A REFLECTION ON THE ACADEMIC SCOPE OF RESEARCH INTO CHINESE GEOMANCY

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ABSTRACT

Chinese geomancy or fengshui is an academic subject that has great research potential, and some academics spend much of their life studying geomancy in East Asia. I must be one of them. As I look back, I have spent probably the largest portion of my research time studying geomancy during the last 45 years of my academic life. Since writing my PhD dissertation on the topic of geomancy in Korea in 1976, I have dedicated much of my academic energy to studying geomancy in one way or another. As a result, the cultural and historical study of geomancy has become an important academic identity in my life.

Scholars have often been attracted to research Chinese geomancy because fengshui has played such an important role in the development of East Asian culture and history. These researchers of geomancy or fengshui may not necessarily be practicing the art of geomancy or accept the principles of geomancy as being rational, although they may believe that fengshui principles can offer some practical and useful ecological and other environmental ideas.

As researchers research geomancy, they need to be mindful of objectivity and fairness when they collect geomantic data and analyse it, to ensure that their works are not seen as manifestos or confessions of their fanatic beliefs in fengshui. Declaring one’s faith in geomancy is one thing, while the academic study of geomancy is another. We should not be confused about these two different things. It is similar to the idea that one’s confession of faith in God is not a subject of theological research. Nonbelievers or those who practice a different faith to Christianity can still be a theologian of a Christian faith and can carry out theological research. Likewise a scholar of fengshui may or may not have faith in the art of fengshui itself or practice the belief system. In this paper, I wish to draw the scholars’ attention to the following academic issues relating to research into fengshui:

KEY WORDS
Chinese geomancy, fengshui, academic research

1. WHAT IS FENGSHUI

Fengshui (geomancy) is a traditional Chinese system of divining auspicious locations which have originated and developed in Chinese culture. Fengshui or geomancy cannot be separated from ‘Chinese’ culture. As I have argued in my previous publications, geomancy (fengshui) cannot be and should not be classified into a clear cut category of religion, superstition or science, because it has some elements of all three of these ideas (Yoon, 2006:311). However, some scholars have treated geomancy as a form of religion or superstition. By treating geomancy as a form of divination-prophecy, some scholars like Stephan Feuchtwang, have
attempted to treat divinations in other cultures as a kind of fengshui or geomancy. For example, in the Part Six, ‘Geomancy and Divination in other cultures’ of his book, An Anthropological Analysis of Chinese Geomancy, Feuchtwang labelled many forms of African divinations of ‘marking dots in sand by throwing beads or nuts’ as geomancy (Feuchtwang: 231). However, the African geomancy he referred to is not a form of geomancy or fengshui, although they may be various forms of divinations, because they are not concerned with choosing auspicious sites for future blessings and happiness by using Chinese geomantic principles. From a divination point of view, African divinations the way Feuchtwang describes are a subset of divinations, but are not a subset of geomancy or fengshui. It is not right to treat all forms of divination in the world as geomancy (fengshui), because fengshui is a specific Chinese form of divining auspicious sites that is not shared with other forms of divination.

In Korea in 2015, The World Pungsu [Fengshui] Symposium (세계 풍수 학술 대회 Sege Pungsu Haksu Haksuldaehoe) was organised. At the conference, the organiser planned to discuss various forms of fengshui which were indigenous to other cultures. I noticed in the programme paper titles such as the “Role of Vastu Shastra in India”, “Traditional Vastu in Nepal---“, “Holy water and its effects on Iranian architecture”, and “Current practices of Vastu Shastra in Sri Lanka”, etc. along with p’ungsu (geomancy) as practiced in Korea. Judging from the papers presented in the conference, it may be more appropriate to call the meeting an academic conference on indigenous site selection techniques and theories rather than a world fengshui conference. Vastu Shastra in India and holy water in Iran do not share Chinese geomancy (fengshui) principles and theories. They are not fengshui in their own cultures, but are indigenous theories and principles regarding building design in their respective cultures.

