

World Conservation Congress Jeju 2012

Stories of Jeju

The World's Environmental Treasure Island



Jeju Special Self-Governing Province



Jeju Development Institute



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Prologue

Young Volcanic Island Born over the Last 2 Million Years

Jeju Island was born of the sea, yet dating back 2 million years it was in a deep sleep under the shallow sea, where clay and sand-bed rest.

One day, hot magma underground began erupting powerfully, the explosions caused by the interaction of the magma ascending and penetrating the shallow strata with sea water. This phenomenon known as hydrovolcanic activity was a prelude to the birth of Jeju Island.

A number of volcanic edifices formed by a series of hydrovolcanic eruptions were then slowly eroded by waves and mixed with marine sediments repeatedly for many years, a process that eventually formed thick layers of sediments. By the time when layer upon layer of sediments had accumulated above the surface of the sea, approximately 600,000 years ago, lava once again erupted through the sediment layers and covered the layers to form wide lava plateaus.

Approximately 300,000 years ago, lava erupting through the lava plateaus produced cinder cones in many areas, and volcanic activity gradually began to concentrate near the center of the island. As layers of erupted lava cooled and stacked with time, a shield volcano was formed. In addition, flowing lava erupting during this time created a number of cinder cones and caves.

It was 160,000 years ago when another big eruption took place at the top of the shield volcano, the result from this sustained activity being a lava dome. And approximately 25,000 years ago, a crater was formed by yet more explosive volcanic activity occurring at the top of the lava dome. It was this event that gave Mt. Hallasan its current grand shape.

Even though Jeju was born beneath the sea, it was not always an island. As sea levels went up and down during glacial and interglacial periods, it was surrounded by the sea and once connected to a continent.

It was around 18,000 years ago, when sea levels began rising following the end of a glacial period, that Jeju took its entire form as an island. However, volcanic activity occasionally transpired after this. Approximately 5,000 years ago, hydrovolcanic eruptions occurred in the eastern and western coastal regions of the island. And finally, with the most volcanic eruptions taking place a thousand years ago, Jeju Island at last took the beautiful form you see today.

Jeju was thus born approximately 2 million years ago and completed during the most recent millennium. Jeju was born a long time ago and it took many years to complete its form; however, from the Earth's point of view, it only happened a few seconds ago.

It was approximately 4.6 billion years ago when our green planet, the Earth, was born in space. In order to simply estimate the history of the Earth, a second is equal to 53,000 years when the age of the Earth is divided into 24 hours. Therefore, 2 million years ago is equivalent to 38 seconds ago.

Or put yet another way, if you imagine all Earth's history condensed in a 24-hour period, with our planet's creation beginning at daybreak and time passing through morning, midday and evening, then Jeju Island would only have emerged on the Earth at 11:59:22 p.m., shortly before twelve midnight, and has just now finished its formation. Compared to such an unfathomably long geological period, Jeju is after all a young and fresh-or rather, newborn-volcanic island.

Jeju Island is not only a relatively fresh volcanic island but also an island that carries its original geographical features that reflect the entire formation process of volcanic activity, from its inception to its completion. Jeju Island itself is a living geological museum and continues to reveal mysterious clues regarding volcanic activity.

Unique Island Embodying the 25 Thousand-year Old History of Humankind

How long has humankind lived on this recently created volcanic island? Archaeological sites dating back to the Upper Palaeolithic Age, or 25,000 years ago, have been discovered on Jeju Island, and these vestiges of humankind are thus far the oldest found on the island. In addition, there are some historic remains of humankind who were settling on the island around 10,000 years ago during the early Neolithic period, when the most recent glacial period was coming to an end and the island was still connected to the land continent. Jeju gradually took on the shape of an island during a period when those settlers were putting down their roots.

A considerable number of people resided on the island approximately 5,000 years ago. Around that period the hydrovolcanic eruptions in Jeju occurred near the eastern and western coastal regions, and those people were probably able to witness these volcanic eruptions. What might have been their thoughts when gazing upon such awe-inspiring events?

Numerous folk tales have come down from generation to generation on Jeju. The folk tales are comprised of a variety of stories and include myths about the sky being broken and land being formed, a giant goddess creating

an island, and how Mt. Hallasan's majestic crater was made. Moreover, there are abundant stories about all kinds of gods and goddesses controlling the world of mortals. When and by whom were these stories created? They might well have sprung from the eyes and minds of those people who saw the volcanic eruptions thousands of years ago. Folk tales of Jeju Island tell stories that attempt to account for nature's astonishing power, a force which can only have been created by gods and goddesses, a force always at work in our imagination.

Of the people who lived during the Bronze Age and the Iron Age after the Neolithic Age, some vestiges remain throughout Jeju Island. Following these archaeological clues offers you the opportunity to journey in a Jeju Island time machine, one that presents in chronological order its stories of prehistoric times.

When the time machine transports you back about 2,000 years you will come into contact with stories of Tamna, the ancient kingdom of Jeju island. Tamna was an independent country established around that time and enjoyed a thousand-year history. Tamna was known to be a marine kingdom that engaged in active trade with mainland Korea, China and Japan by exploring sea routes.

It was during the Goryeo Dynasty when the kingdom of Tamna, which was still an independent country a thousand years ago, was subjugated. Near the beginning of the 13th century the island was renamed as Jeju, with the term for 'province' included in the appellation.

Shortly thereafter Jeju suffered control under the Mongolian Yuan Dynasty of China for almost one hundred years. During the Joseon Dynasty, Jeju's five hundred years of history is filled with chapters detailing brutal ordeals, many which paint the island as one of exile, or as a subject forced to present exhausting tributes to the king, and as an island with a blockade created by a prohibition order closing the sea routes and which forbade Jeju islanders from leaving the island.

During the Japanese colonial era, the Japanese Empire used Jeju Island as a military base and built up military installations throughout the island. As a result, Jeju islanders endured great hardship and were forcibly mobilized to construct military facilities. Many of them were taken to do forced labor under the pretext of conscription, or were taken into the battlefield in adherence to the General Wartime Mobilization Order issued by the Japanese Empire. Immediately in the aftermath of Korea's independence from Japan, Jeju suffered the tragic incident known now as the April 3rd Massacre, a period blamed for many thousands of deaths and which in modern Korean history was the greatest cause of casualties aside from the Korean War. The April 3rd Massacre, which lasted for seven years and seven months, was a general state of sustained unrest brought about by a combination of several circumstances, such as international conflicts, the division of the country, ideological confrontations between the left and the right, and the central government's tragic misunderstanding of the island.

The huge Japanese military facilities built by the Japanese Army at the end of the Japanese colonial era are scattered throughout the island. A number of relics of the April 3rd Massacre can be found all over the island, from the mountainous areas to deep in Mt. Hallasan. Such relics teach the bitter lesson that tragic history should never be repeated and remind us of the value of peace.

Dating back to the 1970s, only 40 years ago or so, Jeju took its first step into the tourism industry.

Jeju itself is filled with tourism assets. There is not a single thing here that cannot be used for tourism. Take for example the island's natural environment-which after all is the basis of Jeju Island-as well as the history of humankind on Jeju, not to mention its culture which is essentially melted in Jeju's long history; and special local products, all grown and produced in Jeju, exert a strong attraction on visitors. While the common denominator among them is their uniqueness, they are closely intertwined. The unique natural environment gave rise to a unique history, and these two factors helped create a unique culture.

Now, let's enter the unique world of Jeju Island's stories.



The Story of Nature on Jeju Island

-
-
-

Mt. Hallasan

Oreum

The Island

Seashore

Caves

Stream · Valley · Waterfalls

Gotjawal and Woodland Paths

Wetland

Floras

Fauna



Mt. Hallasan

The Gods' Garden Beneath the Flowing Milky Way

Situated at the center of Jeju Island, the giant shield volcano of Mt. Hallasan might look plain when seen from a distance. Yet the more you experience and learn about the mysterious Mt. Hallasan, the more you will see the diverse faces of the mountain and feel amazement.

When one asks the following question, “Which village has the most beautiful scenery of Mt. Hallasan?”, to people who were born on Jeju Island and grew up here, nine times out of ten the answer will be the name of the respondent's home. Each Jeju islander claims that his or her own village has the most wonderful scenery of Mt.



Hallasan, so their responses might be taken to mean that Mt. Hallasan presents a stunning view regardless of where you see it on Jeju Island.

Mt. Hallasan reaches a height of 1,950 meters. It is the highest mountain in South Korea and the second highest mountain in Korea after Baekdusan Mountain. To rephrase it, the highest mountain in South Korea stands on the country's biggest island, Jeju.

The name of the mountain, Halla, derives from its height. Halla means it is tall enough to grasp and pull down the Milky Way. Because the mountain is so high, it exudes an extraordinary presence, its magical air giving rise to another suitable name: Yeongjusan, a mountain where an immortal man resides.

The appearance of the mountain inspired several names for the mountain. One is Dumuak (meaning 'headless mountain'), because the mountain's several peaks are all relatively flat; another is Wonsan (meaning 'round mountain' and also named Durime in Jeju dialect), since its top peak rises high yet has a distinctive rounded shape; the other is Buak (meaning 'cauldron mountain') because the peak, which refers to the crater at the summit of the mountain, is dented and bears a resemblance to a cauldron.

The rim of the crater has an uncommon characteristic. It is composed of rocks with two contrastingly different properties at its eastern and western areas, suggesting that two distinct periods of volcanic eruptions occurred over

time. The first volcanic eruption took place approximately 160,000 years ago, at which time highly viscous trachyte lave was extruded over short distances, forming a dome-like topography; the second volcanic eruption occurred 25,000 years ago when basaltic lava with low viscosity soared through rifts of the summit, resulting in the crater's current shape.

One interesting folk tale tells how the crater was formed. Once upon a time, there lived gods deep in the heart of Mt. Hallasan yet people dared to climb up the mountain. One day, a hunter hiked up near the top of the mountain, his trespass breaking a taboo. At the very moment he was drawing his bow on his prey, the point of the bow touched the hip of Heavenly Grandfather, who is the god of the heavens. The angry Heavenly Grandfather pulled out the peak of Mt. Hallasan and hurled it far away, leaving the excavated spot as the crater while the discarded peak turned out to be Sanbangsan Mountain (which lies toward Jeju's south-west end).

The crater retains Baengnokdam Lake (meaning 'white-deer lake') which lies at the crater's base, where the sky comes down and rests, and clouds loiter after their long journey. One legend has it that an immortal being descends from heaven to ride and play with white deer around this lake at the top of the mountain.

The highest peak of Mt. Hallasan is Hyeolmangbong Peak. While admiring the scenery of Baengnokdam Crater, one might catch a glimpse of the immortal man pulling down the Milky Way that flows above Hyeolmangbong

Peak, upon which he climbed after riding and playing with white deer.

With the peak surrounding Baengnokdam Crater at the center, cinder cones called Oreum (small volcanic cone) in Jeju dialect present magnificent scenery as they are scattered throughout the island.

Oreums such as Sara Oreum, Seongneol Oreum, Heukbulgeun Oreum, and Muljangol Oreum rest near the eastern part of Baengnokdam, heavily swelling the volcano's flanks. Oreums at the western part such as Janggumok, Keundeurewat, Jogeundeurewat, Witse Oreum, and Eoseungsaeng Oreum paint a fascinating landscape as they spread into a crescent-shape, while Wanggwanneung Ridge, Samgakbong Peak, and Banga Oreum in northern and southern areas adorn the island with remarkable colors as they unfurl like a fan.

The largest river-valleys on Jeju Island, such as Tamnagyeogok Valley, Waigyegok Valley, and Sanbeolleunnae Stream, are nestled among these oreums. Valleys on Mt. Hallasan not only offer splendid scenery but also play an important ecological role. When it rains the thirsty river beds then turn into natural drains that absorb and treat the rainwater running down Mt. Hallasan, thus the topography and rivers on Jeju are vital in preventing floods on the island, no matter much it rains.

Yeongsil, the Dwelling of Gods

As befitting its fame as a mountain with a splendid appearance when viewed from any direction, Mt. Hallasan's backcountry is also beautiful no matter where one finds oneself. One place representative of the mountain's natural beauty is Yeongsil, meaning 'dwelling of the gods'. As the name's mysterious allure suggests, Yeongsil displays superb scenic beauty that has topped it as the most beautiful place in Mt. Hallasan from old times.

Hundreds of precipitous rocky cliffs, known to Jeju islanders as Obaekjanggun ('five hundred sons/generals'), stretch from the top to valleys extending hundreds of meters below.

A variety of landscapes are painted from season to season in this spectacular picture with the lovely grandeur



Yeongsilgiam, the most stunning scenery of Mt. Hallasan

being too enormous to appreciate all at once.

In spring, varieties of Korean azaleas make up a picturesque symphony with oddly formed rocks. During summer when everything is filled with lush green color, the magnificent view of three waterfall torrents flowing over cliffs after heavy midsummer rain will help you beat the heat. In autumn, the mellow colors of leaves create a fantastic view as if the whole mountain is ablaze.

Some amusing phrases stemming from our ancestors' impressions of Yeongsil are as follows. "Tiered rocks stretch away as if they are a jade screen and three cascades of waterfalls pour down over the rocks. This place, surrounded by the mountain and flowing rivers, is unrivalled by any other place on the island in terms of scenic beauty." ; "The strangely shaped rocks standing in a row are formed in various shapes as if a general is carrying a sword, a beautiful woman has a round chignon, a monk is bowing down, an immortal man is dancing, a tiger is sitting on a rock and a phoenix is soaring high above. The foot of Mt. Hallasan offers majestic views because it is a rocky mountain; however, only the mountain's scared peak actually resembles Pungaksan Mountain (also known as Geumgangs Mountain, famous for its scenic beauty located in North Korea), as if it displays a vast array of jade while also bearing a shape similar to a rampart."

A heartrending folk tale about Yeongsil, almost too beautiful to bear, has been passed down.

Once upon a time, there lived a mother and her five hundred sons. One year when the harvest was bad, her sons went hunting to look for something to eat while she cooked rice porridge for them. Imagine how big the cauldron must have been to feed her five hundred sons! The mother stumbled then fell into the cauldron and died while stirring the boiling porridge. When her sons returned from hunting, they were so hungry they forgot to find their mother and quickly made a feast of the porridge without knowing of their mother's death. Only the youngest son went through the house to search for his mother. In the meantime, bones on the bottom of the cauldron appeared. Not till then did they realize that the porridge they ate was cooked with their mother's body. While wandering to and fro and wailing bitterly, they were mysteriously transformed into rocks. Those oddly shaped rocks and stones known as Obaekjanggun at Yeongsil are believed to be her sons. The youngest son in grief wandered all the way to Chagwido Islet, located at the end of western part from Jeju Island, and there became the guardian god of Jeju Island.

How dark the bloody tears of five hundred sons must have been. The tale has it that the tears appear as blossoms of azaleas and royal azaleas and color the entire mountain.

Seonjakjiwat, a Flower Garden on the Mountain with a Sea of Flowers

Mt. Hallasan's largest plain is known as Seonjakjiwat and is spread across the whole area rising to 1,600 meters above sea level over Yeongsil Cliffs. In Jeju dialect, jakji stands for 'small stones' and wat refers to a 'plain'. Accordingly, Seonjakjiwat can be interpreted as a 'vast plain with small stones standing erect.' Different opinions say that the word Seon (meaning 'being unripe') in the name originates from the color of the stones because they have a whiter hue than the area's other stones. Finally, jakjiwat was added to complete the name.

Each cluster of azalea, royal azalea, crowberry and sargent juniper spreads out through sparsely strewn lava rocks erupted by volcanic eruptions occurring long ago on this extensive plateau, where Mt. Hallasan's highest peak and Baengnokdam rest like a massive crown. When snow covering the plain all through the winter at last melts and azaleas and royal azaleas decorate the entire plain with full blossoms, Seonjakjiwat reaches a climax of breathtaking beauty. The fresh colors that your eyes can find here are rich pink and blue, each painted by azalea and royal azalea blossoming beneath the vast azure sky. Many still believe that the legendary blossoms spring



Flower blossoms turn Seonjakjiwat in pink every spring.

from Obaekjanggun's (five hundred sons) tears, and flow endlessly over Yeongsil to create the rolling sea of flowers.

The unfolding pink sea on Seonjakjiwat will dazzle your eyes and enrapture you, while your enchanted soul will feel a heartache, not only because of the sad legend of Obaekjanggun, but also due to the strange and mysterious scenery that Seonjakjiwat displays. The expansive plain has a bright yet sad face with an entrancing charm. It is said, however, that one cannot forever remain in ecstasy and scenery such as that found at Seonjakjiwat, with its sea of flowers covered in pink, only appears briefly each spring.

In addition to azaleas and royal azaleas, a variety of wild flowers are also found at Seonjakjiwat. Korean thyme, fairy primrose, Whorledleaf Woodbetony and squarrose gentian, all with their adorable names sporadically bloom in clusters to magnificently decorate in full color this flower garden on the mountain.

Exhibition Hall with a Variety of Rare Species of Plants

Mt. Hallasan, where various types of vegetation are distributed depending on altitude, is a paradise for plants and is essentially an exhibition hall displaying various rare species of plants. Over 2,000 species of subtropical plants and subalpine zone plants grow on Mt. Hallasan. Of more than 4,500 plant species distributed on the Korean peninsula, more than half exist on this mountain that does not even account for one percent of the total area of the Korean peninsula.

Mt. Hallasan is also home for a number of special plants. Some of the plants are named using symbols of Jeju,

such as 'Halla', 'Jeju' and 'Seom', when called in Korean, because they diverged from their original species into different subspecies, and because they had to adapt to volcanic soil, harsh wind and the island's oceanic climate. Representative special species using the word Halla in their names when spoken in Korean are: *Leontopodium hallaisanense* HAND. - MAZZ., *Silene fasciculata* Nakai, *Aconitum napiforme* Lev. et Vnt, *Chrysanthemum zawadskii* Herb.ssp.*Coreanum* (Nakai) Y.Lee, *Lactuca hallaisanensis* H.Lev., *Aruncus dioicus* var. *aethusifolius*, and *Carex erythrobasis* Lev. et Van. Other plants with the word Jeju included when spoken in Korean are: *Astragalus membranaceus* var. *alpinus* Nakai, *Trifolium lupinaster* for. *alpinus* (Nakai) M. Park and *Salix blinii* Leveille. And plants with the word Seom are: *Berberis amurensis* var. *quelpaertensis*, *Arabis serrata* var. *hallaisanensis* (NAKAI) OHWI and *Calanthe coreana* Nakai. All these alpine plants only grow to short height, yet they all blossom into deeply colorful flowers capable of casting a spell to make your heart flutter with happiness.

Mt. Hallasan is the northernmost distribution zone of *Diapensia lapponica* var. *obovata* Fr. Schim., a plant well known for being the smallest on Earth. It only grows up to 2 cm in height and is listed as critically endangered by the Ministry of Environment. In Korea, it grows only on Mt. Hallasan, mostly on rocks at the top of the mountain.

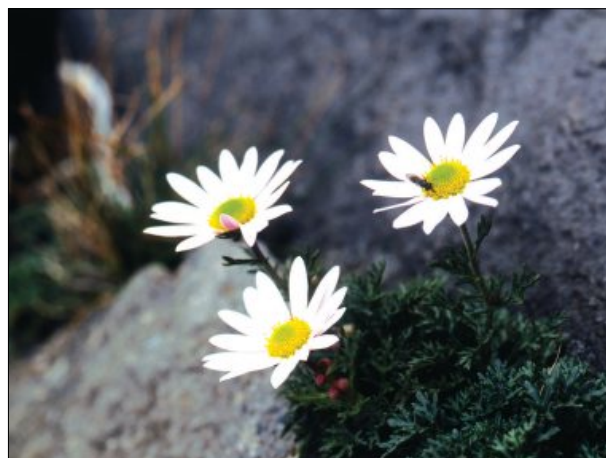
Even though it spreads its roots at the most brutal and barren place on Mt. Hallasan, it blooms five-petaled flowers in early summer that resemble plum flowers. The shape of its blossoms is elegant when juxtaposed with the plant's green leaves, yet the way it sways in the wind is almost melancholic.

Prunus yedoensis Matsum, or the cherry tree, is native to Mt. Hallasan. In the past, Japan was thought to be its original home; however, further research suggests that it is in fact native to Mt. Hallasan. Aside from *Prunus yedoensis* Matsum, a total of 15 different species of cherry tree, such as *Prunus pendula* Maxim. for. *ascendens* (Makino) OHWI, *Prunus yedoensis* var. *angustipetala* C. Kim et M. Kim, *Prunus sargentii* Rehder, *Prunus hallasanensis* C. Kim et M. Kim and *Prunus longistylus* C. Kim et M. Kim, also grow in Mt. Hallasan. During spring these splendid trees simultaneously cover the entire mountain in pink with their cherry blossoms.

One of the outstanding plants growing on Mt. Hallasan is the Korean Fir. Forming a colony beginning in areas at 1,400 meters above sea level and continuing right to the top of the mountain, it is an indigenous species that grows in Korea yet nowhere else on Earth. As one of Korea's representative plants, it was listed in *Plantae* under the botanical name with *Koreana* included (*Abies Koreana* E.H. Wilson.), along with *forsythia* (*Forsythia Koreana* (Rehd.) Nakaiand) and Korean Winter Hazel (*Corylopsis Coreana* Uyeki).

While the Korean Fir is found growing sparsely high up on the mainland mountains of Deogyusan and Jirisan, the Korean Fir population on Mt. Hallasan comprises an extensive colony with an area of 600 hectares, making Mt. Hallasan the one and only mountain in the world with such a large and pure Korean Fir forest.

The Englishman Ernest Henry Wilson (1876-1930), who was known as an avid plant hunter, published his article on specimens of Korean Fir that he had collected on Mt. Hallasan in the research paper of Arnold



Siberian chrysanthemum



Diapensia lapponica var. *obovata* FR, SCHM



Prunus yedoensis Matsum

eyes to the mysteries of nature.

Paradise for Roe Deer and Birds

Mt. Hallasan is famous for its dense primeval forest and is a habitat for many land animals including roe deer, badgers and weasels, as well as amphibians and reptiles. From among these creatures, the roe deer is the representative, symbolic animal of Mt. Hallasan and is most often likely to be seen on the mountain. It was driven to the point of extinction due to reckless hunting; however, the population of the roe deer has made a significant comeback, boosted by an ongoing protection campaign.

Arboretum in 1918, resulting in official confirmation that this species is indeed native to Mt. Hallasan. It is a unique tree and as such Wilson selected it as one of the most interesting species of flora in Korea.

What are now commonly known and used as traditional Christmas trees are often in fact descendants of the Korean Fir that Wilson collected originally on Mt. Hallasan. The developed seeds of the Korean Fir caused a sensation when they came to dominate the lucrative market for Christmas trees in Europe. If we were to re-enact the introduction of the Korean Fir into today's global marketplace, it would not be unreasonable to expect royalties for every tree cut and sold. However, the Korean Fir of Mt. Hallasan, a tree that became an unknown hero while born in an unlucky time, boasts its majestic figure all alone in the Arnold Arboretum at Harvard University.

With its beautiful straight conic shape, the Korean Fir bears distinctive fruit that grows skyward like bamboo shoots. In addition, the types of its fruit vary in color from dark to blue and red. It is an evergreen coniferous tree with a high level of phytoncides that are known to be beneficial for walkers in the forest.

When you stroll through the Korean Fir forest on Mt. Hallasan and rub its leaves, you will be surrounded by a pleasant tangy scent that refreshes your mind. The green moss-covered trees are lush with evergreen leaves even during summer, and the scenery is sure to open your



Mt Hallasan's symbolic roe deer seen frequent thesedays with the number increase.

Jungle crows are more frequently seen than roe deer. With its black feathers and attractive sharp eyes, it is one of the representative resident birds on Mt. Hallasan along with the great spotted woodpecker, which boasts feathers of five different colors. These woodpeckers primarily feed on tree insects, while jungle crows are often referred to as 'garbage men of the mountain', owing to the fact that lately dozens of jungle crows accustomed to the taste of food discarded by mountain hikers flock together when the mountain is most busy with human traffic.

Jeju Island bridges the Eurasian Continent and the North Pacific and provides a vital rest area for migratory birds flying across the continent and ocean. Rare migratory birds such as black paradise flycatchers and Fairy Pitta nest on Mt. Hallasan for the winter.

Tragic Memories Carved on Mt. Hallasan

During the Japanese colonial era, the Japanese Army utilized Jeju as a strategic point from which to defend the Japanese mainland. Under the direction of 'Decisive Operation No. 7', they built military bases all across the island and Mt. Hallasan was not excluded. Military bases built during the period, including hidden strategic cave- and anti-aircraft artillery encampments, still remain intact at Eoseungsaengak Oreum.

Such military facilities were used as guerrilla bases during the April 3rd Massacre, an incident that swept over and terrorized the entire island following Korea's independence from Japan, and many were transformed into bloody battlefields. Remnants such as stone fences and hideouts, where guerrilla units and punitive forces were stationed, reveal the agonizing scars of those days. Under a prohibition order, Jeju islanders were forbidden from entering Mt. Hallasan's territory up until 1954 when the April 3rd Massacre at last ended.



Japanese position cave in Muljangori Oreum

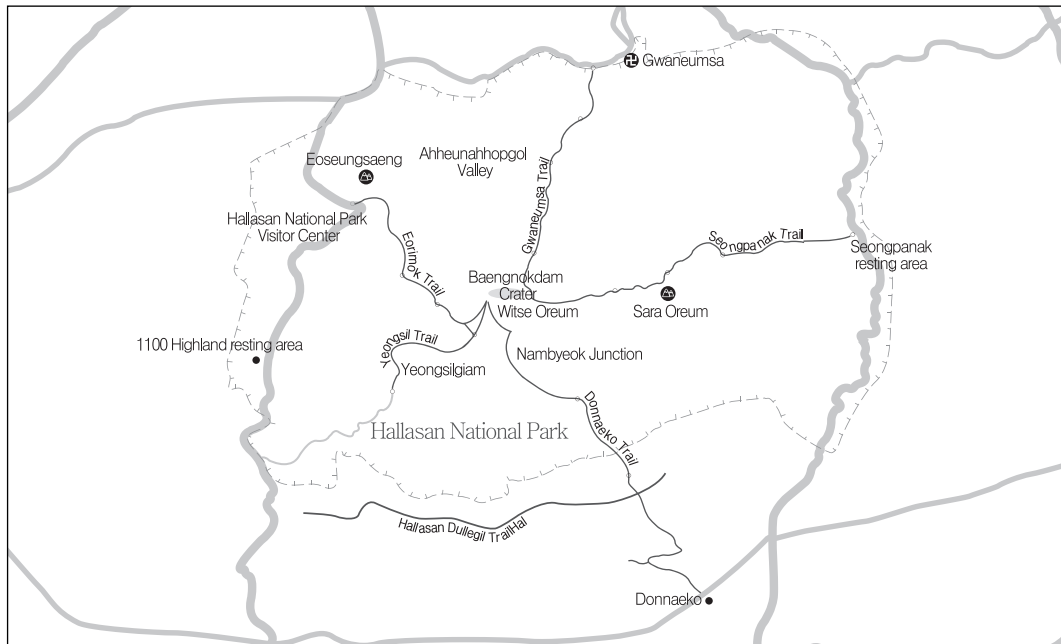
Korea's first mountaineering accident occurred on Mt. Hallasan. During the Japanese colonial era, mountaineers visited Mt. Hallasan for professional climbing training. In 1936, Maegawa Toshiharu, a student and a member of a mountaineering club at Keijo Imperial University (one of Japan's 9 imperial universities and the forerunner of Seoul National University) was killed by an avalanche near Yongjingakgyegok Valley while descending the mountain.

Adding more misfortune on the mountain, members of Korean Alpine Club, who pioneered a mountain climbing movement in Korea after independence from Japan, lost a member by the name of Jeon Tak during their ascent of Mt. Hallasan.

One factor in those accidents on Mt. Hallasan was the poor quality of mountain-climbing equipment at the time. However, the fundamental cause was the unique weather conditions and geological features of the mountain, such as fickle weather that can change condition dozens of times throughout the day, strong winds, heavy amounts of snowfall, and plains and steep valleys located high in the mountain. That is why some areas around the summit of the mountain, such as Yongjingakgyegok Valley and Janggumok Oreum, experience frequent avalanches like often occurring in the Himalayas, which are known as 'the snowy mountains'.

Such adverse conditions made Mt. Hallasan a mecca among mountains that must be visited for mountaineers who plan an expedition to the Himalayas. Prominent Korean mountaineers, whose spirits burn with passion for the Himalayas, train by climbing Mt. Hallasan's rugged trails even during the fiercest blizzards.

Hiking Trails with Access to Mt. Hallasan's Rich Wonder



A total of six hiking trails lead you to the heart of Mt. Hallasan, and they are named Seongpanak Trail, Gwaneumsa Trail, Eorimok Trail, Yeongsil Trail, Donnaeko Trail and Eoseungsaeng Trail. However, only Seongpanak Trail and Gwaneumsa Trail reach all the way to Baengnokdam Crater. Seongpanak Trail is a bit longer than Gwaneumsa Trail, and yet its gentle slopes are easy to climb. On the other hand, Gwaneumsa Trail has much steeper slopes yet reveals the true colors of Mt.



Mountaineers at Baengnokdam Crater

Hallasan with magnificent views of Yongjingakgyegok Valley, Janggumok Oreum, Samgakbong Peak and Wanggwanneung Ridge. Eorimok Trail and Yeongsil Trail pass Witse Oreum, located at 1,700 meters above sea level, and go through Nambyeok Junction, built off the crater's southern wall; both are connected to Donnaeko trail. Eoseungsaeng Trail is a short trail leading up to Eoseungsaeng Oreum situated at the entry of Eorimok Trail and rises to 1,169 meters above sea level.

Along with six hiking trails, Dullegil Trail also guides you to the primeval forest of Mt. Hallasan.

Eorimok Trail, the Birthplace of Gosumongma

The whole area of Eorimok is a mountain plain surrounded by oreums such as Eoseungsaengak, Keundurewat and Jogeundurewat. It built its reputation as a home for excellent horses during the Joseon Dynasty period. It is one of the best attractions on Jeju and well worth visiting even if your intention is not to hike up the trail.

Starting from this spot, Eorimok Trail passes Eorimokgyegok Valley, Sajebidongsan Hill, Mansedongsan Hill and then leads to Witse Oreum. Forests flush with oak and maple trees spread up to Sajebidongsan Hill. While walking the trail, you will find the five hundred-year-old oak tree named Songdeoksu (meaning 'a tree worth receiving tribute for its virtues'), which earned its appellation by producing abundant acorns which helped alleviate starvation during bad harvest years in the past. It seems that long ago time washed away the tree's former vigor, since it no longer sprouts leaves and only its branches remain attached.

After passing the tree, the trail leads you to Sajebidongsan Hill. From here, Mt. Hallasan's alpine region unfolds before your eyes. The western scenery of Jeju comes into a wide view, stretching out to the coastline. When you get to Mansedongsan Hill, there rises Hyeolmangbong Peak, the highest peak of Mt. Hallasan, on the towering outer-crater walls



Sunset at Janggumok Peak

of Baengnokdam inspiring delighted cries of joy from hikers. In the past, cattle and horses grazed on the plain with such landscapes in the background. This splendid scenery was long ago named Gosumongma and has been considered one of the Yeongjusipgyeong (the '10 most beautiful scenic views in Jeju') from old times.

The smooth 2 km-long trail along the plain from Mansedongsan Hill to its last destination, Witse Oreum Shelter, makes you want to walk endlessly and gives you a chance to meditate. The surroundings of the trail create a natural zoo where roe deer, the symbol of Mt. Hallasan, inhabit the area in harmony with mountain birds singing friendly songs.

Yeongsil Trail, a Gorge Where Immortal Man Dwells

Whenever you hike Yeongsil Trail, you are struck with wonder by the exquisite views on offer throughout the year. The trail is covered with a sea of flowers in spring, lush green in summer, fiery-colored leaves during fall, and pristine snowflakes in winter. When asked which trail is the most beautiful trail on Mt. Hallasan, nine times out of ten hikers will choose the Yeongsil Trail. Even scholars of the Joseon Dynasty period hiked Mt. Hallasan via the Yeongsil Trail.

At the entrance of the trail located at an altitude of 1,280 meters, a large pine tree forest thrives and presents excellent views, its beauty earning a prize at the National Beautiful Forests Contest. After strolling through the forest, an open spectacular view of strangely shaped rocks comes into sight and stretches away like a great wall. This scenery, known as Yeongsilgiam, is the most charming section of Yeongsil Trail, and has been on the list of Yeongjusipgyeong (the '10 most beautiful scenic views in Jeju') since ancient times. Water cascading down the cliffs after torrential midsummer rain presents another magnificent view.

