Landscape Characteristics of *Sojinjeong* Garden in Geochang

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ABSTRACT

**Background and objective:** This study aimed to examine the construction intention, spatial composition, and landscape characteristics of Sojinjeong Garden, located in Geochang-gun, Gyeongsangnam-do, through a literature analysis and field survey. The findings can be summarized as follows.

**Methods:** The research method was a combination of literature review and field surveys. The history of the construction of Sojinjeong and its garden was examined through a review of the literature, while the spatial composition and landscape characteristics of the garden were analyzed through field surveys and interviews.

**Results:** Sojinjeong Garden was created by Confucian scholar Wucheon Do Jae-gyun in the 1920s. In the background to this garden’s construction, the placeness related to Nammyeong Jo Shik, a great Confucian scholar of the Joseon period, played a large role. Do Jae-gyun, the creator of the garden, placed the garden centered on Sojinjeong and Imcheongjeong where Poyeon could be seen, keeping in mind the relationship between his ancestor, Do Hee-ryeong, and Nammyeong. He also created a colony of *Lagerstroemia indica*, which is in full bloom in summer, around the place where they took a wind bath. Various landscape elements of Sojinjeong Garden are distributed throughout Gusa Village, including the adjacent Okgye Stream, Poyeondae, and Banwhandae. These landscape elements can be roughly classified into scenic views inside and outside the garden, structures, and vegetation. The landscape structure of the garden is divided into inner garden, outer garden, and area of influence based on the location of the landscape elements, a typical structure for an annex garden. The scenic significance contained in Sojinjeong Garden is converged into the nickname of Sojinjeong Pavilion and the word *Yokgi* (*Yuyi* in Chinese) that appears in a poem recited in the garden. This represents the intent of the creator of the garden, who wanted to make Sojinjeong Garden a place where he could cultivate himself in harmony with nature, away from the mundane world.

**Conclusion:** Sojinjeong Garden is an annex garden of the Nammyeong School, built in the western part of Gyeongsang-do, and is considered to be a very valuable relic. However, the original landscape of Sojinjeong Garden is changing, and a reasonable management plan should be sought by regarding it as an integrated garden relic and making an objective evaluation.

**Keywords:** Korean traditional garden, landscape elements, landscape composition, annex garden (別墅), Imcheongjeong (臨淸亭)

Introduction

Traditionally, two or three storied buildings, or pavilions-called *nujeong* in Korean—were built in famous scenic spots with mountains and streams. These were not intended to be limiting, but instead opened infinitely toward the outside environment, enabling us to communicate with nature. In particular, the un-worldly attitude of the people in the past, who pursued seclusion and discipline in nature, appeared to give names and meanings to the surrounding natural space, or to re-create it as a place to express their thoughts. The area of *Sojinjeong* (遡眞亭) and *Imcheongjeong*, the subject of this study, is a pavilion garden, and shows such spatiality and constructional intentions well. Wucheon Do Jae-gyun (都宰均; 1863-1942), the creator of the garden, was a person who had extensive exchanges with prom-
inent contemporary scholars throughout the late Joseon and modern times. He is known to have spent time in the area of our study site.

Sojinjeong is a typical pavilion garden built in harmony with nature in a hillside forest facing a valley stream. It can be described as a representative garden relic in Gyeongnam region in terms of its spatial meaning and the academic achievement of the owner who designed it. However, the garden pavilion is not well known even to the general public, as its location has poor accessibility and visibility, and as such basic research on it in the field of traditional landscaping has not been conducted. Recently, Imcheongjeong, built together with Sojinjeong, was additionally designated as a local cultural asset, and its architectural value recognized. The translation and publication of Wucheon Yugo (尤川遺稿), a collection of literary works written by Do Jae-gyun, who had the pavilions built, also provides an opportunity to understand the architectural intentions of the garden.

The area of the study site is a historical place, where the anecdotes of Nammyeong Jo Sik (曺植, 1501-1572), a representative Confucian scholar of the Joseon period, as well as Yang Seong-heon (養性軒) and Do Hee-ryeong (都希齡, 1539-1566), scholars of the mid-Joseon period, have been passed down. Do Jae-gyun had the garden pavilion built in the place where the thoughts of such sages remained, and it was used as a place to exchange knowledge with famous scholars of the time, having a high preservation value as a historical site. Yet despite this, there has not been an in-depth study on Sojinjeong conducted thus far. It was not included in A Study on the Value of Scenic Spots though Poetry of Byeolseo Garden in Gyeongnam Area (Park, 2013), nor was it mentioned in the Pavilions of Geochang Region (Park, 2000).

Against this backdrop, we collected basic data through a survey of the location and space of Sojinjeong Garden, and examined the landscape characteristics and the process of change. This study aimed to discover and highlight the value of the relics of the pavilion garden in Gyeongnam, which have been constructed in modern times.

**Research Methods**

**Scope**

Sojinjeong Garden is located in the area around 1036-1 Gusa-ri, Shinwon-myeon, Geochang-gun, Gyeongsan-do. The spatial scope of the study was the area of Gusa Village that includes Sojinjeong Garden, and the main target was the garden area centered on Sojinjeong and Imcheongjeong (Fig. 1). Sojinjeong was designated as a cultural asset of Gyeongsan-do on May 12, 2016, and Imcheongjeong was so designated on December 2, 2021. The two pavilions are typical nujeongs of the Yeongnam region built in the modern period, and are located to the south of the village of Gusa. The temporal scope was focused on the period from the mid-Joseon period, when the Seongju Do clan moved to Gusa Village, to the 1920s, when the garden was built, but the process of change of the garden after that was also examined, including changes up to present day.

