

## Discussion

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What I undertook in the discussion is ‘Geographical Names as Cultural Heritage’ in session II. First, I express my respect to professor Isolde Hausner, professor Michelle Metro-Roland, and director Young-Choon Lee, who made a very informative and interesting presentation.

Their presentations show well the significance of geographical names as transmitter of the cultural heritage, the significance of ‘place names’ that contains the culture and history, the significance the renaming and replacing of place names, the solution of conflicting place names, and the research history for ‘no tide phenomena’ of East Sea in premodern Korea. In other words, their presentations implies how we have to approach place names and accordingly how we have to settle the naming conflicts as the title of the session II ‘Geographical Names as Cultural Heritage.’

Now, I want to ask about the three papers according to the presentation order. First, I want to give a question to professor Isolde Hausner who gave a presentation as a title of ‘the significance of geographical names as transmitter of the cultural heritage across time and space.’ As she said in summary, her paper largely consists of three parts. Chapter 1 deals with the international rules and procedures for cultural heritage and geographical names as cultural heritage, such as the various documents of UNESCO and the relevant resolutions adopted by UNCSGN. In the second chapter geographical names as bearers of cultural values will be highlighted. The third chapter is devoted to the ‘unsolved political name-cases,’ for example, it serves the cases *Donghae / East Sea* and *Nihonkai / Sea of Japan*. Finally, she suggested the solution of naming conflicts, as mentioned that “The goal of naming conflicts should be a consensual solution in regarding UNESCO’s definition of culture as ‘ways of living together’.” Maybe her solution is one of the best ways to resolve strife caused by the naming conflicts. I entirely agree with the views of her. It is attributed to the reason that accepting and respecting identity each other, Seeking for the diversity, and living together is the way of life. The

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beautiffulness of rainbow is due to the fact that there is a whole variety of different colors. And also beautifulness of harmonies is due to the fact that there is a whole variety of different voice colors. Place names are called various ways by callers. It seems that we might have no remarkable choice but to seek the diversity as her solution to solve naming conflicts.

As human beings have been living and cultivating a foundation on land and sea, we naturally gave names to them when we need to distinguish various natural features in the site of living. There might be many ways in this naming. It can be attributed to the reason when we give names, we select the most appropriate name which easily reminds us of the target considering shape, appearance, quality of the material, nature, direction, size, color, function, temperature, and sound of things. Added to this, we also would name considering life-related institutions, history, culture, tale, and geomancy, thoughts as well as properties of the terrain when giving a name. After that, we name it with most reasonable syllable number for communicators to call, aware, and remember easily. (Son, 2014b: 162~163; Son, 2014c: 73). As we have many ways in naming, various names can be given to even one place. North, south, east, and west may be changed depending on the viewing direction. Under the circumstances, should we push only one name? Should we stick to just one name in the name of a standard place name? The important point we must not forget is that the opponent call names with respect to names. We have to remember by all means that especially place names are made and called by callers. As her solution, if we do not walk 'the ways of living together' accepting identity each other and seeking diversity with living together, many conflicts and disputes will happen in various places and they will not cease. Thus, the conflict of 'East Sea/Sea of Japan' should be solved like this way.

On the other hand, she describes as follows, mentioning place names or toponyms as the intangible cultural heritage.

South Korea has enacted the program Important Intangible Cultural Properties for the intangible culture that is officially designated for preservation in accordance with the 1962 Cultural Property Protection Law.

In all these documents the terms geographical names or toponyms don't explicitly occur, one can only assume that they are of course included in the intangible cultural heritage. One paper which contains a short chapter on this issue is the World Report of UNESCO with the title - Investing in Cultural Diversity and Intercultural Dialogue

(2009) when here in a sentence the cultural value of geographical names as parts of languages it is addressed. And it contains the statement that “The naming of geographic features of the landscape ensures a sense of connection to place and the histories linked to it”.

UNGEGN respectively UNCSGN, the UN forum for geographical names, adopted three resolutions dedicated to geographical names and cultural heritage:

Geographical names as cultural heritage (UNGEGN, Res. VIII/9 Geographical Names as part of (intangible) cultural heritage): significance of geographical names with respect to local, regional and national heritage and identity.

Geographical names as intangible cultural heritage (UNGEGN, Res. IX/4): toponyms and the criteria for the safeguarding of the intangible cultural heritage. It recognizes UNESCO’s 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.

Criteria for establishing and evaluating the nature of geographical names as cultural heritage (UNGEGN, Res. X/3): list of criteria.

Geographical Names as a Part of the Cultural Heritage was the title of a symposium, held in Vienna in 2008. A publication with the same title “ was issued in 2009, containing 27 papers on this issue seen from the various points of view.

However, regrettably place names (geographical names) are not recognized as the intangible cultural heritage in the Republic of Korea. I hope each countries of the world including her to recognize place names as the intangible cultural heritage.