Various site selection theories developed in contemporary human geography and other social sciences cannot be called a geomancy, although they are about explaining and choosing optimal sites for various purposes. Modern analysis of industrial locations or shopping malls is based on a rational analysis of available resources and marketing opportunities. Alfred Weber’s theory of industrial location suggests that an industry will be established in a location that can provide minimum transportation costs of raw material and final products (Weber, 1929), while Walter Christaller’s central place theory suggests that the hierarchical size and locations of cities (human settlements) are determined by the services they provide to surrounding areas as central places (Christaller, 1966). These theories are not influenced by Chinese geomancy and are not related to fengshui in China. These modern location theories developed from scholars’ rational thinking apart from fengshui in China and are not and should not be called different types of Chinese geomancy or fengshui.

Now let us consider how Chinese geomancy or fengshui came to be defined and what the essential elements (aspects) of the Chinese art of divining auspicious places are.

Chinese geomancy is a traditional Chinese system of divining auspicious locations and designing suitable structures on them. The essential elements of the Chinese geomantic site divination system includes the following:

1) The mystic and life giving vital energy or shengqi (生氣) flows underground to certain places and is available to people.

2. Certain landforms are more auspicious than others.

3. Certain directions are more auspicious than others.

Chinese geomancy has these three key elements in its theory and practice. This nature of fengshui was maintained even after this art was diffused to neighbouring countries such as Korea, Japan and Vietnam. I would like to suggest that Chinese geomancy practiced anywhere
in the world considers these three elements as important. Accordingly, by applying this definition, not all traditional or contemporary arts (techniques) of selecting locations developed in non-Chinese cultures are geomancy or fengshui and therefore, should not be called such.

2. GEOMANCY AS AN ACADEMIC TERM FOR FENGSHUI IN THE ENGLISH LANGUAGE

Traditionally, Western scholars used the term geomancy or Chinese geomancy as an English term denoting fengshui. However, recently, the use of the Chinese term “fengshui” has dramatically increased, while the use of the term “geomancy” has sharply declined among scholars as well as the public in general, although the standard dictionary of the English language, the Oxford Dictionaries have started defining the English word “geomancy” as equivalent to “fengshui” in Chinese. This paper supports the use of the term geomancy as the English term equivalent to the Chinese term, fengshui, especially when we refer to the academic study of fengshui.

Traditionally western scholars used the term geomancy or Chinese geomancy as the English term denoting Chinese fengshui. Some notable scholars and their representative works that have used the term geomancy in this way are:


The original English definition of geomancy started by denoting a Middle Eastern divination method of reading figures formed by throwing a handful of earth onto a surface. This usage of the term is obvious when we check through different editions of English dictionaries. Let us first turn our attention to some major English dictionaries and examine how they have been defining the word ‘geomancy’. The first edition (1933) of the authoritative Oxford English Dictionary has an entry on geomancy and describes it as the divination of reading figures formed from throwing earth and the second edition (1989) of the dictionary repeated the exact same definition of geomancy as the first edition. However, the same Oxford dictionary acknowledges that the term geomancy is used by scholars such as J. H. Gray in his work on China in 1878, when he stated that “the houses are built according to the principles of geomancy” (Oxford English Dictionary, 1933, vol 4, p. 124; 1989, vol. 6, p. 461). The dictionary pointed out that even in the 19th Century, sinologists were using the term geomancy to describe the practice of fengshui in China.

More recent editions of Oxford English dictionaries include an additional definition of geomancy that reflects the nature of ‘fengshui’ as situating cities, houses and other sites auspiciously. The New Shorter Oxford English Dictionary, (1993 edition, vol. 1, p. 1079) stated that geomancy is “(The art of) divination from the configuration of a handful of thrown earth or a number of random dots, as well as the art of siting cities, buildings, tombs, etc.,
auspiciously.” Here we notice that the first part of this definition confirms the original English meaning of the word ‘geomancy’ as ‘Middle Eastern divination where a handful of earth is thrown down at random’. However the second part of the dictionary definition clearly refers to the practice of ‘fengshui’ in China by defining it as the art of siting cities, buildings and tombs auspiciously.

Modern credible dictionaries of the English language clearly describe the practice of fengshui in China as geomancy. The Oxford English Reference Dictionary (1955, p. 581) lists the two definitions of geomancy in the reverse order from the above ‘New Shorter Oxford English Dictionary’ as:

(1) The art of siting buildings, etc. auspiciously.
(2) Divination from the configuration of a handful of earth or random dots.

In the above dictionary definition of geomancy we notice that the Chinese practice of ‘siting buildings auspiciously’, which is fengshui, has moved to become the first definition of geomancy that is given, being placed before the original English dictionary definition referring to Middle Eastern divination practices.