In this study, the area where Sojinjeong and Imcheongjeong are located was named "Sojinjeong Garden", which was the main area examined. The reason is that the two pavilions were not only built close together and sharing a garden at the same period, but also were commissioned by the same person. In addition, it seemed necessary to give a representative name to them in terms of future management.
Methods

The research method was a combination of literature review and field surveys. The history of the construction of Sojinjeong and its garden was examined through a review of the literature, while the spatial composition and landscape characteristics of the garden were analyzed through field surveys and interviews.

First, the literature review focused on an analysis of the Wucheon anthology (尤川處士文集), which was translated from the literary collection, Wucheon-Yugo (尤川遺稿), written by Do Jae-gyun who had the pavilion built. The 20th volume of Amseo anthology (巖棲集) by Simjae Jo Geung-seop (曺兢燮, 1873-1933), which describes the background to the construction of the garden, was used. The tablets inside the pavilion, as well as documents and poems of the building, were analyzed using the Korean Classics DB (https://db.itkc.or.kr/) and Nujeong Culture in Geochang (Jeong Ghi-yong, 2010). Second, a total of four field surveys were conducted, on June 6, 2015 and on May 12, July 14, August 18, and August 23, 2022. The landscape elements and vegetation of the garden were surveyed, mapped, and recorded by taking pictures of them. In addition, interviews were conducted with nine residents, including descendants of the Seongju Do clan and the village foreman, and historical content and oral traditions related to villages, gardens, and people were recorded for reference in the study. Third, the changes in the landscape of Sojinjeong Garden were analyzed using the map service provided by the National Geographic Information Service (http://map.ngii.go.kr/).

Results and Discussion

Background to garden’s construction

Location and shape of Gusa village

Gusa-ri (Gusa Village) belonged to Yulwon-myeon, Samga-gun during the Joseon period, but was incorporated into Shinwon-myeon, Geochang-gun as a result of the administrative district reform in 1914 (https://www.geochang.go.kr/). The area is a typical intermontane basin with Mt. Gamak (952 m) in the north and Mt. Wollyeo (863 m) in the south. The Sacheons Stream (沙川川), formed by the merging of tributaries in Gwajeong-ri, flows from west to east across the village, emptying into Suwon-ri. Gusa Village, located at the foot of Mt. Gamak with Sacheons Stream in the center, and Wonpyeong, Cheongpyeong, and Singi villages located at the foot of Mt. Wollyeo belong to Gusa-ri. The stream, also called Okgye Stream (玉溪川; http://geochang.grandculture.net/geochang), is said to have been called Okgye Stream by villagers since old times. The villagers call the mountain behind the village Mt. Byeongpung or Byeong-am because the foot of the mountain behind Gusa Village surrounds the village like a folding screen ("byeongpung" in Korean). In addition, Gusa Village is renowned for its many chestnut trees, so it is sometimes called Yulri (Chestnut Village); and a rock that looks like chestnuts on the Okgye Stream in front of the village is also called Yul-am (Chestnut Rock).

Gusa Village was originally written as 龜獅 (gusa; tortoise lion) in Chinese characters, but it has been changed to 九士 (gusa; nine scholars; https://www.geochang.go.kr/). The origin and shape of the village name are explained as follows in Gueunjeonggi (Park, 2010); it seems that the village was recognized as a suitable site not only for a traditional village but also for the creation of a garden.

"The pavilion is located in the southern part of Mt. Gamak, and one of the ridges that constitute the mountain is magnificent, soaring up and down several times before it stretches down behind the pavilion from the top. The mountain ridges surround it on the left and right, and in front of it there is a large foot of the mountain. The mountain vein split into east and west, and descended several meters at an angle to combine. The combined figure looks like a figure bowing down on the ground with both hands clasped; it also appears to put its arms around a large jade ring. That is, the area is shaped like a soban (small table) or bari (bowl), so it is flat and wide, without any danger. With the slanted shape, the pine pavilion spreads out like an umbrella, giving you a feeling of escaping and being away from the hustle and bustle of the world. The brook flowing between the stones forms a deep pond..."
and flows through it day and night, with a stone in front of it. This resembles the shape of a tortoise kneeling outside the alley, from which the name of this village Gusa was originated. It is indeed a place suitable for retreat and self-discipline..."

Byeong-am (Mt. Byeongpung) under Mt. Gamak behind the village serves as a main mountain, and thus it appears to surround the village together with Sabong, Bonggang, and Mt. Wollyeo. A tortoise pond (龜潭) was also created naturally there to form the shape of a tortoise going into the mud (金龜沒泥形), which is considered a most auspicious location based on feng shui; this condition is known to be better for a residential site than for a cemetery. Meanwhile, residents said that the shape of the village resembled a bow, which was changed to a shape in which bowstrings were pulled toward the village by a large road built later in front of the village, which is considered to have caused the village to decline.