Seonjakjiwat Plain, known as the God of Mt. Hallasan's flower garden, is located along the Yeongsil Trail. Seonjakjiwat spreads against a background of Witse Oreum's three ridges posing gently beneath the magnificent towering crater wall.



Snow covered Yeongsil

During spring when azaleas and royal azaleas are in full bloom and create a vast sea of flowers, the views around Seonjakjiwat reach their climax. During the early morning or toward the evening, when the stream of hikers is thin, one may witness rare scenes of dozens of roe deer running around the lovely plateau.

Seongpanak Trail, a Stroll through the World's Only Korean Fir Forest

The 9.6 km-long Seongpanak Trail is the longest of all trails on Mt. Hallasan. However, gentle slopes and dense woods along the trail create a cozy atmosphere within the woods.

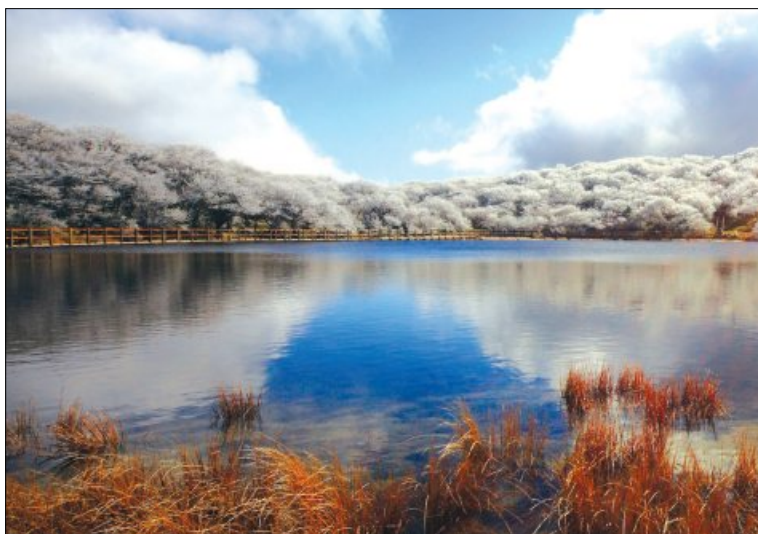
Sara Oreum is situated along the trail and is one of less than 10 oreums, from a total of over 360 on Jeju, that have small lakes. Sara Oreum itself epitomizes graceful beauty and the surrounding view is as if Mt. Hallasan is embracing its smaller

neighbour. Altogether, the enchanting vista is sure to captivate your heart.

The section of trail leading from Jindallaebat Shelter, located at an altitude of 1,500 meters, towards the top of the mountain, passes through Korean Fir forest and is filled with green colors all year around. As the world's only Korean Fir forest, endemic to Mt. Hallasan, it is considered priceless. The trail also serves as excellent 'forest aromatherapy' because refreshing scents emitted from Korean Firs permeate your senses for the entire duration of your walk.

When approaching close to the eastern ridge of Baengnokdam, one

will come across a rare and excellent view of Udo Island and the wave of oreums running down the eastern side of Jeju, and also the far end of Seongsan Ilchulbong Peak is clearly discernible from this vantage.



Hoarfrost covered Sara Oreum crater lake

Gwaneumsa Trail, the Rougher the Trail, the Greater the Reward

Gwaneumsa Trail leads you to the summit of Mt. Hallasan, along with the option of Seongpanak Trail. Yet Gwaneumsa Trail is widely reputed as the roughest trail on Mt. Hallasan.

The trail's name originates from the temple called Gwaneumsa, which is located near the beginning of the route. In the past the trail was called Gaemideung Ridge because the ridge protruding in the middle of Tamnagyeogok Valley, which contains Jeju's largest river and flows from east to west, resembles the back of an ant. Local Jeju mountain hikers still refer to this trail as Gaemideung Trail.

There are restored sites such as the ruins of a charcoal kiln used by slash-and-burn farmers and also shitake mushroom farms near the entrance of the trail to Tamnagyeogok Valley. This section provides a nice opportunity to take a walk with your children if you do not desire hiking all the way to the top. Guringul Cave is located 1.5 km along the trail and is

inhabited by endangered golden bats.

After Tamnaggyegok Valley there appears a pine tree zone located 1,200 meters above sea level, and is a place where you can admire magnificent figures of pine trees soaring into the sky. This pine tree zone girdles land located at an altitude from 1,200 to 1,400 meters.

Gwaneumsa Trail is known among prominent Korean mountaineers as a must-do trail when training for overseas expedition in winter because of the topography running toward the summit along Gwaneumsa Trail, and the splendid and gorgeous terrain found at Janggumok Oreum, Wanggwanneung Ridge and Samgakbong Peak.

The whole area of Yongjingakgyegok Valley features sunken topography and is surrounded by precipitous cliffs. It bears a striking resemblance to a dragon poised to ascend to heaven. Toward the evening, the golden light gilds Wanggwanbawi Rock, also known as Wanggwanneung Ridge. On the opposite side of Wanggwanbawi Rock is Samgakbong Peak, the figure of which reminds one of a kite's sharp beak as it stands erect to the sky, guarding the summit of Mt. Hallasan.

Gwaneumsa Trail was built along rough mountain terrain and is ablaze in autumn with colorful leaves, or transports you during winter to a fantastic land of snow.

Donnaeko Trail, the Heavenly Trail Encircling the Fortress of Baengnokdam Crater

Sub-tropical forest in Donnaeko Valley forms a colony of Camellia, Box-Leaved Holly, *Daphniphyllum macropodum* Miq. and *Eurya emarginata* (Thunb.) Makino, and it is filled with green and a brisk air all year around.

At the entrance of Donnaeko Trail is Donnaeko Recreational Area, where ice-cold clear water flows throughout the year. During mid-summer it is a popular resort among Jeju islanders, along with Gangjeongcheon Stream in Seogwipo-si (the city on southern Jeju).

After passing through lush green forest then Salchaegido Gate and Pyeonggwe Shelter, a different landscape of Mt. Hallasan greets you. As you hike towards the heart of the mountain the magnificent south wall of the crater looms before your eyes while waves of deep blue sea off Seogwipo-si (city) seem to be within your reach.

The trail to Witse Oreum after Pyeonggwe Shelter and Nambyeok Junction is built along a subalpine plain typical of Mt.



Winter at southern slopes of Mt. Hallasan

Hallasan. The scenery of the coastal waters of Seogwipo comes into clear sight, with Seopseom Islet, Munseom Islet and Beomseom Islet scattered below, as well as Marado Island far off in the distance.

The plain around Banga Oreum rising immediately below the summit of Mt. Hallasan welcomes spring earlier than Witse Oreum or Seonjakjiwat Plain. With the snow in the valley lingering in harmony with a sea of flowers blooming on the plain, it unveils mysterious scenery as if two seasons are somehow in simultaneous existence.

Eoseungsaengak Trail, an Outlook above Waves of Oreums

Eoseungsaengak Trail is a trail offering access only to Eoseungsaengak, an oreum situated west of the entrance of Eorimok Trail. Eoseungsaengak Oreum rises 1,169 meters above sea level and the relative height from the foot to the top of the oreum is approximately 350 meters. It is the largest oreum on Jeju Island's western flank.

It has spectacular views encompassing hilly areas on Mt. Hallasan including Keundurewat Oreum, Jogeundurewat Oreum, Mansedongsan Hill, Mangcheak Oreum, Waigyegok Valley (that branches into two streams), and of course Mt. Hallasan's summit.

The top of the trail overlooks another group of oreums to the east, as well as Seongsan Ilchulbong Peak, and yet more waves of oreums to the west.

During the Japanese colonial era, owing to the open views afforded by the oreum the Japanese Army constructed anti-aircraft artillery encampments at the oreum's peak in order to fire at American bombers if attacked. The encampment site still remains and offers a fascinating glimpse into Jeju's history.



Crater at Eoseungsaengak

Hallasan Dullegil Trail, a Fantastic Forest Trail Clothed with Japanese Cypress

Hallasan Dullegil Trail is a detour around Mt. Hallasan but neither ascends nor descends the mountain. The trail was built during the Japanese colonial era and traverses an area rising 600 to 700 meters above sea level. It was used as a supply line for the Japanese Army to procure war supplies. They cut down and hauled out much of the forest on Mt. Hallasan then used the trail to move out products grown on shitake mushroom farms on the mountain. This trail used to be called 'Hachimaki' road in Japanese, meaning 'headband', because the trail encircling Mt. Hallasan resembles a headband.

After passing Beopjeongsa Temple, Dosuncheon Stream and Si Oreum, the trail up to the entrance of Namseongdae Trail was once thickly paved with stones, but nowadays only traces of its original form are evident.

At the very half way point of the trail is Si Oreum. It is also called Sut Oreum (an oreum without a crater often uses 'sut', meaning 'male', in its name), because it gently soars upwards but is devoid of a crater. At the foot of Si Oreum runs a smaller stream than Dosuncheon Stream, named Akgeuncheon. Its original name was Akkeunnae, meaning a 'small stream compared to large streams'.

The whole area of Si Oreum is densely wooded with Japanese cedar and cypress. The trunks of some Japanese cedar trees are thick enough for two adults to wrap their arms around together. Japanese cypress trees, known to usually grow slower than Japanese cedars, are able to grow to their full potential on the mountain. These trees were planted by the Japanese from the late 1930s during the Japanese colonial period and up until Korea's independence. Some specimens of Japanese cypress are now more than 70 years old and are considered to be the oldest of their kind in South Korea. Mt. Hallasan has an older and better Japanese cypress forest than those found in Jangseong-gun (district), Jeollanam-do (province), or Namhae-gun (district), Gyeongsangnam-do (province), both locations being renowned for their Japanese cypress colonies.

Japanese cypress is esteemed not only for its value as good lumber but also for its significant benefit to 'forest therapy', stemming from the fact that the trees emit organic compounds known as terpenes.

Hallasan National Park Visitor Center

Hallasan National Park Visitor Center is located at the entrance of Eorimok Trail. It is a free exhibition hall with a wide array of information on trails, the birth and history of the mountain, its legends, topography and its environment and ecology. It consists of three exhibition halls with the titles of 'the Birth and Stories of Mt. Hallasan', 'Mt. Hallasan, the Forest for Life' and 'Trail Guide'. In addition, it has an activity center for children, a video center, and photo zone allowing you to take a picture with Mt. Hallasan in the background.



Jeju east oreum colony from the peak of Mt. Hallasan, Seongsan Ilchulbong Tuff Cone and Udo Island in distance.

Oreum

The Centerpiece of Jeju's Volcanic Topography

A total of 368 small volcanic edifices are scattered across Jeju Island. It would take more than a year to see each of them if you were to visit one every day. Such volcanic edifices are called oreum in Jeju dialect. Jeju is the only island on this earth that is composed of such a huge number of oreums within its relatively small size.

Each oreum in Jeju features a distinctive shape. However, they are classified into one of three types based on their formation process: cinder cone, hydromagmatic volcano (tuff cone, tuff ring and maar) and lava dome.

A cinder cone is a cone-shaped volcanic edifice formed by the accumulation of massive amounts of cinder, lava and volcanic ash ejected during magma explosion. It is generally composed of scoria containing numerous vesicles only a few centimeters in diameter. Called song-i in Jeju dialect, scoria is mostly red in color. The number

of oreums classified as cinder cones is 334.

The cinder cones' number peaked after Jeju's lava plateau was created around the base and hillside of Mt. Hallasan, at roughly the same time as the shield volcano was being formed, and then additional cinder cones eventually emerged near the shoulder of Mt. Hallasan. It must have been a spectacular view when showers of sparks from fireworks were rocketing skyward, or when the cinder cones scrambled to rise up in a fiery display all across the island.

When ascending magma interacts with either groundwater or surface water, the hot magma rapidly cools and the water is quickly converted to its gaseous state, generating explosive eruptions. Volcanoes formed by such powerful eruptions generated by water are called hydromagmatic volcanoes. On Jeju, 24 oreums fall into the hydromagmatic volcano category.

Among hydromagmatic volcanoes, those with shorter heights compared to their crater size are classified as tuff rings, and those with heights greater than their crater size are categorized into as tuff cones. Tuff rings and tuff cones on Jeju are volcanic edifices wrought by volcanic interaction with water. Seongsan Ilchulbong Peak is an archetypal tuff cone, while Suwolbong Peak displays part of a tuff ring, owing to wave erosion. As Jeju was formed basically by hydrovolcanic eruptions in the sea, the aforementioned volcanoes hold the secret of Jeju's birth.

Maar is a volcanic edifice formed when magma heats underground water to create evaporation and steam, resulting in an explosion of volcanic material at the surface. Abu Oreum and Sangumburi Crater are maar-types, while Hanon crater is classified as a maar-type tuff ring.

When highly viscous trachyte lava is extruded, it flows short distances before solidifying above the crater to form a lava dome consisting of trachyte. There are 10 lava domes among Jeju's oreums, with Sanbangsan Mountain being the island's representative lava dome.

Oreums that fully demonstrate the history of Jeju's volcanic activity are the centerpiece of Jeju's volcanic topography. In addition, oreums scattered all across the island, from the coast all the way up to the shoulder of Mt. Hallasan, have made Jeju into an exhibition hall for volcanoes that beautifully decorate the entire island's landscape.

Theater of Life on Jeju Island

Oreums are always within eyeshot, wherever you turn your head on Jeju, and oreums have always been in the eyes and hearts of Jeju islanders. You cannot talk about the history of their lives without mentioning oreums.

Oreums comprised the backdrop for numerous folk tales created on Jeju while also serving as scared places. Furthermore, they served as centers that were and still are part of Jeju's history, closely related to the livelihoods of Jeju islanders, in addition to being places providing eternal rest for the deceased.

Oreums in Jeju' s Folk Tales

Folk tales dealing with the Goddess Seolmundae, the mythical being believed to have created Jeju Island, have the most stories regarding oreums.

One such folk tale conjures a time when the giant Goddess Seolmundae began carrying a massive amount of dirt on her skirt and began pouring it down into the middle of the sea. Owing to her ceaseless work the dirt piled up, finally taking the shape of Jeju Island, with Mt. Hallasan eventually created at the center. The dirt continued slipping out from a hole in her well-worn skirt and piled up to become oreums. As the Goddess Seolmundae took a liking to her new oreums, she deliberately carried more fistfuls of dirt in her hands before once again dropping it to create yet more oreums. After a while longer she decided that some oreums were too high so then proceeded to trim them down with her fist. That is how Darangswi Oreum was made, so the tale goes.

It was hardly possible that she left Mt. Hallasan untouched, seeing as how it was much higher than all the other oreums. And it seemed that she thought Mt. Hallasan was far too high, because she picked up the peak of Mt. Hallasan and threw it away. The peak landed and became Sanbangsan Mountain, which looms in front of Jeju's south-western shoreline.

The Goddess Seolmundae's girth was so vast, and her legs so long, that when she lay down with her head on Mt. Hallasan her legs spread all the way to Gwantalseom Islet (located just north of Jeju), or even when she sat down each of her legs reached as far as Sanbangsan Mountain and Seongsan Ilchulbong Peak. For the Goddess Seolmundae, her height was a source of unfathomable pride. She liked to jump into any water she saw, just to measure the depth. But one day she jumped into the lake at Muljangori Oreum, on Mt. Hallasan, yet found she could not resurface forever simply because the lake was bottomless. And that is how the Goddess Seolmundae died-by drowning in the lake.

Oreums Sacred to the Gods

Every village on Jeju had to have a Bonhyangdang Shrine, for a bonhyangdang is sacred to the village guardian god. Even to this day some villages still maintain a bonhyangdang.

Shrines in Korea are called dang and were usually located a little outside of villages because they had to be in a quiet and peaceful place where people rarely visited. Accordingly, a lot of shrines were placed at the foot of oreums.

Some names of oreums include the word 'dang', which indicates a shrine was once located thereabouts-although the oreum might have once been nameless. Dang Oreum in Songdang-ri (town), Gujwa-eup (county), is a good example. At the northwestern side of the oreum is the Songdang Bonhyangdang Shrine, the prototype from which all shrines for village guardian gods originated on Jeju.

Oreums that Provided Livelihood for Jeju Islanders

Bare ridges on oreums mostly feature gentle slopes and provide good quality grassland. Such oreums have been used since olden times as pastureland on which to graze horses and cattle, but many were also used as farmland. In order to plant and harvest crops, people slashed and burned the land around these pastures then cultivated it,

because the earth beneath the craters and ridges of oreums, where not so many stones are buried, is generally soft. Abu Oreum, for example, is still being used as pasture and its crater still shows traces of cultivation. A narrow path stretching along the oreum's northern ridge to its western ridge is in fact an old farm road.

Densely wooded oreums located in higher regions were used as shitake mushroom farms. Shitake mushrooms produced on Jeju were so famous that their cultivation was recorded in the Geographical Records, in the Annals of King Sejong, published in 1453. However, organized and concerted cultivation of shitake mushrooms did not begin in earnest until after 1905 when the Japanese introduced the Sandosik Spore Inoculation Method, which germinates spores in sword-cut cracks of oak trees. At one time, there were 76 shitake farms in operation around the area 600 meters high above sea level; however, most farms have been removed since Mt. Hallasan and its environs became a national park. Currently only 22 farms, located at an altitude of 200 to 600 meters, are in operation.

Oreums by Your Side, All Year Round

Villagers living near an oreum always form a connection with the oreum when they are growing up. In the morning they can predict the day's weather, or decide what to do that day, simply by looking at the oreum.

The oreum is a friend as well as a playground for children in the village. In the past, when new green grass emerged in spring, the children would drive cattle and horses onto the oreum for grazing, and they played games such as hide-and-seek. Around that time, adults were also busy gathering young bracken grown in the grass. From spring to fall, fruit growing in abundance on trees was a perfect sweet snack for children and adults.



Winter at Darangshi Oreum

When firewood was too valuable or scarce in the past, people raked up pine needles, cut dead branches, or gathered cow and horse dung to heat their homes.

People used to climb up oreums with their snares to catch pheasants or set snares for weasels in winter, and local people with hunting dogs sometimes went on hunting sprees in order to catch badgers, because they knew badger setts could be found in some oreums that were thickly wooded or cluttered with many stones.

Oreums Where Souls of the Deceased Find Eternal Rest

Some oreums have many tombs, and an oreum located close to a village invariably has a cemetery. Areas of an oreum that are sunny and flat usually have a huddle of tombs surrounded by stone fences, and this burial culture, which evolved from a mixture of nature, history and folk religion, is unique to Jeju.

Jeju is well known as a volcanic island and is therefore strewn with rocks. During the Goryeo and Joseon Dynasty periods, extensive areas of the island were allocated as government-owned pastures. From the middle of the Joseon Dynasty, burial culture on the island began developing even further and people started to bury their deceased on whatever land might bring their descendants good fortune. Their decisions were based on the theory of topographical divination, otherwise known as geomancy. That is why any land perceived to be auspicious, at least according to the theory, was then used to build tombs.

Following a person's death, a family first consulted a geomancer to find an auspicious tomb site, after which the corpse was buried and then a stone fence near the site was built around the tomb. Because tombs were called san in Jeju, a stone fence surrounding a tomb is called sandam (dam meaning a stone fence). The sandam is built to



Graveyards with better fortunes on the skirt of Oreum

prevent horses or cattle from intruding into the tomb because a tomb was regarded as a sacred home for the deceased. In addition, the fence stopped flames spreading to the tomb when people purposely set fires to pasture, a tradition known as Bangaetbul-noki that was performed annually each spring by setting fire to old grass in order to exterminate harmful insects such as ticks, and also to grow good quality new grass. The famous Saebyeol Oreum's Jeongwol Daeboreum Fire Festival originated from Bangaetbul-noki (Jeongwol Daeboreum means the 'day of the first full moon of the year', as marked by the lunar calendar).

The scenery found on oreums, where tombs lie surrounded by stone fences, exudes an earthy and peaceful atmosphere. By consoling the spirit of the deceased, oreums have become eternal resting places for Jeju islanders.

Oreums Adorning the History of Jeju

Oreums served as ranches on which to breed warhorses for the 13th century Mongolian Yuan Dynasty of China, and later served as government-owned ranches throughout the Joseon Dynasty period. They have long been integral to the history of Jeju, which is also known as an ideal home for breeding horses.

In addition, oreums during the Joseon Dynasty period served as island guards. Beacons were installed on 25 oreums encircling the island. Oreums with 'bong' or 'mang' in their names, such as Sarabong Peak, Wondangbong Peak, Seoubong Peak, Ipsanbong Peak, Jimibong Peak, Susanbong Peak, Dokjabong Peak, Tosanbong Peak, Yechonmang Peak, Sammaebong Peak, Moseulbong Peak and Dodubong Peak, indicate that they were once used for beacons. Indeed, such oreums command a fine view of the island, and soldiers defended the island night and day by exchanging signals with torches or smoke at the beacon.

During the period of the Japanese colonial rule, Japanese soldiers recklessly dug tunnels in numerous oreums in order to build military installations. The tragic scars remain deep in Seongsan Ilchulbong Peak, Songaksan Mountain, Sammaebong Peak, Sarabong Peak and Byeoldobong Peak, as well as Gama Oreum, Eoseungsaengak Oreum, Seoubong Peak, Moseulbong Peak and Seosal Oreum.

Oreums also served as places to fire flares to signal armed uprisings during the April 3rd Massacre. Common folk on Jeju subsequently found refuge on oreums while guerrillas used oreums as their hideouts. Furthermore, oreums served as places for government forces to signal the suppression by sounding a horn or by raising a pole high up in the air. People were massacred in Sarabong Peak and Seosal Oreum. In the last days of the suppression, oreums located on the hillside of Mt. Hallasan, such as Moraiaak Oreum, Nokhajiak Oreum, Si Oreum, Ssal Oreum and Suak Oreum and served as bases for government forces stationed in order to prevent any further activity from the final pockets of guerrilla resistance.

Acquaintance with Oreums on Jeju Island



Darangshi Oreum

Oreums (small volcanic cones) on Jeju Island rise harmoniously, boasting their graceful figures. Their images are beyond description, either when seen closely or from a distance.

The name oreum is derived from the word oreuda, meaning 'climb' in Korean. Even though oreums give wonderful scenery when viewed far away, they reveal their true colors when you climb up, as the name suggests. Oreums refresh your emotions every time you encounter them because they appear in different guises in different seasons or times of day.

Abu Oreum

Abu Oreum is a hidden gem. The oreum stands only 51 meters in height, making it a short climb, but there is a huge surprise awaiting you on the ridge where you will be met by the amazing sight of a huge crater resembling a Roman amphitheater. The crater is about 1,400 meters in circumference and 84 meters in depth, which makes the oreum deeper than it is high.

Abu Oreum stands in the grassland in the hilly and mountainous areas of the island at approximately 300 meters above sea level. The area may have been a wide wetland plateau during volcanic eruptions. It is assumed that hydrovolcanic eruptions formed the maar crater in Abu Oreum, composed of only the crater with wetland at its base. The assumption is supported by other oreums that well preserve the maar topography in spite of erosion, such as Gwaengimoru Oreum, Seosumoru Oreum, and Daemuldongsan Hill, all located close to Abu Oreum.

The cedar trees planted in circle in the crater offer unique views. Farmers once cultivated land inside the crater, using volcanic rocks found in the crater to surround their farms, and later planted the cedar trees around the rocks. Owing to such a distinctive view, Abu Oreum was used as the set of the 1999 Korean film Lee Jae Su's *Rebellion*.

Besides the cedar, there are other trees such as privet, pine, silkworm, oak and silverberry, as well as *Rosa multiflora* Thunb. var. *multiflora*, *Stephanandra incisa* (Thunb.) Zabel var. *incisa* and greenbrier growing in clusters all over the oreum.



Abu Oreum

Donggeomi Oreum

If oreums have a gender, Donggeoi Oreum is a male—a powerful and brilliant man. The views from this oreum, surrounded by Darangshi Oreum, Yongnuni Oreum, Sonji Oreum, Nopeun Oreum, Baekyaki Oreum, and Jwabomi Oreum, always captivate visitors.

Donggeoi Oreum is a cinder cone; however, it has a deep circular crater and a horseshoe-shaped crater where one side has been eroded. In addition, small hills and other vestiges of craters are found around this oreum. In other words, this

oreum is an unusually complex volcanic edifice formed by a series of eruptions.

The oreum exhibits a varied topography consisting of a cinder cone with a steep crater in harmony with a gentle ridge.

During spring the oreum is adorned with flowers as if stars alighted upon its green grassland. Among *Hypochaeris radicata* L., which is called gaemindeulle in Korean, there are also flowers of *Tephrosia kirilowii* (Turcz. ex DC.) Holub, cinquefoils and *Ixeridium dentatum* (Thunb. ex Mori) Tzvelev embroidering the grassland in golden light. Moreover, white clover flowers lighten the meadow and thistles, pasqueflower and *Gentiana thunbergii* (G. Don) Griseb. shyly brighten the grassland with purple flowers.

From the eastern side of the oreum, you can see a huddle of tombs on the southeastern slope, each surrounded by stone fences. On the northern slope is a dense forest of hornbeam, Japanese snowbell trees, and cornel.

Darangshi Oreum

Darangshi Oreum is known as 'the queen of oreums.' Anyone who sees this particular oreum, which boasts a graceful and regal figure, will understand where its name originates. Its original shape, representative of Jeju cinder cones, is still intact. Moreover, it is a valuable geographical resource for volcanic activity research on oreums.

Darangshi Oreum reaches a height of 227 meters and has a 115-meter-deep crater. When climbing up to the top, the funnel-shaped crater and steep slopes allow you to imagine the volcanic eruptions that occurred at the site.

Since it has been designated as one of Jeju's landmark oreums, it has been well equipped with facilities that provide a wide array of information.



Darangshi Oreum

Silver grass grows all around the oreum during fall. It is decorated with wild flowers pleasing to the eyes, such as *Aeginetia indica* L., which depends on silver grass as a parasite, azure *Scabiosa tschiliensis* Gruning, purple *Kalimeris yomena* Kitam., *Adenophora taquetii* H. Lev., *Geranium sibiricum* L., and milky *Parnassia palustris* L., in addition to globe thistle and Rose Cowwheat, which are uncommon plants.

At the oreum there is a site directly related with the April 3rd Massacre and offers a glimpse into the island's tragic history.

Yongnuni Oreum

The winding ridges of Yongnuni Oreum resemble a reclining dragon. It only takes approximately 30 minutes to climb to the top along a gentle and flat trail; however, with so much to see, visitors are likely to stay longer.

The oreum highlights a triplet of craters stretching east to west. During the oreum's volcanic eruptions the craters shifted sideways, a process which extended their circumferences.

Yongnuni Oreum is beautiful throughout the year.

In spring, a variety of colorful flowers will captivate your heart; visitors will find yellow dandelion blossoms, cinquefoils, buttercups, creeping cinquefoils, wood sorrels, and *Tephrosia kirilowii* (Turcz. ex DC.) Holub; and purple flowers of liverleaves, *Corydalis incisa* (Thunb.) Pers., vetch, violet, *Iris rossii* Baker var. *rossii* and pasqueflower. During summer, water peppers, Chinese pinks, *Vicia unijuga* A. Braun and *Crotalaria sessiliflora* L. all blossom. The wildflowers during fall present the best scenery. The beauty of wild flowers, such as *Elsholtzia splendens* Nakai, *Geranium thunbergii* Siebold & Zucc., *Geranium sibiricum* L., *Swertia pseudochinensis* H. Hara, gentians, motherwort, *Leonurus macranthus* Maxim., *Dendranthema boreale* (Makino) Ling ex Kitam., *Kalimeris yomena* Kitam., Japanese lady bell, and *Parnassia palustris* L., reaches its peak during fall.

After snowfall, the landscape of this oreum is even more remarkable. Even during winter the bottom of the crater in the oreum is colored with green and creates a mysterious atmosphere.



Yongnuni Oreum

Ddarabi Oreum

Ddarabi Oreum, which boasts three small craters with beautiful, smooth curves, is especially attractive in fall when waves of silver grass imbue the oreum with a silvery color. Swaying silver grass on the gentle ridge creates beautiful scenery, and following rainfall the mist-covered water collected in the craters also offers a fantastic view.

The oreum was formed by consecutive eruptions of three craters after a horseshoe-shaped crater had erupted on the southwest side. Peaks stretching out to the northeast are the vestiges of former craters.

Jeju islanders call surrounding small-sized craters belonging to a main oreum as *Al Oreum* ('Al' meaning 'egg'), because they appear as if the main oreum has laid eggs. In fact, these oreums indicate spots where fire pillars soared during explosive volcanic eruptions which occurred around the main crater. These oreums spreading northeast from



Ddarabi Oreum

Ddarabi Oreum are also the remnants of such fire pillars. The slopes of Ddarabi Oreum are gentle and there are six peaks from which to view the surrounding landscape.

It is linguistically unclear from where the name Ddarabi is derived; however, among common folk it is interpreted as 'the grandfather of the land', while some compare Mogi Oreum, Jangja Oreum, Sonji Oreum and Saekki Oreum, located near Ddarabi Oreum to mother, eldest son, and grandson, respectively, all of which gives the impression of a large oreum family living together.

Sangumburi Crater

The word gumburi is Jeju dialect meaning 'crater'. Sangumburi means 'the mountain made up only of a crater.'

The relative height of the Sangumburi Crater is only 20-30 meters; however, its crater is 200 meters deep. As its name shows, Sangumburi is composed of a circular crater only, and is a representative model of a maar crater.

The crater retains wetland environment inside. The crater's flora is composed of 450 taxa, and 442 taxa, not including planted species. It is comprised of 90 taxa of woody plants, 17 taxa of evergreens, 318 taxa of herbaceous plants, and 34 taxa of vines, which altogether account for one fourth of the approximately 1,800 species of plants in Jeju. Accordingly, Sangumburi Crater is a valuable geographical resource as well as a wonderful repository of plants.



Sangumburi Crater

Bulgun Oreum

On Jeju there are several oreums named Bulgun Oreum, which in Korea means 'red oreum'. The name originates from the red color of scoria which often comprises oreums. Jeju islanders refer to red lava rock as song-i. Bulgun Oreum is also composed of song-i. Long ago the oreum might have shown the red color of scoria; however it is now covered with thick woods.

Volcanic bombs are found on Bulgun Oreum as well. Its large crater was formed in a perfect circle. The wetland once found on the bottom of the crater has dried up. Trees such as silverberries, native mulberries and *Viburnum dilatatum* Thunb. grow in the middle of the crater.

The circumference and the base of the oreum are surrounded with cedar and pine trees and the ridges and inside of the crater are covered with wildwoods. The forest is thick and mainly populated with Japanese snowbell trees, hornbeams and cornels. In addition, other trees such as *Platycarya strobilacea* S. et Z., *C. macrophylla*, *Sorbus alnifolia* S. et Z., *Sapium japonicum* Pax et Hoffm., *Neolitsea sericea* (Blume) Koidz. and Japanese Cinnamon also grow harmoniously. Based on its natural beauty, the Recreation Forest is under construction.

Sabyeol Oreum

The beauty of Sabyeol Oreum's curve represents its strength and softness. When viewed from this oreum's highest point, the curving southern ridge unfolds smoothly and emits an aura of strength, while the wide curve viewed from either of the other sides of the ridge connected with the northern peak exhibits delicacy and softness.

Sabyeol Oreum has a horseshoe-shaped crater spreading above its western flank and a small horseshoe-shaped crater on the northern side. It seems that the first volcanic eruption created the outer rim of the small peak on the east side of the oreum and then the second eruption occurred in the middle of the oreum, forming the current shape of the crater. A cave known as Billemotdonggul is located in a wide grassland at the oreum's base.

The oreum is famous for the Jeju Jeongwol Daeboreum Fire Festival. Jeongwol Daeboreum means the 'day of the first full moon of the year', as marked by the lunar calendar. The festival is held annually at the oreum.

Nokgomoe (Nokkome) Oreum

Nokgomoe Oreum has been designated as one of Jeju's landmark oreums, owing to the fact it exhibits a variety of characteristics representative of most oreums on Jeju. Since being designated as a landmark oreum, its ecology been well protected.

It presents vistas not only of open reed land and densely wooded mixed forest, but also views of flatlands and curving slopes and rewards hikers with a good taste of Mt. Hallasan.

As the oreum rises to 834 meters above sea level, with the oreum itself 234 meters high from base to peak, this is where



Nokkome Oreum

the foot of Mt. Hallasan begins. The neighboring oreum on the northeastern side is called Nokgomoejageun Oreum, which means small Nokgomoe Oreum.

