

FORM FOR THE SUBMISSION OF FACTUAL ERRORS IN THE ADVISORY BODIES EVALUATIONS

(in compliance with Paragraph 150 of the Operational *Guidelines*)

STATE(S) PARTY(IES): Republic of Korea

EVALUATION OF THE NOMINATION OF THE SITE: Sansa, Buddhist Mountain Monasteries in Korea

RELEVANT ADVISORY BODY'S EVALUATION: ICOMOS

Page, column, line of the Advisory Body Evaluation	Sentence including the factual error (the factual error should be highlighted in bold)	Proposed correction by the State Party	Comment (if any) by the Advisory Body and/or the World Heritage Centre
#1 p. 126, left, line 7	Although many members of the royal family, particularly women , were Buddhists, Buddhism was suppressed and the court ceased to patronise monasteries.	Clarification: Although Buddhism was suppressed in accordance with the government's policy, many members of the royal family, including the sovereigns , remained as Buddhists, and the royal patronage of Buddhism had continued through the Joseon period. <i>See Dossier, pp. 54, 91, 122, 150; 2nd Additional Information, p. 12</i>	ICOMOS acknowledges this clarification. * 의견 수락
#2 p. 126, left, line 31	and Buseoksa and Bongjeongsa were founded by the Silla monk Uisang from 676.	Clarification: Buseoksa was founded by the Silla Monk Uisang in 676 and Bongjeongsa was founded by his disciple Neungin in 677. <i>See Dossier, pp. 65, 69, 100</i>	ICOMOS accepts this correction as a factual error. * 사실오류 인정
#3 p. 126, left, line 33	Both Jajang and Uisang were proponents of the Avatamsaka school (known as Hwaeom in Korean),	Clarification: Master Jajang introduced Vinaya school to Korea, and Master Uisang served to propagate the Avatamsaka tradition (known as Hwaeom in Korean) in Korea, <i>See Dossier, pp. 60, 65</i>	ICOMOS accepts this correction as a factual error. * 사실오류 인정
#4 p. 126, left, line 34	and evidence of the importance of this Avatamsaka tradition is found at Buseoksa, Bongjeongsa, and Beopjusa temples.	Clarification: and evidence of the importance of this Avatamsaka tradition is found at Buseoksa and Bongjeongsa. The foundation of Beopjusa was based on Beopsang (Dharma Characteristics) school. <i>See Dossier, p. 89</i>	ICOMOS accepts this correction as a factual error. * 사실오류 인정

<p>#5</p> <p>p. 126, left, line 42</p>	<p>Research by art historians, has shown that the current building was probably completed or at least significantly renovated during the Goryeo period.</p>	<p>Clarification:</p> <p>Research by art historians has shown that the current building was constructed in 646 when Tongdosa was founded. Although the Platform was renovated five times through the Goryeo and Joseon periods, its archetype of the bell-shaped stupa and the steps of the lower terrace on the base has been preserved.</p> <p><i>See Dossier, pp. 95-6, Table 2-2</i></p>	<p>ICOMOS acknowledges this clarification.</p> <p>* 의견 수락</p>
<p>#6</p> <p>p. 126, left, line 45</p>	<p>Buseoksa's Hall of Infinite Life, constructed in the 13th century is the oldest extant wooden building in Korea,</p>	<p>Clarification:</p> <p>Buseoksa's Hall of Infinite Life, constructed in the 13th century, is one of the oldest extant wooden buildings in Korea,</p> <p>Comment:</p> <p>Bongjeongsa's Hall of Paradise, constructed in the early 13th century, is officially recognized as the oldest extant wooden building in Korea.</p>	<p>ICOMOS accepts this correction as a factual error.</p> <p>* 사실오류 인정</p>
<p>#7</p> <p>p. 126, left, line 47</p>	<p>and contains a molded clay image of the Buddha Amitaabha that probably dates from the late Silla period.</p>	<p>Correction of typing error and clarification:</p> <p>and contains a molded clay image of the Buddha Amitabha from the Goryeo period that succeeds the style of the Silla period.</p>	<p>ICOMOS acknowledges this typing error.</p> <p>* 오타 인정</p> <p>ICOMOS acknowledges this clarification.</p> <p>* 의견 수락</p>
<p>#8</p> <p>p. 127, right, line 29</p>	<p>Bongjeongsa has a smaller scale than the other six components and cannot be considered to be a 'comprehensive monastery'. In terms of their historical significance, Bongjeongsa, Magoksa, and Seonamsa are weaker.</p>	<p>Delete</p> <p>Comment:</p> <p>1. Bongjeongsa's smaller scale</p> <p>Despite its smaller scale, Bongjeongsa is complete with key facilities required for a comprehensive monastery. Furthermore, the Hall of Arhats (Eungjinjeon) area is also complete with auxiliary facilities for worship and daily living.</p> <p>See Dossier, pp. 69-72</p> <p>2. Historical significance of Bongjeongsa, Magoksa, and Seonamsa</p> <p>Sansa comprised of the seven component temples in its entirety represents the historical evolution and sustainment of Korean Buddhism throughout the course of Korean history.</p> <p>Bongjeongsa, Magoksa, and Seonamsa are as important as the other four monasteries in terms of 'historical significance.' The three monasteries like the other four monasteries make themselves representative, signifying important phases of the long history of Korean Sansa.</p>	<p>ICOMOS considers that this correction contains advocacy for the proposals made in the nomination dossier.</p> <p>ICOMOS considers that these corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p> <p>ICOMOS considers that these corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p>

