

# Jangseung

Yoshihiro Nikaidō

Folk-religion Chun-sik Ch?oe,2006

**Encyclopedia of Korean Folk Beliefs** The National Folk Museum of Korea (South Korea),2014-07-17 Concepts Rites and  
Officials Divinities and Sacred Entities Ritual Venues Ritual Props Ritual Offerings References List of Photographs

**Korea, Exploring the Unexplored - Chungchung-do & Gyeongju** Mulgil Kim,2017-04-30 Although we travel the same area,  
we all get to have different memories. This is a natural thing...

*A Yankee in the Land of the Morning Calm: The Northern Frontier* Donald G. Southerton,2013-03-18 In the closing years of the  
nineteenth century, East Asia saw traditional institutions erode under the weight of modernization, westernization, and imperialism.  
Unlike Japan, which by the late 1860s boldly embraced western thought and technology, Korea's orthodox Neo-Confucian elites  
resisted change. Trade agreements signed in the 1880s led to some reforms and the opening of Korea to the West. Soon China, Japan,  
Russia, France, Germany, and Great Britain vied for economic opportunity. Significantly, American missionaries and traders formed a  
core cadre among the foreigners who ventured to what the West called the Hermit Kingdom. Meanwhile, open conflict erupted on the  
peninsula between rival Japanese and Chinese forces. The outcome was substantial socio-economic transformation. By 1895, the  
Korean monarch King Kojong looked to align with the West to thwart ever-growing Japanese imperialism. King Kojong pursued a  
strategy of granting trade concessions to westerners in hopes that the investors would pressure their governments to support the  
monarchy and contain Japanese imperialism.The most successful of these concessions were granted to several Americans. By the early  
1900s, the American-run Northern Frontier mines were among the richest in Asia. It is here, in what is today North Korea, that  
Connecticut-born Josh Gillet ventures and Book Three of A Yankee in the Land of the Morning Calm saga continues....

*Young-hee and the Pullocho* Mark James Russell,2015-05-12 Set in Korea, this multicultural, middle-reader novel is the riveting  
story of a magical realm, a little girl, her brother and a daring rescue. So annoying...In Young-hee's life everything feels wrong. It  
seemed like only yesterday that her world was just as it should be. But now her dad is gone, her mom is overextended, and Young-hee  
is forced to move back to Seoul—and not a nice part of Seoul, either. To make matters worse, the girls at her new school are nasty,  
and her little brother Bum is an insufferable, attention-hogging pain. Then Young-hee stumbles into a magical world, where the fairy  
stories of her childhood are real and all the frustrations of her everyday life fade away—until Bum is kidnapped, and the only way  
Young-hee can save him is by finding the magical pullocho plant. Soon, she is plunged into an epic quest, encountering dragons and  
fairies and facing decisions that affect not only Bum, but the fate of an entire world. In *Young-hee and the Pullocho*, debut novelist  
Mark James Russell puts a Korean spin on an evergreen fantasy trope, interweaving Korean folktales with the story of a young girl  
who, without realizing it, is in search of herself. Readers of all ages will want to join Young-hee as she journeys from the dingiest part  
of Seoul to enchanted lands that prove more beautiful—and more dangerous—than she ever could have imagined.

Pictorial Korea ,2005

**Publication, 1984-2004** ,2004

**Korea Now** ,2003-07

*Asian Folk Religion and Cultural Interaction* Yoshihiro Nikaidō,2015-10-28 This book uses a cultural interaction approach to  
discuss numerous temples and shrines of Sinitic origin that house Daoist, Buddhist, and folk gods. Such deities were transmitted  
outside the Chinese continent, or were introduced from other regions and syncretized. Examples include temple guardian gods that  
arrived in Japan from China and later became deified as part of the Five Mountain system, and a Daoist deity that transformed into a  
god in Japan after syncretizing with My?ken Bosatsu. The profoundly different images of Ksitigarbha in China and Japan are  
discussed, as well as Mt. Jiuhua, the center of Ksitigarbha in modern China. Lastly, the process by which Sinitic gods were transmitted  
to regions outside of the Chinese continent, such as Taiwan, Singapore, and Okinawa, is explored.