During volcanic eruptions, the oreum at times simultaneously ejected lava, scoria, and volcanic ash; however, a relatively large amount of lava erupted from the crater compared to other oreums, which resulted in the creation of Aewol Gotjawal (a local name which refers to a forest covering the rocky areas of Aa lava). Aewol Gotjawal formed in front of the oreum's horseshoe-shaped crater and eventually spread 9 km to Geumsan Park, now located along the oreum's slope.

The entire vicinity of Nokgomoe Oreum comprises a habitat for a great variety of animals: mammals such as roe deer, Jeju weasel and badger; birds such as goshawk, kestrel, brown-eared bulbul, great tit, long-tailed tit, jungle nightjar, jay, varied tit and bush warbler; and reptiles such as the viper snake, red-sided water snake, brown frogs and wolter lizards. In addition, 469 species within 122 plant families are distributed on and around the oreum.

Dang Oreum

Dang Oreum presents a wonderful experience when you climb the lush grassland on the oreum. Depending on the direction you view, it seems it has either a conic shape or horseshoe shape, and when you climb to the top you will be able to see both. There remains a complete circular crater on the top. The circular crater was formed first, followed by the horseshoe-shaped crater. When overlooking the extensive pastureland spreading towards the mountainous areas of the island, your heart is certain to feel refreshed.

The name Dang Oreum originates from the dang (meaning 'shrine') that once stood on the oreum. It is assumed that the dang was a bonhyangdang, a shrine sacred to the village guardian god, and belonged to a village called Sambatguseok, located close to the oreum. All traces of the dang have disappeared, however, because the entire village was burned down during the April 3rd Massacre.

At the northern end of the peak there still remain five or six cave encampments built during the Japanese colonial period. You will hear the sigh of despair from the oreum which in silence endured the tragic history of Jeju.

Semiso Oreum

The name, Semiso Oreum, originates from the spring inside the crater of the oreum.

This oreum is a hydromagmatic volcano also categorized as a tuff ring. There is also Nuun Oreum formed in a huge volcanic tuff ring nearby. Semiso Oreum resulted from volcanic activities associated with Nuun Oreum.

The vicinity of the oreum is about 350 meters above sea level and is comprised of open lava flatland within the hilly and mountainous areas. It is estimated that a wide wetland existed hereabout before volcanic activities occurred.

The catholic church landscaped the lake in the crater and turned it into a sanctum named 'Saemi Garden of Grace'. The church also expanded a pond and uses it as a place for rosary prayers. In addition, along the trail up to the peak it built the 'Stations of the Cross', which attracts many pilgrims.

Jeoji Oreum

When viewed from a distance, Jeoji Oreum might appear ordinary; however, when you visit the oreum it gives you many surprises. The forest on the oreum, which boasts a picturesque forest trail, was voted 'Most Beautiful Forest in Korea' in a

nationwide competition held in 2007. The panoramic view from the observatory at the top will make you feel refreshed. The gorgeous landscape of the western region of the island spreads in all directions. The crater is the highlight of the oreum. It is 62 meters in depth, 255 meters in diameter and 800 meters in circumference, and is all clothed in trees and shrubs. The oreum is one of the volcanic edifices on Jeju with an intact original crater form. The 260 steep stairs will lead you up to a look inside of the crater.

Songaksan Mountain

Songaksan Mountain was produced by the last hydrovolcanic explosion on Jeju Island, approximately 5,000 years ago. It has a very peculiar volcanic edifice. After the initial underwater explosion, which generated a tuff ring with a wide crater, a



Songaksan Mountain

subsequent volcanic eruption occurred on land, thus creating the current shape of volcanic edifice, with the second crater embedding the first. The outer rim of the crater, which has a diameter of 500 meters, is composed of tuff and its inside is composed of song-i, which in Jeju dialect refers to red lava rocks. The heavily pockmarked crater is 69 meters deep. The crater laden with song-i retains vivid colors and a vibrant atmosphere, as if a volcanic eruption might occur again at any time.

Songaksan Mountain greatly preserves the vestiges of volcanic eruptions compared to numerous other hydromagmatic volcanoes located in the coastal regions of Jeju Island. It has both high geological and palaeontological value owing to the discovery of fossil footprints of men and birds.

Underneath the coastal cliffs of Songaksan Mountain where volcanic tuff ring sedimentary layers are deposited, artificial caves were built facing seaward. They are the cave encampments built by forced labor of Jeju islanders during the Japanese colonial era. A total of 15 caves, the sight of which evokes heartbreak, are built around this area.

Seongsan Ilchulbong Tuff Cone

Situated on the tip of the eastern part of Jeju Island, Seongsan Ilchulbong Tuff Cone (meaning 'Sunrise Peak' in Korean) is a famous volcanic edifice. Popular for its outstanding scenery, the sun has risen below this ancient peak since days of old.

Seongsan Ilchulbong Tuff Cone is an archetypal tuff cone formed approximately 5,000 years ago by hydrovolcanic eruptions upon a shallow seabed. The structure's main bulk is 182 meters high, while its crater is about 600 meters in



Seongsan Ilchulbong Tuff Cone

diameter and has a dip of strata up to 45 degrees. From sea level to the crater floor is 90 meters.

There are numerous hydromagmatic volcanoes similar to Seongsan Ilchulbong Tuff Cone around the globe; however, there are no other known hydromagmatic volcanoes with such a well-preserved tuff cone and diverse inner structures formed along a sea cliff.

The flora of Seongsan Ilchulbong Tuff Cone is composed of 226 species, 187 genus, 83 families, and of plants including 8 species of rare plants such as *Crypsinus hastatus* (Thunb.) Copel., 9 species of plants such as *Microlepis strigosa* (Thunb.) Presl. In addition, *Aerides*, which by Ministry of Environment law is a protected plant, can be found here.

Seongsan Ilchulbong Tuff Cone is designated as Korea's Natural Monument No. 420, and is also a UNESCO World Natural Heritage and Global Geoparks Network.

Geomunoreum

Geomunoreum is also listed as a UNESCO World Natural Heritage Site. The lava from the oreum flowed down to the coast, forming picturesque lava tunnels now known as the 'Geomunoreum Lava Tube System.' The mysterious oreum boasts a rich ecological environment and retains vivid vestiges of ancient volcanic eruptions. As Geomunoreum harbors a variety of vegetative groups such as evergreen forest, deciduous broad-leaved forest, shrub forest, fern community, cedar and Japanese black pine forest and grass land, it is a safe habitat for both resident and migratory birds, as well as wild animals such as roe deer and badger.

Geomunoreum contains sites featuring charcoal kilns, remains of Japanese military facilities from the period of Japanese Colonial Rule, and traces of the April 3rd Massacre.



Geomun Oreum

Suwolbong Peak

Suwolbong Peak has a sad legend about a boy named Nokgo and his sister called Suwol. They tried all sorts of medicine for their sick mother, but nothing worked. After spending days and days worrying about their mother, they were prescribed some medicinal herbs by a monk who happened to be passing by. After rummaging everywhere, they gathered almost all the herbs prescribed the monk—all except one, which at last they found growing in the middle of the steep cliffs of



Sedimentary Structure of Suwolbong

Suwolbong Peak. But right at the moment when Suwol handed the herb to her brother, she missed his hand, which was holding Suwol's other hand, and the girl fell off the cliffs. Heartbroken, Nokgo began calling Suwol's name over and over and the tears dropped from his eyes and ran into the rock and became Nokgomul (another name of Suwolbong Peak).

Suwolbong Peak is the remnant of a tuff ring formed by hydrovolcanic eruptions. The pyroclastic deposits of Suwolbong Peak are approximately 70 meters in thickness and become gradually thin toward the edge. A variety of sedimentary structures are displayed on the cliff. In particular, it features breccias

layers composed of massive basalt. In addition, it is made up of volcanic breccias with bomb sag, massive lapilli tuff, bedded or undulating tuff, tuff with mega ripple cross-bedding and platy bedding tuff.

Three pyroclastic deposits seen at Suwolbong peak are recognized as sedimentary models of pyroclastic flows. Accordingly, Suwolbong peak is being introduced as a representative marker in volcanic geology text books overseas. Efforts to establish the age of Suwolbong tuff have revealed that it erupted roughly 19,000 years ago during the Last Glacial Maximum. Owing to its influential scientific value and geological importance, the spot was designated as a Natural Monument in 2009.

Jeongmul Oreum

The name Jeongmul Oreum originates from its spring water, called Jeongmulsae. Jeongmul Oreum located at Geumak-ri (town), Hallim-eup (county) rises to 466 meters above sea level with a relative height of 151 meters, and has a horseshoe-shaped crater stretching along its northwestern side. Its northeastern neighbor is Dang Oreum and the location of the two serves as the boundary between Jeju-si (city) and Seogwipo-si (city). Jeongmul Oreum appears as if its hollow northern slope is spreading its arms with its steep and conic southern slope on its back.

There is Al Oreum (meaning a 'small oreum belonging to a main oreum') at the west foot of Jeongmul Oreum and in front of Jeongmul Oreum's crater. At one corner of the crater's slope is Jeongmulsae (also known as Ssangdungsae or Angyeongsae), which provided drinking water for local people. Several springs with water for horses and cattle also exist there. Jeongmul Oreum is mostly covered with grassland and pastures. A species of pine as well as Japanese cedar trees grow sparsely on the oreum and *Pourthiaea villosa* (Thunb.) Decne is found on some areas of the northern slope near or at the top. You can find the oreum, which is close to the Isidore Farm, after taking a byway of Blackstone Country Club on Pyeonghwa-ro (road). It is located next to Dang Oreum.

Byeoldobong Peak

Located in the coastal region of the northern part of Hwabuk-dong (county), Jeju-si (city), Byeoldobong Peak forms a steep cliff on its peak. It is a cone-shaped oreum rising to 136 meters above sea level with a relative height of 92 meters. One side of the slope points toward Sarabong Peak, which is situated at the western side of Byeoldobong Peak, and their ridges are connected. The path on the ridge leading all the way to Sarabong Peak, along the shore cliffs, presents picturesque scenery of the coast, and it is a favorite path among Jeju residents.

Idal Oreum

Idal Oreum is located in Bongseong-ri (town), Aewol-eup (county), Jeju-si (city). It is a cone-shaped twin volcanic edifice, its northern neighbour being Idarichotdaebong Peak. The summit of Idarichotdaebong Peak is composed of volcanic rocks, which are the vestiges of ancient lava flow. Idal Oreum has in several areas grasslands and paths coursing through a forest covered with pine and cedar trees. Beneath the southern precipice of Idarichotdaebong Peak, a wooded broad-leaved forest thrives with wild rosebush, holly and Japanese Eurya.

The word dal in the Idal Oreum's name means 'high' or 'mountain'. With time the name has changed from Idal to Idari and then Idal Oreum, and it is interpreted as 'two mountains', with Idarichotdaebong Peak being one of the mountains.

The summit of Idal Oreum presents views of Mt. Hallasan and Bukdora-jin Oreum to the south, and Biyangdo Island and other various oreums to the north.



Seopseom Islet, Munseom Islet, Beomseom Islet

The Island

The Island Embracing a String of Islands

Jeju Island retains 63 small islets and large islands. There are 21 islands in waters surrounding the main island, Jeju Island, and 42 additional islands which constitute an archipelago known as Chujagundo.

The islands immediately surrounding Jeju correspond with volcanic activity that occurred on what is now Mt. Hallasan and the rest of Jeju. On the other hand, the Chujagundo Archipelago has more in common with the southern coast of the Korean Peninsula. The islands of Chujagundo were formed approximately 84 million years ago from prolonged movements of tectonic plates and weathering, in conjunction with other islands being formed off the southern coast of the Korean Peninsula. Chujado Island was standing stood long before volcanic activities took place on Jeju.

Do you know which islands among all the islands around Jeju were created the earliest? The answer is Beomseom Islet, Munseom Islet and Seopseom Islet, located in waters south of Seogwipo-si (city). These islets composed of trachyte were formed at the early stage of volcanic eruptions occurring on Jeju, roughly 800,000

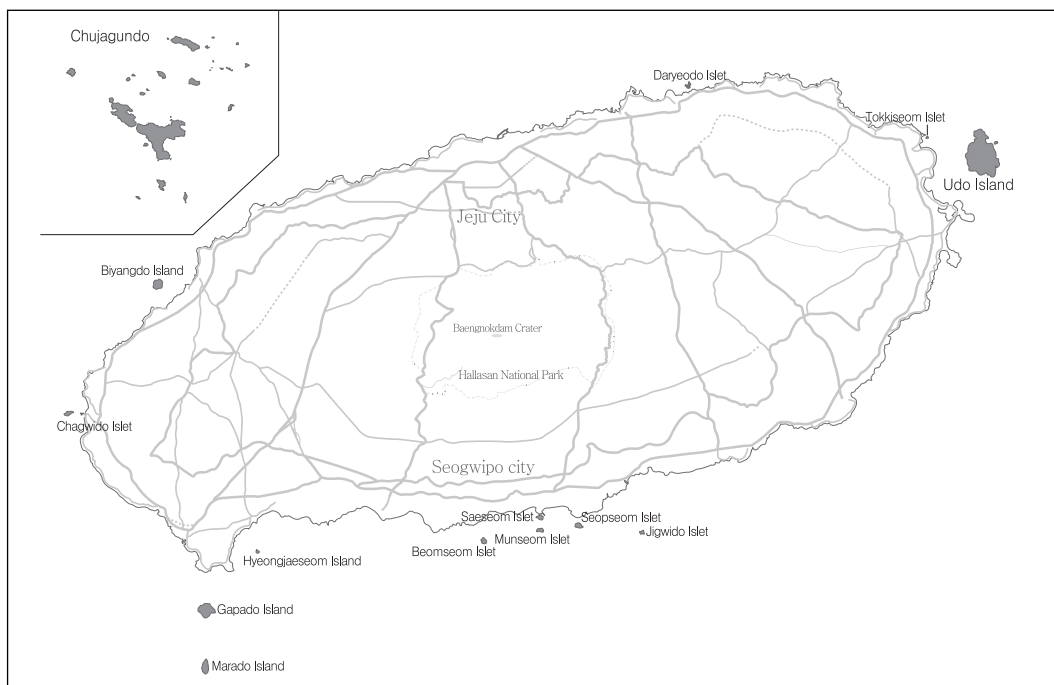
years ago, together with Sanbangsan Mountain, which also is made up of trachyte. Gapado Island, comprised of basaltic trachyandesite was born around the same time with Sanbangsan Mountain as well.

A total of eight inhabited islands belong to Jeju including Udo Island, Biyangdo Island, Gapado Island and Marado Island around Jeju, while another four islands comprise the group known as Chujagundo, and are named Sangchujado Island, Hachujado Island, Hoenggando Island and Chupodo Island.

It was not so long ago when those four islands located in the seas around Jeju were first inhabited. During the Joseon Dynasty period, government-owned ranches were established on Udo Island and Gapado Island before people settled there permanently. It was in 1842 when people began to reside in Gapado Island, followed by Udo Island, Biyangdo Island and Marado Island, in 1844, 1876 and 1884, respectively. Even though the history of human habitation on these islands is relatively short, it is said that people utilized the islands long before they established permanent settlements, primarily to manage ranches or collect marine products.

In their collective imagination and in their hearts, Jeju islanders carry long-cherished stories about an island named Ieodo. What folk songs describe of the island is that it is somewhere within the southern waters of Jeju and is a world where the deceased go following death, with lotus flowers in full bloom, an island on which to banish your troubles and worries, a place of such beauty that all who gaze upon the island immediately forget their former lives. Haenyeos' (women divers) songs also voice the belief that the island is a place where abalones and seaweeds can be found in great abundance. Jeju islanders, who for long ages suffered and endured great hardship on their own barren volcanic land, believed that Ieodo was a utopia to be found in the southern seas of Jeju offering respite from their troubled lives.

Acquaintance with an Island Within the Island



Beomseom Islet

The islet's resemblance to a crouching tiger, when viewed from a distance, inspired the name of Beomseom, which means 'Tiger Island' in Korean. It is circled with precipitous cliffs, most with a height greater than 80 meters. The islet's columnar joints composed of trachyte and its massive sea caves present magnificent views. A folk tale has it that the sea cave in the middle of the islet, called kotgumeong (meaning 'nostrils'), was created when the giant Goddess Seolmundae, who created Jeju Island, stretched her toes all the way to the islet.

Just to the west of the islet is Saekkiseom Islet (meaning 'baby islet'). Like Beomseom Islet it is composed of trachyte rock. Saekkiseom Islet displays columnar joints with beautiful aspects, all which appear skewed on the surface by erosion.

A flatland extends on the top and an old well in the south indicates that it was once inhabited.

Historically, it was the last place where those Mongolians working as shepherds of the Yuan Dynasty of China resisted after rising in rebellion on Jeju at the end of the Goryeo Dynasty.

Munseom Islet

Munseom Islet was once known as Minseom, meaning 'bare islet', because nothing grew there. As time passed, Korean pronunciation of Minseom changed into Munseom. Close to its shores is a small, steep islet which conjures up the image of a sail stretched in full wind. A wave-cut terrace with an average width of 4 to 5 meters covers the islet where it meets the sea. Weathering pits, which draw a variety of patterns on the surface of rocks, together with the wave-cut terrace create distinctive scenery.

Seopseom Islet

Seopseom Islet boasts splendid natural sculptures formed of trachytic columnar joints. At lower parts of the columnar joints' bedrock there are a wide wave-cut terrace and many weathering pits with holes on the surface exhibiting massive and fascinating patterns.

An interesting legend of the islet has it that once upon a time there lived a snake that wanted to become a dragon. The Dragon King, who was deeply touched by the dedicated prayers of the snake, told the snake that he would grant the snake's wish if it could discover a precious marble hidden in the waters off Seopseom Islet. For a century the snake searched the waters but failed to find the marble before finally dying with a bitter grudge in its heart, and the fog frequently covering the islet is believed to come from the grudge of the serpent following its failure to ascend to heaven as a dragon.

The islet is densely wooded with broad-leaved evergreens including *C. cuspidata* and *Elaeocarpus sylvestris* var. *ellipticus* (Thunb.) Hara. Underneath the forest canopy, plants such as *Psilophyte*, *Asplenium unilaterale* Lamarck, *Colysis elliptica* (Thunb.) Ching, and *Diplazium virescens* Kunze, rarely found elsewhere, can be found growing along with *Asplenium antiquum* Makino. Seopseom Islet is the northernmost habitat of *Asplenium antiquum* Makino, also called Neolgosari in Korean. The plant continues to overcome adverse environmental conditions and as a species has survived a geological period spanning 350 million years.

Saeseom Islet

The grass belt used to cover a thatched-roof house on Jeju is known here as *sae*. The islet was named as Saesome because it is overgrown with the plant *sae*.

Located in front of the Seogwipo Harbor, the islet serves as a natural seawall for the harbor. Thanks to the island, the harbor has a fortress blessed with natural barriers for defense. The islet is composed of Cheonjiyeon trachyandesite and has a wide wave-cut platform with flat rocks on its upper sections. In addition, it is colonized by a species of pine. The newest addition to the island is a bridge called Saeyongyo, which allows the pedestrians to walk to the islet.

Chagwido Islet

Situated on the westernmost tip of Jeju Island along with Wado Islet and Jucko Islet, Chagwido Islet is the largest islet of the three and has flat plains formed above its cliffs. Two families began living on the islet in 1911 and it was populated until the 1970s. The islet yet retains some vestiges of people living there, such as stone fences and mills found at the center of the islet.

The slope of tuff encircling the islet and stretching out to the sea is the jewel of the landscape. On the southern part of the islet stands a rock called Janggunbawi, which is believed to be the youngest son among Obaekjanggun (the five hundred sons) from Yeongsil Cliffs in Mt. Hallasan.



Chagwido Island

Udo Island

Udo Island is the largest island among all the islands included with Jeju Island. Udo Island, meaning literally 'Cow Island' in Korean, has a peculiar shape said to resemble a cow lying down while lifting its head. The hydrovolcanic edifice known as Soemeori Oreum, which is seen as part of the cow's head, stands at the southern part of the island. The other areas of the island are formed in lava plateaus. The topography of the island is based on a basaltic plateau comprised of a lava flow and tuff cone formed of Soemeori Oreum.

It was around 1844 when Udo was first settled by modern folk, but long before this date the island was at times already busy with people harvesting its abundant seafood, and as far back as 1697 a state-owned ranch was established to manage or breed horses.



Udo Island

scenic-views in Udo Island'), and by producing special products such as abalones, obunjagi (a different kind of abalone), conches, sea mustards, agar-agar and sea grapes. Even peanuts are cultivated on the island.

There are traces of human habitation from before the 19th century. Prehistoric relic sites comprised of dolmen and shell mounds have been found all over the island. In addition to prehistoric relic sites, excavation of reed fossils has attracted widespread attention.

Udo Island consists of 4 towns and 12 villages. The island has built its reputation as a tourist spot by holding some spectacular festivals such as the Conch Festival and Cave Concert, with a background of the Udopalkyeong (the 'eight most-

Biyangdo Island

With a beautiful appearance like a floating stone artwork in the sea, Biyangdo Island literally means 'flying island.' There is a folktale about this island. It is said that one day, a pregnant woman found that an island was floating and approaching from the distant sea. How surprised she was! Pointing at it, she shouted "Look, here comes an island!" Then, it stopped at the position where it stands.



Biyangdo Island

At the center of the island, Biyangbong Oreum (small volcanic cone) stands 114 meters above sea level. This oreum, covering most of the total area of the island, is a cinder cone composed of scoria. On its top are two craters, one of which was designated as a cultural treasure because it is the only place where *Oreocnide fruticosa* (Gaudich.) Hand.-Mazz. grow wild. Along with the cinder cone, varied products from volcanic actions are distributed along the coast, so the entire island is like a volcano museum.

According to the ancient records about Jeju Island's volcanic action, Biyangdo Island was created by volcanic action in 1002 or 1007 during the Goryeo Dynasty period, and it was in 1876 during the Joseon Dynasty that people started living in this island after a man whose surname is Seo first arrived there. However, based on the record saying that in the late Goryeo Dynasty, soldiers on sentry were posted there for the sea defense, it is obvious that people began to travel to and from the island quite long ago. On top of that, two pieces of earthenware from the New Stone Age, dating from 4,000 to 5,000 years ago, were found in the topsoil of the shore cliff in the southwestern part. In spite of these uncertainties, Biyangdo Island celebrated its thousandth anniversary in 2002 and today there are about 160 residents in 70 households on the island.

Gapado Island

From a distance, Gapado Island looks like thinly sliced and gently lain on the sea. Approaching the island, and it seems likely to be swept away by waves. The original name of the island is Deouseom, which means waves are added to the waves. As the current name, Gapa, also consists of Ga meaning 'add' and Pa meaning 'wave', it lives with the waves. There are about 300 residents in 130 households in two villages named Sangdong and Hadong.

When it comes to the topographical features of this island, the coastal terrace is remarkably regular. Scoria sedimentary layers and conglomerate bed cover the trachyte layers, the base of the island. The coastal terrace of the island reflecting the rise in sea level during the interglacial period is the representative feature of the coastal terrace of Jeju Island.

On the northwest end of the island lies a round trachyandesite rock, approximately five meters in diameter. It is said that climbing up on this rock, called Wangdol, causes wind and waves to rise. In the western part, gravel stones that are around 20 to 40 centimeters in diameter form a beach, which is called Mulap. The surfaces of the stones are peppered with holes which, surprisingly enough, are the traces of shellfish.

Untouched by modern development, unlike other subordinate islands of Jeju Island, Gapado Island has recently attracted many tourists by holding the Green Barley Festival and developing Olle Trail routes. In 2010, Gapado Island was chosen as one of the Best Ten Islands to visit.



Gapado Island

Marado Island

Marado Island has been loved by so many tourists as their favorite vacation spot due to its symbolism as Korea's southernmost island. Seen from the northern part, the island is the ending point of Korea, however, the other way round, it is the starting point. This island, in an oval shape from north to south, has the topographical feature that the eastern part rises high and the western part lies low, and sea cliffs and caves have formed along the coastline. On the east coast, there are precipitous cliffs as tall as 34 meters; and among the sea caves concentrated on the west coast, a unique arch-shaped cave, called Namdaemun, attracts attention.

It is said that large trees formed dense forests on the island before people came to live. For the living environment,



Marado Island

people set fire to the forests to make farmland. The forests were so thick that the fire only went out after a hundred days. As a result, the snakes and frogs living on the island swam across the water to the eastern part of the main island of Jeju, so there are no snakes and frogs on Marado today.

On the island is Cheonyeodang (shrine). A story about this has been handed down through the generations. During the time when no one lived on the island, when woman divers from the town of Moseulpo came to dive and collect sea food, one of them took her baby and a girl

babysitter along. After finishing their job, they tried to go back to Moseulpo. However, they were stranded because there were high winds whenever they tried getting on a boat. After experiencing the strange happenings several times, they dreamed that the wind and waves would subside only if they left the babysitter on the island. They thought they had no choice and left the island without her. The boat was safe but she cried herself to exhaustion and eventually died. Later, villagers started to hold a ritual service to comfort her soul and the girl became a goddess to protect the island.

Chujado Island

Located halfway between Jeju Island and Jeollanam-do (province), Chujado Island is called 'a little archipelago of Jeju Island.' Consisting of forty-two islands including four inhabited islands such as Sangchuja, Hachuja, Chupodo, and Hoenggando and thirty eight uninhabited islets, Chujado Island is also called Chujagundo or Teseom.

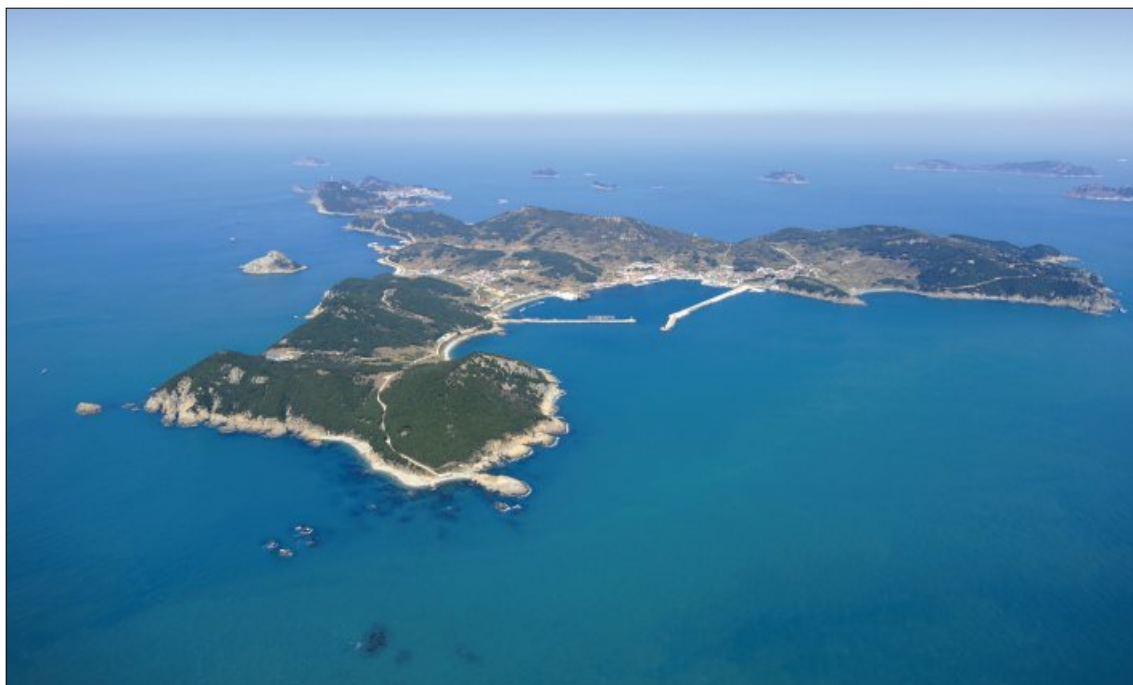
Although included in the administrative boundary of Jeju Island, Chujado has different topographical and geological characteristics, as well as different landscapes from Jeju Island, for they were formed by different processes. Moreover, its

language, customs, and cultures are also different. This island was once incorporated into Wando-gun, Jeollanam-do (province) in 1896 but it has been a part of Jeju Island since its reincorporation in 1910. In spite of being a part of Jeju Island, its dialect and customs are more like those of Jeollanam-do, so it is fair to call it 'an exotic Jeju.'

Sangchuja and Hachuja are a hundred meters away from each other. It is said that in the past people came and went by swinging through the trees, because there were dense forests of wild-walnut trees between the two villages. According to a legend, a long time ago, the villages were further away. One day, Imugi, a legendary Korean monstrous creature, which wanted to be nice, drew them close to have them make friends with each other. Nevertheless, people had to get across the water by boat. Now, a bridge, 340 meters in length and 8.6 meters in width, has been built to connect two islands.

Although Hachuja is more than three times bigger than Sangchuja, the population, approximately 900 residents in 426 households, is less than half of that of Sangchuja, which is 2,000 in 907 households. Public facilities including the administration center are also concentrated in Sangchuja. In Hoenggando, there are only 20 residents or so in 12 households, but it was once the richest village of Chujado Island in days not long past thanks to the barley farming and anchovy fishing. In Chupodo, the smallest island among the inhabited islands of the Chujagundo, six persons in three households are living. Goats that were imported 20 years ago have dramatically increased in numbers, so they seemingly act as hosts on the island.

Chujado is the heaven of sea fishing. As all the rocks on the seashore surrounding the island are fishing spots, it is full of anglers all year round. Along with sea fishing, Olle Trail routes, and Chuja Chamgulbi (dried yellow corvina), which is one of the best local products in Korea, and magnificent views of the Chuja Top Ten Scenes are the specialties of Chujado Island.



Chujado Island



Seashore

The Volcanic Island of Jeju Borders the Ocean

The coastline of Jeju Island is 530.09 kilometers long: 419.99km for main island and 110.10km for subordinate islands. The geological features and rocks composing the coastline not only vividly embrace the history of the volcanic actions of the island but also make for a unique landscape in harmony with the clean and blue ocean.

Going along the coastline, it offers quite various views such as black rocks stretching out gently and roughly, standing bluffs and pillars facing the ocean, gravelly fields singing along with the waves, white sand beaches sparkling brightly, and mysterious black sand beaches.

The most common coastlines are those which are composed of basalt rocks. Basalt coastlines occupy the most of Jeju's coastline, and contain traces of lava flows that are as vivid as if they had happened yesterday, which shows that basaltic lava flowed to the coast until recent times and formed the current coastline.

Basaltic lava makes different coastlines depending on the forms such as 'pahoehoe' and 'aa'. 'Pahoehoe' forms flat bedrocks with smooth surfaces. The coasts with tough rocks, which are hard to step on due to their pointed

surfaces, were made by 'aa', 'Aa', as thick as 10 to 20 meters, mostly forms sea bluffs.

In some coastlines with gentle slopes are stretching various types of beaches with gravel, sand or mud depending on the types of sediments covering the basaltic bedrocks. The beaches are mostly small, yet beautiful.

Gravel shores are closely related to Jeju Island's rivers. They have been formed near where the large rivers meet the sea.

Sand shores are the joint work of the sea and wind. Sand blown out from the sea by the wind has accumulated on the lowland coastal area and formed hills, in front of which lie white sand beaches composed of tiny beached seashells. Black sand beaches are the byproducts of the tuff from the adjacent hydromagmatic volcano. In other words, they are composed of rock dust.

Many sea cliffs are acclaimed as scenic masterpieces. We can see tuff cliffs on the seashores near Songaksan Mountain, Suwolbong Peak, and Seongsan Ilchulbong Sunrise Peak, trachyte cliffs near Andeok and Seogwipo, and basalt cliffs in some areas of Namwon and Aewol.

Under the sea near the coastline, into which Jeju Island puts its feet, many places retain the trace of lava flows and they are connected. They are called geolbadang. Geolbadang shows that these places were not under the sea when lava actively flowed.

Farms in Waters off Jeju

Every nation's native language dictionary is about its own language and culture. According to the dictionary, the Korean word 'bat' (farm, field or patch in English) means land where farmers plant and grow vegetables and grains without irrigation, or where plants grow thick naturally.

However, not bound at all by the definition, Jeju people believe that there are also farms or patches in the sea. They call a place abundant in sea mustard 'miyeokbat', one abundant in topshells 'gujaenggibat', and one abundant in damselfish 'jaribat.'