Based on the above consideration, adopting the English word, geomancy for the Chinese word, fengshui, is justified. The adoption of the English word, ‘geomancy’ as equivalent to the Chinese term, ‘fengshui’, has been a popular practice for a long time until recently, as I have pointed out earlier. I wish to propose to reverse this trend and adopt the term Chinese geomancy (or simply, geomancy) as the standard English term denoting ‘fengshui’ for the following five reasons (The following discussions are a modified and expanded version of my discussion included in the forthcoming book, P’ungsu: A study of geomancy in Korea, in Press, State University of New York (SUNY) Press.):

1) As I have discussed above, the standard English dictionaries adopted geomancy as the English term for Chinese geomancy. The Oxford English Reference Dictionary lists ‘an art of siting buildings, etc. auspiciously’ as the first definition of geomancy, ahead of the other earlier definition.

2) Geomancy or Chinese geomancy has been widely used by Western scholars as the English equivalent word of the Chinese word ‘fengshui’ in various works of English literature as discussed earlier. Only recently has usage of the term ‘fengshui’ become popularly used for other ideas.

3) Now the term fengshui in the Western society is gaining a somewhat less than desirable impression. The term, fengshui is sometimes used without due respect in the Western world and has come to acquire the connotation of a mysterious superstition from China.

4) The term ‘geomancy’ is a neutral term that does not show favour to any one particular nation or culture in East Asia. Fengshui is a Chinese term which refers to geomancy (an art of siting buildings, etc. auspiciously) as practised in China, while p’ungsu is a Korean term equivalent to Chinese fengshui as practised in Korea and fusui or kasogaku (the art of house geomancy) is the Japanese term for geomancy as practised in Japan. Therefore, it is more accurate to say ‘geomancy in Korea’ than ‘fengshui in Korea’, because the term fengshui refers to geomancy as practised in China. If the term geomancy is replaced by a native East Asian term, each nation should adopt its own word for geomancy. For example, ‘geomancy in China’ is ‘fengshui’, while it becomes ‘p’ungsu’ in Korea and in Japan it becomes ‘fusui’. In this sense the title of a book I wrote, The Culture of Fengshui in Korea: An Exploration of East Asian Geomancy (Lexington Books, 2006), is worded incorrectly. It should have been ‘the Culture of Geomancy in Korea’ or ‘the Culture of P’ungsu in Korea’. As such, by adopting the term ‘geomancy’ in
research works written in English to refer to the Chinese concept ‘fengshui’, no particular East Asian nation-culture (for example China, Japan, Korea or Vietnam) is favoured or prejudiced, because the expressions such as “fengshui in Korea” or “fengshui in Japan” are somewhat inadequate.

5) While “fengshui 風水” is a current and popular term, it is not the only Chinese name for geomancy in China. Several other terms for geomancy exist. Historically speaking, dili 地理 (principles of land or patterns of land, meaning geomancy as well as geography) or kanyu 堪輿 (the wagon loaded with all sorts of things, meaning heaven and earth) were more popular and more widely circulated terms referring to Chinese geomancy than the term fengshui. ‘Dili 地理’ or ‘kanyu 堪輿’ are regarded as much older terms used by ancient Chinese than the term ‘fengshui’ which have not appeared in written form until the early 4th Century. The first appearance of the term ‘fengshui’ seems to be in Zangshu or Book of Burial attributed to Guo Pu (276-324), a scholar and geomancer of the Eastern Jin Dynasty (317-420). The book states that (Guo Pu, 1877:1):

The Classic states that if [the vital] energy rides [is influenced by] the wind, it is dispersed, but if the energy encounters water, it stays (is stopped), [since the energy cannot cross the water]. Ancient people collect it [with windbreaks-surrounding mountains] to make it not to disperse and let it go [to encounter water] to make it to stay. Therefore it is referred to as ‘fengshui’—wind and water (經曰氣乘風則散界水則止 古人聚之使不散行之使有止故謂之風水).