**Seongju Do clan’s movement into the village and their settlement**

Do Wook (都頊, 1609-1659), a member of the Seongju Do clan, moved into Gusa Village around 1625. He is the great-grandson of Do Hee-ryeong, the 13th-generation descendant of Geom-gyo-gong-pa, a sect of Seongju Do clan. After getting married, he moved from Changan Village in Jungchon-ri, Sinan-myeon, Sancheong-gun to Gusa Village, Sinan-myeon, Geochang-gun. When he was young, he was called a prodigy, and at the age of 16, was selected as the son-in-law of the Shinwon Shin clan in Geochang and moved into Gusa Village (Geochang cultural center, 2021). Gusa Village, which was originally a clan village for the Shinwon Shin clan, was later changed to the village of Seongju Do clan (Digital Collection of Geochang Culture). The Do clan has been recognized as a prestigious family since they settled there because they had a wealth of financial resources and were both academic and virtuous. The Shin clan moved to Yang Village, near the northern part of Gusa Village, to form their own clan village.

**Main figures related to Sojinjeong garden**

**Yangsungheon Do Hee-ryeong**

Do Hee-ryeong passed the state examination for liberal arts in the 15th year of King Myeongjong's reign (1560) and served as a public official at Hongmungwan, the king's advisory institution. He exchanged views with many scholars as a junior in the academic world of Nammyung Cho sik, a great Confucian scholar at the time. Do Hee-ryeong, who was also Do-wook's great-grandfather, moved to Gusa Village, and lived in Danseong, Sancheong. He was taught by Danggok Jeong Hee-bo (鄭希輔, 1488-1547) as a child, and in his youth was taught about the Confucian Classics (敬義) by Nammyung Cho-sik. At the age of 27 (1565), he followed Nammyung's tour of Jigoksa Temple (智谷寺) in Sancheong, along with Nammyung's disciples Oh geon, Kwon Mun-im, and Jeong Gu. In the spring, when he was 28 years old (1566), he accompanied Nammyung and gathered at the temple again with No Jin, Kang Ik, and Kim Woo-ong to recite poems while enjoying nature for several days. He also joined Nammyung's tour of Mt. Gamak, and after Nammyung recited a poem called "Yokcheon (浴川)" at Gamaso in Gusa Village, he left a poem in response to that poem (http://www.nammyung.org/).

**Wucheon Do Jae-gyun**

Wucheon, who had Sojinjeong Garden constructed, was born in Gusa Village, Shinwon-myeon, Geochang-gun. He had Sojinjeong built in 1920 and Imchongjeong in 1924 on a hill next to the Gamaso pool in Okgye Stream. Since Do Wook moved to Gusa Village, the Do family had had considerable financial power, so his great-grandson Wucheon lived as a spirited scholar who had both academic and martial arts skills. Wucheon interacted with then-prestigious scholars that included Song Ho-gon, Jang Bok-chu, Lee Jong-ki, Huh You, Park Chi-bok, and Kwak Jong-seok, and organized the Nak-bin-gye (樂賓契) and Geun-hak-gye (勤學契) circles to focus on nurturing disciples (Geochang Cultural Center, 2021).
Garden construction and landscape characteristics

Pavilion construction

Sojinjeong pavilion (溯眞亭)

Sojinjeong is a pavilion built by Do Jae-gyun in 1920 to commemorate his ancestor, Do Hee-ryeong. It has three front rooms and two side rooms, with a balustrade with a bracket on the maru, and a gambrel roof (Ha, 2007); the one on the left has a maru (Korean traditional wooden floor space), and the two on the right are rooms (Fig. 2a). Located on a steep hill, the outskirts of Sojinjeong are surrounded by a low wall. It overlooks the Gamaso pool in Okgye Stream across the road near it, and the foot of Mt. Wolleyo in the distance. Sojinjeong means "a pavilion where people seek the truth," which was taken from a poem of Do Jae-gyun, indicating the attitude of improving oneself as a Confucian scholar (Fig. 2e).

Several tablets are hung in the pavilion, including Sojinjeonggi (溯眞亭記) by Simjae Jo Geung-seop (1873-1933); Wolhoedanggi (月會堂記) and 揚用顔樂亭韻浴沂亭改後溯眞 by Do Jae-gyun; and tablets written by Do’s descendants — Do Jin-ki’s溯眞亭原韻, and Do Wu-rak’s謹次溯眞亭韻.

Above the door of the left room is hung a tablet with the nickname Wolhoedang (月會堂: a place for monthly gathering; Fig. 2f); according to Wolhoedanggi, the pavilion was also used as a place for the Do clan members to gather every month to solidify their family bonds.

Imcheongjeong pavilion (臨淸亭)

Imcheongjeong, which is adjacent to Sojinjeong at just 25 meters away, was also built by Do Jae-gyun in 1924, four years after Sojinjeong was built (Fig. 2b). Imcheongjeong is a pavilion located at the center of Sojinjeong Garden along with Sojinjeong, and Seunghunjae (承諭廭), a place for ancestral rites of the family built in 2004. It has three rooms in the front and two rooms in the side, with an octagonal roof and no balustrade on the veranda. One room on the left is a maru and the two rooms on the right are ordinary rooms; thus, the pavilion served as a retreat (Ha, 2007). One of the tablets hung here, Wucheonseosa (尤川書舍;Wucheon's Library), was named after Do Jae-gyun’s nickname (Fig. 2h), revealing that this pavilion was a place where he studied and spent time.