The patches in the sea are categorized by their condition. Wide areas covered with bedrocks are called 'billebat.' A place like this either in the water or on land is called 'bille.' An area covered with large stones is called 'meoheulbat,' one with gravel, 'jagalbat,' one with sand, 'mosalbat,' and one with a mix of mud and sand 'peolmosalbat.'

The sea patches are also divided into groups based on the geographical features of nearby land. One located in the long-lying seashore formed by the lava is called koji. In contrast, one in a recess on the shore is called gae. Naetkkak is the name for the ones located near the mouth of rivers. Kkak is a native word meaning 'end' in Jeju. Usually, in naetkak, fertile fishing grounds are formed because it is the point where the river meets the sea.

While farms or patches on land are owned by individuals, the ones in the sea are jointly owned by the villagers whose livelihood is the sea. Many tangible and intangible cultural heritages are found on the farms in waters off Jeju.

'Won', the Stone-Walled Sea Patch for Fishing

Won is the name for the inlets which are walled by stones and in which people catch a school of fish. People living in Jocheon-ri (town), Jocheon-eup (county) and Hado-ri, Gujwa-eup call them gae. Won comes from a Chinese character, and gae originates from the meaning of 'retired part' or 'secluded place'.

In Jeju, Wons are jointly owned. While some are formed naturally, others are made by people by piling up stones. The latter are much higher in number. When it comes to the fish caught in the natural ones, finders are keepers. However, in the man-made ones, the people that took part in the work to build the stone wall can catch the fish.



Won, the Stone-Walled Sea Patch

The stone walls of wons are not randomly shaped. They are mostly of straight-line or curved types. The surfaces of the walls are normally right triangles or rectangles. The former are more difficult to build.

The walls built in places less affected by waves are made in straight lines or zigzags, and their surfaces are mostly right triangles. In contrast, the ones in places directly affected by waves are curved, and the surfaces are rectangles.

The wons, a tangible cultural heritage that Jeju Island embraces, seem to say that people should live following the course of nature.

Precious Salt Farms

Even though Jeju Island is surrounded by the sea, salt was precious and expensive. It is because Jeju is a volcanic island where it is difficult to make salt farms. However, there are two types of salt farms in Jeju. One is bilge salt farm and the other is sand salt farm.

The traditional way of salt manufacture is carried out in the bilge salt farm. In the flat ones, salt water and natural sea salt are produced. The salt farm in Gueom-ri (town), Aewol-eup (county) is a representative one. In caved ones, salt water is made, and the salt water is boiled to make salt.

For a long time, salt was produced only in the bilge salt farm. Later, the sand salt farm was introduced from the mainland. The salt manufacture went through the stages of introduction, settlement, growth, and decline.

The 200-year period from 1498 to 1702 was the introduction stage. In that period, sand salt farms were in Jongdal-ri, Gujwa-eup. The settlement stage was for about 170 years from 1702 to 1874. Dumo-ri, Hangeong-myeon (county), Ilgwa-ri, Daejeong-eup, and Jongdal-ri, Gujwa-eup are the regions where sand salt farms existed. The growth stage was from 1874 to 1930, during which the number of sand salt farms increased to twenty.



Gueom-ri Bille salt farm

Although Jeju Island had two types of salt farms, salt was precious. Even during the growth stage, the self-sufficiency rate of salt was a mere 24 percent. Indeed, salt has long been a very precious thing in Jeju.

Bille salt farms and sand salt farms in Jeju began to decline in 1930 when plans to construct salt farms and expand production were made and continued to decline through the implementation of the Government Monopoly in Salt Act in 1956

The Sea Patch Jointly Managed and Shared

Brown algae are abundant under the sea near volcanic islands. Accordingly, those areas are rich in abalone and topshells, which feed on the seaweed. This is the original figure of the sea patches of Jeju Island.

The sea patches of Jeju Island are classified as gaetga, geolbada, geolbawi, and peolbada by their positions. Each has different marine products and distribution methods.

Gaetga is the one at the position that is submerged at high tide and which emerges at low tide. It is recategorized into utbat, jungganbat, and albat.

In gaetga, algae and shellfish grow naturally and drifting seaweeds are also found. Among them, algae and seaweed for use as fertilizer are shared by the villagers. People voluntarily work together to manage the field, collect the products on certain days, and share them.

Geolbada is the sea field covered with bedrocks, rock piles, and sand, starting from the position that emerges at low tide. The places covered with bedrocks and rock piles are called geolbada, and the geolbadas covered with

sand are called mosalbada. The mosalbada is also regarded as one sort of geolbada.

Geolbada is a communally owned fishing ground designated as a Class I fishing ground by the Fisheries Act. Among the marine products forming the geolbada, algae for use as fertilizer and the algae and shellfish of marketable quality are owned by the community, but collected on an individual basis. Miyeok (sea mustard), for example, is jointly managed but gathered by the individuals on designated days. Haenyeos (woman diver) then freely collect miyeok, and the collected miyeok belongs to them. This is the ownership structure of sea patches of Jeju Island.

Geolbawi is the area at which geolbada ends. Peolbada is the mud flat 100 meters in depth away from the geolbawi. Geolbawi and peolbada are the joint areas that do not belong to any villages. Anyone can catch fish there.

Men's Seaweed Types and Women's Seaweed Types

On the sea patches such as gaetga and geolbada, seaweed grows naturally. People living in the coastal villages make their living by harvesting them. The villagers work jointly to gather and distribute seaweed. However, men and women work on different seaweed.

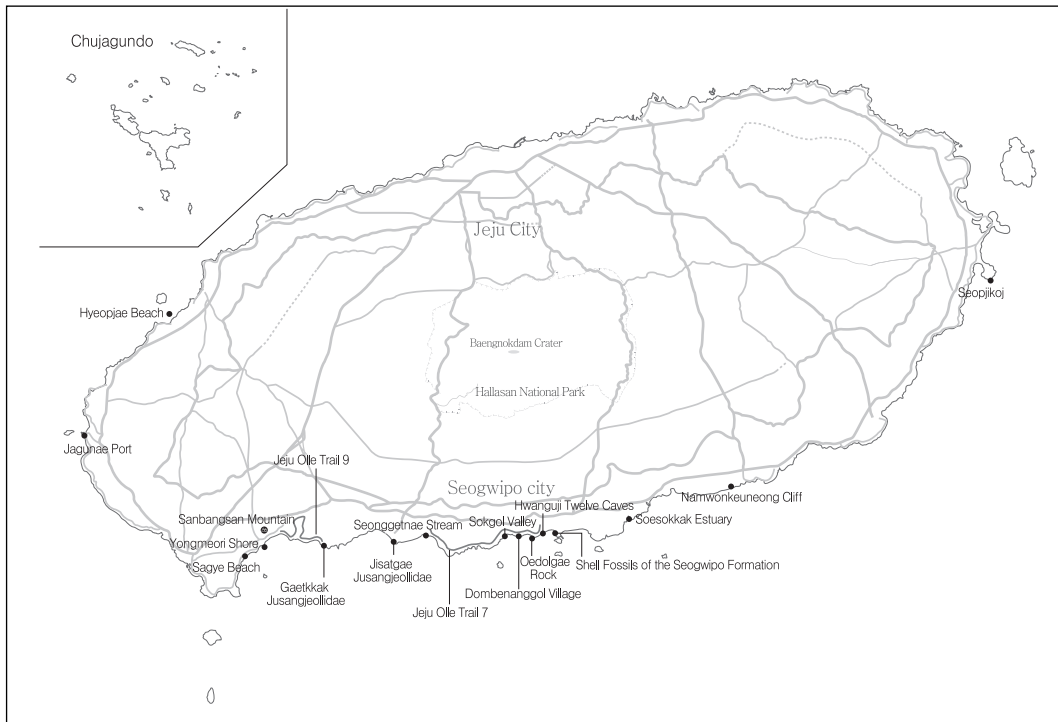
Silgaeng-i and norangjaeng-i are men's seaweed types. Their necks are thin and three meters long. Therefore, they are easy to gather on a boat, but hard for haenyeos to gather by diving into the water. Silgaeng-i is the spawning bed of solchi (devil stinger). Solchis attach their eggs to silgaeng-i. Haenyeos are rarely willing to gather silgaeng-i because if they get stung by the eggs while swimming in the water, they will suffer from unbearable pain. That is why silgaeng-i is regarded as men's seaweed. Usually, men gather it floating on a boat with tools such as asi, deumbuknat, and gongjaeng-i.

Such seaweeds as miyeok (sea mustard), gamtae (*Ecklonia cava* Kjellman in Kjellman & Petersen), gojigi, mom, umutgasari (agar-agar), and jeonggak are women's type. Miyeok, gamtae, and gojigi have thick necks and one meter long, so they must be gathered with sharp tools in the water, mostly by haenyeos.

Mom is thin and long like silgaeng-i but is regarded as women's seaweed. The reason is that the tender ones which grow to about one meter long must be gathered to be edible, so haenyeos dive into the water and gather them with jeonggehomi, a reaping sickle. umutgasari and jeonggak are five centimeters in length, more or less. Haenyeos dive into the water and gather them with their bare hands.

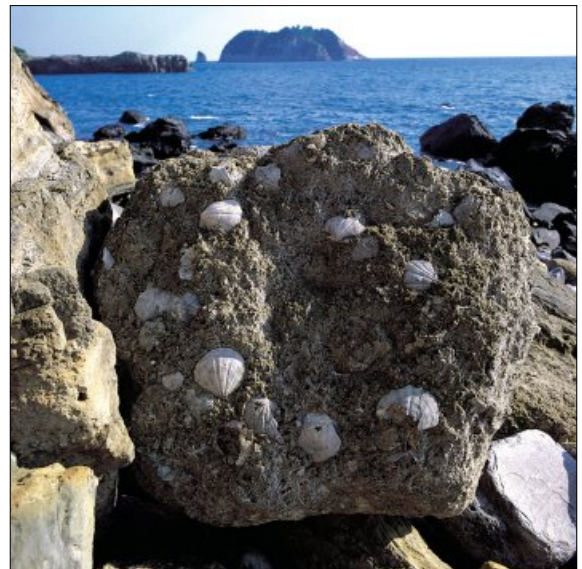
While men are gathering silgaeng-i and norangjaeng-i, women help with chores. Likewise, men do chores while women are working on miyeok, gamtae, and gojigi.

Acquaintance with the Coast of Jeju



Shell Fossils of the Seogwipo Formation

Along the coastal cliffs to the south of the Cheonjiyeon Waterfall is the Seogwipo Formation, which contains thick shell fossils. It was the first site of fossils that was designated as a National Monument (No. 195, May, 23, 1968) in Korea. The sedimentary strata that formed during the initial stage of the volcanic activity of Jeju Island are the invaluable geological resources retaining the information on the formation process of Jeju Island. From the old marine sedimentary strata formed during the Pliocene Epoch, a lot of fossils have been found ranging from the fossils of mollusks to foraminifers, ostracodas, brachiopods, corals, whale bones, and shark teeth. It is the only sedimentary strata from the early quaternary period of the Cenozoic Era in Korea, and it is well-known at home and abroad.



Shell fossils

Oedolgae Rock



Oedolgae Rock

Oedolgae Rock has the meaning of 'a small port standing abandoned.' It was once a small port to which fishermen moored their ships in the past.

At an unknown time, Oedolgae became the name of the rock rising perpendicularly out of the water against the background of sea cliffs and the sea. It is 23 meters in height, its upper part is 7 meters in circumference, and the lower part has a circumference of 10 meters. The amazing fact is that a group of pine trees and grass inhabit the top of the giant rock.

The nearby sea cliffs, formed after the sea caves collapsed, give the assumption that Oedolgae Rock was created by the differential erosion of the sea caves due to the shocks of waves.

A legend has it that there was an elderly couple living a happily married life. One day, the husband went into the sea to catch fish, but he could not return due to an unexpected storm. The wife waited for her husband every day, cried herself to exhaustion, and, eventually, became a rock.

Hwanguji Twelve Caves

Walking down the stairs lying along the sea cliffs to the east of Oedolgae Rock, you see a coastline covered with large-sized gravel and twelve tunnels that were hollowed out by the Japanese army along the tuff sedimentary layers created by hydrovolcanic eruptions.

The sedimentary strata have horizontal layers of basalt vitric fragmental matter and faults that occurred simultaneously with sedimentation during the time when hydromagmatic volcanoes were active. The tunnels here are called Hwanguji Yeoldugul (twelve caves). Rounding the cliffs alongside the sea, you may see the Hwanguji Seacoast, where the outcrop of the Seogwipo Formation is exposed to the sea.

Dombenanggol Village

Dombe and nang are the dialects of Jeju Island, meaning 'cutting board' and 'tree' respectively. This village gained its name because in old days, it had many trees used to make cutting boards. Olle Trail Route 7, the most popular one, passes through this village.

The cliffs with pillar-shaped joints 15 to 20 meters high extend along the coast. The surfaces of the pillar-shaped joints are beautifully peppered with air holes like a beehive. Further approaching the sea, there is a vast bedrock tidal zone, where you may see anglers and women catching shellfish. The scene looks like a picture scroll spread out.

Toward Sammaebong Oreum (small volcanic cone), the coastline has unapproachable 40-meter-high perpendicular cliffs. Many sea cliffs and caves are found here.



Dombenanggol

Sokgol Valley

Sokgol is a valley through which a large amount of water flows into the sea all year round. Large gravel stones one meter in diameter shape the coastline in the lower Sokgol Valley. The gravel beach stretches as long as one kilometer. Various types of rocks and volcanic rock layers are found here. The outcrop of Seogwipo Formation containing shellfish fossils is seen at the eastern end of the coast, extending 500 meters. In addition, hydrovolcanic clastic sedimentary layers as thick as ten meters are also found.

These layers, originating from Mangpat (hydromagmatic volcano), embrace the Seogwipo Formation and fragments of volcanic tuff and basalt. At the lower part of the layers, the heavily weathered outcrop of trachyte is exposed alongside the seashore and basaltic lava covers the upper part.

A round defense facility, situated against the enemy's attack during the Joseon Dynasty period, has been restored here.

Jisatgae Jusangjeollidae Columnar Joint

Whoever watches the Jisatgae Jusangjeollidae Columnar Joint is lavish in his or her praise for its spectacular view, which seems as if it was the artwork of God.

Westward to the coast lies the sea of Jisatgae Jusangjeollidae Columnar Joint. The columnar joint stands almost vertically. Rocks, each approximately one meter in diameter, are spread at the area where a part of it meets the water. At the lower part are two caves, the entrances of which are filled with glossy black stones.

A few heaps of stones made by the deformation of the columnar joint are repeatedly submerged and come upwards out of the water.



Jisatgae

A columnar joint is a pillar-shaped joint made of cracks which are formed by the contraction activities of lava while it is cooling. Seen from above, the rocks are hexagonal polygons because the cooling introduces stresses that are isotropic in the plane of the layer.

The columnar joint is 25 meters tall at its highest. Approaching the upper part, the pillar-shaped formation disappears and is replaced by 'aa' lava clinker. This basaltic lava was found to have been created 140,000 to 250,000 years ago. There are trails along the coast here. The views of Jisatgae Jusangjeollidae Columnar

Joint seen from a recess at the eastern part are also a beautiful sight not to be missed.

Gaetkkak Jusangjeollidae Columnar Joint

Walking along the seashore from the mouth of Gaetkkak (estuary), a 200-meter-long beach with glossy black gravel is spreading. It gives a unique view. The columnar joints here are as tall as 40 meters and form sheer cliffs right in front of the sea.

There is a large cave there, whose roof is as high as 15 meters. It is regarded as the one that has the best condition in



Gaetguk

terms of the size and development state among the caves in Jeju Island. In particular, these caves are facing each other, having the columnar joints between themselves.

There is a relics site called Saekdaldong Bawigeuneuljipjari in the middle of the sea cliffs. It is a sea cave, 4 to 5 meters high, 8 to 9 meters wide, and 30 meters long. The cave is composed of trachyandesite and thick sedimentary layers are piled on top of one another on the floor.

To the east of the relics site, 40-meter-tall pillar-shaped cliffs boast their magnificent views.

People can not only touch the columnar joint, but also see the formation process of the sea caves situated at the lower part, and a series of deformation processes of the columnar joint, through which some of the columnar joint collapsed and changed into rocks.

Seopjikoji

Koji, which refers to a headland, is an indigenous word of Jeju Island. Seopjikoji stretches to the sea, connecting itself to the land through a narrow isthmus. The sand dunes formed by the wind allow it to touch the land.

This site shows such great harmony between a picturesque hill and the blue sea that many films and dramas are filmed here.

Occupying the southern beach across from Seopjikoji and providing picturesque scenery, Bulgeun Oreum (small volcanic cone) got its name because of reddish scoria, which was revealed when the volcanic edifice was eroded by the waves. On its western beach, the edifice reveals its unusual insides; cross-bedding of scoria which is reddish and blackish. On the edifice stands a beacon tower dating from the Joseon Dynasty which was once used to watch the nearby seas. This tower



Seopjikoji

is named Hyeopjaeondae and is one of the well preserved beacon towers in Jeju.

The center of Bulgeun Oreum is under the sea. A cylindrical lava column stands out and faces the waves there. This rock, which is called Chotdaebawi or Seonnyeobawi and is 23 meters tall, has a legend as follows: one day, a son of the dragon king of the sea visited here and had such a crush on an angel from heaven that he was about to follow her. However, his father, the king of the sea, became angry and made him a rock.

Namwonkeuneong Cliff

Eong, which refers to a cliff, is an indigenous word of Jeju Island. Keuneong, meaning a big cliff, is comprised of huge rocks about 20 meters tall, and touches the sea itself. These rocks, which reserve a great deal of acicular feldspar, are acicular feldspar olivine basalt containing phenocrysts.

Below the cliff, there are several sea caves which developed in large scale, and the lava looks like a thick lasagna with many layers.

Walking along a promenade on the cliff, you can enjoy the whole view of the steep cliff of Keuneong Beach next to a pristine jade-colored ocean.

Sanbangsan Mountain and Yongmeori Tuff Ring

While it is actually a parasitic cone, according to a legend Sanbangsan once was the top of Mt. Hallasan. Although the legend is plausible in that Sanbangsan and Baengnokdam Crater are amazingly about the same in their circumference and rock constituent, the former antedates the latter by 800,000 years.

A lava dome results from the slow effusion of felsic, commonly lava from a volcanic vent. The viscosity of the lava prevents it from flowing far from the vent, causing it to solidify quickly and creating a circular dome-like shape. Sanbangsan Mountain is a lava dome composed of trachyte lava, which is so viscous, like honey, that it does not flow far from the vent, making it solidify and form a bell-like shape. It is a scarce volcanic edifice in Korea, and the shape of the dome resembles a bell that it is called a bell-shaped volcano.

On the mountainside where hive-like tafoni patterns make various kinds of designs, Sanbanggalsa Temple stands. Many Buddhist monks have lived there. For example, Hyeil, a famous monk during the Goryeo Dynasty, practiced asceticism and passed away at the grotto temple. Inside the grotto are walls of rocks, and there is a trickle constantly dripping from the ceiling year-round. This mineral water is very popular, and a legend says that the water is tears of love shed by Sanbangdeogi Goddess, who protects the mountain.

Sanbangsan Mountain, which stands out with a height of 398 meters and is located near the coast where maritime warm current flows, has a unique ecosystem due to the lie of the land and climatic factors. The mountain is designated as the 376th Natural Monument in that it is the only place on Jeju Island where Island Boxwood Trees naturally grow, and there is a colony of *Sarcanthus* Species which the Environment Ministry protects.

Yongmeori, a volcanic edifice situated to the south of Sanbangsan Mountain, antedates Sanbangsan Mountain. This is the oldest hydro-magmatic edifice in Jeju Island, and there is a part of a tuff ring here which is shaped like a dragon that seems to perk its head up and fly away. The tuff ring consists of three strata packages, which implies that there were eruptions from three craters. This is the trace which was left when the edifice collapsed and blocked the craters during the eruptions. The craters continuously erupted, shifting their mouths.



Sangbongsan Mountain and Yongmeori Tuff Ring

There is an interesting legend. Long time ago, an emperor of China was told that the conqueror of the next generation was going to be born in Jeju Island. Consequently he sent Hojongdan, a feng shui expert, to cut off the geomantic energy meridians of Jeju Island. Looking around the Sanbongsan Mountain area, the expert found the head of a dragon and slew it by wielding his sword on its tail and back. Then the rock threw up crimson blood, and Sanbongsan Mountain cried, giving a loud groan.

Sagye Beach

Sagye Beach provides the harmonic assemblage of the nature of Jeju Island in one place. The ocean and an island, exotic rocks and mountains form a circle around the sand beach, showing spectacular scenes.

As the two mountains, which are Sanbongsan and Songaksan, are standing like shields on both sides of the beach, Sagye Beach is always so placid and peaceful that it puts our mind at rest.

On the beach you can closely view Hyeongjaeseom Island showing the appearance of two brothers in a friendly conversation, and Marado Island comes dimly in our sight.

Jagunae Port

Jagunae Port, located in Gosan-ri Hangeong-myeon, Jeju city, is seen when passing by Suwolbong Oreum (small volcanic cone). At the end of this port, which is at the far west of Jeju Island, you can enjoy the amazing scene of harmony



The coast of Sagye Village

between Chagwido Island and sea cliffs. Jagunae is the name of a stream flowing from the Gosan plane to the sea. Chagwido Island is 10 minutes by boat from the port in which you can get aboard a speed boat that frequently departs to go around the island. When the Ministry of Maritime Affairs and Fisheries designated the island as a beautiful fishing village, it added to Chagwido Island's cachet in popularity. Dodaebul, a kind of light house from the era of Japanese occupation, still retains its original shape, and there are many visitors there who intend to enjoy angling on a boat with amazing scenery in the background.

Hyeopjae Beach

Hyeopjae Beach has breathtaking seascapes of clear emerald colored waters and a stretch of white sand. The beach features a fantastic sunset and a picturesque island named Biyangdo is just off the beach, which allows you to enjoy the scenery of the small island, the sea and Mt. Hallasan on the spot. The white sand beach, shown through shallow and clean water, may let you feel as if you could reach Biyangdo Island on foot.

Jeju Olle Trail 7

Connecting Oedolgae Rock to Wolpyeong Port and passing by Beopwan Port and the Pungnim Resort, Jeju Olle Trail 7 is a promenade near the sea. The trail leads to Sokgol, passing by Oedolgae, Hwanguiji Seacoast, Wuthering Heights, Dongneobeundeok, and Dombenanggil. This route, whose cachet has been added to by its being the primary place of the Korean Wave in that many movies and dramas have continually been filmed here, was a famous resting place for the



Biyangdo Island from Hyeopjae Beach

citizens of Seogwipo. Walking through the trail, you encounter Subongno, which features natural ecology. The trail extends itself to the Pungnim Olle Bridge, which boasts rounded stones on a beach, and Ilgangeong Badang Olle which is a littoral part of the trail between Dumeonimul and Seogeondo. Viewing Gangjeongcheon Stream and Gangjeong Port when you pass by the Pungnim Resort, which is next to Akgeunnae Stream, you can reach Wolpyeong Port as you pass through Ilgangeong.

Jeju Olle Trail 9

Starting from Daepyeong Port and walking along Moljil Road, which once was a horse trail, you can see Baksugijeong, a wide plane on a cliff. This Moljil Road allowed for the horses of high quality that were raised on the Baksugijeong Plane to be sent by boat from Daepyeong Port to Yuan, the Mongol Dynasty that once ruled China. The plane touches Bollenanggil where silverberry trees are densely wooded. The trail going up Wollabong Oreum (small volcanic cone) is not easy to walk up, but the beautiful scenery everywhere compensates for your hard work. When you pass through the King's belvedere and silk tree-wooded trail, Andeokgyegok Valley shows you its shape. With the picturesque scenery showing what Jeju is all about, the valley has the pristine shape of Jeju Island and it is regarded as the most beautiful valley in Jeju. Then, passing through Hwanggaechon Stream and hackberry trees in Donghwadong, you finally reach Hwasun Golden Sand Beach, the final point of the route. Jeju Olle Trail 9 is relatively short however, it is not so easy to hike because of the efforts required by Baksugijeong and Wollabong Oreum.



Dangcheomuldonggul Lava Tube

Caves

Repository Lava Tubes

There are two kinds of caves: one is nature-made and the other is man-made. During the Japanese ruling era, the Japanese Army created many tunnels for the use of strongholds all over Jeju Island.

Natural caves are divided into sea caves, limestone caves and lava caves. Sea caves are formed when a rock on a coast is continuously eroded inward by the wave. On the steep coasts of Jeju Island, you can see many of these, and there are currently 30 or so sea caves.

When water in a limestone zone moves through a crevice, enduringly melting carbonate which is the main component of limestone, a limestone cave is created and developed. Whereas most caves on the Korean Peninsula are limestone caves, there are no limestone caves on Jeju Island.

Lava tubes are formed literally in the process where hot lava erupted through volcanic activity flows. When the

flowing lava stops and solidifies, the process creating a lava cave is completed.

The lie of the land of Jeju Island is as follows. From a distance, the North and South areas are steep, and the East and West are gentle with Mt. Hallasan as the center. While lava tubes are not developed in the North or South areas, the East and West areas show well-developed lava tubes from mountainside to seashore. Specifically, the North-East and North-West areas of Jeju Island are replete with flagship lava tubes. The reason for this is that the lava which was emitted through volcanic activity was basaltic, so it could flow freely and vigorously to lower parts until it reached the seashore.

There are a number of lava tubes on Jeju Island. About 140 lava tubes were recovered and nobody knows how many lava tubes are underground on this island. Jeju Island is the repository of lava tubes.

The following is the process of the formation of lava tubes. A crater emits lava at a high temperature and the lava flows like a stream down the slope. Making contact with air, the surface of a lava stream solidifies from the edge and creates a lava roof. The lava stream remains its high temperature and continues flowing to lower parts. When the crater stops the supply of lava, and the lava which fills the inside runs out, an empty tunnel is left; this is the creation of lava tubes.

The creation of lava tubes requires several physical conditions. First, a large amount of lava must be emitted through volcanic activity. The lava has to keep itself at a high temperature and should not be viscous, so that the lava can flow long distance through the surface of land. Mainly basaltic lava meets these conditions. And the basis of the surface is required to be somehow gentle or like a valley with a long plane.

The lava tubes on Jeju Island were created about 100,000 to 300,000 years ago when basaltic lava was emitted, which was high in flexibility and low in viscosity. These tubes are so pristine and well preserved that there is a worldwide consensus that they are aesthetically and scientifically valuable. For this reason, Jeju Island is called as a repository of lava tubes.

A Comprehensive Fair for All of Lava Tubes

Lava tubes on Jeju Island are not only large in number but also various in size and shape. Furthermore, every kind of characteristic which is shown in lava tubes, such as micro-topography and speleothems, are all seen in the tubes.

The micro-topography of lava tubes is a small lie of the land with a unique form made by piping hot lava which continuously flows in the tube. The examples are an inlet of a tube, lava shelves, ropy lava structures, lava pillars, lava columns, tube-in-tubes, lava bridges, and lava flow lines.

Lava speleothems are solid structures with various shapes on the ceiling, wall, and floor, and these structures are created when piping hot lava flows. Lava stalactites, lava stalagmites, lava helictites, lava flow stones, lava blisters, and lava corals are the examples.

Lava shelves are formed into the shape of a shelf when the piping hot lava, which flows along inner tubes, sticks to the wall, or when the wall is melted and cut by thermal erosion.

Lava ropy structures refers to structures made when the flow direction of the surface of lava which is becoming cooler is twisted by other successive lava.

Lava pillars are created when lava stalactites flow down from the ceiling of lava tubes and connect themselves to lava stalagmites from the floor, forming a pillar.

The pillars also can be formed when lava flowing down from the ceiling to the floor solidifies into the shape of pillar.

Lava columns are formed when lava which flows inside of the tube meets an obstacle that divides the flow into two streams, and the streams meet again making a column.

A tube-in-tube, a tube which is created in another tube, is formed when lava flows again in another previously

formed tube. The surface of the lava stream in the completed tube solidifies first and lava runs out later.

Lava bridges imply speleothems in the type of bridges which connect walls inside the tubes like bridges do.

Lava flow lines are kinds of traces of lava on the wall which were left when the level of the lava stream flowing in the tube decreased. They are in the shape of stripes in most cases.

Lava stalactites mention a formation of lava that dripped and hardened in midair from the roof of a tube when the lava flowed in



Manjanggul Lava Tube

the tube partially melting down. A rounded protrusion of these has another name, which is a lavacicle.

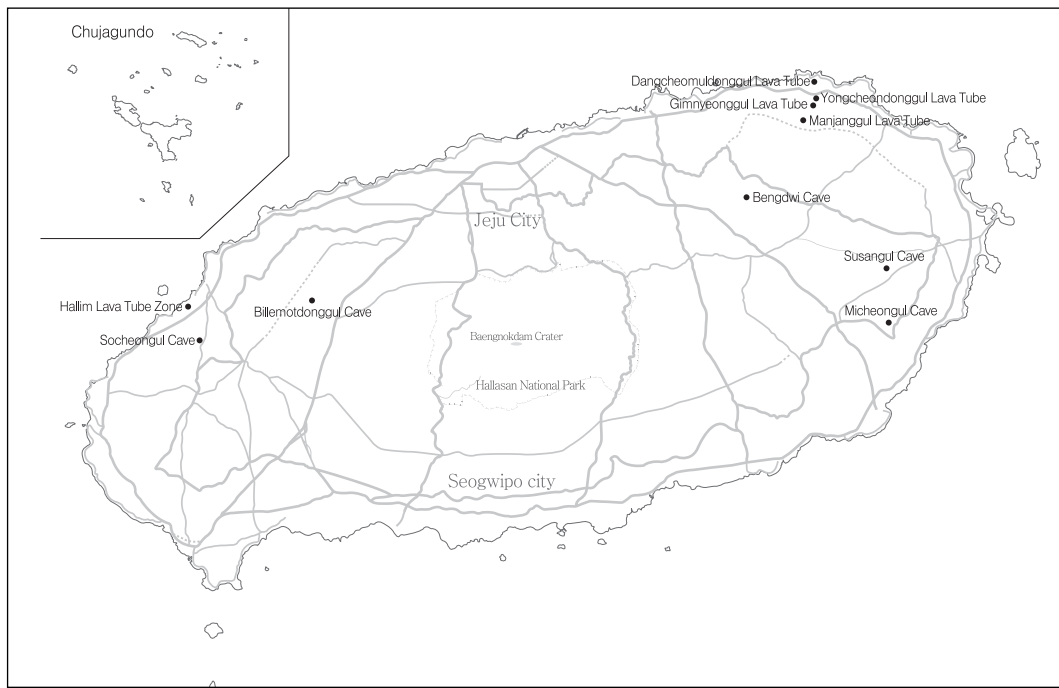
Lava stalagmites are formed when lava streams in a tube, melting the solidified lava and making drips from the roof or the wall to the floor. These drips pile up, building a formation like bamboo shoots.

Lava helictites are kinds of lavacicles which have a curved shape like toothpaste pushed out of its tube.

Lava flow stones are created when lava flows in a tube and causes a part of the already solidified surface of the roof to drop into the flowing lava stream. The part of the roof flows and hardens in the lava stream.

Lava tubes on Jeju Island are kinds of comprehensive fairs that bountifully show everything.

Acquaintance with Lava Tubes



Being worthy of the name of the repository of lava tubes, Jeju Island has 11 lava tubes that were designated as natural monuments. Of the monuments, five lava tubes of the Geomun Oreum Lava Tube System are UNESCO World Natural Heritage Sites. These systems were created when the cinder cone Geomun Oreum in the North Eastern part of Jeju Island erupted, and the lava flow moved along the slope of the surface down to the coastline.

Seeing lava tubes on Jeju Island is not easy because only four places are open to the public. The danger of



Micheongul Lava Tube

destruction and damage upon speleothems as well as the concern about the safety of visitors led the other places to be closed to the public.

Of the Geomun Oreum Lava Tube System, only one kilometer of Manjanggul Lava Tube is open. The other open places are Hyeopjaegul and Ssangyonggul in the western part and Micheongul in the eastern part.

Gimnyeonggul Lava Tube

Gimnyeonggul Lava Tube was the first cave which was open to the public in the interest of tourism, and designated as a natural monument (No. 98, December in 1962). Gimnyeongsagul, which means Gimnyeong Snake Cave, is the other name of the cave. The inside of the cave is S-shaped as if a live huge snake is wriggling its way forward.

Due to the snake-like shape, it has an interesting legend. A long time ago a huge serpent lived in the cave. The villagers were afflicted because the serpent caused all kinds of extraordinary calamities and threatened to cause a severe famine unless it was provided with a young virgin every year. The serpent was executed by a 19-year-old man named Seo Rin who was appointed as a provincial officer of the Joseon Dynasty and came to Jeju. A memorial monument paying tribute to his achievement was erected at the entrance of the cave, making the legend plausible.