In fact the terms, dili (Principles of Land) and kanyu (Heaven and Earth) seem to have been two of the most ancient and most commonly adopted terms to refer to geomancy in China. This argument is supported by numerous geomancy text book titles and the terms such as, dili xiansheng 地理先生 for the master of geomancy and kanyujia 堪輿家 for a professional geomancer. For instance a popular Chinese geomancy textbook, Dili Renzi Xuezhi 地理 人子須知 (Geomantic Facts that All Humanity Must Know), has ‘dili’ as a part of its book title and was published in 1583 during the Ming Dynasty. This book was widely circulated and is still regarded as a key traditional geomantic textbook in China and Korea. In a book of modern study of traditional fengshui in China, Professor Yu Xixian of Beijing University lists more than 150 book titles on fengshui that were published during the Ming (1368 – 1644) and Qing (1644 – 1911) dynasties (于希賢 Xixian Yu & 于涌 Yong Yu: 571-580). In a quick hand count of his Premodern Chinese book list of Kanyu-geomancy(中國古代的堪輿書目), I found that the most frequently appeared Chinese term of Chinese geomancy as a part of a book title was Dili 地理 (45 times) (including one corrected book title) and then Kanyu 堪輿 (9 times), while only one book title had the term fengshui as a part of its title. Even this one book having the word ‘fengshui’ as a part of its title was a relatively recent book that was printed in the late Qing dynasty in 1830. In the list of geomancy textbooks the word fengshui did not appear in book titles published during the Ming dynasty or the early part of the Qing dynasty. Accordingly, the term fengshui rarely appeared in book titles of Chinese geomancy during premodern China. Compared to these premodern books, modern publications on geomancy in Chinese as well as in English, commonly features the word fengshui as a part of book titles.
For these reasons, it is reasonable to argue that Dili or Kanyu were more common names for Chinese geomancy than fengshui during Pre-modern China.

Terms such as xiangzhai 相宅 (examining a residence) or xiangdi 相地 (examining land) have also been used to refer to Chinese geomancy in classical literature and were traditionally used in lieu of the term ‘fengshui’. It therefore appears that the adoption of fengshui as the name for Chinese geomancy seems to be a recent phenomenon, though the once popular traditional terms for Chinese geomancy, such as dili (地理) and kanyu (堪舆) are still alive and appear in geomantic literature. Therefore, there is no reason why we should treat the term ‘fengshui’ as the only Chinese term representing Chinese geomancy.

For these five reasons I would like to propose that we adopt the English word geomancy to refer to fengshui in China, p’ungs in Korea and fusui in Japan, when we write scholarly works on the topic of geomancy in the English language.

3. ACADEMIC RESEARCH THEMES IN CHINESE GEOMANCY: a personal view

Topics relating to the history and culture of geomancy (fengshui) have been a focus of research for some scholars in the West. My research has also been clustered around such topics. Based on my own research experience into geomancy, I wish to discuss a few worthwhile research themes including the need for the translation of classic literature of Chinese geomancy, documentation of the practice of geomancy, tracing the origin and dispersal of geomancy and the exploration of the ecological ideas imbedded in geomantic principles.

What I have not covered here are important fields of research such as the relationships between cartographical development and geomancy or an academic investigation into the possible application of geomantic principles in modern architecture.

My suggestions of research themes have mainly been on cultural ecological aspects of geomancy with historical perspectives. I would like to present some useful academic themes of research into geomancy in the West at the present stage.

a) Translations of classical Chinese geomancy literature,

There are a number of classics on Chinese geomancy or fengshui such as Zangshu (葬書 Book of Burial), Qingwujing (青烏經 Classic of Azure crow), Huangdi zhaijing (黃帝宅經 The Yellow Emperor’s Book of House geomancy), Shuilong jing (水龍經 book of Water Dragons), Dili Shinfa (地理新法 New principles of Geomancy), Dili-Renzixuezhi (地理人子須知 geomancy that all humanity must know), Nanjie ershi pian (難解二十四篇 the Twenty Four difficult Problems), and so on, just to name a few.

Dr Stephen Field translated Zangshu or Book of Burial and Dr Michael Paton translated five Chinese geomantic classics covering Qingwujing, Zangshu, Huangdi Zhaijing, Nanjie ershi pian and Michuan shuilong jing. These works represent some laudable achievements, but the translation of Chinese classical literature on geomancy into English is still at an early stage.
b) Documentation and interpretation of the practice of geomancy in different regions in China, Japan and Korea.