Imcheongjeong, which means "a pavilion by clear streams," was built closer to Okgye Stream than Sojinjeong, as befits the name (Fig. 2g). From the front of Imcheongjeong, you can see the flow of Okgye Stream at a glance and hear its refreshing sound; it can be said that it was built in a location suitable for pavilions that satisfies both visual and auditory aesthetics. Poetry tablets are hung in the pavilion, including Imcheongjeongsogi and 謹次盤桓臺韻 by Do Jae-gyun, and 謹次盤桓臺韻 by Do Woo-rak.

Gueunjeong pavilion (龜隱亭)

Gueunjeong, which was built in 1828 by Gueungong Do

Fig. 2. Pavilions of the Sojinjeong garden.
Young-won (1785-1850), a 21-year-old member of the Seongju Do clan, is located at the foot of Mt. Gamak inside Gusa Village. The pavilion has four rooms in the front and two rooms in the side, with a gable roof that is rare in the region; two rooms in the middle and a maru on each side (Fig. 2c). It is said that Gueungong had this pavilion built to spend his twilight years (Park, 2010). Tablets with many poems are exhibited in the pavilion, including Gueunjeonggi written by Do Young-won, as well as Gueunjeong Wonun (原韻) and Eight Views (八景). It seems that he wrote an unusually large number of poems in a short period of time, which were about the surrounding natural landscape, animals, and plants.

Yulgyejeong pavilion (栗溪亭)

Yulgyejeong is located in a place called Saeteo over the embankment of Okgye Stream in the south of Gusa Village. It is a pavilion that served as a village school and was built by Yulgye Do Bong-gyun, who retreated there, planted chestnut trees, and nurtured disciples when the country was in turmoil.

Seunghunjae (承訓齋)

It is a place for ancestral rites between Sojinjeong and Imcheongjeong that was built by the Seongju Do clan in 2004 in memory of Seunghundang Do Wook, who first moved to Gusa Village (Fig. 2d).

Landscape elements of Sojinjeong Garden

Scenery of Okgye stream: Poyeon (鋪淵), Baekyeon (白硯)

Poyeon refers to a deep pond formed in Okgye Stream on the south of Sojinjeong, and is a central landscape element of Sojinjeong Garden. The origin of Poyeon is recorded in Sojinjeonggi: "Poyeon is located under Mt. Gamak to the north of Gasu, and is famous for its beautiful scenery. It is commonly called Gamaeyeon (加毧淵). Since gamae means cauldron in Korean, they mistake Buyeon (鬴淵; cauldron pond) for Poyeon (鋪淵; extensive pond)." That is, it can be seen that the present Poyeon was originally called Buyeon. On the other hand, Shin Yeo-su, who first settled in Gusa Village as a member of the Geochang Shin clan, was nicknamed Poam (鋪岩), and his son Sin Mun-bin (慎文彬, 1519 - unknown) was nicknamed Poyeon (鋪淵). Sin Mun-bin built a dae (observation point) where his father used to take walks and named it Poyeondae (http://www.nammyung.org/), so it seems that the name Poyeon was given at that time. If you look at Poyeon over the southern wall of Sojinjeong pavilion, you will see a large and deep pond filled with blue-colored water. As it resembles a big cauldron with a large body of water, you can get a clue to the origin of the name.

Poyeon was positioned as a central part of the landscape in Sojinjeong Garden because it was a place related to Nammyung Cho Sik. When Nammyeong toured Mt. Gamak in 1549, Do Hee-ryeong, who joined Nam-myeong then, took a wind bath with him in Poyeon located under Sojinjeong Pavilion. The poem "Yokcheon (浴川)" left by Nammyung at this time is as follows (https://db.itkc.or.kr/).

All of the forty-year flaws accumulated on the body
全身四十年前累

Are being washed away with plenty of clear water.
千斛淸淵洗盡休

If even a speck of them remains in the intestines,
塵土倘能生五內

I am willing to cut my abdomen right now to flow it away with the water.
直今刳腹付歸流

Yokcheon is a representative poem in which Nammyung's philosophy is concentrated. This poem gave Poyeon great value as a historical site related to Nammyeong, a great Confucian scholar representing the western part of Gyeongsang-do in the Joseon period. This landscape significance and spatiality of Poyeon became the direct background for the construction of the Sojinjeong Garden here.

On the other hand, a white natural bedrock was formed on a large scale in the Okgye Stream, which was called Beakyeon (白硯; white-colored inkstone). Like the Sajaseok (寫字石; lion-like stone) carved on the bedrock in front
of Seokcheonjeongsa Pavilion, an annex house in Daksil Village, Bonghwa, the natural bedrock of this Okgye Stream was also a special place likened to an inkstone. Based on this, the area around Sojinjeong Garden was called Baekyeon-dong (白硯洞), which can be confirmed in the phrase "Managing clouds in Baekyeon-dong (管雲白硯洞)" that Do Jae-gyun recites in his poem *Imcheongjeong Wonun* (臨淸亭原韻). Even now, the residents of Gusa Village call the area of Okgye Stream with lots of broad and flat white rock as "Baekbiri." The name Baekyeon-dong suggests that the area where the garden was located was recognized as a kind of scenic spot with scholarly chic.