Manjanggul Lava Tube

Manjanggul Lava Tube, located near Gimnyeonggul Lava Tube was designated as Natural Monument No. 98, as it was



Manjanggul Lava Tube

swept into Gimnyeonggul Lava Tube in May 1970. The length of the cave is about 7.4 kilometers, including the main tube (5.3 kilometers) and the tributary tube (2.1 kilometers). Wriggling along the lava flow direction to the seashore, the main tube is a large unitary passage measuring up to 18 meters in breadth and 23 meters in height. The cave has a well-developed multi level structure showing two or three levels in some parts.

This cave is a flagship cave of Jeju Island and its scale is world-class. It is evaluated to be aesthetically and scientifically valuable in that it shows unique shape and structure, has well developed micro-topography and speleothems, and is well preserved.

There are three entrances which were made when the roof collapsed. Now only one kilometer from the second entrance to a lava pillar is open to the public. The cave retains the internal temperature of 15~16℃ or so year round, and it is cool in summer and warm in winter, which is appealing to visitors.

On entering the open part of Manjanggul Lava Tube, visitors will be amazed at its intimidating, magnificent scale. And they will see various micro-topographies and speleothems.

Stripe-shaped lava flow lines show how often and how much the piping hot lava flowed touching the wall. A protrusion in the shape of tablet or shelf from the wall is a lava shelf.

The Geobukbawi, a turtle shaped rock, is most famous and notable. It is a lava flow stone that was created when lava flowed in the already completed tube and caused a part of the solidified surface of the roof or the wall to drop into the flowing lava stream. It was hardened in the lava stream as it is, when the velocity or quantity of the lava decreased.

Stalagmites, which are shaped like the teeth of a shark or icicles, are seen in a large scale in the tube passage with a lower roof and narrower wall. Lava ropy structure is shown as well which was made when the surface of lava which was becoming cooler was twisted by being pushed and hardened. Lava toes, which also attract a viewer's sight, were formed when lava stuck out of the crevice on the surface of the solidified wall of lava.

The jewel in the crown is a massive lava column that holds a world record for size, measuring up to 7.6 meters. It was created while a lava stream on the surface dripped through the crevice on the roof of the tube to the floor, hardening in the shape of a column.

Providing a habitat for about 60 species of cavernicolous animals, the cave is the largest habitat for common bent-wing bats.

Dangcheomuldonggul Lava Tube

Dangcheomuldonggul Lava Tube was designated as Natural Monument No 364 in December 1996. It has a simple structure measuring up to 110 meters in length, 0.3 to 2.7 meters in height, and 5.5 to 18.4 meters in width. However, the inside of it is lined with unique views of lime-adorned speleothems, which are the results of carbonate deposited for thousands of years. According to speleologists around the world, it is rare that a certain lava cave in the world has the characteristics of a limestone cave. Upon the cave zone is a white sand dune which was deposited by wind that blew white sand containing the pieces and particles of shells from the shore for a long time. Carbonates from the sand are melted by rain, soaking its way into the cave through the crevice and depositing it drop by drop. This process continues through today, and inside the lava cave emerge carbonate speleothems which are shown in limestone caves.

Yongcheondonggul Lava Tube

Yongcheondonggul Lava Tube was designated as Natural Monument No 406 in February 2006 in the assessment of its aesthetic and academic value. A huge lake was found at the end point of the cave, after which it was named Yongcheon meaning a dragon lake. The lake is the only case where a lava tube has a developed lake in large scale until now.

With a vertical entrance which is 9 meters in depth, the cave is huge, measuring up to 3.4 kilometers in length. The cave properly shows typical characteristics of a lava tube with various kinds of micro-topography and speleothems such as lava rolls measuring 140 meters, lava terraces, lava shelves, lava falls, lava flow lines, ditch structures, and tube-in-tubes. Furthermore, the cave is charmingly adorned with a wide range of forms of carbonate speleothems. Many pieces of artifacts, such as earthenware pieces from the Unified Silla Dynasty, metal tools, animal bones, shellwork pieces, charcoal, writings and patterns on the wall were found, and the discovery emanates a curious mystique.

Bengdwigul Cave

Designated as Natural Monument No 490 in January 2008, Bengdwigul Cave is situated on a plateau of lava at 300 to 350 meters above sea level. The name of this cave means a cave created in a huge lava zone, as bengdwi is an indigenous word referring to a plane of a mountainside. It is a kind of labyrinthine cave with a structure which is entangled like a braided net. Inside the cave are second-level, third-level, and tributary branches branching out upward, downward, to the left and to the right, much like a tree creating an immense labyrinth.

Susangul Cave

Of the caves which were designated as Natural Monument, Susangul Cave is located to the far east of Jeju Island and designated as Natural Monument No 467 in February 2006. Measuring up to 4.5 kilometers, the cave is the second longest lava cave on Jeju Island after Billemotdonggul, Manjanggul. It has a vertical entrance from which stretches over 10 meters from the floor to the highest point.

Billemotdonggul Cave

The name of Billemotdonggul Cave came from an indigenous word combination of bille meaning a flat rock field and mot meaning a pond. There is a pond 100 meters to the north from the entrance. This cave was found in 1971 and designated as Natural Monument No 342 in August 1984. Measuring up to 9 kilometers in length, the cave is the longest of all kinds of caves in Korea, and ninth of all lava caves around the world. It is a mesh labyrinthine cave with tributary branches which is three times as long as the main tube. At the point where branches are gathered are well developed lava columns. Many world class speleothems, including a stalagmite raised up to 68 centimeters above the floor, a 28-centimeter-high silicic acid pillar, as well as a 7-meter-long, 2.5-meter-high lava ball are highly regarded.

There was another recovery here in 1973 including fossils of jaw and articular bones of a brown bear which lived in the continent, flake tools and bone and antler tools from the Paleolithic Age, and charcoal, which is regarded as a trace of an artificial fire. This recovery implies that the cave is an important source for the study of the chronology and human life of the

Paleolithic Age. The cave might be the oldest home to mankind on Jeju Island.

Hallim Lava Tube Zone

Designated as Natural Monument No 236 in September, 1971, Hallim Lava Tube Zone refers to the three lava tubes located in Hyeopjae-ri, Hallim-eup (county): Socheongul, Hwanggeumgul, Hyeopjaegul. Ssayonggul is an extension of Hyeopjaegul.

The name of Socheongul shows the characteristic of the tube, as so means clear and bright and cheon

implies the sky. It was named after the first academic research during 1968 and 1970 in that the entrance of the cave was so adorned with green, lush fernery colonies that the features were bright and adorable.

Up to 3 kilometers long, Sochengul Cave boastingly features micro-topography in itself such as a tube-in-tube measuring up to 240 meters, a stratum which is called a coffin with a crack above it. Inside a part of the cave upon which a sand dune exists, carbonate speleothems are spread.

Hwanggeumgul, Hyeopjaegul, and Ssangyonggul are in the precinct of Hallim Park. Hyeopjaegul was named after the village near which the cave is situated. Ssangyonggul had the name because the shape of the cave looked like a hollow which was left behind after two dragons went off. The origin of the name of Hwanggeumgul is that the carbonate speleothems are brightened as if the inside of the cave is adorned with gold, which is 'hwangeum' in Korean.

The lengths of these caves are relatively short; Hyeopjaegul is 99 meters, Ssangyonggul is 393 meters, and Hwanggeumgul is 180 meters. However, speleothems have developed so much in them that the caves are highly estimated in the aspect of esthetics and speleology. Of the three caves, Hyeopjaegul and Ssangyonggul are open in the interest of tourism. Ssangyonggul is composed of three leveled caves, and the lava column which is known as 'the huge bridge underground' is popular. There is a legend that a god who makes people's brains clear and clever once lived on the bridge, and if you go around the bridge you could be smarter with the help of the god.



Billmot Cave



Beautiful Wrinkles on the Face of Jeju Order the Water Away

Jeju Island has the most precipitation in Korea. Average annual precipitation on Jeju is 2,000 mm, a total one and a half times more than that on the Korean peninsula, and Mt. Hallasan is the region of the island receiving the most precipitation on Jeju. Although it snows a lot on Mt. Hallasan during winter and rains a lot in summer on Jeju, there is however rarely any flood damage on the island. So what happens? Where does that much water go?

Seolmundae, a huge goddess, created and wisely endowed Jeju Island with great beauty, so that no matter how much there is rain coming pouring down the island always manages to put the water away in order. That's why she fashioned Jeju from volcanic rock and soil, which makes rainwater pass through the island's surface quickly and sink beneath its earth.

While the northern and southern slopes of Mt. Hallasan are short but steep, the east and west slopes are more gentle. Jeju is thus formed in an oval shape, and the composition of rocks varies. The north-south slopes consist of lava rocks such as trachyte, trachyandesite and basaltic trachyte, all which are relatively viscous, while low-viscosity basaltic lava is distributed along the east-west incline.

Valleys and streams comprise Jeju Island's watersheds, and correspond neatly to the island's topography and geology. Most have been carved onto the north-south slope because when a large volume of rain falls on the top of Mt. Hallasan the water in unison then flows down the north-south slope, a process which over time has developed erosional valleys. On the other hand, the east-west slopes and streams are not nearly as rugged because rainfall percolates down underground, aided by the good geological structure of natural drainage.

Jeju soil is also indispensable to the process of formation and development of the streams. Volcanic ash soil widely distributed on Jeju is composed of light soil particles which have a good capacity to absorb and hold moisture as well as fast internal drainage. Through ground absorption, therefore, water recedes fast and there is little time for excessive water to flow in streams.

Jeju has about 140 large and small streams and brooks, which are mostly short and shallow. In addition, they are usually seasonal streams that are dry during most of the year except rainy season. Only when in rainy season there is a downpour with more than 50 ~ 80 mm a day do Jeju streams flow with full force. However, the water does not remain longer than two to three days and the streams become dry again. Rainwater falling on the island of Jeju deeply infiltrates the soil and is stored as underground water due to the island's topography and geologic features functioning together to create efficient natural drainage.

The ratio of precipitation which becomes underground water is four times more than that of the mainland, the figures being 46% and 10-20%, respectively. Water not absorbed into the island's surface soon flows to the sea

through valleys or streams. Topographical and geological characteristics of Jeju Island help Jeju avoid suffering serious losses caused by floods, no matter how much rain falls.

The Best of Jeju Streams

Valleys are deep and long abyssal ravines on the surface of the ground. Also, they refer to geographical features between cliffs or among mountains. Most of Jeju's valleys are connected with Jeju's streams, and the valleys become the source of Jeju streams, the mid-point of the streams, or even the terminus of the streams.

Valleys with Beautiful Scenery or with Plentiful Water

Jeju is renowned for several valleys offering remarkable scenery, all which are representative valleys conveying the beauty of Jeju's rich topography. Some examples include Tamnagyeogok Valley, which is the source of Hancheon Stream; Waigyeogok Valley, which is the upper region of Gwangryeongcheon Stream; Hallagyeogok Valley which surrounds Eorimokridge; Andeokgyeogok Valley, which is at the lower end of Changgocheon Stream; Donnaekogyegok Valley, which is located at the upper-middle area of Hyodoncheon Stream; and Suakgyeogok Valley which is the middle stream of Sinryecheon Stream.



Donnaeko Wanang Waterfall

In the early stages of valley formation water flows along the valley floor only when it rains, so at this stage the valley is referred to as a 'Dry Valley'. With time, the bottom of the valley is gradually eroded to reach the level of ground water, at which time the valley becomes a place where water always flows. However, underground water is located so deep that valleys with water flowing year-round are rare on Jeju.

Under special circumstances, there are some streams that do flow all year- round. For example, some valleys contain Yongcheonsus prings, which gushout water next to the stream. Several sections of the streams in Donnaekogyegok, Yeongsilgyegok, and Waigyeogok, near the middle of Mt. Hallasan, flow over short distances where some Yongcheonsugu shout before their water sinks once again into the ground.

A Yongcheonsu located in Waigyeogok is the source of the mainwater supply in Eoseungsaeng reservoir, and

that of Donnaekogyegok is a favorite place during summer to drink or bathe in pristine mineral water. Water also flows through out they ear in several places near the coast of Sanjicheon, Oedocheon, Ongpocheon, Changgocheon, Jungmuncheon, Dosuncheon, Yeonoecheon and Donghongcheon, all because a large amount of Yongcheonsu water gushesout streamside.

In the past, the streams used to be used as water for laundry, bathing, livestock, agricultural, as well for drinking water before other reliable water supplies were provided to each and everyhouse,and Gangjeongcheon and Ongpocheon are currently used as prime water sources even to this day.

Jeju Island's Lifeline

The streams of Jeju have long served as living spaces lifelines for the island's residents. Most streams of Jeju are dry streams yet pure springs dot the landscape and ceaselessly bubble up to flow or make ponds.

In the past people on Jeju gathered and formed villages around these areas where they could get drinking water. Thus, Jeju streams turned themselves into habitable areas and subsequently became sources of village history. Examples of domesticated spaces near streams include spring wells providing water for living, rock shade residences neighboring streams, and traces of agricultural waterways.

There are many places where gushing springs were used as drinking water at the sides of streams: Yongcheonsus pring in Jeongbangcheon, where the first small-scale water-supply system was set up on Jeju in1926, Gangjeongcheon, Hyoryecheon, Ongpocheon, and Sanjicheon, were all typical places where Jeju people utilized the springs as life-giving water.

Traces of agricultural irrigation ditches still remain where Yongcheonsu water was used for agriculture and rice farming. Examples include the canals of Hwanggaecheon on the lower Changgocheon, Jungmuncheon to Seongcheon-ri(town), Gangjeongcheon, (for paddy farming) and Yeongsilgyegok to Hawon reservoirs.

From olden times, streams have often been used to delineate boundaries between villages or religious places such as Bonhyangdang Shrine, where people pray for peace and prosperity of the village, and also as entertainment venues with scenic backdrops composed of fantastically shape drocks and evergreen forest.



The upper region of Donnaeko stream

Moving Sculptures, Waterfalls

Waterfalls are formed when the water of rivers or streams falls vertically or steeply down. Depending on soil type and geological structure, waterfalls have various shapes. Water flowing down the river drops along the sheer cliffs, flows rapidly down along relatively gentle slopes, or falls onto multiple tiers.

In general, the most common shapes of waterfalls are those created by water flowing on stair-type geological formations composed of faulting. When the top of solid rock in the shape of the shelf is harder than the lower part of rock, the upper layers endure the erosion but the lower layers are easily eroded and form steep slopes or cliffs, which in turn creates vertical waterfalls.



Jeongbang Waterfall

Pools are formed at the bottom and rear of the falls, and the upper part of the hard cover rock collapses when the lower part of the rock is eroded. When the process continues, the falls recede gradually into the upper region of the streams while valleys subsequently form downstream. An outstanding example of the process is Cheonjiyeon Waterfall. The top rock of the Cheonjiyeon region is solid lava and the bottom rock consists of soft sedimentary layers of rock belonging to the Seogwipo Formation. Accordingly, Cheonjiyeon Waterfall in a cascade at its current location through erosion of the bottom and back of the falls and collapse of the top lava rock. For long periods of time, the falls have been moving

back upstream.

In addition, waterfalls can be made by columnar joint cliffs created by the process of rapid cooling and contraction of flowing lava following volcanic eruptions. When a columnar joint cliff is made near a stream or a coastal area where a marine cliff is already formed, the bottom of the columnar joint falls first then the cliff is formed in a pillar shape. Toward the end of the process the rock changes itself into a vertical cliff and water flows along the cliff. In this process, seaside waterfalls can be created, with Seogwipo's lovely Jeongbang Waterfall being a classic example.

Sweet and Short Introduction to the Streams, Valleys and Waterfalls of Jeju Island

There are many breathtaking valleys, streams and waterfalls created by Jeju Island's waterways. The power of water, as it is known, helps keep the abundant ecosystem in harmony with all kinds of life.



Donnaeko Valley

Donnaeko Valley is part of southern Jeju's largest stream, a waterway named Hyodoncheon Stream. Hyodoncheon emerges from the top of Mt. Hallasan and meets the sea at Soesokkak estuary, and possesses great enough value to have been designated as a UNESCO Biosphere Reserve in 2002.

Donnaeko Valley has been developed as a pleasure garden combined with eco-recreation, and anyone who has visited the valley recommends it as one of island's best summer resorts.

While walking along 1.5 kilometers of wooded trail, halfway up the Valley for over 20 minutes, visitors are welcomed by two five-meter-high columns belonging to Wonang Falls, torrents which cascade through forests thick with evergreens on both sides of the valley before collecting in a small pond. The lush forest grows so densely that the thick foliage hides the sky from sight and allows the wind to softly caress your ears.

Because the waterfalls flow intimately as a pair, like a couple of lovebirds at play, they have long been known as Wonang Falls, meaning 'Lovebirds Falls', and are as beautiful as their name implies. Despite the falls' diminutive size, the water



Walking trails around Donnaeko

pressure generates copious compact white foam and water holes allow visitors to feel as if they are diving into the water.

In addition, the vicinity of Wonang is a famous spot among Jeju residents where they immerse themselves on Baekjoongnal (a traditional day on July 15th, according to the lunar calendar). As a folk remedy, it is said that repeatedly immersing one's body in icy cold water from the waterfalls helps relieve all kinds of pains, including neuralgia. It is also a perfect way to cool off.

With natural forest comprised of *eurya japonica*, Donnaeko is also an outstanding place to bathe one's senses in the forest's pristine beauty. The Korea Tourism Organization characterized this valley as a well-being tourist attraction, and selected it as a place well-worth a visit.

Silyecheon Stream

Along with Hyodoncheon Stream and Donnaeko Valley, the entire Silyecheon Stream with a total length of 17,35

meters is designated as Mt. Hallasan Nature Reserve (Natural monument No 182).

There are five sources feeding the stream: Jindalaebat (Azalea field) located at the highest altitude 1,750 meters above sea level; Sara Oreum (small volcanic cone) with a small lake at its summit; and Seongneol Oreum, widely known as Seongpanak. In addition a large number of branches of streams flow into the main stream, then run into the sea, like Suakgyegok Valley for example, which is 100meters-high.



Silyecheon Stream

The most unique feature of Silyecheon is that the stream is divided in two branch streams, the division resulting in the formation of a distinctive delta further on downstream. The vast delta is 200 meters in length from the south to north, over 30 meters in breadth from east to west, and comprises an area of 10,000 square meters. Residents call it 'Myongsari', and it is so wide that people often cannot see whether they are on the delta or on the banks of the stream, because conventional houses, children's playgrounds and even orchards have been built on the Myongsari delta.

Seojungcheon Stream

22.43 kilometer-long Seojungcheon Stream runs through Namwon-eup(county), located in the southeast of JeJu-do(province). Several locations mid-stream and downstream share traces of people's lives during the past as they formed villages, including Hannam-ri(town), Uigwi-ri(town), Namwon-ri(town) and Taeheung-ri(town). The main source of Seojungcheon is near Heukbulgeun Oreum at an altitude of 1,280 meters. Flowing southeast along the trail of Seongpanak Oreum and then showing a complicated drainage network intertwined with numerous streams, Seojungcheon finally arrives on the coast of Namwon-ri, with the village of Taeheung-ri built in close proximity to the main stream.

Beginning in the upper valley and continuing from the stream's source all the way downstream, various cliffs formed from lava exude ancient mystique, and indeciduous broadleaf forest is overgrown with *Castanopsis cuspidate* var. *sieboldii* Nakai, Japanese Evergreen Oak and *Quercus glauca* Thunb.



Seojungcheongyegok Valley

Soesokkak Estuary

Soesokkak is an estuary that meets the sea at the edge of Hyodoncheon Stream. Soesokkak is an indigenous place name of Jeju. Seo was originally the name of Hyodon village; So refers to a deep pond; and kkak is simply used as a suffix. Soesokkak displays a mysterious, interesting and unique geography, just like its name.

As freshwater and seawater merged long ago, the pond came into being at a depth of 3 to 4 meters below sea level on average, 6 meters deep at its deepest points, 10 to 30 meters in breadth, and 250 meters in length. Soesokkak is as vast as a lake and the water is clear



Soesokkak Estuary

enough to see the bottom.

Rare rocks created by lava and a pine-tree forest over 150 years old adorn the valley, and a black sandy beach consisting of trachyte blends with the magnificent view. Visitors can enjoy all the beautiful scenery of Seosokkak by taking a ride on a traditional Jeju boat, called a Tewoo, which is operated by a local young-adult group from the nearby town.

Local legend says that once long ago a dragon lived in the vicinity, so it was called Yongso, which means 'the place for a dragon'. It is said that the place has long been held sacred as a holy place. Soesokkak was renowned for its ability to bring forth rains following the enactment of a ritual for rain during drought. Strangely enough, the wind picks up and the weather becomes foul like an angry dragon when people are screaming or throwing stones into the pond.

Cheonjiyeon Waterfall

In Korean, Cheonjiyeon Waterfall means 'a waterfall connecting the sky (Cheon) and land (ji)', and this waterfall is one of Jeju's prime tourist spots, consistently drawing a great number of tourists throughout the year.

Complemented by warm-temperate deciduous broadleaf forest that commences downstream toward the mouth of the valley and continues all the way to the falls, Cheonjiyeon is known as a repository of ecological resources. Indeed, the forest is so dense that visitors can feel a chill even during the peak of summer. Cheonjiyeon subtropical forest was designated as Natural Monument No 379 in order to preserve the valley in its pristine natural state.



Cheonjiyeon Waterfall

Designated as Natural Monument No 163, five Dampal-soo trees (*Elaeocarpus sylvestris* var. *ellipticus*) are growing in the forest on the west waterside of the falls. Jeju is the only home for *Elaeocarpus sylvestris* var. *ellipticus* in Korea, which means that Jeju Island is the Northern Limit Line of Dampal-soo trees.

Furthermore, the pond beneath the falls is Natural Monument No 27, its designation owing to the fact it provides habitat for giant mottled eels. As the name Mutea eels suggests there are no bigger eels than giant mottled eels. Fully grown eels are 2 meters long and can weigh over 20 kilograms. These animals are in fact a kind of gigantic fish. As the species belongs with tropical fish distributed in tropical areas of the Pacific, East Africa, India, and Taiwan, it is considered a rare species on Jeju.

One more notable story dates back to ancient times. In this pond there once lived a dragon with miraculous virtues. And when people held a ritual to conjure rain during drought, the

ritual was most often effective. Aside from the aforementioned, all the places surrounding Cheonjiyeon are very impressive for reasons too numerous to denote.

Jeongbang Waterfall

Jeonbang Waterfall has been designated by the nation as a Natural Asset Scenic spot No 43, and is one of Jeju Island's three most famous waterfalls, including Cheonjiyeon Waterfall and Cheonjeyeon Waterfall, Jeongbangcheon, which appears downstream of Donghongcheon, cascades through the falls. The waterfall is well known as being the only waterfall dropping directly into the ocean, not only in Korea but in all of Asia. From a 23-meter-high cliff with well-developed Jusangjeolli columnar joints on both sides of the falls, two 10-meter-wide falls drop vertically and make a thrilling sound. Nearby, Seopseom Islet and Munseom Islet guard the Seogwipo sea and appear almost within one's grasp, while old pine trees and subtropical plants growing in harmony around the waterfall combine to create wonderful scenery.



Jeongbang Waterfall

Known as Jeongbanghapok or Jeongbangwanpok' the waterfall is praised as one of ten Yeongjusipgeong, or 'ten greatest scenic wonders of Jeju', and always attracts a large number of visitors. 'Jeongbanghapok' means the magnificent scenery of Jeonbang is best enjoyed in summer when rainbows produced by the magnificent plummeting waters reflect the sunshine and picturesque scenery of the lush green coast.

Thanks to the breathtaking scenery, the waterfall carries an interesting legend, Emperor Jin of China (259 BC - 210 BC), who wanted to remain for ever young, sent an astrologer, doctor and astronomer, known as Seobul or Seobok, to fetch elixir plants growing on Jeju. Failing to find the herbs, he encountered Jeongbang on his way back home and carved Seobul Gwaji (which literally means "Seobul was here") on the cliff of the waterfall. Then he returned to China, located west of the falls, Seogwipo('Seo' means west, 'gwi' means return and 'po' means port) is said to be the origin of the legend, and nowadays there is a Seobok Exhibition Hall at the southern part of Jeongbang .

Sanjicheon Stream

It is one of three main streams running through the center of Jeju-si(city),the other two being Hancheon and Byoungmucheon. The 11.35-kilometer-long stream rises in Mt. Hallasan at an altitude of 720 meters, and flows into the sea through Jeju harbor in Geonib-dong(county) after passing through the communities of Ara-dong, Ido-dong and Ildo-dong, in order.

Traditionally, it was the most renowned stream on Jeju. Thanks to fresh spring water spurting out downstream and in many places near the stream, it used to play a crucial role as a source of drinking water. Sansjicheon was a lifeline of the people of Jeju city right up until the early 1960's when the municipal water supply was at last established.

The mouth of Sansjicheon is famous for its picturesque scenery called 'Sanpojooe' (which means 'relish the enjoyment of fishing at Sanjipogu'), and since the Joseon Dynasty period has been known as one of the ten greatest scenic wonders



Sanjicheon Stream

could secure commercial supremacy with Dongmun rotary as the center.

However, the pollution problem grew more serious after covering the stream, and the area turned out to be a calamitous, dangerous district. In response, citizens agreed that it was necessary to restore Sanjicheon to its original state, along with its unique culture and history. Over a period of 6 years, from 1996 to 2002, a 474-meter section was restored into a natural-ecological stream. Since then Sanjicheon has become a rest and recreational area for Jeju residents, and it also has brought Dongmoonsijang back to life, with this traditional market being the largest of its kind on Jeju.

Andeokgyegok Valley

Rising from the wetlands of Samhyeongjae Oreum (small volcanic cone), which stands facing east to west from the



Andeokgyegok Valley

of Jeju, or Yeongjusipgeong.

Now, it has been transformed into Jeju City's harbor and has become modernized with facilities as a trade port. However, Sanjipogu port, otherwise called Geonib-po, was always a major gateway for various ships. Therefore, Sanjipogu Port became the hub of Jeju's business district.

When industrialization was in full swing in the 1960's, houses were concentrated too densely, which caused pollution problems like domestic sewage and garbage. In order to solve the problem, the government built commercial buildings by covering a 660-meter-section of the stream so that the area

Tamnagak rest area on Cheonbeakdoro Road (1100 meters high), it passes through seven towns of Andeok-myeon(County) and continues downstream to Changgocheon Stream before at last reaching Hwanggaechon Stream.

The legend related to the origin of the valley states that it was the year 1007, the eighth year of King Mok-jong of the Goryeo Dynasty, when a volcano erupted. The sky and the earth shook due to the eruption, and after seven days of thick fog the valley emerged with Changgocheon, while 335 meter-high Gunsan Peak and Wallabong Peak went soaring nearby. The story is very interesting

because it reflects the fact that the valley was made when the northern slope of Gunsan and southern slope of Wallabong were cut down.

The name 'Andeok' means 'the place where large mountains soar and a stream meanders through rocks'. The word 'Andeok' is from the words 'Chianchideok': ruling the country peacefully and striving after virtue.

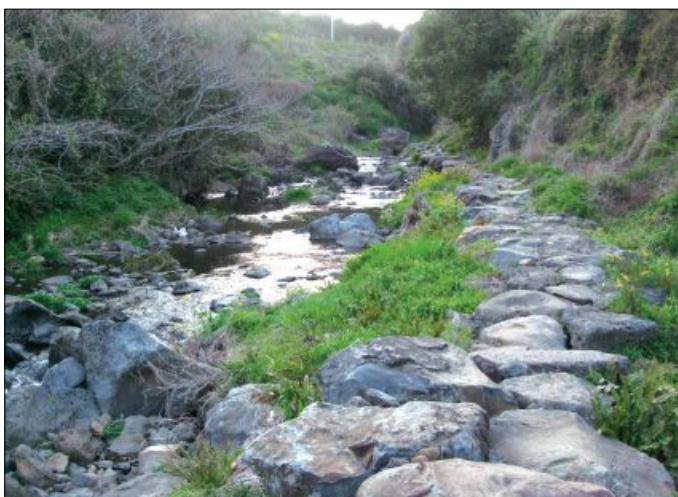
With its name, Andeokgyeogok is known as one of the most beautiful valleys on Jeju. Cliffs made up of trachyte stand tall over the valley and surround the stream like a folding screen, while crystal clear water runs steadily over the plain bedrock and dense indeciduous broadleaf forest creates an atmosphere of mystery.

Various rare plants can also be found between rocks in the indeciduous broadleaf forest in Andeokgyeogok. Moreover, because the valley preserves natural vegetation with high scientific value, it was designated as Natural Monument No 377.

Seonggetnae Stream

The name 'Seonggetnae' originated from 'Seogge'. 'Seon' means 'standing' and 'gge' refers to a rocky cave, in the native dialect of Jeju. There was a small rocky cave, called Seongge, near Yakchunsa Temple that we know today,. So in other words, Seonggetnae is a stream flowing before Seongge cave.

Seonggetnae emerges from two primary sources: one is Geolin Saseum west of Seogwipo Natural Recreation Forest along the side of Cheonbeakdoro(1,100) Road, the other is Gatgeori Oreum (small volcanic cone) located to the south. Each branch of water meets at Gusimok at the south of Yakchunsa Temple, and then flows into Seonggetnaekkak (estuary) on the southern coast.



Seonggetnae Stream

Downstream of Seonggetnae stream is arich spring with flowing water all year around. Sweetfish, periwinkles and melanian snails inhabit the abundant fresh water. In a part of Seonggetnaekkak are a variety of small but interesting Jusangjeolli rock formations.

Hawonsurogil Trail

Hawonsurogil Trail is an old waterway connecting Yeongsil valley(San No 1) Hawon-dong(town), Seogwipo-si(city))and Mt. Hallasan . The trail used to be a climbing route to Mt. Hallasan from Hawon.

An organizing and restoration operation has begun recently and is linking additional attractions on the trail. A Buddhist trail is planned to connect Buddhist relics in the surrounding area and the waterway. When completed, Hawonsurogil Trail will link Yeongsil Jonjaam Temple, Hawon Beopjeongsa Temple, Beophwasa Temple and Yakcheonsa Temple.



Gotjawal and Woodland Paths

The Lung of Beautiful Jeju Island

Gotjawal is a term in the Jeju dialect. It is also called got, goji, golbat, sudeok, jawal, jaweol, sumbeol, and seombeol by regional groups.

In the Jeju Dialect Dictionary, got is described as 'a forest, a wooded area under a mountain,' Jawal' is the area where there is a thick growth in the woods in which trees and vines get tangled and gotjawal is explained as the same place. After all, gotjawals are densely or thickly wooded forests- forests in which diverse plants have grown and formed a forest with each other.

In 1601 (King Sunjo 34) in the Joseon Dynasty, Kim Sangheon who was dispatched as a royal secret inspector to Jeju told his impression about gotjawal in Namsarok (travel report of Jeju):



“Strange rocks and bizarre stones look like chisels, carving, grinding and shaving, standing up in spikes and in rows, standing without movement, standing askew, standing in pairs, exchanging whispers, conversing with one another, looking back at each other, chasing, following and filing in. They have been formed by the Creator with skill and dedication. Fine and eccentric trees are densely decorated with green. They look as if they stand with grasping hands, lie on their sides, stand slanted, argue about who is older, and compete for who is better. So it looked like they stood in a disorderly way, then danced, and bowed in a row. They were planted by the hand of God with all his might.”

True to Kim Sangheon’s impression, gotjawals are the artwork from the land of God. However, they have been called places impossible to farm because they are covered with stones great and small, from huge rocks to small stones. For that reason, gotjawal regions have remained largely undisturbed by people for a long time.

Spilt in various sizes when the volcano erupted, basaltic lava rocks are largely distributed with stones averaging more than 10 centimeters in width in gotjawal areas. There are many sink holes formed by the collapse of caves formed by lava flows. Rain water penetrates directly into the groundwater aquifer through cracks in the region’s rocky earth. Jeju locals call it sumgol. Due to Jeju Island’s volcanic nature, sumgols are widely distributed around the island, and gotjawals can have a very important effect on the environment. They are valued spaces having

abundant groundwater, which is Jeju Island's life-giving water.

Sumgols in gotjawal areas have some effect in producing cool winds in summer and warm winds in winter. Deeply spread in gotjawal areas, the lower part of lava sustains a temperature similar to that of a subterranean cave, which barely changes. Due to the difference of the spurt of underground air and the outside air through sumgol, including sink holes, the insides of gotjawals maintain a constant temperature that is around 21°C in summer and 12 degrees Celsius in winter. They also maintain saturated humidity.

