

## MMC (2) : Korea

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## 5.3 MMC (2) : Korea

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### 5.3.1 Intention

For the Republic of Korea, I selected food culture as the theme. Food culture can be divided into everyday foods and ritual foods. Among the ritual foods, I decided to introduce those foods related to ancestral worship. This was decided because Confucianism exists as the basic idea behind a standard lifestyle in Korean society. That is to say, I believe that ancestral worship can be key in describing Korean society.

In introducing foods of ancestral worship, I first focused on material from the National Museum of Ethnology. I decided to use material from the museum because in other regions I focused on contents from slides and video and this time I thought that experimenting with material other than slides and video might possibly produce different results. However, material from the museum does not consist of *chesu* (ceremonial offerings) but rather of the ceremonial equipment in/on which offerings are placed. So in order to more clearly show what offerings are like, I decided to compose the contents with additional slides and some video taken during fieldwork.

### 5.3.2 Contents

In Korean ancestral worship, there is a ritual where the ancestor's soul is called and an offering of food is made. Food is placed upon a *chesang* (altar) that is situated in front of a folding screen. This screen is situated in the north facing south. This arrangement is called *chinsol*.

To begin, using materials from the museum, I showed how ceremonial equipment is placed on the *chesang*. Next, I introduced basic ceremonial equipment such as a flask and cup, plate, soup bowl, plates for rice cake and fish, and a spoon and chopsticks.

Next, I showed illustrations of *chinsol*. *Chinsol* slightly varies between regions and clans so I introduced what I thought to be general examples. At this time, I presented using illustrations and some video. However, I will be able to more substantially

illustrate this using more video if video copyright problems are solved.

Korean ancestral worship can be divided into three separate parts. One of these is called *kijesa*. *Kijesa* is observed for four generations after an initial three years of mourning. The ceremony, consisting of the placement of a mortuary tablet and an offering, is held from midnight to dawn on every anniversary of the death of each ancestor. The second division is called *ch'arye*. This ceremony is performed in the morning of the lunar calendar's New Year's Day (*sol*) and August 15th (*ch'usok*) or other days. It is performed for those ancestors who are also being honored with *kijesa*. The third division is called *sihyangje*, which is held for ancestors from five generations in the past and earlier. It is held regularly every year (usually in October or March of the lunar calendar) in the cemetery of the deceased.

In these contents, I introduced examples of offerings in *kijesa*, *ch'arye*, and *sihyangje*, the three types of ancestral worship. As for *kijesa* and *ch'arye*, I showed slides taken when investigating in *Ch'ungch'ong buk-do* and *Cholla nam-do*. For *sihyangje*, I showed slides taken in *Kyonggi-do* and *Cholla nam-do*. However, video taken in October 1998, after this work, in *Taegu-shi* of *sihyangje* may have the possibility of being substituted in.

### 5.3.3 Future Tasks

(1) For these contents, I divided Korean food into everyday foods and ritual foods. Within ritual foods, I limited my investigation to those foods used in ancestral worship. In order to entirely illustrate Korean food, it is necessary to include foodstuffs, cooking, eating manners, etc. However, in order to illustrate when and what is eaten, it is also necessary to explain other ritual foods as well as everyday foods.

(2) In these contents, within the theme of Korean food, I showed foods related to ancestral worship. However, if I produced contents on the procedures, etc. for ancestral worship ceremonies, I could recompose the contents and use them for the theme "Ancestral Worship".

(3) Considering Korean food composed of ethnological materials, I made the theme "Ancestral Worship Foods." However, to jointly proceed with work with the British Museum, which primarily uses art and archeological pieces to explain Korean food, I feel I must broaden the theme to simply "eating" or "drinking."