened the window, the weather was still cloudy, but the air was filled with moisture. And it was refreshing. We headed to Seonamsa Temple by driving on a wet road. On the way to Seonamsa Temple after getting out of the car, the tree is covered in moisture, spewing out the scent, and the soil is moistened, which makes my step more cheerful. Before reaching to Seonamsa Temple, Seungseongyo Bridge, built by the Buddhist master Hoam and reconstructed by monk Haebung, is located on its way in. If you climb the stairs leading up to the temple, you can see the delicate temple arrangement of Seonamsa at a glance. Roofs of the

pavilions, including Daeungjeon Hall, Wontongjeon Hall, Eungjinjeon Hall, and Gakhwangjeon Hall, are connected to each other forming a row. The temple's layout itself is filled with the beauty and warmth. Another attraction of Seonamsa Temple is the flower tree, and one of them, a blue plum blossom of more than 100 years, shows off its majesty. I couldn't feel the full beauty because we couldn't meet the time, but the flow of time from the twisted branch is directly conveyed.

(Seonamsa Temple) Sansa, Buddhist Mountain Monasteries  
in Korea / Inscribed in 2019

After looking around Seonamsa Temple, we went out and headed for Naganeupseong Walled Town. Naganeupseong Walled Town, which began with Kim Bin-gil's construction of a fortress with soil to prevent Japanese invasion, is still resided by people standing in its place for more than 600 years. People still weave straw to raise roofs and start their day by sweeping the yard every morning. The place where the residents prepare their food around the old Jangdok and a place where they greet each other kindly. Naganeupseong Walled Town that stood the test of time is meaningful because of the people who still live here. Maybe that's why the big zelkova trees and pine trees here don't look lonely. #



A place where they greet  
each other kindly.  
Naganeupseong Walled Town  
that stood the test of time is  
meaningful because of the  
people who still live here.



*The dots we're leaving today  
could become a line, a side,  
or just remain as a dot.  
However, as the legacy of the past  
has always awaited  
us calmly and firmly,  
we now want to mark these dots,  
for the day when these steps reach somewhere,  
becoming a line and a side.*







#### Organization of World Heritage Cities (OWHC)

is an international consultative body whose members are the cities containing the cultural heritage inscribed in the UNESCO's list of the World Heritage Sites.

The organization was established in 1993 with the headquarters located in Quebec city, Canada. Currently there are nine Regional Secretariats across the world.

As of 2020, the OWHC has 315 member cities and holds World Congress and Regional Conference once every two years, exchanging ideas about the development of the World Heritage cities.

The common goal of the OWHC member cities is to improve the preservation and management of the World Heritage Sites through exchange and sharing related knowledge and information.

#### The Regional Secretariat for the Asia-Pacific region (OWHC-AP)

located in Gyeongju, Republic of Korea is in charge of the supervision of the member cities in the region.

The OWHC-AP organizes a variety of promotion, educational, academic and artistic activities to increase public awareness of the importance for the protection of the World Heritage cities.

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If you are interested in becoming a member city of the OWHC and sharing the same goal to reach together, please visit the following website. You are always welcome.

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