Gotjawal forests have abundant groundwater and excellent effects of heat-retention and rehydration. They also have an unprecedented phenomenon- they are the only region in the world where the tropical northern limit plants and polar southern limit plants coexist. Thanks to this feature, they protect wild life which has migrated due to Mt. Hallasan's seasonal weather changes.

Gotjawal regions are composed of forests filled with bushes. It is certain that forests are important, as everyone knows that they absorb carbon dioxide, which is the major cause of global warming. There is no one who does not know that a forest is a healing place which offers a "green shower" that increases the level of immunity and promotes health.

Thus, gotjawals are important places for making life-giving water, underground water, and endangered animal species habitats, and are the global ecosystem's repositories in which both southern limit and northern limit fauna coexist. Also, the area is a place of absorbing the carbon which sucks in greenhouse gases caused by climate change and a natural healing place. Gotjawals are the lung of Jeju Island and the basis of life that makes Jeju Island lively.

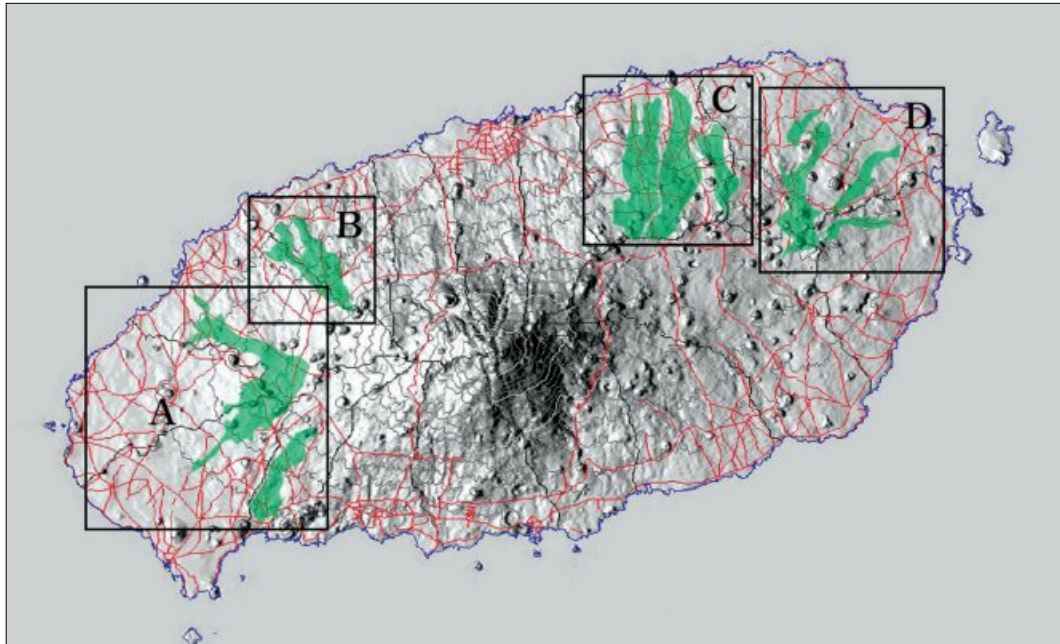
Oreum, the Mother of Gotjawal

Gotjawals are largely distributed across the east, the west and the north. Due to volcanic activity and lava flows gushing forth from oreums (small volcanic cone), a gotjawal region was formed. It can be divided into four regions according to the lava formed by these oreums.

Hangyeong-Andeok Gotjawal

The area of the western part of Jeju is divided by Doneori Oreum Gotjawal lava and Byeongak Gotjawal lava. Doneori Oreum Gotjawal lava, which starts from Doneori Oreum located in Geumak, Hallim-eup (county) is spread in two parts to Wollyeong-ri, Hallim-eup and the town of Yeongnak in Daejeong-eup at an altitude of 20 meters. The largest extension range at an altitude of 20 meters of gotjawal lava, which is divided from Doneori Oreum to Yeongnak is 12.5km, and the largest extension range of gotjawal lava divided by Wollyeong-ri is 11.5km.

Byeongak Gotjawal lava starts from an altitude of 492 meters in Byeongak and spreads 9km to Hwasun. It is



Jeju Gotjawals

A: Hangyeong - Andeok Gotjawal

B: Aewol Gotjawal

C: Jocheon - Hamdeok Gotjawal

D: Gujwa - Seongsan Gotjawal

connected to the seashore of Sanbangsan Mountain with an average width of 1.5km.

Hwasun Gotjawal is Byeongak Gojawal lava flow. Starting at Byeongak, 492 meters above sea level, it stretches 9km toward Hwasun-ri, and continues to coastal areas near Sanbangsan Mountain with an average width of 1.5km. Approximately 50 kinds of fauna and flora are distributed here, including Red bark oak, Common Calanthe, bracken fern, and Brown-Eared Bulbul.

Sinpyeong Gotjawal Forest is 1.2 kilometers long. It takes 40 minutes to walk through the Forest. It is the highlight of Jeju Olle Trail 11. In the gotjawal, which plays a role as a buffer zone for animals and plants, there are rare pteridophyte, which was first discovered in Jeju, undiscovered species in Korea, wild animals conserved by the Ministry of Environment and rare plants, so it is fair to say gotjawal is a rich repository of biodiversity

Aewol Gotjawal

Aewol Gotjawal Region starts at Nokgome Oreum at an altitude of 839 meters and is distributed across 9 kilometers to Aewol-eup (county) and Nabeup-ri (town). It is connected with 2 to 3kilometers in width up to an altitude of 200 meters, and it is parted to the way of Nabeup-ri and Haga-ri (town). In Nokgome Oreum where there is steep acclivity, its width is narrow but in gentle slopes between the altitudes of 200 meters to 300 meters. Its greatest width reaches 3.2 kilometers. Jeoji Gotjawal is included in Aewol Gotjawal region and many tourists

visit here to know more about the distinct features of gotjawal.

Jocheon-Hamdeok Gotjawal

This is a gotjawal region in the north area of Jeju-do (province). It is divided into three parts: Jocheon-Daeheul Gotjawal lava, Hamdeok-Wasan Gotjawal lava and Seogeomeuni Oreum Gotjawal lava.

Starting from Min Oreum standing 500 meters above sea level, Jocheon-Daeheul Gotjawal lava is distributed over 11 kilometers across Keunjigeuri Oreum, Jageunjigeuri Oreum and Baneul Oreum to an altitude of 20 meters in Jocheon-ri (town). In the vicinity of Min Oreum, five cinder cones are situated with almost fixed width.

Hamdeok-Wasan Gotjawal lava is distributed over 12 kilometers with an average width of 2 to 3 kilometers from an altitude of 486 meters to the north of Dombae Oreum to neighboring Hamdeok Beach. In the width of Gotjawal lava, an area of between the altitudes of 200 to 300 meters is the largest. Also, it shows gradually narrowing distribution at the end of the part near Hamdeok-ri.

Starting from Geomun Oreum with an altitude of 454 meters, Seogeomeuni Oreum Gotjawal lava is connected to Seonheulgot, located at an altitude of 80 to 100 meters through Albam Oreum and Buk Oreum. Overall the extension range is 7 kilometers and the width is about 1 to 2 kilometers.

Gujwa-Seongsan Gotjawal

This is a gotjawal region in the east area of Jeju. It is divided into Donggeomuni Oreum Gotjawal lava, Darangswi Oreum Gotjawal lava, Yongnuni Oreum Gotjawal lava and Baegyagi Oreum Gotjawal lava. The largest extension range is 25.8 kilometers and it ranges from an altitude of 382 meters to less than 30 meters.

The Life of Jeju with Gotjawal

Thanks to the environmental features of a gotjawal, it is not affected by wind. It is not affected by heat or cold either.

In Jeju, where people graze their cows and horses, it made a gotjawal safe in all seasons and a prolific place as a pasture. Also, gotjawals were not only the places where people sought wooden material but also the places where they looked for firewood, stones for appliances like stone hand mills, and stones which was the material of the ondol (Korean floor heating system) before the 1970s. Furthermore, it is used for hunting ground because of its richness in wildlife and its religious sites where rituals for a mountain spirit were held.

A gotjawal, a thick growth in the wood and complex terrain, was used as a refuge and a shelter for sustaining lives of Jeju locals during the period of the April 3rd Massacre.

Nomadic Culture

In a gotjawal forest, there is still good preservation of farming cultural heritages, such as reservoirs for cows and horses, jatseong (stone wall) and teuridongsan (hill).

Teuri is a term of Jeju dialect for a herder who keeps cows and horses. Teuridongsan is an important base to look at the movement of cows and horses and take a rest. The bases are mainly hills because the herder have to look around. Teuridongsan in a gotjawal forest is a part of a debris slide. The debris, which is from several millimeters to several meters, swells into small eminences by collapsed and deposited strata of the unstable part of cinder cones.

Jatseong, built in the Joseon Dynasty period, is a stone wall and space divider at the boundary of a pasture ground. Jatseongs with 1-2-meter-high single wall or double walls are found everywhere in a gotjawal forest.

Chinbat (Farm) Made by Hitting Stones and Trees

Ever since old times, gotjawals have been regarded as impossible to farm on, because there is stony land there and they are covered by growths of trees and bines. Nevertheless, they used to be farmed in areas called chinbat' (farm).

A chinbat is a farm made by cutting and hitting trees and bines. It was slash-and-burn field to produce crops made by cultivating stony ground, using small plows and burning thorny thickets to gain manure for use as fertilizer. Jeju locals were eager to farm through chinbat. A chinbat in a gotjawal contains the strong spirit of Jeju locals who made farmland by cultivating wasteland.

The Best Hunting Ground

In the picture book Tamna Sullyeokdo, Gyoraedaeryeop, made by Lee Hyeongsang, who was the Jeju minister in the Joseon Dynasty period, conveys the hunting scenes which were conducted in a gotjawal for a present to the King. At that time, the hunted animals included deer, wild boar, roe deer and pheasant.

Before the 1970s, gotjawals were the hunting grounds for Jeju locals to catch roe deer, badgers and pheasant.

In gotjawals, the flat ground called bille in Jeju dialect was the place to hunt wild boars by setting traps.

Bille is Jeju dialect for a broad flat rock or bedrock. In a bille area, in which bedrock is exposed flat or extended, trees can not grow because there are no cracks in the bedrock. The bille area was used as a rest place or passage to people because it is a flat ground where carts can pass.

Gotjawal, a thick growth in the woods, was the place to hunt roe deer, badgers and pheasant by setting traps called ko in Jeju dialect. These game were the greatest gift gotjawal has given.

The hunting methods in gotjawal involved group hunting, using tools such as ko, traps and spear and battue hunting with dogs without tools. Among them, the hunting using ko was conducted with the wider public.

Mainly, ko was used to hunt roe deer and pheasant. There were different names for different types of ko based on the game being hunted. The ones used to catch roe deer were called noriko and the ones used to catch pheasant, kkwongko.

Living Appliances

Trees in gotjawal forests were used as firewood or materials for house, farming tools and fishing gear. People built houses or made fishing gear with blue Japanese oak, zelkova tress, cherry trees and *Castanopsis sieboldii* (Makino) Hatus, and made farming tools with *Pourthiaea villosa* Decne, Isu Tree, silk trees and *M. fauriei*. The remaining trees were mainly used for firewood and producing charcoal. Also, cogon was used as a material for thatched house roofs and as food for cows and horses.

The lava flow has a shape like a piled-up steamed rice cake and its thickness is from 10 centimeters to over 2 meters. Jeju locals used the thin ones as material for ondol (Korean floor heating system) and the thick ones as living appliances, such as hand mills or mill stones.

Surprise Water Gift

An area with a gotjawal almost never collects water due to its geological feature of sumgol that drains to underground.

However, surprisingly enough, water is found in gotjawals. When the lava flows, it moves like waves moving up and down, if it stops flowing, the sinuousness remains on the surface. The water is collected in depression on ground in the area where the standing waves exist.



Sumgol

In another case, spring water gushes out between lava flows. This type of water is a very rare phenomenon, and Jeju locals call it bonggeunmul (water). Bonggeuda means pick up in Jeju dialect. It is interesting to express bonggeunmul as the meaning of finding water in a gotjawal. It is also called jangtongmul, which means the water in barrel.

Charcoal Producing Areas

A gotjawal is also a charcoal producing area. Since charcoal was very important fuel for heating a room in winter, it was common to produce charcoal in gotjawals until the 1970s. Still everywhere in gotjawals, traces of charcoal kilns can be seen. In particular, sutguggwae in Daejeong Gotjawal is a charcoal kiln only seen in the gotjawal region. Some of them are well preserved and have kept their original shape, so it is an important life-culture heritage to show the process of burning the charcoal.

Forest trees such as black oak, chestnut tree, native mulberry, cornelian cherry and oleaster, *Quercus crispulimongolica*, shrub such as *Vaccinium oldhami* and holly, and stem of ivy were used as charcoal material.

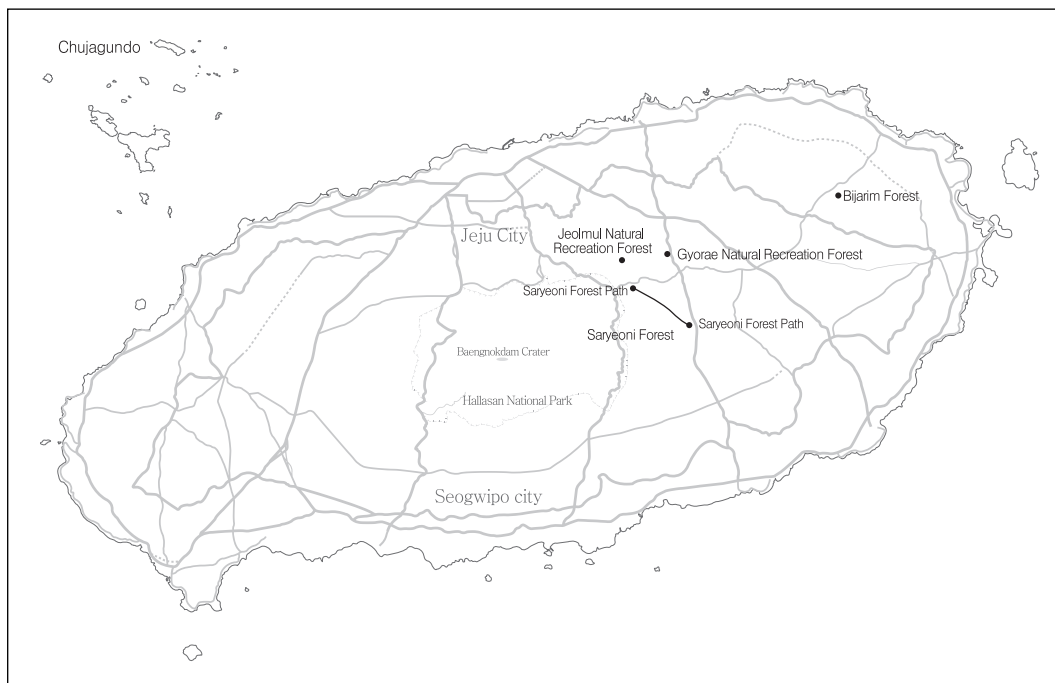
Depending on the scale of the work, two to three people or, if it was a large scale work, ten people participated in the work of burning charcoal.

After piling up the trees which were cut into 20-30 centimeter-long pieces, in a circular and covering them with dry grass on the top, people set fire to the wood. It is told that the inside of a charcoal kiln was spread with mud to block the flow of the inside air.



Charcoal kilns site

Experiencing Woodland Paths in Jeju Island



There are many forests that give energy and comfort to our bodies and minds. The forest heals Jeju Island itself, Korea, and also the globe. We need to feel the importance and greatness of nature in this 'healing world.' In this island having valuable and unique forests, there are also recreational forests built for the use of health recreation such as climbing, camping and green showers. As a result, it is worthwhile for us to enjoy time here, leaving our busy lives behind.

Saryeoni Forest Path

Saryeoni Forest Path stretches for 15 kilometers from Bijarim Road at the south of Jeolmul Oreum in Jeju-si (city), continues through Mulchat Oreum, and ends at Saryeoni Oreum, located near Seogwipo-si (city). However, it is flat ground so it is not hard to walk this path.

With an altitude of 500 to 600 meters, in a typical temperature zone, it has Japanese oaks and hornbeam, and reseeds cornelian cherry, snowbells and maples, which all grow naturally. Also, there are planted Japanese cedars and retinisporea. In the surrounding area, there are oreums and valleys such as Mulchat Oreum, Malchat Oreum, Goepyeoni Oreum, Maeuni Oreum, Georin Oreum, Saryeoni Oreum, Cheonmicheon Valley and Seojungcheon Valley.

The traces of the town of slash-and-burn farmers, a charcoal kilns site and a jatseong which was the boundary of a pasture site still remain, so Jeju's forest culture can be seen here.

It was also well-known for producing Jeju shiitake (mushrooms). In the mid-1980s, there were seven plantations. Now they have almost vanished without leaving a trace and only the forest path has remained.

Recently, due to the high demands placed on the forest for healing and learning activities and the need for public management in areas such as forestation projects, producing forest products and forest fire prevention, Saryeoni Forest Path has been established by realigning the forest path which was connected with the plantation.

Saryeoni Forest Path has been used for various purposes, including providing an experience of forest culture, promoting public health, popularizing the value of forests, and raising environmental awareness through planting trees, a.k.a. the carbon sinks.



Saryeoni Forest Path

Bijarim Forest

As the number one woodland park in Jeju, Bijarim Forest is unique and the largest area in the world for its single species of trees. It is designated as Natural Monument 374.

It is amazing enough that it has a group of about 2,800 nutmeg trees that range between 500 and 800 years old. Furthermore, such rare plants as *Aerides japonicum* Reichb. Fil, *angraecum*, *Bulbophyllum drymoglossum*, black orchid and *Oberonia japonica* are also found. There are also evergreen trees such as black pines, *V. odoratissimum* var. *Awabuki*, Japanese cinnamon and the silver magnolia, and deciduous trees such as nettle trees, silk trees, Japanese *Mallotus*, Japanese snowbells and red-berried elder. Each nutmeg tree has a serial number and the remaining trees have name plates, so that Bijarim visitors can enjoy finding out the names of trees.

A green shower in a well-shaded nutmeg tree forest all year-round is known for its healing effect of having abundant phytoncides, which is helpful for blood circulation, relieving fatigue of body and mind, and easing biological rhythm.

In the nutmeg tree forest, there are two routes. The shorter of the two takes 40 minutes to walk, and strollers and wheelchairs are easily accommodated on it, which allows anyone to enjoy a walk. The longer path takes 1 hour and 20 minutes.

In the middle of the forest, there is a millenary nutmeg tree which is over 800 years old, is 25 meters tall and has a girth of a whopping 6 meters, regarded as the ancestor tree of the Bija trees.

The seeds of nutmeg trees were used as medicines, such as vermicide, and essential present to the King. Because the wood of nutmeg trees has good quality, they were used to make high quality furniture or go boards. The go board made of nutmeg tree wood was regarded as a top-class product.



New Millenium Nutmeg Tree at Bijarim Forest

Gyora Natural Recreation Forest

70% of the sites of Jeju Stone Park consist of gotjawal natural forest. In Gyora Natural Recreation Forest, a beautiful pasture ground and a natural forest are preserved in their original form. In a repository of ecology, gotjawal, it provides a unique forest recreation place in harmony with surroundings by utilizing some areas of old horse farms to highlight the regional characteristics.

Gyora Natural Recreation Forest has unique vegetation and various fauna where tree species of the temperate climate and subtropical climate coexist due to an influence of the topography that depressions and projecting parts were formed discontinuously. Unlike typical second growth regions, the forest retains features of primeval forests very well, because it is stable and retains various plant species.

Part of the trail has high value for the humanities and the local ecosystem because the site in the mountain which was cultivated in the 1940s still remains. There are also pottery kiln sites where charcoal was made before the 1970s.

Gyora Natural Recreation Forest, which was the first recreation forest established in a gotjawal in Korea, has four areas including a recreational site, a camp site, an eco-experiencing site, and a forest trail. The forest covers an area of 2.3 square kilometers. In the recreational site, there is a thatched house and an open-air theater. The camp site has a campground, an outdoor stage and a futsal stadium. In the eco-experiencing site, visitors can observe the local ecosystem and they can climb Keunjigeuri Oreum through 3.5km of another trail.



Jeolmul Natural Recreation Forest

Jangsaeng (Longevity) Trail in Jeolmul Oreum

One of the hidden 31 sceneries in Jeju, the forest trail is a dirt path which is formed in a cedar tree forest at Jeolmul Natural Recreation Forest. Along the densely wooded trees, the total length of the trail is 11km and it takes 3 hours to walk.

Along the forest trail, there are rest areas all over. As you reached the turning point in the end of the forest trail, a forked road can be seen. One path is the way to turn at the turning point and go down the forest trail, and the other is connected with a large rest area at which people can take a rest for a moment.

Hannam Experiment Forest

Hannam Experiment Forest managed by Warm-Temperate Forest Research Center of Korea Forest Research Institute is located 300 to 700 meters above sea level in the area where Saryeoni Forest Path ends. In the area covering over 1,191 hectares in extent, there are evergreen broad-leaved trees such as Japanese evergreen oaks, *Castanopsis sieboldii* (Makino) Hatus, *Castanopsis sieboldii* (Makino) Hatus, and *Daphniphyllum (reynosia) sloumi*, and deciduous broadleaf trees such as hornbeam, queritron, and snowbells. Japanese Cedar plantations are distributed here. Reservations must be made online two days prior to a visit. Those who are interested in visiting here should call 064-730-7272 for inquiries and visit the website <http://Jejuforest.kfri.go.kr> for reservations.



Muljangol

Wetland

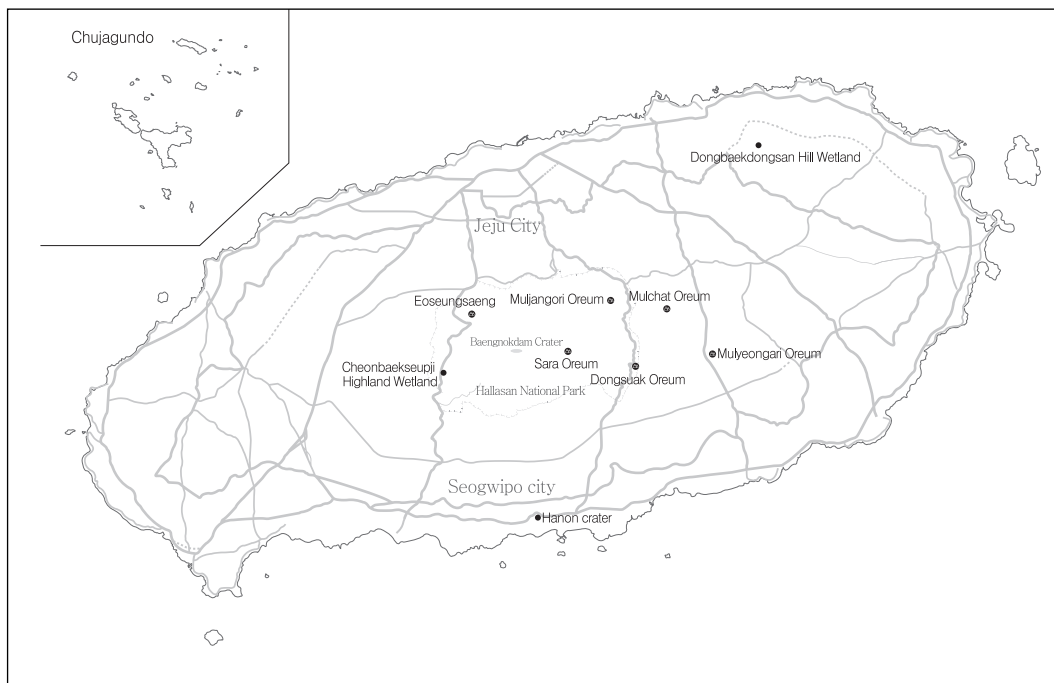
The Ground of Life and Harmony

Jeju Island also has unique wetlands. It has unique ecological characteristics different from inland areas due to geological features and its nature as a volcanic island. Wetlands formed not only in the intertidal zone but also in the center of oreums show various fauna and flora.

In Mt. Hallasan with a crater, including Baengnokdam Crater there are large scale of wetland areas, such as 1100 Wetland, Sumeunmulbengdui, Mulgamawat, Bullae Oreum, and Seonjakjiwat and small scale wetland areas such as Wanggwanneung area, Mansedongsan area, Gaemideung area and Seongneol Waterfall. Furthermore, there are distributed wetlands such as Y-gyegok Valley, Yeongsilgyegok Valley, and Seonnyeo Waterfall. Among them, Mulyeongari, Muljangol, 1100 Wetland, and Dongbaekdongsan Hill are registered in Ramsar wetlands. Jeju Island is preparing to designate Mulchat Oreum and Sumeunmulbengdui as a protection area.

The wetlands in Mt. Hallasan are one of the mainstays of Jeju Island's ecosystem due to keeping the original forms of nature relatively closely and having good conditions of conservation.

Acquaintance with Jeju's Wetlands



Cheonbaekseupji Highland Wetland

Cheonbaekseupji Wetland lies on the east side of the road where the Cheonbaekseupji bus stop is situated. As the name suggests, the wetland is located at approximately 1,100 meters above sea level. Half of the wetland permanently retains water, while the other half takes the form of a dry-wet type wetland and is dominated by land plants. The conditions of this type of topography support a great diversity of plant and animal life, making it a perfect place to study biodiversity. The rocks that underlie this wetland consist of Tamna formation and lava rocks similar to Bollae Oreum's. The upper part of the Tamna layer has well-developed organic peat deposits. The soil of this wetland is comprised of fluvial deposits or wackes



1,100 Wetland

around one meter thick. A portion of the soil contains organisms.

Cheonbaekseupji is formed by surface water inflows from the surrounding land, and there is a stark contrast between where the water flows and where there is no water. The water inflow affects how sediments are transported, so in places where sediments accumulate ecological islets have formed. The surrounding areas of the wetland feature big rocks and shrubs such as Korean azalea and *Ilex cernata*. All year round, water runs from higher elevations, forming marshes and pools, which provide habitats for aquatic plants like *Scirpus hotarui* and *Isachne globosa*. It is assumed that Cheonbaekseupji begins between Bullae Oreum and Eoseulleong Oreum and links to Sumeunmulbengdui.

201 plant species have been found in the wetland's surrounding vicinity, and a further 106 species of plant have been found within the wetland itself. The vegetation of this wetland is dominated by Eriocaulaceae, *Rhynchospora fujiana*, *Scirpus hotarui*, *Carex dickinsii*, *Allium cyaneum*, and *Isachne nipponensis* Ohwi. At a lower level, *Sasa quelpaertensis*, *Carpinus tschonoskii*, red-leaved hornbeams, konara oaks, and maples have been observed. 11 families containing 140 species of insects have been found, including *Gerris gracilicornis*, *Gerris gracilicornis*, water striders, and *Agabus optatus*. The list was later expanded to include *Ceriatrion auranticum*, *Gerris latidominis* Miyamoto, *Nepa hoffmanni* Esaki, *Notonecta triguttata* Mostschulsky, and *Semblis phalaenoides*. Amphibians have also been observed, including leeches, brown frogs, red-bellied frogs, and Jeju salamanders.

Theoretically, temperature decreases 6.4 degrees Celsius with every 1,000 meter increase in altitude, the implication being this wetland located at 1,100 meters above sea level is not the most suitable for life. However, the fact that this wetland is indeed host to a great variety of life is the reason why it draws attention.

Mulyeongari Oreum(Small Volcanic cone)

This small volcanic cone is named Mulyeongari because its crater lake holds water year-round. Another volcanic cone situated east of Mulyeongari is called Yeomunyeongari, thus named because its crater lake does not retain water. Mulyeongari has an interesting legend explaining how it began to hold water.

The story begins when humans had just started living in Namwon-eup(county), Sumang-ri(town). One young man lost a cow when grazing it in a field. He wandered over the field to look for it. In the end, he climbed all the way up to the top of Mulyeongari. He became so hungry, thirsty, and tired that he just collapsed and fell asleep. He dreamed of an old man with grey hair who said "Don't be sad that you have lost your cow. I will make a large pond here on top of the mountain, so no cow will ever be thirsty even in the driest season. Go work hard and raise cattle, and you will get rich and live a comfortable life." When he woke up, the sun was setting and suddenly the sky grew dark. Thunder and lightning came with a sudden downpour of rain. The young man was flustered, but when he realized his clothes did not get wet at all, he remembered the old man he saw in his dream. There was a roar as if the sky had cracked open, then a flash of light glanced off his eyes. The young man fell into a swoon and did not wake up until the next morning. Strangely enough, it did not seem like it had rained the evening before, yet he found the summit crater filled with water. The young man walked down to the village and told all the people about it. Soon thereafter, he started working hard to raise his cattle, and from that time on the oreum never dried out even in the driest of seasons. And that is how Mulyeongari earned its name.



Mulyeongari

Mulyeongari rises up majestically in undulating hilly areas. The oreum has a shallow dish-shaped crater lake below its summit. The mouth of the volcano has a diameter of 300m and a circumference of 1,000m, while the crater has a depth of 40m. The oreum is host all over to a lush forest dominated by deciduous trees such as *Mallotus japonicas*, *Sericeous Newliffe*, and snowbells. Beneath these trees, *Arisaema ringens*, *Calanthe coreana* Nakai, *Calanthe striata* R.Brown, and *Goodyera schlechtendalana* Reichb. Fil are also found. The oreum provides a habitat for wild animals such as roe deer, badgers, poisonous snakes, and *Rhabdophis tigrinus*.

A leopard plant community grows near the crater lake, and the edges of this lake form a natural fence with wild rosebushes. Inside, marshy vegetation such as Korean *persicaria*, *Triadenum japonica* MAKINO, *Sagittaria aginashi* Makino, *Alopecurus aequalis* Var. *amurensis* (KOM.) OHWI, *Scirpus triqueter* L are all found.

Mulyeongari is a wetland conservation area and a Ramsar site. Located 504 meters above sea level, the floor of the oreum is 468 square meters and 300,000 square meters out of its total size of 554,281 square meters are designated as a wetland conservation area. Mulyeongari is a source of great interest for researchers. The wetland has harbored primitive species in terms of range and distribution, and exhibits the characteristics of mountainous wetlands found in both warm and cool temperate zones. Spared from too much harmful human interference, Mulyeongari wetland has remained intact for about 2,600 years. Mulyeongari has important educational value as well. It is an ideal place to learn about Jeju's ecosystems as well as to understand continuous species distribution when compared to discontinuous distribution caused by human disruption. From the viewpoint of island biogeography, it also offers perfect conditions to research the distribution of island species, which includes species biodiversity as well as species exchange. Mulyeongari wetland is also important because of its resources. It shelters rare species and many of the island's major endemic species. As a result, the wetland has developed unique food chains and functions as a reservoir for natural resources as well as genetic resources. Mulyeongari wetland has a variety of vegetation with high conservational value, and is believed to have in a single area Korea's richest herptile biodiversity.

Dongbaekdongsan Hill Wetland

Dongbaekdongsan (Jeju Island Natural Monument No.10) is a portion of Seonheul Gotjawal (a local name which refers to a

forest covering the rocky areas of Aa Lava) within Jocheon-Hamdeok Gotjawal complex. It provides habitat for communities of *Daphne kiusiana* Miquel and *Phyllitis scolopendrium* (L.) Newman (Jeju-do Natural Monument No. 18), and also supports warm-temperate deciduous forests. All of these have high scientific value, which helped Dongbaekdongsan earn its designation as a cultural asset. Although the name Dongbaekdongsan is attributed to the presence of camellia woods, this area is dominated by warm temperate plants including *Castanopsis cuspidate* Var. *sieboldii* Nakai, *Quercus glauca* Thunb, *Quercus salicina* Blume, silver magnolias, *Cleyera japonica* Thunb, and also camellias. It also protects rare species living under trees, including *Actinodaphne lancifoliaschlechtendalana* Reich b. Fil, *Daphne kiusiana* Miquel, *Phyllitis scolopendrium* (L.) Newman, *Calanthe discolor* Lin, *Cymbidium goeringii* Reichb.fil., and *Goddyera schlechtendalana*. Seonheul Gotjawal, unique to Jeju Island, consists of Aa Lava and Pahoehoe Lava rock types and covers a vast area all the way from Seonheul to Kimnyeong and to Deokcheon.