Ole Bruun’s book, Fegnshui in China documented the practice of geomancy in contemporary mainland China. Academic documentation and narration of geomancy in the way it is being practiced in China, Japan, Vietnam are some basic research topics to the people who study geomancy academically.

c) Research on the origin and dispersal of geomancy

Where and when did Chinese geomancy originate from? By whom and why has the art of fengshui developed? Was the art devised for a house site first or a gravesite first? Any scholars who carry out academic research into geomancy comes across these questions. This academic curiosity may never be answered satisfactorily and may well remain an enigma forever. However, one cannot forget raising academic questions such as why landform conditions are important in considering the quality of auspicious sites? What are the ecological reasons behind them? Why are cardinal directions important? When and why did the art of choosing auspicious dwelling sites (including city sites) or gravesites combine with I-ching (Classic of Changes) theories of divinations? The time elements in fengshui is another academic issue to explore. Does the art of divining auspicious site by evaluating landforms and the art of choosing auspicious time (date and hour) have separate origins at an early stage or have they always been a part of Chinese geomancy? Questions on the origin of geomancy are endless, but they are significant in understanding the nature of geomancy and thus are important academic research questions.

Most surrounding nations of China such Korea, Japan, Vietnam have been significantly influenced by Chinese culture in the development of their own national culture and history. When did fengshui diffuse to those countries? Through what route, by whom and why? What were the historical and cultural consequences of importing geomancy to those countries? It is important to document and interpret the practice of geomancy in different regions in China, Japan, Vietnam and Korea for a better understanding of the nature of geomancy as well as East Asian culture itself.

Of course a study of introducing geomancy into the world outside East Asia is also a big and important research field. What has been the Western reaction to geomancy? How is geomancy adapting to and transforming itself to suit western culture? Many more PhD research topics are in this field.

e) Exploring important ecological principles as imbedded in geomantic principles.

A fascinating research area might be on what and how geomantic principles were applied in traditional environmental management, architecture and landscape designs in East Asia. These aspects of geomancy studies have been some of my research interests and I wish to comment on my colleagues’ as well as my own early research. Some useful points to give attention are the geomantic concepts of balance and harmony, sustainable development and limit to growth, and centrality.

The importance of centrality is obvious in geomantic principles for all geomantic principles are concerned with the relationships between the centre (xue: geomancy cave or the auspicious site) and its surrounding environment. How the centre is equipped with a quality environment (landform, water and facing direction) determines the degree of the auspiciousness of a place. This geomantic nature shares a similar ontological perspective with the concepts of ecology or ecosystem, for ecology is also concerned with the relationships between living organisms and their surrounding environment.
The important of balance and harmony is very explicitly expressed in the structures (buildings or graves) that were built by considering geomantic principles. Most traditional buildings in China, Japan and Korea adhered to this principle. A representative example might be the palace buildings of the Forbidden City (紫禁城 Zǐjìnchéng) in Beijing. The symmetrical arrangements of each building is impressive and gives an impression of settled stability and harmonious balance. Balance, symmetry or harmony is also required in the surrounding landforms of an auspicious site. Notably a symmetrical setting of the hill ranges of the left (azure dragon) and right (white tiger) of an auspicious site are highly valued conditions in geomancy. Over all, the balance, symmetry or harmony is much emphasised geomantic conditions of an auspicious place and the buildings in them. What are the ecological implications of these principles? Balance and harmony are closely related to sustainable design (development). A recent research by Dr Michael Y. Mak using a Sydney office building as a case study compared and contrasted the concepts and practices between the Western concept of sustainable design and the Chinese concept of fengshui. His research co-authored with Xin Janet Ge suggested that sustainable design and fengshui are “similar in terms of focusing sustainable development, that is, to minimize the impact on natural environment” (Mak & So: 161). This research finding is a significant academic contribution to the study of ecological aspects of fengshui.

The prominent geomantic concepts of balance and harmony are closely related to the geomantic considerations of harmony between humanity and nature by designing a built structure to be in harmony with the surrounding landscape (nature).