**Poyeondae (鋪淵臺) area**

A fence was built around Sojinjeong, and small gates were made on the east and west sides. If you go through the gate on the west side and go about ten steps up the hill, you will find a site with a clear view, which is Poyeondae. Poyeondae, which is a good place to view Poyeon of Okgye Stream and the western foot of Mt. Wollyeo, has the qualities of "dae(臺; observation point)," a type of traditional landscape point. An inscription indicating that this place is Poyeondae has been engraved on a natural stone about 2 m in length, which seems to have been created before Sojinjeong was built. It is said that the Geochang Shin clan, who had lived in Gusa Village before the Seongju Do family moved there, already called this place Poyeondae and had the inscription carved on the rock. A colony of old *Lagerstroemia indica* is in harmony around the Poyeondae and Sojinjeong fences, and in summer, their red flowers are spectacular against the background of the Poyeondae.

In Poyeondae, dozens of broad and flat rock assemblages are formed, resulting in a stone field. With outstanding value in terms of scenery, it seems that it was used as seating for several people to sit and take a break. Next to the rock assemblage in Poyeondae, there is a pine tree in very good shape that is more than a few hundred years old. It is a natural landscape element that acts as a landmark, allowing you to identify Sojinjeong Garden from some distance away. The old tree is known to have grown until 2017 (Park, 2017). After that, it died and were removed in 2018, eliminating one of the important landscape elements in the garden.

**Banwhandae (盤桓臺) area**

Banwhandae refers to the place where Imcheongjeong Pavilion is located inside the garden. This can be confirmed from the poems recited by many, including Do Jae-gyun, who had the pavilion built. Poems including 上盤桓臺沙亭 and 謹次盤桓臺韻 by Do Jae-gyun, and 謹次盤桓臺韻 by Do Woo-rak, which are written on the tablets hung in Imcheongjeong Pavilion, imply that the pavilion was built on the Banwhandae.

Banwhandae is located about 6 meters below Poyeondae, where Sojinjeong is situated, and about 8 meters higher than the front road, which means it is facing Okgye Stream. As can be inferred from "Ban (盤; small table)" of Banwhandae, it seems to have been suitable for building a pavilion because the terrain was originally flat. Based on another poem 盤松臺修補吟_在溯眞亭右便 by Do Jae-gyun, it seems that it was also called "Bansongdae," which can be verified by its current location—on the right of Sojinjeong Pavilion. Do Jae-gyun valued Banwhandae as a site handed down by his ancestors, and after building a pavilion in honor of his ancestor Do Hee-ryeong on Poyeondae, he built his own pavilion on Banwhandae.

Two tiers of terraced flower beds were created on the rear and west sides of Imcheongjeong using the steep slope. Currently, *Liriope platyphylla* and *Polygonatum odoratum* have been planted in the flower bed, which is large enough to plant shrubs. It is difficult to guess what plants might have been planted at the time the flower beds were created. The flower beds are bordered with piles of natural stones, and stone pots are placed with them, which seem to have been used as decorative flower pots. A *Poncirus trifoliata* hedge was built around the edge, embracing the entire rear of Imcheongjeong.

The only route connecting Sojinjeong and Imcheongjeong is the natural stone stairs installed along the steep slope of Banwhandae. Since the access to Sojinjeong and Imcheongjeong from the village were separated, you have to go through these stairs to visit the two pavilions in the garden.

**Landscape elements of the garden area (area of influence)**

In addition to the scenery created inside and adjacent to Sojinjeong Garden, there are many landscape elements that are considered as important in Gusa Village (Fig. 1,
Figs. 3. q-x). This can be understood from the description of the external landscape elements described in Guenjeonggi as follows. "The scenery of the forest and the rocks on the stream is suitable for people to live in, and to the north Byeong-am is spread out flat and wide, so that when it rains, it seems to be covered with silk. In the west, Mt. Wollyeo stands tall, and the clouds in the sky always fly up neatly to bring down rain and fill the pond. Sajabong in the south, which is very similar in shape to a lion, lies with Bonggang and Anryeong in the east. Their names seem to be derived from their shape. Poyeon in the south is a place where the clear water is worth drinking, and Nammyeong as well as Ancestor Yangseongheon had a good time there. In addition, a small pond was created in front of the village and lotuses were planted in the middle of it. The pond was named "Gudam" after the name of the village."

In addition, Do Yeong-won's poem Eight Views (八景) clearly suggests that he regarded the main landscapes around the garden as objects for appreciation. The eight views include chrysanthemums being collected in Yulri (i.e., Gusa Village) (龜潭賞蓮), lotus flowers on Gudam Pond (龜潭賞蓮), clouds floating over Mt. Wollyeo (月如歸雲), sunset over Byeong-am (屏巖落照), misty Sabong (歸雲嶺月), lights lit for fishing in Poyeon (鋪淵漁火), and woodcutters singing labor songs in Eungryong (鷹嶺樵歌).

Vegetation landscape element

The dominant species around Sojinjeong Garden was Lagerstroemia indica, which is planted both inside and outside the garden, forming an overwhelming colony. Along with these trees, Juniperus chinensis, Pinus koraiensis, Betula davurica, Thuja occidentalis, Rhododendron indicum, and Poncirus trifoliata are planted in the inner garden. Tree species in the outer garden include P. densiflora for. multicaulis, Zelkova serrata, Abies holophylla, Juniperus chinensis var. globosa, Buxus koreana, Ginkgo biloba, J. chinensis, J. kaizuka, T. occidentalis, and R. indicum. In recent years, exotic tree species have also been planted with traditional species (Figs. 4, 5).