		<p>Avoiding severe damage from the Japanese invasions and transformation from extensive post-war restoration of the monastery, Bongjeongsa was able to retain the Hall of Paradise, officially recognized as the oldest extant wooden building in Korea, and Hall of the Great Hero, the oldest building with multi-cluster bracket sets in the country. Therefore, the State Party selected Bongjeongsa as a rare and important component that retains the archetype of its spatial configuration and architectural layout before the Joseon period.</p> <p>Under the anti-Buddhism policy of the Joseon government, the Buddhist monks of Bongjeongsa, located in Andong, the center of the most prominent private Neo-Confucian academy in Korea, endeavored to sustain the monastery through continuous cultural exchanges with local Neo-Confucian scholars.</p> <p><i>See Dossier, p. 69, 100, 102; 2nd Additional Information, pp. 20-21</i></p> <p>The 14th-century five-story stone pagoda at Magoksa with a typical Korean-style stone pagoda combined with Tibetan-style finial, the only extant example of this type in Korea, demonstrates an active exchange between the Goryeo dynasty and the Chinese Yuan dynasty during the period.</p> <p>Unlike Bongjeongsa, Magoksa suffered severe damage during the Japanese Invasions of Korea because the temple served as a base for monks' militia for national defense. Since then, the monastery has been recognized as a symbol of nation-protecting Buddhism.</p> <p>For producing Buddhist paintings, most noticeably Gwaebul paintings for large-scale outdoor ritual, Magoksa ran the largest center educating the monk-painters' community, a distinctive aspect of Korean Buddhism. Their activity continued until the early 20th century, leading the modern circle of Buddhist artists. The Tea Ceremony at Magoksa continues to be held in memory of the monk-painters to this day.</p> <p><i>See Dossier, pp. 80, 107; 2nd Additional Information, pp. 12, 21</i></p> <p>The Buddhist monks of Seonamsa have cultivated a number of tea fields in its backyard up to the present day, thereby promoting traditional tea culture of the Seon mountain monastery and supporting its economic self-reliance. Bridge of Ascending</p>	<p>ICOMOS considers that these corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p> <p>ICOMOS considers that these corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p> <p>ICOMOS considers that the corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p> <p>ICOMOS considers that these corrections re-iterate arguments put forward in the nomination dossier that have been fully considered.</p>
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#9 p. 130, left, line 22	The Tea Gardens in the buffer zone of the Seonamsa Temple are separated from the temples by the mountain ranges, and have no impact upon the temple landscape.	<p><u>Correction:</u></p> <p>Suncheon Wild Tea Experience Center in the buffer zone of the Seonamsa Temple are separated from the temples by the mountain ranges, and have no impact upon the temple landscape.</p>	<p>ICOMOS considers this correction to be a clarification</p> <p>* 정정을 설명으로 고려</p>
#10 p. 131, left, line 24	The nominated components are all designated as Historic Sites under the Cultural Heritage Protection Act; and under City/Provincial Government Cultural Heritage Protection Ordinances.	<p><u>Clarification:</u></p> <p>The nominated components are all being protected and managed as state- or city/province designated cultural heritage.</p> <p><i>See Dossier, pp. 192-196 Table 5-4</i></p>	<p>ICOMOS considers this correction to be a clarification.</p> <p>* 정정을 설명으로 고려.</p>
#11 p. 132, left, line 23	While these offices are part of the temple, the salaries of the staff are provided by the Cultural Heritage Administration.	<p><u>Clarification:</u></p> <p>These offices are part of the temple, and the salaries of the staff are also provided by the temple. Meanwhile, the salaries of cultural heritage managers who patrol the property are subsidized by the government.</p> <p><i>See Dossier, pp. 227-228, 273</i></p>	<p>ICOMOS acknowledges this clarification.</p> <p>* 의견 수락</p>
#12 p. 133, left, line 25	framed by the 3rd Tourism Development Master Plan drawn up by the Ministry of Culture, Sports and Tourism (2017-2021).	<p><u>Correction:</u></p> <p>framed by the 3rd Tourism Development Master Plan drawn up by the Ministry of Culture, Sports and Tourism (2012-2021).</p> <p><i>See Dossier, p. 214</i></p>	<p>ICOMOS accepts this correction as a factual error.</p> <p>* 사실오류 인정</p>