**100 Cultural Symbols of Korea** Myōng-jong Yu,Ji-Hye Lee,2008 The Korea Foundation has provided support for the publication of  
100 Cultural Symbols of Korea in English to provide foreign readers with a unique glimpse into the cultural heritage and everyday life  
of the Korean people. The book offers detailed explanations and vivid photos of the 100 most-representative cultural symbols of Korea.  
This is a useful resource for foreign readers who seek to acquire a broad understanding of the culture and people of Korea. Serving as  
a window to Korea's 5,000-year history and cultural traditions, the book includes descriptions of the symbols associated with the  
history, culture, arts, and thought of Korea.

*The Dangsang Tree* Sang-jo O,2008 Dangsang trees hold a distinct and venerable position in Korea's history. Deliberately stationed at  
the village entrance by the village founders, these magnificent trees stand as living monuments to old Korea's history and spiritual  
consciousness. Around these trees, rich folklore and customs evolved and thrived. With over ninety stunning black and white  
photographs, this photo journal delicately unveils a unique and disappearing part of Korean history and culture. This is the third work  
from acclaimed photographer Oh Sang-jo, who has dedicated his life to preserving Korean culture through his unique style of  
photography. Particularly passionate about preserving Korea's disappearing cultural history, Oh Sang-jo published this book only after  
the culmination of exhaustive research and trips to the field. Many of the photographs are of historical subjects no longer in existence,  
thus adding to this work a significant historical value. The trees captured in this book represent without exception a Korean epic. They  
tell specific stories from within a long history about how the trees and people lived together; stories that represent both the histories  
of single villages and of the trials and tribulations of Korea's yesteryear. THE DANGSAN TREE is a nostalgic throwback to the days  
when things were not so complex and hurried, and life's essence and mysteries more appreciated.

**Masters of Traditional Korean Handicrafts** ,2009

**Routledge Handbook of Korean Culture and Society** Youna Kim,2016-12-01 The Routledge Handbook of Korean Culture and  
Society is an accessible and interdisciplinary resource that explores the formation and transformation of Korean culture and society.  
Each chapter provides a comprehensive and thought-provoking overview on key topics, including: compressed modernity, religion,  
educational migration, social class and inequality, popular culture, digitalisation, diasporic cultures and cosmopolitanism. These topics  
are thoroughly explored by an international team of Korea experts, who provide historical context, examine key issues and debates,  
and highlight emerging questions in order to set the research agenda for the near future. Providing an interdisciplinary overview of  
Korean culture and society, this Handbook is an essential read for undergraduate and postgraduate students, as well as scholars in  
Korean Studies, Cultural Studies, Sociology, Anthropology, and Asian Studies in general.

**Lia Park and the Heavenly Heirlooms** Jenna Yoon,2024-05-21 Perfect for fans of the Gifted Clans and Aru Shah series, this  
thrilling and “inventive” (Kirkus Reviews) second book of the middle grade fantasy Lia Park series sees Lia and Joon on a mission to  
protect important magical objects—and themselves—from a mysterious enemy. Twelve-year-old Lia Park and her best friend, Joon, are  
now full-time students at International Magic Academy after defeating corrupt diviner Gaya, and their first assignment is an ambitious  
one. The evil nine-headed monster and King of Darkness, Jihaedaegukjeok, wants to destroy the three Heavenly Heirlooms that create  
fire and light to plunge the world into darkness and destroy humanity. The heirlooms can only be destroyed if they are all together, so  
over time, they have been hidden carefully with magic. Except now, one of them is missing. Lia, Joon, and their classmates have been  
tasked with recovering the lost heirloom and bringing it to IMA for safekeeping. They expected the task to be difficult, but the number  
of obstacles the magic trainees run into makes Lia start to wonder if the sabotage could be coming from someone inside the school.