**Lagerstroemia indica colony.** About 30 old trees of L. indica can be observed in the inner and outer gardens; based on this, it seems that more were planted at the time of the garden's construction, considering the surrounding road maintenance work and dead trees. The trees have been planted as if surrounding the front wall of Sojinjeong Pavilion, and form colonies centered around Poyeon and Banwhandae. Judging from the morphological characteristics of the trees, which have a root diameter of 40 to 80 cm and a crown width of about 10 to 15 m, they are estimated to be well over a hundred years old. According to Do Sang-woo, a descendant, *L. indica* was planted when Sojinjeong was built. Even now, the crown of the trees is spreading out as if it surrounds the entire garden, giving the impression of entering a forest of *L. indica*.

The trunk of the tree planted on the slope has declined, and branches are growing from the base, so the shape of the tree is jagged. *L. indica* is a tree species that is often planted in traditional gardens because it symbolizes values such as wealth and honor, and single-minded devotion. However, it was rare in the gardens of the Gyeongnam region to have a garden with a colony of *L. indica* as a single tree species. Sojinjeong Garden is comparable in scale and scenery to gardens of other annex houses designated as scenic spots, including Yowoljeong Garden (邀月亭園林) in Jangseong and Myeongokheon Garden (鳴玉軒園林) in Damyang, which are famous for their *L. indica*.

**Poncirus trifoliata hedge.** *P. trifoliata* was planted in a V-shape along the slope on the back of Imcheongjeong Pavilion; the total length at which the trees have been planted is about 40 m, and the height of the trees is about 80 to 90 cm. This is a rare example for the time, in which a hedge was created with traditional tree species within a garden. The *P. trifoliata* planted in front of Seunghunjae was removed and replaced with an exotic tree species, *T. occidentalis*, thereby leading to the modified shape of the entire hedge.

**Outer garden vegetation.** Nine *L. indica*, four *Z. serrata*, and one *A. holophylla* were planted on the slopes adjacent to the slopes of Poyeon and Banwhandae, as well as on the front road. The large trees, *Z. serrata* and *A. holophylla*, seem to have been planted during the stonework for road expansion. Recently, 40 *T. occidentalis* and 30 *R. indicum* have been planted on both sides of the access road to Sojinjeong.
Fig. 3. Landscape elements of Sojinjeong garden.
In addition, several species have been planted together, including *J. chinensis*, *J. kaizuka*, *P. densiflora*, *multi-caulis*, *J. chinensis* var. *globosa*, *Chionanthus retusus*, *Buxus koreana*, *Ginkgo biloba*, and *L. indica*. The need for landscape management is highlighted here, as a large number of the exotic tree species planted do not match the traditional garden.
Landscape structure of Sojinjeong Garden and its Significance

Garden landscape structure

The external spatial structure of pavilion gardens in the Joseon period can be divided into three zones: the "inner garden" inside the fence; the "outer garden" that is the visible zone outside the fence; and the "area of influence" that can indirectly affect the garden (Korean Institute of Traditional Landscape Architecture, 2016). The external landscape structure of Sojinjeong Garden is also divided into three zones, and has a typical pavilion garden system (Table 1). This landscape structure is a common type for pavilion gardens, including Seoseokji Garden in Yeongyang, Baegundong Garden in Gangjin, and Choyeonjeong Garden in Suncheon.

For Sojinjeong Garden, the inner garden centered on the pavilion was created as simply as possible, and diversity of the landscape was pursued through borrowed scenery using the adjacent natural landscape as the outer garden and the area of influence.

The height of the front fence of Sojinjeong is only about 50 cm (Fig. 6a), and Imcheongjeong has no fence. Although it is a pavilion located on a steep slope, a structure that is open to the outer garden with minimal physical boundaries was chosen. It can be said that this structure is suitable for appreciating the sound of Okgye Stream and Poyeon.

Table 1. Landscape composition of Sojinjeong garden

<table>
<thead>
<tr>
<th>Landscape area</th>
<th>Natural Object</th>
<th>Construction</th>
<th>Vegetation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inner garden</td>
<td>Banwhandae(Bansongdae)</td>
<td>Sojinjeong(Wolhoedang), Imcheongjeong(Wucheonseosa) Seunghunjae, terraced flower beds, natural stone stairs fence, small gate</td>
<td>Lagerstroemia indica, Poncirus trifoliata</td>
</tr>
<tr>
<td>Outer garden</td>
<td>Okgye Stream, Poyeon(Gamaso), Baekyeon/Baekyeon-dong(Baekbiri), Poyeondae, inscriptions, stone field</td>
<td>Lagerstroemia indica, Pinus densiflora(old pine tree), Juniperus chinensis, Zelkova serrata</td>
<td></td>
</tr>
<tr>
<td>Area of influence</td>
<td>Mt. Hwangmae, Mt. Gamak, Mt. Wollyeo, Byeong-am, Sajabong, Bongyeon, Yul-am(Chestnut Rock), Gadam, Eungnyeong</td>
<td>Yulri, Gueunjeong, Yulgyejeong</td>
<td></td>
</tr>
</tbody>
</table>

Fig. 6. Borrowed scenery of Sojinjeong Garden.
Landscape Characteristics of Sojinjeong Garden in Geochang

The landscape of the outer garden captured in the frame composed of the railings and pillars of the two pavilions provides various visual experiences (Figs. 6b-6f).