I have usually thought that it is better to use ‘place name’ not ‘geographical name’ for toponym. Because I feel that using the term ‘geographical name’ for the place name is hindering seeing the place name as the multifaceted cultural heritage and it is a factor to recognize the place name as simple geographical name. In other words, if we call it ‘place name’, we can understand it as a multifaceted concept which ‘place name’ containing, not simply ‘geographical’ concept. Namely, the place name is the object of the study for integrating science mingling with ethnology, linguistics, folklore, oral literature, geography, history, archeology, sociology, cultural studies, political science, and economics (Ref. Son, 2010a: 54; Son, 2010b: 1; Son, 2013: 93; Son, 2014c: 73). I want to listen to her on how you think about term usage.

Next, I will comment about the paper "Habits of interpretation: The semiotics of place names" of Professor Michelle Metro-Roland. She gave a clear description with the two examples about the functional role of place names playing in our everyday lives

and renaming and replacing of place name. Her paper gives us something that is very persuasive and sympathetic, especially as follows.

In this paper I look at the ways in which place names are significant and meaningful, and the ways in which they are normalized, by looking at the problems that arise as meanings and sensibilities and power dynamics change over time and lead to questions about the appropriateness of certain place names. ...

Place names have potency because of the ways in which they occupy the quotidian spaces of our lives. ... They become normalized in their usage. Eventually the original signification is overlain and the names take on new significations. They also, though, become stuck. They become a habit. We become accustomed to them. ... Place names however occupy a middle space as signifiers. They reference a spot on the earth's surface but also a complex nexus of social and cultural meaning, some of which arises from the place itself, and some of which comes from beyond, from the words that have been overlain on that place.

In the two cases we have looked at, the words used to name the places have undergone a transformation from meaningful to banal to reinscribed with meaning connected to but interpreted differently from the original intention. Place names can reveal as well as they can hide. ... Even if we wipe words off of maps, the places exist and exert a bigger significance than the names.

Professor Michelle Metro-Roland made a presentation on renaming and replacing of place name, in Korea we also have the policy to replace dong-name address with road-name address, and there was a reform of place names by Japanese imperialism in Japanese colonial era. I am also a linguist and have a special interest in place names. I would like you to introduce the case of your own country about the renaming of homophone.

Finally, with respect to the paper "The research history of tides in East Sea in pre-modern Korea: From metaphysics to science" of director Young-Choon Lee, this study is about 'no tide phenomena in East Sea in premodern Korea.' On the study, he has a doubt that why Japanese scholars have not interested in this problem, even though the phenomena of the no tide in the East Sea/Japanese Sea is same at the Japanese side, emphasizing that there is no Japanese scholars who studied on 'the no tide phenomena of *East Sea*' in premodern times.

He concluded as follows: "Surveying the studies of the tides in the *East Sea*, we come

to understand that the *East Sea* gave great inspirations to the scholars of the Choseon era. We also would know their fevered air, everlasting concern and love for the Sea.”

Through his paper, we can know well the fact that not only the scholars of the Joseon dynasty era but also king enjoy as an interest the *East Sea/Japanese Sea* and the tides in the *East Sea/Japanese Sea*.

I want to finish the writing with introducing some Korean words and its etymology with respect to the tides. In Korea, we call ‘low water [tide]’ ‘*sseolmu*(썰물)’ and ‘high water [tide]’ ‘*milmul*(밀물).’ The etymology of them is from the meaning of ‘pulling water (of moon)’ and ‘pushed water (by moon)’. It is big contrast that these words are compared to tide with the meaning of ‘height or rising and declining of water’ in English, Chinese, and Japanese etc. The expression for the tide in English and Chinese is lexicalized for the phenomenon, whereas for the essence in Korean. ‘*sseolmu*(썰물)’ was written as ‘*hyeolmu*(혈물)’ in 19<sup>th</sup> century, whereas ‘*milmul*(밀물)’ was written as ‘*milmeul*(밀물)’ in 15<sup>th</sup> century.

(Ex: 潮 밀물 (*milmeul*) <Seokbosangjeol(1447; book name)>, 혈물 (*hyeolmu*)<*Gagogwollyu*(19<sup>th</sup> century; book name) >, 潮退 물혀다 (*meulhyeoda*) / 潮落 물혀다 (*meulhyeoda*)/ 潮上了 물미다 (*meulmida*) / 漲潮 물미다 (*meulmida*) <*Yeogeoyuhae*(1690; book name)>) As we surmise on this, even before 15th century they might have knowledge of the relationship between the gravitational pull of the moon and tides. (Ref. Son, 2007)

## Reference

*Gagogwollyu* (가곡원류), 19<sup>th</sup> century.

*Seokbosangjeol* (석보상절), 1447.

*Yeogeoyuhae* (역어유해), 1690.

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