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**Panorama 1** Kathleen F. Flynn,2006 Panorama: Building Perspective Through Reading is a reading series of high-interest texts that correlate to academic disciplines, including the arts, science, technology, and history. Each unit contains three thematically-linked reading texts-the first on a person, the second on a related place, and the third on a related concept or event.

**Korean Anthropology** ,2003 Korean anthropology holds a unique position in the field of anthropology, having first developed with native scholars studying native culture under the prevalent influence of cultural and social anthropology, rather than with the past Western practice of studying the others. This volume, Korean Anthropology: Contemporary Korean Culture in Flux, presents 30 original articles covering all aspects of Korean culture seen through the distinct viewpoints of various scholars. Intended to be an introductory yet comprehensive collection of readings on Korean culture, it will stimulate

*Totempfähle - auf fünf Kontinenten* Harry Eilenstein,2015-01-26 Totempfähle in Korea, Somalia, auf den Südseeinseln – und sogar bei den Germanen? Sie sind tatsächlich auf allen fünf Kontinenten zu finden – und das in großen Mengen ... Diese hohen geschnitzten und bemalten Stämme mit den Abbildungen von Menschen, Vögeln und verschiedenen Tieren stammen wie die Schwitzhütten, die Feuerläufe und die Familienaufstellungen aus der Kindheit der Menschheit – die frühesten Totempfähle sind in Göbekli Tepe gefunden worden, wo die ersten Tempel der Menschen stehen, die am Ende der Eiszeit um ca. 10.000 v.Chr. erbaut worden sind. Der klassische Totempfahl mit dem Vogel an seiner Spitze ist vor über 12.000 Jahren aus der Verbindung von zwei Elementen entstanden: einem beschnitzten Stamm, der einen Ahnen repräsentiert, und einem Vogel-Stab. Dieser Vogel-Stab ist eine Vogelstatuette auf einem Stock und weist auf das fundamentale spirituelle Erlebnis hin: Bei einem Beinahe-Tod erlebt der Betreffende, wie er seinen Körper verläßt und über sich selber schwebt und sich von oben her sehen kann – er wird sozusagen zu einem Vogel. Dies ist der Ursprung der Erkenntnis, daß die Menschen eine Seele haben. Solch ein Vogel-Stab wurde bereits vor 18.000 Jahren in der Höhle von Lascaux neben einen verunglückten Jäger gemalt – und auch sie finden sich fast überall. Die Totempfähle sind die archaische Verkündung der Erkenntnis, daß der Tod nicht das Ende ist. Aber es gibt noch viele weitere Verwendungen der Totempfähle, die von einem Bestattungs-Pfahl über einen Wächter bis hin zu der mit geschnitzten Bildern erzählten Mythe reichen. Die Totempfähle sind jedoch nicht nur eine archäologische Kuriosität aus längst vergangenen Zeiten, sondern können auch noch heute ausgesprochen hilfreich sein – man kann z.B. ein magisch-spiritueller Selbstbildnis in der Form eines Totempfahls anfertigen ... ein ausgesprochen wohltuendes Erlebnis ...

**How Koreans Talk** Sang-Hun Choe,Christopher Torchia,2002

**Prințesa Bari** Hwang Sok-yong,2016-06-14 Legenda coreeană a prințesei Bari istorisește cum cea de-a șaptea fiică a unui rege este abandonată de părinți, dornici să aibă și un fiu. Când însă regele și regina se îmbolnăvesc, ghicitorii le spun ca există o singură cale de salvare: fiica lor părăsită trebuie să caute apa vieții la marginea lumii și să le-o aducă. Pornind de la această legendă, Hwang Sok-yong țese în romanul său o poveste despre viața grea din Coreea de Nord a anilor '90. Eroina – cea de-a șaptea fată – primește de la bunica ei, o femeie-șaman, numele Bari. Bunica o pregătește pe micuța Bari pentru calea lungă pe care o va străbate, învățând-o cu ajutorul poveștilor că nimic nu e inutil, că răbdarea reprezintă cheia supraviețuirii.

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