Interpretation of the significance contained in the garden landscape

In the poem Yokcheon recited by Nammyeong in Poyeon, the term 'wind bath' appears. In response, Do Jae-gyun recited a poem titled Compose a poem by imitating the Rhyme of Nammyeong's poem Yokcheon in Poyeon (師淵次南冥 曺先生浴川詩), expressing his love and enjoyment of the arts. This poem also deals with an anecdote related to Confucius who "bathed in Ghisu (浴沂; pronounced "Yokgi" in Korean)" as an important subject matter.

In a clear stream at midday in Poyeon

I can't stop feeling excited as I go back to the epicenter.

How good it is to wash my worldly thoughts!

Taking a bath in Ghisu is a taste for the arts that has been enjoyed since remote antiquity.

The word "Yokgi (浴沂)" originated from the following statement by Confucius' disciple Zeng Dian (曾點): "I will bathe in Ghisu (沂水; pronounced Yishui in Chinese), go for a blow in the wind in Wuyu (舞雩), and return while singing (詠歸)." This served as a basis for the seclusion that scholars of the Joseon period pursued. Therefore, these words are used as a mechanism to represent the intention of the person who had the pavilion built in the garden, which was to leave the mundane world behind and relax in nature, as found in Poongyoknu Pavilion (風浴樓) in Mugyeondang Garden, Haman, and Yokgiam Rock in Suseungdae Garden, Geochang. Based on Do Jae-gyun's poem, Dare to Write a Poem of Yokgijeong with the Rhyme of Anrakjeong-later revised to Sojinjeong from Yokgijeong, "Yokgijeong" is a nickname for Sojinjeong, which directly reflects the intention of the person that had the garden built.

This attitude toward the garden is well shown in Gueunjeonggi; he wrote, "I enjoy looking around in all directions while staying in the pavilion. Sometimes, after getting rid of my fatigue, I walk around with a cane, transplanting trees and picking flowers. Looking at the stream, being friendly with the water birds, walking around freely, and doing only what I wanted to do, I suddenly look around and realize that I have everything I have been seeking." The significance of the landscape of Sojinjeong Garden can also be grasped in the poems written by several descendants as well as Do Jae-gyun who had it built. For example, the poem Sojinjeongwonun is a representative one that expresses the meaning and appreciates the elements of the garden scenery. The first significance of the garden is to recall that it was a place where Do Hee-ryeong, an ancestor, interacted with Nammyeong. The second was to use it as a place for descendants to honor the first significance and discipline their mind in harmony with nature by building the pavilion garden there.

The construction of this pavilion was completed on this day.

The water flows so clear that it looks like a floating mirror.
The curved pine trees on Poyeondae look like an old dragon flying up.

Fog and sunset, flowers and stones have been preserved for a long time.

This is only because the friendship between the two has not been taken lightly, from generation to generation.

In addition, looking at the poem *With the Rhyme of Banwhandae*, his attachment to the garden created in the land with such a sense of place is revealed as it is. "Pyeongcheon" in the poem refers to Pingquanzhuang (平泉莊), a villa built in the south of Luoyang (洛陽) by Li Deyu (李德裕), a great scholar of the Tang dynasty in China, and it is said that his descendants sold the flowers and stones of the villa. In other words, it shows his will to preserve the value and significance of Sojinjeong Garden from generation to generation, without taking it lightly.

After Yang Seong-heon and Nammyeong took a wind bath there,

Our clan has managed the historic site in Poyeondae.

How can I even take a flower and a stone lightly?

It looks like Pyeongcheon, so let me be deeply moved.

As such, Sojinjeong Garden has great significance to the descendants, but they were wary of considering it as the property of only the Seongji Do family. Based on *Sojinjeonggi*, it said, "The reason why this Poyeon became known is mainly because it is a place that reminds us of the anecdotes of Nammyung...What is more, the landscape is a public thing... Having this pavilion on this land reveals the scenery of a good place, so it would be desirable to allow people to view and enjoy it while leaning on this pavilion, and regard ourselves and our descendants as temporary owners who manage the place first of all." This is to highlight that the scenery and nature of Sojinjeong Garden is for the public, and to ask descendants to maintain the attitude of managing it for a while rather than making it the exclusive property of the family. Such an attitude would not be different from the attitude we should take towards nature today.

**Changes in garden scenery**

**Changes in garden area**

National Road No. 59 passes in front of Sojinjeong Garden. Looking at aerial photos from the 1950s, when it is estimated that there was no major change in the garden area, a narrow, winding road was in front of the garden, and Okgye Stream flowed to the south (Fig. 7a). Since then, the road has been expanded several times by linear improvement construction, which seems to have had a direct impact on the garden space. In particular, from 2003 to 2010, it is found that the southwest area of the garden changed significantly as the curved road changed to a gentle linear shape (Figs. 7b, 7c). Residents testify that part of the bedrock in Poyeondae was cut during the road construction process. Currently, more than half of Poyeondae's vertical surfaces are covered with concrete. Banwhandae also suffered a lot of damage to its natural appearance due to several stoneworks, including the stacked wedge stone. River control work was carried out for Okgye Stream (Sacheoncheon), adjacent to the south of Sojinjeong Garden, separately from road construction. As for the outstanding scenery called Baekyeon-dong (Baekbiri) due to the harmony of the deep blue Poyeon and the white rocks along the Okgye Stream, the flow velocity of the stream slowed down and its turbidity increased, which also affected the color of bedrock. In 2001, a stone monument inscribed with the poem *Yokecheon* recited by Nammyong was established.
on Okgye Stream overlooking Poyeon.