The implicit geomantic implication of the adequate size of a built environment in a given auspicious place is a call for the geomantic version of ‘the Limit to Growth’. The original concept of “The Limit to Growth” is from the book title which was a report for the Club of Rome's project on the predicament of exponential human population and economic growth with finite earth resources (Meadows, Meadows, Randers, Behrens, 1972). The geomantic argument that the certain size (quality) of an auspicious place can accommodate only a certain size of structure (or human settlement) is quite widely known. That is why geomancers argue that only certain places (certain environmental quality –size) are qualified to be capital cities, while others are suitable for local cities, or even a small village depending on their size (quality). This kind of geomantic argument implicitly suggests that the size of a human settlement cannot or should not grow beyond the environmental capacity of an area (nature). We may call this argument the geomantic concept of the Limit to Growth. As an example of the geomantic concept of the Limit to Growth, I would like to re-introduce a legend of a small village in Korea during my field research in Korea for my PhD dissertation. The following legend from Sonchangni village argues that the quality of the auspiciousness of the village site can only support a certain number of households because the geomantic harmony of a particular landscape has only so much power (Hankuk Minsok Chonghap Pogoso, Cholla Pukto-pyon:592; Yoon, 1976:150).

The name, "Sonchangni 船艙里" is derived from the original function of the village as a harbour village. There is a place where people moored their ships at the end of Pukgol jetty to the northeast of the village. The disposition of the people in Pukgol village is rough and temperamental. This is largely due to the noise of the seashore and the heritage from their ancestors of untamed seamanship.

The village is divided into two sections; the western part is called Yang Son 陽先, and the eastern part is called Um Son 陰先. The latter has over one hundred households but is inferior in wealth to the former which has only forty households.

Yang Son sector dwindled in prosperity when its households exceeded forty; when later the households again fell below forty, the village regained its fortune. The reason was that the village was a "geomantic landscape of a sailing boat". Thus, when the boat was overloaded, it sank beneath the sea. Therefore, the village [which has the geomantic landscape of a sailing boat] could not support more than its capacity.
From the above legend, one can assume that the villagers were sensitive to the influx of outsiders into their village, because they thought that the optimum population size of the village was only forty households. We do not know clearly how the villagers tried to control population, but they certainly seemed to have had a geomantic idea of the Limit to Growth of the village size (Yoon, 1976: 150). It was certainly an example where the sustainable management of village size contributed to the balance and harmony between humanity and nature. These kinds of geomantic ideas promoted a controlled and sustainable development of the environment.

The impact of geomancy was not limited to the growth of human settlement sizes, but extended to daily life including the quality of drinking water as recorded by the nineteenth-century British traveller, Isabella Bird Bishop. In her book, ‘Korea and Her Neighbours’ that is based on four trips to Korea between January 1894 and March 1897, she recorded the following observations on the people of Pyŏngyang City (present day Capital City of North Korea) (Bishop, 1905: Part II, 112):

Crossing the clear flashing waters of the Tai-dong with our ponies in a crowded ferry-boat, we found ourselves in the slush of the dark Water Gate, at all hours of the day crowded with water-carriers. There are no wells in the city, the reason assigned for the deficiency being that the walls enclose a boat-shaped area, and that the digging of wells would cause the boat to sink!

Pyŏngyang city residents were using untreated river water for domestic consumption instead of water from wells for geomantic reasons, because in geomancy landscapes are personified in terms of animate or inanimate objects where the people treated the landscape as if they are real such objects. Many examples of personified landscapes are found in a Ming dynasty period popular geomancy textbook Dili-Renzixuezhi (地理人子須知 Geomancy that all humanity must know). One well-known geomantic landscape in Korea is the above mentioned, the landscape of a sailing boat (行舟形) and the existence of this type of geomantic landscape is also identified in China (Bruun:195), although this type of landscape is not found in Dili-Renzixuezhi. A number of smaller settlements located in landscapes resembling a sailing boat also barred the digging of wells for drinking water. An example includes Makundaemi Village, Chinsan-myon, Kumsan-kun, South Ch’ungh’ong Province (field interview data, 4 September 2011). The impact of geomancy on human ecology has been enormous and needs to be thoroughly documented and interpreted.

CONCLUSION

In concluding this keynote speech, I would like to re-iterate that the academic study of geomancy is different from the practice of geomancy for clients by recommending supposedly auspicious locations.

Whether geomancy represents scientific principles, religious faith or simply superstitious belief is beyond scholarly concerns and should be left as personal matter to be decided by individuals. Scholars study geomancy, not necessarily because they believe in the art, but because geomancy made a tremendous impact on East Asian culture. I believe that academic investigations of geomantic traditions in China, Japan and Korea can reveal a number of useful ecological ideas imbedded in the art and can enhance our understanding of East Asian culture, history and society.
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