Compared to Jeji Gotjawal, Seonheul Gotjawal has smaller populations of species, but it is home to red bark oaks, and at the end of Manjanggul Lava Tube, where the cave ceiling has collapsed, *Arachnoides amabilis* and *Dryopteris championi* (Benth.) C.Christ. ex Ching have been found. Beforehand, these rare species had been observed in only a few areas on the island, such as Donneko Valley. The previously unrecorded plants species, *Colysis simplicifrons* Tagawa, also inhabits the area yet the most notable plant here is *Mankyuia chejuense* B.Y. Sun et al., which was discovered by a Korean scientist and recorded as a Korean endemic genus. The pond on Dongbaekdongsan, which is also known as Meotmulkkak, was once used for grazing cattle. The water runs through Seonheul Gotjawal and forms the pond which still shows traces of former manual repairs undertaken to secure water. Dongbaekdongsan remains in pristine condition, secluded from households and other sources of pollution, which makes it an important place to study wetland ecosystems.

Dongbaekdongsan provides a major habitat for endangered wildlife. A total of nine endangered species have been observed here including hawks, which are classified as a level-one endangered species, *Brasenia schreberi* J.F.Gmelin, which is a level-two endangered species, fairy pittas, black-headed snakes, black paradise flycatchers, and *Pernis ptilorhynchus*. The wetland is also a refuge for threatened species including mandarin ducks, giant water bugs, and quillworts. The pond on Dongbaekdongsan is formed on a large rock layer, with an area of approximately 500m² and a depth between one and two meters. Major plant species includes water snowflakes, *Potamogeton distincutus* A.Benn, *alismas*, *Potamogeton berchtoldii*, water chestnuts, *Scirpus triangulates* ROXB, *Persicaria hastato-auriculata* NAKAI, burr reeds, and *Dysophylla verticillata* Benth. Major animal species found are little egrets, white herons, red-sided water snakes, cat snakes, red-tongue pit-vipers, leopard frogs, brown frogs, and Jeju salamanders.

Most importantly, the pond is a habitat for the most diverse array of water beetles on Jeju Island, including water striders, water scorpions, diving beetles, and *Hydrophilus acuminatus*. Since Dongbaekdongsan is rich in natural resources like gotjawals, caverns, and wetlands, it is thus an ideal spot for studying ecosystems, educating the public about the environment, and for simply enjoying a restful vacation.

Hanon Crater, A Nature Time Capsule of 50,000 Years

Hanon crater is reminiscent of a huge amphitheater and is a volcanic edifice displaying the largest maar-type crater characteristics. The cinder cone surrounding the crater topography remains intact and a scoria cone is located in the middle of the crater. The total area of the crater floor is 216,000m². The crater was used to cultivate rice long ago, thanks to

its wide plain and springs at the foot of the crater's northern slope. In Jeju dialect, Hanon means the 'place full of rice fields'. When feng shui interprets Hanon's terrain, it conjures interesting images. Gagsibawi Rock is seen as a crane's head, while the ridges on the left and right are wings of the crane. Hanon itself, including Sammaebong Peak, is seen as a crane's spawning nest, with the shape of a snake also nearby trying to eat the crane's eggs. The legend about Hanon is interesting as well. In the old days,



Hanon crater

Hanon was full of heureongnon, or marshy rice fields, so farming was not easy. One day, a feng shui expert passing by the village promised the farmers to get rid of their difficulties. For his promises he received a table full of food and drink, and the people treated him well. He asked them to make a water furrow from the eastern hill. The people followed his advice and soon afterwards rice farming became much easier.

Hanon crater displays geological stratification different from the trachyte found over most of Mt. Hallasan. Wetlands at Hanon's lake would have been widely developed lowland marshes of the plains. When volcanic eruptions took place, the magma was relatively deep. During the early stage of eruptions, the amount of water was sufficient to maintain the wetland. The water had been exhausted by the end of the eruptions, however, so the subsequent volcanic activity became terrigenous volcanic activity, with this process eventually making the cinder cone in the crater. In the past, Hanon crater would comprised a form of wetlands, but currently the crater has lost much of its wetland character due to tens of thousands of years of sedimentation which has filled in the floor of the crater. The marsh deposits are a record of 30,000 years of climate change, like time capsules containing all of the changes that have occurred since the crater was developed. Hanon crater is thus expected to provide good evidence of global warming, which is a matter of world concern.

Sombannaega Stream to the east, and springs in the crater, provide sufficient water for the entire wetland. The wildlife of the wetland inhabits small ponds filled with spring water or in ditches. Animals typically found in Hanon crater are white herons, herons, leopard frogs, red-sided water snakes, dojo loaches, carps and *Radix Radix auricularia*. Representative plants of the wetland are bladderworts, water oats, reeds, watercress, duckweeds, water parsley, *Ottelia alismoides*, rice and peas.



Floras

Jeju Island, A Rich Repository of Amazing Vegetation

The geological history of the Korean Peninsula is over 100 million years; Jeju Island was created nearly 2 million years ago. Compared to other geological ages of the Korean Peninsula, Jeju Island is still very new having an area of 1,849 square kilometers, which accounts for less than 1 percent of the Korean Peninsula. This tiny island holds 1,990 kinds of plants or 25 percent of an entire plant species of Korea. This is why Jeju Island is called a rich repository of floras. How has Jeju Island come to have developed such an amazing plant world? Located on the eastern coast of the island's northern hemisphere, Jeju Island is characterized by the climate of the eastern coast by having four distinct seasons.

Meanwhile, not only is the island surrounded by the vast ocean, but furthermore Mt. Hallasan is distinctly in the middle of Jeju Island. Therefore, it is effected by its geographic coordinates, geographical features, and a

warm current from the East China Sea. The climate zones show the vertical distribution ranging from warm and cool temperatures to freezing depending on the altitude above the sea level. In addition, the lapse and precipitation rates are determined by the altitude above the sea. Jeju Island is famous for its wind, of all kinds visit the island throughout the year such as strong typhoons sweeping the Island especially in summer and a long-lasting gust of wind from the northwest in the winter months. The rate of droughts on Jeju Island is slower than that of the typhoons, continuing over an extended period of time. This can continue for 3 to 4 days in early or late winter, up to one week sometimes, and it can become much stronger when high-westward and low-eastern pressure patterns are formed. This shows one factor or another has a profound impact on the ecosystem.

Jeju Island belongs to East-Asian floristic region of Holarctic floral kingdom. Moreover, in terms of a unique geographical and geohistorical location, it can be a distribution bound between the elements of India-Malaysian region as well as East Siberian region. Therefore, plants in Jeju Island consist of floras reflecting various elements including plants that have moved southward from the region, plants spread throughout China, Jeju Island, and Japan. Plants originating from the tropical and subtropical, floras speciated in Jeju Island, Taiwan, and Japan have helped many species to be widespread in comparison to its area.

In addition, the vertical distribution of various vegetation on island is clear, at 1,950-meter-high Mt. Hallasan stands tall in the heart of the Island. Polar or alpine plants are spread among the highlands. Many of them are foreign species distributed from the Baekdusan Mountain, Manchuria, Siberia, and Mongolia.

Since Jeju Island is isolated, many indigenous plants have adjusted to these conditions are distributed all along the island. As the seas advanced and retreated during the glacial and interglacial age, the days when China, the Korean Peninsula, and Jeju Island were connected as a single land mass and the days when Jeju became isolated were often repeated. When the island was connected to the mainland, plants were brought from the continent and became indigenous plants after they survived adapting to their new environment. Eventually, the unique plant life of Jeju can be regarded as an assortment of location, topography, terrain and climate of Jeju Island.

When It Comes to Plants' Genealogy

Of course, plants have their own genealogy, which is quite complicated. They are largely categorized as moss without fibro-vascular bundle called Bryophyte and vascular plant with fibro-vascular bundle. A Bryophyte is composed of Pteridophyta which reproduces in a spore form to be asexually propagated and spermatophyte which reproduces by bearing seeds. In addition, spermatophyte is divided into: angiosperms and gymnosperm. The reason why a floras' genealogy is so complicated is because of the evolutionary process. Floras first lived on Earth more than 400 million years ago, which first started with green algae living in the sea. For many years it evolved to adapt to its new surroundings of the land. Moving to the land, green algae evolved into Bryophyte. It was vascular tissue that helped Bryophyte that at one point couldn't live without moisture to move to dry land. Vascular plant first evolved into Pteridophyta and also claims that Pteridophyta came before Bryophyte.

Anyway, Pteridophyta evolved into the Spermatophyte. Under the dry circumstances, it was able to reproduce

by making seeds to protect the younger plant and supply nutrients. Among spermatophyte, the gymnosperm first appeared. In order to breed more effectively, it developed its reproductive organ to have both characteristics of male and female, which resulted in the flower that we know today. In other words, what evolved into angiosperms was the gymnosperm. From the moment, the gymnosperm evolved into angiosperms, a large number of species existed to the present.

Variety of Jeju plants

The Pteridophyta has flourished during the Permian period since the Devonian period, and covered the surface of the earth. To date, more than 13,000 kinds of Pteridophyta have been discovered, which are mainly distributed in the tropics and subtropics and reach the arctic zone also. Among the 252 species currently growing in Korea, 78 percent or 197 species are spread along Jeju Island. There are 60 species only found on Jeju Island, 21 species in along the Northern Limit Line and 6 other species on the Southern Limit Line. In addition, other 5 species including *Lycopodium integrifolium*, *Mankyua chejuense*, *Polystichum cyrtolipidotum* Franch, *Asplenium curtidentis*(Christ) Koidz and *Asplenium anogrammoides* are native to Jeju Island. Gymnosperm, is a kind of plant that was the first to make seeds in the process of the evolution was not grass but rather trees. It is also called a gymnosperm. As a prosperous plant in the Mesozoic era, only 900 species remain now. However, it lives as a form of the forest, accounting for a large part of the surface of the earth. Such examples are as follows: A pine tree, cycad, nut pin, fir pine, and ginkgo trees. More than 50 kinds of gymnosperm are growing in Korea.



Gomsol, Japanese black pine

Among them, 10 species can be found in Jeju. Gymnosperm on Mt. Hallasan includes the Japanese Yew, nutmeg trees, Japanese black pines, Korean firs, *Juniperus chinensis* Var. *sargentii* and juniper trees. Angiosperms are flowers, that bring forth fruit with flower and then make seeds within the fruit didn't begin to happen until the Cretaceous period in the late Mesozoic Era 125 million years ago. It grew rather thick triggered by its ability to adapt and covered the Earth from the Cenozoic era up to the present. Most of species that can people see are from within this category. In terms of angiosperms, more than 260,000 species are known worldwide, which have grown to inhabit the tropical zone to the tundra's as a result of its ability to adapt. There are more than 3,000 species of angiosperms recorded in Korea. Among them, 1,783 species grow in

Jeju Island.

Jeju Island has 492 species of monocotyledon, of which 12 are native to Jeju: *Jeju Sasa borealis*, *Elymus ciliaris* Var. *hackelianus* (Honda) G. Zhu & S.L. Chen, Var. *purpurascens*, Var. *mixta*, *Carex erythrobasis* Lev. et Van., *Eriocaulon glaberimum* Var. *platypetalum* Satake, *Solomons Seal*, *Polygonatum odoratum* Var. *pluriflorum* (Miq.) Ohwi, *Tofieldia coccinea* Richardson Var. *kondoi* (Miyabe et Kudo) Hara, *Lycoris albiflora* Koidz, *Calanthe discolor* Lindl, and the *Oreorchis coreana* Finet. Moreover, there are 2 species in Northern Limit Line and 22 in Southern Limit Line. 1,072 species belong to dicotyledons and 79 of them including *Salix blinii* Lev. are native to Jeju. Additionally, there are 9 species in Northern Limit Line and 89 in Southern Limit Line. To summarize, the total number of species of plants on Jeju Island is 1,990 species: 197, Pteridophyta; 10 in gymnosperm; in case of the angiosperms, 492 in monocotyledon, 1,072 in dicotyledon. Of all the floras, 96 plants belong to Jeju endemic species, 32 are in Northern Limit Line and 118 are in Southern Limit Line, this which shows Jeju Island has a unique plant world.

More Amazing Plant Life on Mt. Hallasan

In regards to vertical distribution of plants on Mt. Hallasan, this can differ depending on its locations, however, is generally made up of warm-temperature evergreens in broad-leaved forest zone up to 600 meters above sea level, the seasonal vegetation is in a broad-leaved forest zone from 600 up to 1,400 meters and subalpine zone from 1,400 up to 1,950 meters. Broad-leaved evergreens spread in warm-temperature forest zone that is home to 90 species such as *Castanopsis cuspidate* Var. *Sieboldii* Nakai, ivy, camellia, and *Daphniphyllum macropodum*. The Saengdallamu and diving beetle are on the Red List of the IUCN are expanding in this zone. Furthermore, along with the Orchid like *Cymbidium Kanran* Makino, *Neofinetia falcata* (Thunb.) Hu, *Sarcanthus scolopendrifolius* Makino, *Cymbidium lancifolium*, *Monotropa hypopithys* L., and *Galeola septentrionalis* Reichb. fil., *Psilotum nudum* (L.) Griseb., *Brasenia schreberi* J.F. Gmel., *Sarcandra glabra* (Thunb.) Nakai, *Euchresta japonica*, *Asplenium antiquum* Makino., red bark oak, *Paliurus ramosissimus* (Lour.) Poir., *Lasianthus japonicus* Miquel, *Hibiscus hamabo*, *Osmanthus insularis*, *Saururus chinensis*, and *Mankyua jejuense* B.Y. Sun et al. are listed as an endangered and reserved wild species as designated by the Ministry of Environment, which is regarded as Korean Red List. *Quercus mongolica* Ficher, *Manshurian Fullmoon Maple*, *Gamaksallamu* and *Jeju Sasa borealis* are mainly spread in evergreen zone. Other endangered species by the Ministry of Environment are the *Vexillabium yakushimensis* (Yamam.) F. Maek., *Paeonia japonica* (Makino) Miyabe & Takeda and *Utricularia yakusimensis* Masamune, and the Jeju native species like *Oreorchis coreana* Finet have inhabited in this zone.

The elevated areas are largely dominated by evergreen forests and bush land. Korean firs are a major part of the evergreen areas, and to form a colony and some of the Japanese Yew are growing together. Mt. Hallasan Natural Reserve consists of sub-alpine shrubbery and grasslands, except for the Korean fir forest which has an area of 844 hectare. The vegetation of this area is composed of Korean rosebay-Korean azalea community, and crowberry-*Agrostis clavata* Trin. community. In the case of the Korean rosebay-Korean Azalea community, *Deschampsia caespitosa* (L.) Beauv., *Cirsium rhinoceros* (H. Lev. & Vaniot) Nakai, *Jeju Sasa borealis*, *Galium*



Rhododendron indicum

Pusillum Nakai, *Cirsium Japonicum* Var. *Spinosissimum* Kitamura, *Reynoutria Elliptica* Migo, *Euphorbia Pekinensis* Rupr. Var. *Fauriei* (Lev. & Van.) Hurusawa, *Vaccinium Japonicum* Miquel and *Agrostis Clavata* Trin. including the Korean Azalea and *Rhododendron mucronulatum* Var. *Ciliatum* Nakai are appearing with a high frequency. Not only *Juniperus chinensis* Var. *sargentii* and *Rhododendron mucronulatum* Var. *ciliatum* Nakai but also *Deschampsia caespitosa* (L.) Beauv., *Galium pusillum* Nakai, Korean azalea, *Thymus quinquecostatus* Celak, and *Anaphalis sinica* Var. *morii* (Nakai) Ohwi are showing very often in *Juniperus chinensis* Var. *sargentii*-*Rhododendron mucronulatum* Var. *ciliatum* Nakai community. Jeju Sasa *Borealis*, *Geranium tripartitum* Kunth, *Cirsium Japonicum* Var. *Spinosissimum* Kitamura, *Anaphalis sinica* Var. *Morii* (Nakai) Ohwi and *Solidago virgaurea* Var. *Gigantea* as well as Crowberry and *Agrostis Clavata* Trin. are emerging quite regularly in Crowberry-*Agrostis Clavata* Trin community.

Precious Species of Plant Life that Moved to the land

About 146 species of arctic-alpine plant are growing in the sub-alpine area of Mt. Hallasan. Most of them can be found in Far East Siberia, Manchuria, the northern area of Japan including Hokkaido, and the northern part of Northeast Asia. However, it's important that Mt. Hallasan remains a main distribution area of arctic-alpine plants located most on a Southern latitude. About 33 out of 146 species including *Salix Blinii* Lev, *Silene fasciculata* Nakai, *Berberis amurensis* Var. *quelpaertensis*, *Trifolium lupinaster* Var. *alpinum*, *Euphorbia Pekinensis* Rupr. Var. *Fauriei* (Lev. & Van.) Hurusawa and *Elsholtzia minima* Nakai are native to Jeju. 56 of these are distributed in

the southern areas and 3 are in the northern areas of distribution. Considering layout of Jeju Island is, the southernmost region is where *Diapensia Lapponica* Var. *Obovata* FR. SCHM are growing. Another species of plant such as the *Gymnadenia Conopsea* R. Br. and *Vaccinium Uliginosum* L. have a similar assortment to the crowberry and *Diapensia Lapponica* Var. *Obovata* FR. SCHM, which are also distributed in Arctic regions like Siberia, Alaska, and Canada. However, Mt. Hallasan Nature Reserve is phytogeographically in a warm



Diapensia lapponica var. *obovata* FR. SCHM

temperate zone; Jeju is characterized by the not land connected to sub-arctic regions; in terms of a distribution area of the plants above, it is important that Jeju Island is located in the southernmost part of Northeast Asia. In other words, the arctic-alpine plant could be confined to Jeju Island in Northeast Asia.

The fact that Mt. Hallasan Nature Reserve holds various indigenous species in comparison with its area that is convinced that the differentiation of species happened actively due to the isolation and climate change for more than 10,000 years since the glacial era. Such an arctic-alpine plant, as a relic of the glacial era, can be accepted as strong biological evidence that Jeju Island was connected to the mainland in the past. During the time when the seas were land, plants moved to Jeju Island from the Korean Peninsula through Northeast Asia. *Diapensia Lapponica* Var. *Obovata* FR. SCHM is a kind of circumpolar plant which grows only on the top of Hallsan Mountain. Also, the crowberry is a circumpolar plant, which only is found on Baekdusan Mountain, Kwanmobong Peak, Duryusan Mountain, Puksubaeksan Mountain and Mt. Hallasan. Particularly, the crowberry growing on Mt. Hallasan has a number of variations. It became isolated after entering during a glacial period. After that, through the process of climate change it maintained a stable community by adapting to current conditions of land. At first, the arctic-alpine plant was not only on the peak of Mt. Hallasan. During the glacial period, it was distributed and stretched out centering on mountainous areas; at the turn of the late glacial period, as the temperature rose, plains and low mountainous areas were dominated by warm-temperature plants therefore, the area of the arctic-alpine plants increased its reach to the top of mountain.

After all, arctic-alpine plants in subalpine area of Mt. Hallasan entered Jeju Island in glacial period and survived by adjusting to environment of Jeju volcanic island: 56 species became the southern limit distribution species, and 33 are regarded as very precious plants by being recreated as Jeju endemic species through speciation.



Korean fir colony at southern slopes of Mt. Hallasan

The only Korean fir forest in the world

The Korean fir is a coniferous tree included in Pinaceae. In the case of Pinaceae, 250 species of 10 breeds are usually distributed in the northern hemisphere; 16 species of 5 genus like Pinus, Abies, Larix, Picea, and Tsuga are growing on the Korean Peninsula, and there are 2 native species including Picea Pungshanensis Uyeki and Korean fir that are growing near the north border. 45 species of the Abies is a Korean fir known all over the world and there are 3 types in Korea: fir pine, Khingan Fir, and the Korean fir.

Most of Abies plants are located in the sub-polar regions or sub-alpine zones and the number of species amounts to 40 in the world. However, except for the Korean fir, few species exists in limited regions as a native species. The Korean fir is distributed from Sikhote-Alin in Russia to Jeju Island along the alpine region. However, since the dispersion area is too small and few of the species are distributed in few regions, it is on the Red List of the IUCN. Nevertheless, the Korean firs are forming a huge forest in vast area in the Mt. Hallasan Nature Reserve. The dispersion area can be different depending on directions, but if the forest is extended from 1,300 meters above sea level to the top and its area is as large as 603ha. Among Abies, Korean firs are often isolated worldwide an example they tend to disperse centering on the southern region and the farther north they move, the less they scatter. Only Korean firs of the type Abies are spread in isolated Jeju Island in Northeast Asia. The forests usually form a homogeneous forest, which can be classified into the Korean fir community, Korean fir-Sasa Borealis community, and Korean fir-Quercus Mongolica Ficher.

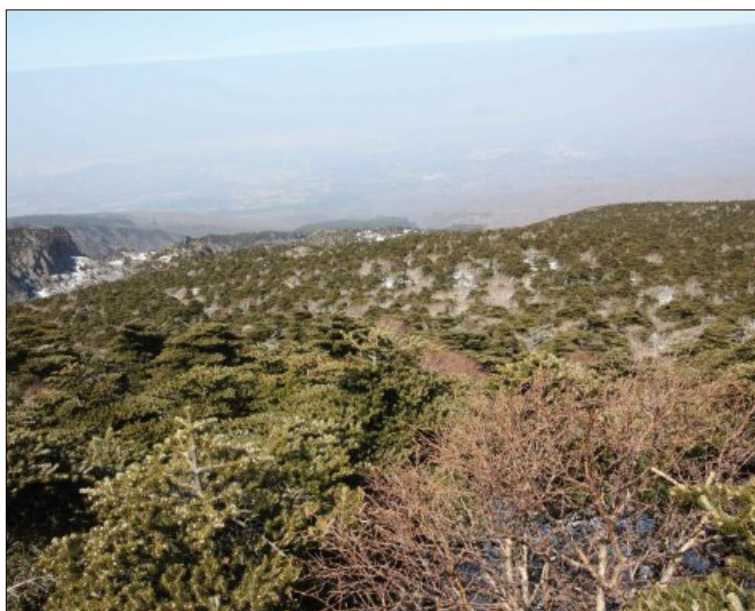
The Korean fir community is largely grown between 1,590 meters above sea level east and south slope and on the top Mt. Hallasan. Miyama Cherry, Berberis Amurensis Var. Quelpaertensis, Lonicera Sachalinensis NAKAI, Cacalia Adenostyloides (Fr. et Sav.) Matsumura, Enchanter's Nightshade, Clintonia Udensis Trautv. & C. A. Mey,

Maianthemum Bifolium, and *Primula Jessoana* Miq. are growing together in this community. Along with the Miyama Cherry, *Berberis Amurensis* Var. *Quelpaertensis*, *Pourthiaea Villosa*(Thunb.) Decne., Box-Leaved Holly, and *Viburnum Furcatum* BLUME, Korean fir-*Sasa Borealis* community is scattered 1,550 to 1,840 meters above sea level and Jeju *Sasa borealis* can be seen throughout Jeju Island on the earth's surface. Besides, a number of *Asarum Maculatum* Nakai, *Carex ciliato-marginata* NAKAI are growing. The Korean fir-*Quercus Mongolica* Ficher community is concentrated mainly on north slopes at an altitude of 1,370 to 1,700 meters. *Quercus mongolica* Ficher and *Sasa Borealis* appear in this community throughout Jeju Island with *Acer Palmatum* Var. *Pilosum* Nakai, *Magnolia Sieboldii* K. Koch, *Viburnum Furcatum* BLUME, Painted Maple, *Disporum Smilacinum* A. Gray and Cow berry.

Plants in the UNESCO Biosphere Reserve

The UNESCO Biosphere Reserve is composed of the core area, the buffer zone, and the transition area. The core area of Jeju Island is Mt. Hallasan National Park, Yeongcheon Stream, Hyodoncheon Stream Nature Reserve, Seopseom Islet, Munseom Islet, Beomseom Islet Nature Reserve. In the case of Mt. Hallasan, it's part of the top and stream area of 91.9 square kilometers which is designated as Nature Reserve within a Natural Monument No. 182, which is piled on Hallasan National Park(151.35 square kilometers). Moreover, Seopseom Islet which is home to *Asplenium Antiquum* Makino(Natural Monument), Munseom Islet and Beomseom Islet Nature Reserve(Cultural Properties Protection Act, 2000), which is piled on Seopseom Islet, Munseom Islet, Beomseom Islet Seogwipo Maritime Park(1999).

The buffer zone includes the national forest adjoined to Mt. Hallasan National Park and a northern part of National Park on land and a part of Seogwipo Municipal Marine Park by the ocean. The transition area is Hilly and Mountainous Areas of 200 to 600 meters above sea level, 500 meter-section on either side of stream area(Hyodoncheon Stream and Yeongcheon Stream), and Seogwipo Municipal Marine Park and the sea in front of the mouth of Hyodoncheon Stream.



Vegetation at northern slopes of Mt. Hallasan

Plants of Mt. Hallasan Nature Reserve

There are 53 native species spread on Mt. Hallasan. Among them is 14 species that are native to Korea, endemic such as the Korean Firs, *Carex erythrobasis* Lev. et Van., *Salix Hallaisanensis* Leveille, *Betula ermanii* Chamisso var. *subcordata*(Regel) Koidz. subvar. *saitoana* (Regel) Koidz., *Asarum Maculatum* Nakai, *Clematis Chiisanensis* Nakai, *Hepatica Insularis* Nakai, *Megaleranthis Saniculifolia* Ohwi, *Thalictrum Uchiyamai* Nakai, *Saxifraga Fortunei* Var. *Pilosissima* Nakai, *Potentilla Dickensii* Var. *Brevisetia* Nakai, *Weigela*, *Scabiosa Mansenensis* NAKAI and *Adenophora triphylla* Var. *hirsuta* NAKAI. A number of Jeju plants is 39, among them, 32 are only in Mt. Hallasan Nature Reserve, the rest are in and out of Hallasan Natural Reserve. Jeju endemic plants in Mt. Hallasan Nature Reserve are as follows: *Asplenium sarelii* Hooker var. *anogrammoides*(Christ) Tagawa, *Salix Blinii* Lev., *Corylus Hallaisanensis* Nakai, *Silene Fasciculata* Nakai, *Aconitum quelpaertense* Nakai, *Ranunculus Crucilobus* Leveille, *Berberis amurensis* var. *quelpaertensis*, *Arabis serrata* var. *hallaisanensis*(NAKAI) OHWI, *Chrysosplenium Hallaisanense* Nakai, *Aruncus dioicus* var. *aethusifolius*, *Prunus yedoensis* Matsum, *Astragalus membranaceus* var. *alpinus* Nakai, *Trifolium lupinaster* for. *alpinus*(Nakai) M. Park, *Vicia unijuga* Al. Braun for. *minor* Nakai, *Geranium shikokianum* Matsumura var. *quelpaertense* Nakai, *Euphorbia pekinensis* Rupr. var. *fauriei*(Lev. & Van.) Hurusawa, *Rhamnus taquetii* Leveille, *Angelica polymorpha* Maxim., *Bupleurum Longeradiatum* For. B. leveillei, *Rhododendron saisiuense* Nakai, *Elsholtzia Hallasanensis* Y.N.Lee., *Elsholtzia minima* Nakai, *Euphrasia coreana* W. Becker, *Pedicularis Verticillata* Linne Var. *Laisanensis* (Hurusawa) Y. Lee, *Scrophularia Buergeriana* Var. *Quelpartensis* Yamaz., *Scrophularia Kakudensis* Var. *Microphylla* Nakai, *Galium pusillum* Nakai, *Valeriana fauriei* Briq., *Adenophora palustris* for. *Leucantha* Nakai, *Codonopsis minima* Nakai, *Artemisia japonica* var. *hallaisanensis*(Nakai) Kitam., *Aster hayatae* Lev. et Vnt, *Cirsium Rhinoceros*(H. Lev. & Vaniot) Nakai, *Lactuca Hallaisanensis* H.Lev., *Leontopodium Hallaisanense* HAND. - MAZZ., *Saussurea maximowiczii* Herd, *Serratula coronata* for. *alpina*(Nakai) W.T.Lee and *Traxacum hallaisanensis* Nakai. On the Mt. Hallasan Nature Reserve, species are confined in the North or South of the Nature Reserve, 4 are from the North and 53 from the South. For instance, species from the North are *Athyrium reflexipinnum* HATYATA, *Carex metallica* Lev., *Adenophora taquetii* H. Lev. and *Anaphalis sinica* var. *morii*(Nakai) Ohwi.

Species from the South are *Selaginella helvetica*(L) Link, *Athyrium crenatum*(Somm.) Rupr., *Crypsinus veitchii*(Baker) Copel., Korean fir, *Agrostis trinii* Turcz., *Deschampsia caespitosa*(L.) Beauv., *Carex incisa* Boott, *Allium taquetii* H. Lev. & Vaniot var. *taquetii*, *Clintonia Udensis* Trautv. & C. A. Mey., *Hemerocallis Minor* Miller, *Maianthemum bifolium*(L.) F. W. Schmidt, *Gymnadenia Conopsea* R. Br., *Myrmechis japonica*, *Betula ermanii* Chamisso var. *subcordata*(Regel) Koidz. subvar. *saitoana* (Regel) Koidz., *Asarum Maculatum* Nakai, *Bistorta Alopecuroides*(Turcz.) Kom., *Aconitum napiforme* Lev. et Vnt., *Clematis Chiisanensis* Nakai, *Hepatica Insularis* Nakai, *Megaleranthis Saniculifolia* Ohwi, *Thalictrum Uchiyamai* Nakai, *Parnassia Alpicola* Makino, *Ribes Maximowizianum* Komar., *Saxifraga Fortunei* Var. *Pilosissima* Nakai, *Potentilla Matsumurae* Th. Wolf, *Geranium Dahuricum* DC., *Crowberry*, *Tilia taquetii* SCHNEID., *Conioselinum Filicinum*(Wolff) Hara, *Libanotis Coreana*(Wolff) Kitagawa, *Ostericum florentii*(Fr. et Sav.) Kitagawa, *Diapensia Lapponica* Var. *Obovata* FR. SCHM, *Rhododendron dauricum* L., *Rhododendron mucronulatum* var. *ciliatum* Nakai, Korean Azalea, *Vaccinium Japonicum* Miquel, Bog Bilberry, *Primula Jesoana* Miq., *Primula Modesta* Var. *Fauriae*(Franch.) Takeda, *Gentiana Pseudo-Aquatica* Kusnezov, *Swertia Tetrapetala* Pallas, *Galium Dahuricum* Turcz., *Galium Kamtschaticum* Steller,

Lonicera Coerulea Var. *Edulis* REGEL, *Lonicera Caerulea* Var. *Emphylocalyx*(Maxim.) Nakai, Weigela, *Adenophora Coronopifolia*(Fischer) Fischer, *Adenophora Liliifolia*(L.) Bess., *Adenophora triphylla* var. *hirsuta* NAKAI, *Artemisia Laciniata* Willd., *Parasenecio auriculata* var. *matsumurana* Nakai and others.