Such changes in the original landscape, which has great significance as an outer garden of Sojinjeong Garden, highlight the need for systematic landscape management and value enhancement through in-depth research.

**Withering-up of old pine tree on Poyeondae**

There was an old pine tree with a beautiful tree shape on Poyeondae outside the small gate on the west side of Sojinjeong. The pine tree was a landmark that enabled people to recognize Sojinjeong Garden from the outside, and an important landscape element of the garden that often appeared in poetry and prose. But in 2017, it withered away due to an unknown cause (Fig. 8). An article in a local newspaper at the time (Park, 2017) said, "The pine tree at Sojinjeong Garden has been withering up since its main branch broke last fall. A resident in Gusa Village, feeling sad at this, tried measures such as sprinkling rice wine on the roots at his own expense, but to no avail." Regarding this, a Geochang-gun official considered that the tree had been withered up by the drought.

However, it seems that the tree had been growing on Poyeondae, a natural bedrock, for hundreds of years while adapting to the environment. Based on the article in a local newspaper and interviews with residents, it is assumed that there were three causes for its withering. First, part of its fine roots were cut off as part of the bedrock was cut during the linear improvement and expansion construction of the road in front of Sojinjeong Garden. Second, in 2016, the roots were shaken and damaged by Typhoon Chaba, a wind that was strong enough to break the branches. Third, it seems that drainage problems occurred as the vertical surface on the west side of Poyeondae was repaired with concrete, although the timing is unclear. Pine trees are more severely damaged when air permeability is deteriorated by poor drainage of soil than by drought. Although a drain was installed, it seems that the repaired bedrock affected the roots of pine trees, which are vulnerable to moisture.

![Fig. 7. Changes in the Sojinjeong Garden area (http://map.ngii.go.kr/).](image)

![Fig. 8. Dying process of the old pine (*Pinus densiflora*).](image)
For these reasons, the tree withered away slowly, yet other pine colonies around it remained in good growth condition, and no infection by pests or diseases was detected, supporting this assumption. The withering of the old pine, which was considered one of the best landscape elements of the outer garden of Sojinjeong, is very regrettable.

Conclusion

This study examined the architectural intention, spatial composition, and landscape characteristics of Sojinjeong Garden located in Geochang-gun, Gyeongsangnam-do through a literature analysis and field survey. The findings can be summarized as follows.

First, Sojinjeong Garden was built by Confucian scholar Wucheon Do Jae-gyun in the 1920s, and is an annex-type pavilion garden located about 10 minutes on foot from his family's head house in Gusa Village.

Second, as the main background to the creation of the garden, the sense of place associated with Nammyeong Jo Shik, a great Confucian scholar in the Joseon period, played a large role. Do Jae-gyun, the creator of the garden, with the relationship between his ancestor, Do Hoeryeong, and Nammyeong Jo Shik in mind, placed the garden centered on Sojinjeong and Imcheongjeong where Poyeon could be seen. He also created a colony of Lagerstroemia indica, which is in full bloom in summer, around the place where they took a wind bath.

Third, various landscape elements of Sojinjeong Garden are distributed throughout Gusa Village, including the adjacent Okgye Stream, Poyeondae, and Banwhandae. These landscape elements are generally classified into scenic views inside and outside the garden, structures, and vegetation. The landscape structure of the garden is divided into inner garden, outer garden, and area of influence based on the location of the landscape elements, indicating a typical annex garden. In addition, the inner garden located at the center of the pavilions was created to be as concise as possible, and diversity of the landscape was pursued through borrowed scenery using the adjacent natural scenery as the outer garden.

Fourth, the scenic significance contained in Sojinjeong Garden is converged into Sojinjeong's nickname and the word Yokgi (浴沂; Yuyi in Chinese) that appears in a poem recited in the garden. The anecdote of Confucius and Zeng Dian, which served as a basis for the seclusion sought by scholars in the Joseon period, overlapped with the wind bath in Poyeon and was reflected in the garden landscape. This represents the intention of the creator of the garden, who wanted to make Sojinjeong Garden a place to cultivate himself in harmony with nature, away from the mundane world.

Fifth, the environmental changes around Sojinjeong Garden had a negative impact on the garden landscape. The road expansion construction in front of the garden not only reduced the garden area, but also resulted in the withering of an old pine, one of the important landscape elements. River control works are also changing landscape elements of the stream. Recently, exotic species planted carelessly at the entrance to the garden have added a heterogeneity to the traditional garden. Such changes in the original landscape highlight the need for systematic landscape management through in-depth research and value enhancement.

Sojinjeong Garden is an annex garden of the Nammyeong School, built in the western part of Gyeongsang-do, and is considered a very valuable relic. However, as discussed in the study, the original landscape of Sojinjeong Garden is changing. Unlike buildings, historical materials in gardens are very likely to disappear due to various reasons including natural conditions, even if they are not deliberately destroyed; if they are not managed consistently, they are likely to be transformed into other forms. Therefore, rather than a management approach that is limited to individual pavilion buildings designated as cultural properties, a reasonable management plan should be sought by considering them as an integrated garden relic and making an objective evaluation.

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