Plants of the Hyodoncheon Stream

Rising from the top of Mt. Hallasan and flowing the south slope, Hyodoncheon Steam is extended to the sea of Hyodon-dong(county) and Silye-ri(town) by forming the boundary between Seogwipo-si(city) and Namwon-eup(county). Furthermore, the floral zone of Hyodoncheon Steam is divided into three: evergreen trees forest zone(0 to 700 meters), deciduous trees forest zones(700 to 1,400meters) and sub-alpine zone(1,400meters to the top) The *Vitex Rotundifolia* L. f. community is widespread on the east side where the stream runs into the sea and coastal plants on Jeju Island like *Lysimachia Mauritiana* Lam. or *Tetragonia Tetragonoides* are growing between the rocks. *Pinus Thunbergii* Parl. is dominant species at the lower stream. However, this is a thick *Castanopsis Cuspidate* Var. *Sieboldii* Nakai in a part of east slope, warm-temperature evergreens including *Quercus Glauca* Thunb., *Eurya japonica*, *Castanopsis Cuspidate* Var. *Sieboldii* Nakai and camellia are grown on the south slope. Plants like the *Adina Rubella*

Hance are only on the southern part of the Mountain between the rocks. Therefore, it is necessary to continue to protect them from herbicides or pesticides flowing from neighboring farmland. A 100-meter wide wall from Hyoryegyo Bridge to Harye-ri (town), where the slopes of both sides especially of the Harye-ri side has a vertical wall. This helps plants be well kept and some places have good soil, while others are exposed to the rock face. Due to numerous forms of rock, species are rather



Namnaeso at Hyodoncheon Stream

large in number. As *Castanopsis Cuspidate* Var. *Sieboldii* Nakai became a dominant species camellia, *Pittosporum Tobira*(Thunb.) W. T. Aiton, *Viburnum Awabuki* K. Koch and Wax Leaf Privet grew rather thick. At the time, a great number of *Elaeocarpus Sylvestris* Var. *Ellipticus*(Thunb.) Hara started spreading, which is worthy to be home to *Elaeocarpus Sylvestris* Var. *Ellipticus*(Thunb.) Hara. Among the tall trees, climbing plants like *Trachelospermum Asiaticum* Var. *Majus* (Nakai) Ohwi, *Ficus Stipulata* Thunb., *Ficus Nipponica* Fr. Et Sav., *Lemmaphyllum Microphyllum* C. Presl flourished. There are many kinds of underlying vegetation like this: *Piper Kadsura*(Choisy) Ohwi, *Viburnum Awabuki* K. Koch., Coralberry, *Dryopteris Championi*(Benth.) C.Chr. Ex Ching, *Dryopteris Fuscipes* C. CHRIST, and *Dryopteris Erythrosora*(D.C.Eaton) Kuntze, *Sphenomeris Chusana*(L.) Copel, Claw Fern,

Tongue Fern, *Selaginella Tamariscina* (P. Beauv.) Spring and *Psilotum Nudum* (L.) Griseb. which is designated No. 1 Protection Wild Plants by the Ministry of Environment. The Korean azalea, *Adina Rubella* Hance., *Crypsinus hastatus*., *Hydrangea Serrata* For. *Acuminata* (Siebold & Zucc.) Wilson and *Clerodendrum Trichotomum* Thunb. *Ex Murray* are inhabiting the river bed.

Known as Namnaeso, which is a scenic place in this section, that has a 30-meter-high vertical walls above the surface on the both sides of both east and south, and *Castanopsis Cuspidate* Var. *Sieboldii* Nakai, *Elaeocarpus Sylvestris* Var. *Ellipticus* (Thunb.) Hara, *Daphniphyllum Teijsmanni* Zoll. *Ex Kurz*, *Albizzia Julibrissin* DURAZZ, *Neolitsea Sericea* (BL.) Koidz., and *Rhododendron weyrichii* Maxim., are mainly growing on the upper part of a dense forest on the rock face, *Trachelospermum Asiaticum* Var. *Majus* (Nakai) Ohwi, Tongue Fern, *Asplenium wilfordii* Mett., Claw Fern and *Lepisorus Thunbergianus* (KAULF.) CHING live together, which has a unique scenery.

From Namnaeso to the Geolsoi Oreum, *Castanopsis cuspidate* Var. *sieboldii* Nakai is 15 meters in height and 30 centimeters in diameter and is regarded as a dominant species, with evergreen forest that has consisted of various tall trees like a holly tree, *Neolitsea Sericea* (BL.) Koidz., *Distylium Racemosum*, *Daphniphyllum Teijsmanni* Zoll. *Ex Kurz*, and *Elaeocarpus Sylvestris* Var. *Ellipticus* (Thunb.) Hara is thick. In terms of underlying vegetation, warm-temperate Suffruticose like *Viburnum Awabuki* K. Koch., *Ardisia*, Coralberry and *Damnacanthus Major* Sieb. *Et Zucc.*, and aerial plants including *Selaginella Tamariscina* (P. Beauv.) Spring, *Asplenium Incisum* THUNB. and *Ficus Stipulata* Thunb., Pteridophyta such as *Dryopteris Fuscipes* C. CHRIST., *Dryopteris Championi* (Benth.) C. Chr. *Ex Ching* and *Polystichum Makinoi* (Tagawa) Tagawa. are spread in abundance. In addition, aerial plants like the Tongue Fern, *Crypsinus Hastatus* (Thunb.) Copel. and *Asplenium Wilfordii* Mett. are dominating densely on the rock face. Rocks on the river bed, *Sphenomeris Chusana* (L.) Copel. and Korean azalea as well as *Adina Rubella* Hance. are growing.

The vegetation is not only in warm area of the forest, but also well developed along both slopes of Valley, but was also a diverse species as well. From the Geolsoi Oreum through the Donnaeko Valley up to 700 meters above sea level is a center of a forest on the Hyodoncheon Stream. Focusing on *Castanopsis Cuspidate* Var. *Sieboldii* Nakai as dominant species, tall trees like *Quercus Glauca* Thunb., Japanese evergreen oak and *Distylium Racemosum*, and short trees including *Eurya Japonica*. Thunb., *Ardisia* and Coralberry, and climbing plants such as *Trachelospermum Asiaticum* Var. *Majus* (Nakai) Ohwi, Japanese Staunton Vine and an ivy are forming a dense forest. Considering dominant species, most of them are a colony of *Castanopsis Cuspidate* Var. *Sieboldii* Nakai, but there are a large number of *Quercus Salicina* Blume and *Quercus Glauca* Thunb. from 300 to 500 meters above sea level, and a colony of Japanese evergreen oak is formed up to 700 meters above sea level in a large way. The colony of Japanese evergreen oak is on both sides of magnificent Hyodoncheon Stream where trees with 15 meters high and one meter in girth are making a thick forest. It is the largest colony in Korea.

There are 4 species of evergreen oak tree in Jeju: Japanese evergreen oak, *Quercus Glauca* Thunb., *Quercus Salicina* Blume, and Red bark oak. A colony of Japanese evergreen oak is located on the top of the Hyodoncheon Stream where evergreens like camellia, *Distylium Racemosum* and *Dendropanax Morbifera* LEV. are living together. The higher the elevation, the more trees like Konara Oak, Red-Leaved Hornbeam and *Meliosma myriantha* S. et Z. there are, which show that they are entering into a warmer forest zone.

A forested zone corresponding to 1,100 to 1,500 meters above sea level is dominated by tall trees like the

hornbeam, Konara Oak and maples, and a number of Japanese Hydrangea, *Trachelospermum Asiaticum* Var. *Majus*(Nakai) Ohwi and *Carex ciliato-marginata* NAKAI as well as *Sasa quelpaertensis* Nakai are surviving. In the south and west slopes of the top of Mt. Hallasan is a source of the Hyodoncheon Stream in Seosanberlnnaegyegok Valley.

Plants of Seopseom Islet, Munseom Islet, and Beomseom Islet

The entire Seopseom Islet is a heavily forested zone where the silver magnolia, *Castanopsis Cuspidate* Var. *Sieboldii* Nakai and *Viburnum Awabuki* K. Koch grow. Since 5 red citrus trees which are a Jeju native variety are growing, it is meaningful that the citrus trees are naturally growing on this isle. Another meaningful thing is that the islet is on the North Limit of *Asplenium Antiquum* Makino. It is a kind of Pteridophyta and that belongs to the *Asplenium incisum* THUNB. family. The species is dispersed widely found in Southeast Asia including the southern part of Kyushu, Okinawa, Taiwan, Shanghai, and Indochina, but they are not found in the northern areas of Seopseom Islet. There are 123 plants are living on the Munseom Islet. With 27 kinds of evergreens that inhabit the area: *Elaeocarpus Sylvestris* Var. *Ellipticus*(Thunb.) Hara, *Daphniphyllum glaucescens* Blume, *ArisaemaThunbergii* Bl., *Callicarpa Japonica* Thunb. Var. *Luxurians* Rehder, *Castanopsis Cuspidate* Var. *Sieboldii* Nakai, *Arachniodes Aristata*(G.Forst.) Tindale, etc.

There are 147 kinds of plants on Beomseom Islet. Among them is a total of 12 species of Pteridophyta and 15 evergreens. It is believed that in Korea *Osmanthus Insularis* grows naturally on Geomundo Island and Yongsu-ri(town) - there are 4 on Jeolbuam Rock in Jeju Island, but 10 were found growing on Beomseom Islet. They are forming two communities: *Litsea Japonica* Juss. Holly Fern community in soil-rich site and the *Pittosporum Tobira*(Thunb.) W. T. Aiton-spindle tree community in soil-unaccumulated site.



Vegetation at Seopseom Islet



Fauna

The Island Embracing the World of Wildlife

30 kinds of mammals Jeju, seven kinds of amphibians, nine kinds of reptiles, 380 kinds of birds and 4,000 species of insects all inhabit the island of Jeju.

If birds and insects came flying with wings, then how did other animals immigrate to Jeju? During the Ice Age, Jeju, the Korean peninsula, the Japanese islands and China were all connected by the shore when the sea level was 100 meters lower. At that time, mammals, reptiles, amphibians and birds would have been able to come into Jeju Island. At the end of the Ice Age, the sea level rose its current level around 10,000 years ago. Jeju has been an island surrounded by sea terrestrial animals have immigrated to Jeju since then. Terrestrial animals were able to come to Jeju only when the sea was the land.

Still insects and birds can cross the sea and they migrate Jeju Island seasonally. Fauna living in Jeju Island provides decisive clues of the evolutionary steps of specific species by following migration routes and inhabitation range during the past geologic eras. In addition, it informs us of changes in biota depending on changes in habitat. Geographically, fauna in Jeju belongs to Siberia subregion and Manchuria subregion of the Palearctic subregion.

Therefore, species of Jeju are the same as those of the Korean peninsula, China and Japan but the oriental region species can be seen because Jeju is located on the southernmost tip of the peninsula. Furthermore, in the middle of Jeju Island lies Mt. Hallasan which is 1,950 meters high, ranging from Baengnokdam Crater, at the top of Mt. Hallasan to coastal lowlands. Fauna may vary depending on different climate and vegetation. There is sub-tropical fauna such as a leopard frog, a fairy pitt, Chinese pond herons, *Hydrophasianus chirurgus*, and insect species in lowland of the coastal area or valley evergreen forest.

Also, the cold latitudes insects such as *Hipparchia autonoe* and *Lymphalidae* inhabit the highland of Mt. Hallasan. With special circumstances surrounded by the sea, Jeju has endemic species such as *Chejuanomala quelparta*, Jeju *Anechura quelparta* Okamoto, *Macrochaenites touzalini* Andrewes and *Hallasanensis* Paik which have never been found on the Korean peninsula. The same amphibians, birds and mammals that are found on the mainland are also found Jeju. However, there exists unique species of Jeju or subspecies which evolved from



black-headed snake

mainland species. Jeju salamanders and Jeju striped field mice are classified as different species from the Korean peninsula. In case of birds, there are no records of unique species on Jeju Island but subspecies such as *Sitta europaea berfordi*, Japanese bush warblers and Jeju *Dendrocopos leucotos quelpartensis* are categorized by morphological characteristics.

Jeju Island is the southern limit line of red-bellied frogs, narrow-mouthed toad, Lined Grass Lizard, *Gloydus ussuriensis* Emelianov and Dione's ratsnakes as well as the northern limit line of black-headed snakes. Jeju is also a way station, breeding place and wintering place of migratory birds. Recently, global warming spreading all over

the earth is heralding changes of bird species diversity in Jeju. In fact, newly recorded species have increased in Jeju Island for several years. *Hydrophasianus chirurgus* once rarely seen in Jeju has succeeded in breeding. Sub-tropical birds such as Plumbeous water redstart, *Fregatta minor* and lesser coucals have been seen more often. Moreover, migratory birds such as Indian water hens, moorhens, gallinules, *Gallinula chloropus*, spotbilled ducks and cormorants have increasingly become resident birds.

The Reason Only Small Animals Live in Jeju.

Among the Jeju Wildlife, 29 species of mammals such as roe deer, *Mustela sibirica quelpartis*, patagiums and gophers inhabit Mt. Hallasan, Jeju Gotjawal(forest), valleys and lava caves. Wildcats, leopard cats, lynx, *Cervus nippon* and wild boars, wild pigs used to live in Jeju but they became extinct.

Lots of bones of wild boars that continue to be unearthed in the process of archaeological excavations suggest that they used to inhabit the whole area of Jeju. In addition, the fossil records of brown bears and Siberian roe are also found. There are tales about the reason that only small animals have lived on the island without the threat of big or fierce animals.

There is Ahheunahhopgol Valley in Mt. Hallasan. Large and small valleys stretch making furrows, and it is called Ahheunahhopgol(ninety-nine valleys), due to the number of the valleys. This place was originally organized as one hundred valleys. At that time, wild beasts were unruly. Once a monk came to Jeju and said that he could get rid of those animals. He asked the people of Jeju to shout "The king of animals enters Jeju from a great nation!" The people shouted the sentence loudly with a hope that the terrifying animals could be eliminated. Surprisingly enough, all the wild beasts gathered in a valley.

After chanting the Buddhist scriptures, the monk cried out to the wild beasts. "All, Go to better places. Now the valley you came from will be gone. If you come back, your race will be extinct forever." Then, tigers, lions and bears, all the wild beasts disappeared into the valley, which also disappeared at the moment as well. Since then, large animals have never again appeared on Jeju Island.

Acquaintance with Wild Animals on Jeju Island

The Representative of Mt. Hallasan, Roe deer

Jeju provides a variety of plants in the warm temperate, temperate and the frozen zone with Mt. Hallasan as the center. Grassland such as mountainous pasture lands and sub-alpine grassland which lies on more than 1400m above sea level is equipped with the natural environment for providing habitats for herbivores like roe deer. Roe deer are the members of the deer family which have shorter forefeet than hind legs. They have only traces of the tails, and only males have the horns. Roe deer's food is herbage like *Hedera rhombea*, *Intermedium*, *Calanthe discolor*, and *Sasa palmate Nakai*. They eat certain plants or plant parts such as shrub or buds of young trees of forest trees. When they have difficulty obtaining food in early winter or early spring, they dig in the snow with the fore legs. A long time ago, people hunted roe deer, badgers, weasels and pheasants around Mt. Hallasan to ensure food and animal skin in winter. Lee Hyeongsang's *Tamna Sullyeokdo*, who was a Jeju governor during the Joseon Dynasty, describes roe deer hunting. On 11 Oct. 1702, 177 wild boars, 101 roe deer and 22 pheasants were recorded to be hunted around Gyorae-ri and Gasi-ri. At the time, lots of wild boars, deer and roe deer were presumed to have inhabited Mt. Hallasan. Wild boars and deer became extinct in Mt. Hallasan and roe deer was pushed to the brink of extinction in 1980s. Since then, campaigns such as winter feeding to protect animals, elimination of poaching, off-limits of preserve area have been spreading. Thanks to the campaigns, the number of roe deer has increased and we can observe them across the island.

The Forerunner of Tamna, Hawk

The hawk is the typical rapacious bird in Korea. The birds inhabit coastal cliffs of Marado Island in Daejeong-eup(county), Sineom-ri(town) in Aewol-eup, Joil-ri in Udo-myeon(county), and Namwon-ri in Namwon-eup. Hawks belong to Falconidae, which are resident birds. Hawks are the fastest birds of the rapacious birds. Unlike Accipitridae, they have narrow wings and can fly faster. They usually hunt alone except breeding seasons when a male and a female hunt for food together.

Jeju has an interesting story related to hawks. Long ago, Hojongdan, feng shui geographer, visited Jeju under the order of the ancient Chinese emperor to cut the contiguous line of a stratum of Tamna(ancient Jeju) which allowed the islanders to produce outstanding individuals. After accomplishing his mission, he reached the sea of Chagwido Island in Hangyeong-myeon. At the very moment, Mt. Hallasan god transformed himself into a hawk and winged its way to the ship. Soon the hawk stirred up a tempest and made Hojongdan party and the ship sink. Chagwido Island had its name meaning the island to stop going back home.

Careful Concern for Other Birds, Great Spotted Woodpecker

Tinkerbird has 216 kinds of species in the world. It spreads evenly in Asia, Europe, Africa and America except for



The great spotted woodpecker

be seen in Mt. Hallasan all year-around. The birds hunting for wood-eating pests are beneficial for forests. They seek for prey diligently from morning till evening. Breeding holes in trees are given to other mountain birds for their nests the following year. The great spotted woodpecker is designated as a symbol of Jeju Island. It's because the bird resembles Jeju people's diligence and a spirit of self-sacrifice. Also, it present valuable wisdom of Jeju people who have overcome geographical and environmental difficulties.

Australia, which has various kinds according to region, 11 species have been reported in Korea and the great spotted woodpecker only inhabits Jeju. Males and females have different colored feathers. The male has the red top of the head and the female is black. The great spotted woodpecker is more widely distributed in deciduous broadleaf forest zone around 400m above sea level. It build a nests pecking dead black pines or chestnut trees. The birds are the resident birds which can

Caretaker of Cuckoos, Jeju Native Bush Warbler



Bushwarbler

Jeju bush warbler is called 'Hobijaksae' in Jeju dialect. Those are obviously different from species breeding populations in parts of the mainland. Bush warblers are usually summer migratory birds breeding in eastern China, Korea, Siberia, Russia and Japan and getting through winter in south of the Yangtze river in China, the Philippines, Taiwan and Japan. However, Jeju bush warblers are resident birds breeding mainly on the island without migrating. They are the same group of the birds in the

southwest coast of Korea and all of Japan. The cries of the bush warbler have alpha and beta sound. Alpha is to attract females and Beta sound is made when predators or intruders appear in their territory. Interestingly, however, Jeju bush warblers make more diverse alpha sounds than those of inland. Under the circumstances of the island, the high density of the number would makes male bush warblers produce unique and diverse sounds to attract a mate. The special environment of the island makes the birds resident birds and their sounds its own dialect. Unlike the inland bush warblers begin to sing in March, Jeju bush warblers start to sing in the early or middle of February for breeding, which sounds clear and beautiful. They can be heard from the bush in forests and valleys of the lowlands such as the Halla Arboretum, Cheonjiyeon valley , Cheonjeyeon valley and Sinsangongwon Park. The sound can be heard easily in Gotjawal forest, oreums(small volcanic cones) as well as the valleys of Mt. Hallasan when the weather warms up in March to May.

The Friend of Wind, Spangled drongo

Jeju Island is said to have had lots of joys and sorrows due to the enormous flock of crows since ancient times. The number of crows of those days can be guessed on Tamnaoh(Book of Jeju crows) written by Kim Rakhaeng who was exiled to Jeju Island in 1708 to 1766. When I was banished to Jeju Island, I felt so sick and tired that I sprayed curses and blame on a flock of crows which flew into the rooms as well as the kitchen. They kicked lids of pots making them broken and ate all kind of food like rice or meat violently. They also ate all the eggs so no chicks could be hatched. I could no longer tried to endure them so I tried to shoot an arrow or hit them with a stick, which was useless because they were never hit. Crows slept massing on the trees at night. Then at the very moment of dawn, they started to crowd around the house looking for



Crows

food. Even now, hundreds of thousands of crows are seen in Jeju. Their species is not a hondo jungle-crow or a crow which are resident birds but a rook which is winter migratory birds. Jeju people call rooks Wind crows, Spangled drongo. In a windy winter day, their flight seems to be great spectacle. However, they are unwelcome guests to Jeju people. There are four species of crows in Jeju; a crow, a hondo jungle-crow, a rook and a raven. A crow and a hondo jungle-crow are resident birds which inhabit Mt. Hallasan and a rook and a raven are winter birds which come to farmland of the coastal lowlands or pasture and grassland of the mountainous area. Rooks get through winter from the end of October to February of the following year in Jeju. A large crowd of them can be mainly observed around carrot fields, or barley fields in Gujwa-eup, Udo-myeon. Too many wintering populations damage crops significantly. Ravens are mixed among rooks, whose number is small and they can be identified due to their small body size.

Time Travel of Jeju island, History

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Ancient History

Pre-modern History

Modern History of Jeju

Jeju Historical Wave

Scent of Jeju History

Episodes of Jeju History

A Shadowy Past in Jeju History



Samyangdong Prehistoric Ruins

Ancient History

Trace of a secret buried on the island of Jeju

Who could have been the first to set foot on Jeju island? What would have Jeju looked like when someone saw it? We have often used our imagination to answer these questions. At one point it seemed impossible to know the beginnings of our once volcanic island began to shape the history of this island. However, there are traces of inhabitants who lived here long ago have been found throughout Jeju. While we do not how much is buried, the oldest discovered traces of an ancient civilization are relics of the late.

It seems the people were living on Jeju at least 25,000 years ago. So we can summarize the story of ancient Jeju people can be summarized by dividing 'Old stone age or Paleolithic era' between 27,000 years and 12,000 years,

'New stone age or Neolithic era' between 12,000 and 3,000 years, 'Iron Age' since then until 2,200 years and the Tamna era since then until 1000 years.

Traces of the Paleolithic

The ruins of the Old Stone Age are located in 'Bilremot' cave, Aewol-eup(county) and 'Saengsugwe' cave, Cheonjiyeon valley in Seogwipo city. In Bilremotgul cave, artifacts such as ancient ceramics 'stoneware' like rocking tools and brown bears' bones were excavated. These were from the middle stages of the Bronze Age period. Once these relics were known as the middle Paleolithic era about 60,000 years ago. However, several problems have been brought up, irregular formation of these stonewares' which don't seem to be tools, the uncertainty of a sedimentary layer which is too thin and different opinions about bones of brown bears resulting from natural causes or hunting.

In Saengsugwe cave remains have been discovered in Cheonjiyeon valley, an abundance of stoneware's were unearthed that have small sophisticated details such as blade cores, blades, micro blades cores, micro blades, end-scrapers, grooving tools and denticulates. Notable details such as blade cores and micro blades cores have been evaluated have been evaluated revealing how to make late Paleolithic stone tools. These show different characteristics from other inland stone tools on the Korean peninsula. Historical data puts the Saengsugwe cave relics from between 28,000 and 25,000 years ago.

Nothing else has been discovered but these two monuments in Jeju Paleolithic. Since then, tens of thousands years had passed before Neolithic era. During this time, have there been any other inhabitants in the previous or before 25,000 years, had no one lived in Jeju?

Examining geological formative history of Jeju from 500,000 years to 300,000 years ago, jeju was an active volcano. In the middle Paleolithic period leading up to the late Paleolithic period which was from 100,000 to 25,000 years ago, the final stage of clusters of monogenetic volcano activity formed Jeju island. Under these conditions, the chances of discovering Paleolithic artifacts presence are dim. In



Saengsugwe Cave

addition, Jeju was not a viable area for primal hunter-gatherers to live after 100,000 years ago due to continued geological and geographical change. Even if there were inhabitants in the middle stone age on Jeju, they would have existed in an extremely short period of time. Jeju was formed a stable ground when late Paleolithic population left.

Saengsugwe cave relics have been found in Jeju, and coincided with the time when the top of Mt. Hallasan erupted, which would have been a tremendous scene. If there were people, imagine the fear of the destructive force shaking the very foundation of the world beneath their feet. Even though somewhere out there might be more Paleolithic remains, they would be very rare due to endless volcanic activity.

Traces of the Neolithic

Although the Neolithic pottery style of Jeju differs from that of the southern area of the Korean peninsula, generally they have a coaxial design. The main difference is that there is no comb-pattern pottery which represents the Neolithic relics that have yet to be found.

The Jeju Gosan-ri(town) style pottery which existed 10,000 years ago has yet to be found on the mainland. The Neolithic relics of Jeju have been discovered recently are in : Bukchon-ri, Gosan-ri, Onpyeong-ri, Sincheon-ri, Samyang-dong(county), Seongeup-ri, Hamo-ri, Oedo-dong, Yongdam-dong, Dodu-dong, Gangjeong-dong, Sagye-ri and Ora-dong. In total, the number of places where remains have been found are 70 locations. Jeju Gosanri style pottery has been found on Jeju Island as well Jeju's surround islands. Among them, is the earliest example of Gosanri remains in Hangyeong-myeon(county), which is buried in flat open areas and the western zones in Jeju. Around 100,000 relics were excavated, over 1,700 arrowheads, 99,000 stone tools, and 1,000 pieces of pottery. Those relics are from the end of the late Paleolithic period to the early Neolithic period, which evidence of the people who lived in Jeju. Gosanri remains are the oldest Neolithic relics in Korea as well as Jeju. The people who left those remains using micro blade cores and traditional stone tools of the Paleolithic period also created arrows and harpoons to hunt beasts, birds and fish.

The most particular item they used were bowls made of stems with soil. These containers have never been found on the Korean peninsula. Gosanri style earthenware was the first container in Korea. This shows that the people who made Gosanri style pottery were not originally from the Korean peninsula. Then, where did these people come from? Similar pottery culture like Gosanri style earthenware can be found in places like the Amur river basin and the Littoral province in Siberia.

Could there have been people from those areas living in Jeju without going through the peninsula? What could have brought them to Jeju? It was about the end of the last Ice age when people from the Gosanri prehistoric era started appear around Jeju. Up until then, Jeju was connected with rest of the Korean peninsula. The people seemed to have moved via the Yellow Sea which would have been the land at that time. About 10,000 years ago, Jeju has been its' own island since the sea level rose due to the end of the Ice age. Therefore, those Gosanri prehistoric people was the first settlers on the island. Since then, Gosanri early Neolithic culture has been spread



Map showing neolithic era ruins of Jeju

all over Jeju. It also blended with the Neolithic culture of the southern part of the peninsula around 8,000 years ago. Quite a lot of people seem to have lived in Jeju around 5,000 years ago. The relics are scattered in places like Gangjeon-dong and Yerae-dong are located in the southern areas of Seogwipo-si(city), Sagye-ri can be found in the southwestern region, Gimyoung-ri and Onpyeong-ri are in the western area, while Samyang-dong in northeast region and Ohdeung-dong are in the northern areas of Jeju.

Many of them might have very well watched hydro-magmatic volcano activities taking place in the east and west regions of Jeju. At the end of the Neolithic area, more and more people lived in Jeju around 3,000 years ago. Their remains are scattered in previously mentioned sites as well as Seongeup-ri, Bukchon-ri, Hamo-ri, Hannam-ri, Wolryeong-ri, and Udo island. These people seemed to have created full-fledged shell style homes and lived around coastal lowlands with stable livelihood patterns.

How would have the people who lived in a Neolithic age on Jeju make a living? Inhabitants would have been either hunters or gatherers or fishermen. The broad plains below were 300m above sea level with warm climatic conditions providing rich wild berries. Jeju's volcanic nature would have allowed for a variety of sea creatures to hunt. Animals such as birds, deer, roe deer, and wild boars including other herbivores roamed freely on Jeju. With an abundant amount of animal and plant life Jeju would have been a paradise in the Neolithic age.

Traces of the Bronze Age

Hunting and fishing had continued in the Neolithic lifestyle in Jeju until a group of those with an agricultural culture came from the peninsula. Agricultural life began in Jeju as a result this group settling in Sangmo-ri, Daejeong-eup 2,700 years ago on the coastal areas. There have been various of relics in Sangmori relics such as a furnace, traces of mounds of seashells as well as perforated-rim pottery which represents the Bronze Age pottery.

There is a trace of a small village with 200 people who managed both agriculture and fishing techniques. Prehistoric people in Sangmori were among the first farming settlements in Jeju. (Recently, group settlement excavated in Gosanri relics site has been getting a lot of attention, which seems to have been the oldest one on the Korean peninsula.)

Unlike life of the Bronze Age on the Korean peninsula, they seem to have attached more importance on fishing as on agriculture and did hunting and gathering to create a small village. Jeju's environment consisting of poor soil and harsh winds are not favorable conditions for agriculture. Also, the ocean was full of ocean life which could have provided their livelihood. Sangmori culture had spread to various places on Jeju since then. Settlements combining agricultural life with small villages had begun in Jeju.

A group emerging from the Songgukri culture in the late Bronze Age started entering the Korean peninsula. When traditional culture encounters a new culture, changes happen when old and new ideas meet each other. Thus, the social background of this period showed progressive assimilation and a complex pattern, and there seemed to be interests between groups. Eventually, Jeju settled on life which was based on early agriculture and



Sangmori ruins

depending on fishing for sea products.

The Bronze Age remains in Jeju are scattered in Sangmo-ri, in Daejeong-eup, the Samhwa area in Samyang-dong, around the Jeju district tax office, Yongdam-dong, Wolsongro street, Gimnyeong-ri in Gujwae-up, Dongmyeong-ri in Hallim-eup, Gangjeong-dong in Seogwipo-si, Bukcho-ri in Jocheon-eup, and Gwakji-ri in Aewole-eup.

Special Ancient History of Jeju Island, the Tamna era

To combine both the fishing and farming lifestyles, people must live near the sea. Small towns along the coast which people gathered around were gradually expanded and put together and the country emerged, which was named Tamna. The Tamna era started 2,200 years ago and maintained its own independent rule for 1,000 years or so. When the ancient times of Jeju are classified, we are not looking at the history era on the Korean peninsula such as the Iron Age era or Original Three-Kingdom Period but Tamna period. This is because from the beginning, Tamna started to show strong local features different from that of the peninsula as well as indigenous local characteristics from the Korean peninsula.

How Tamna was founded

Tamna's early years are equivalent to the first half of the original Three-Kingdom Period following the Iron Age on the Korean peninsula. By this time, rather large villages had already been formed or were being formed on Jeju. The oldest and largest relics is the Yongdam-dong village relics which is the most recent discovery of among ancient village ruins.

Located in Yongdam-2-dong, the site was found in January 2011. Discovering primitive huts, two-story storage units, co-cooking spaces, work places, various other storage pits, wells, and pillar holes has extremely attracted academic interest. That's because this site is thought to be the center of the largest settlement in the early formation of Tamna.

Another indispensable village ruin is the Samyang-dong prehistoric site which represents large villages in the Tamna formative period. The Samyang-dong prehistoric site explains how the Songgukri culture of the Buyeo Kingdom which represents the Bronze Age culture found itself on Jeju 2,300 ago. After excavation, the large and small huts, sheds, storage pits, pottery stoves, cooking places, as well as other stonework's which divided the village space, drainage, garbage dumps were confirmed. Earthenware, stone daggers, bronze daggers, bronze arrowheads, iron ware, jade bracelets, and other relics were unearthed. Over 250 households identified in the excavated area only. The plots for most of the round huts with oval working holes in the center of the house are so-called Songgukri style ground plot.

Furthermore, the village forms a residential unit group. In the middle of the village lies a small square which has



Sangmori shell style

an assembly place with a grill. Around the square, round residential dwellings are stationed in a circle. One unit measures six meters in diameter with about 10 small residential dwellings placed. 2,000 years ago, a high ranking class already existed in this village and residential places were arranged according to their status. Samyang-dong prehistoric village was formed 2,300 years ago seems to have fallen into relics around 1,800 years ago. And the people

in this village suddenly disappeared.

What in the world had happened? In the Yongdam-dong tomb near the Yongdam-dong prehistoric site and is one of the most interesting places where the relics of Tamna era have been found. Two cemeteries were discovered in an ancient tomb in Yongdam-dong, which were divided into north and south boundaries by a stone wall connecting the east-west direction. Interestingly, the two tombs contained relics from two time periods. In the south cemetery, three oval type stone coffins and earthenware were found, which are estimated to be from second century B.C. to the first century A.D. In the north cemetery, seven large jar coffins and a stone coffin estimated have been from around the first century to the second century AD. Other relics such as swords measuring one meter long, arrowheads, various iron weapons, and glass beads have been excavated in and out of the cemetery.

In other words, two different tombs which are dated 2,200 years to 1,900 years and 1,900 years to 1,800 years ago were buried in the same place. Even more long swords and iron weapons were discovered together in a later tomb.

Iron weapons excavated from Yongdam-dong tombs were important tools symbolizing the power during the ruling class of ancient times. The stone coffin with the owner of iron weapons was located in the middle of two groups' cemetery. Who was the owner of the iron sword? It might have been who that laid the foundation for the Tamna era.

Yongdam-dong ancient tomb relics and artifacts show that existing and newly emerging forces met to integrate each other. At the same time, the natives in the Samyang-dong prehistoric village suddenly disappeared, which means they could have been out or assimilated into newly emerging forces. Confrontation between the rival forces would have brought conflict.

However, the people of Jeju during the Tamna formative years seemed to have chosen union and harmony

rather than war. Which was proved by evidence suggesting that they had often been buried side by side, and the three gods divided the land along with the country in peace, which was often told in the mythology of the Tamna era.

During the Tamna era there trading had been established with the outside world while from the formative years pioneering the sea routes. Most of the artifacts excavated during this time were foreign goods. Especially, items such as jade bracelets found in the Samyang-dong prehistoric also discovered were bronze artifacts and money which were relics of the Sangghang Port.

Artifacts such as mirrors, money, and narrow-bladed bronze daggers of Jongdal-ri remains show the fact that during the Tamna era the exchange of goods was often compared to that of other regions in ancient Korea. From this point in time, the Tamna adjusted well by globalizing and becoming incorporated into the Northeast Asia trade network connecting Junghan and Wae.

What Kind of Country Tamna Was.

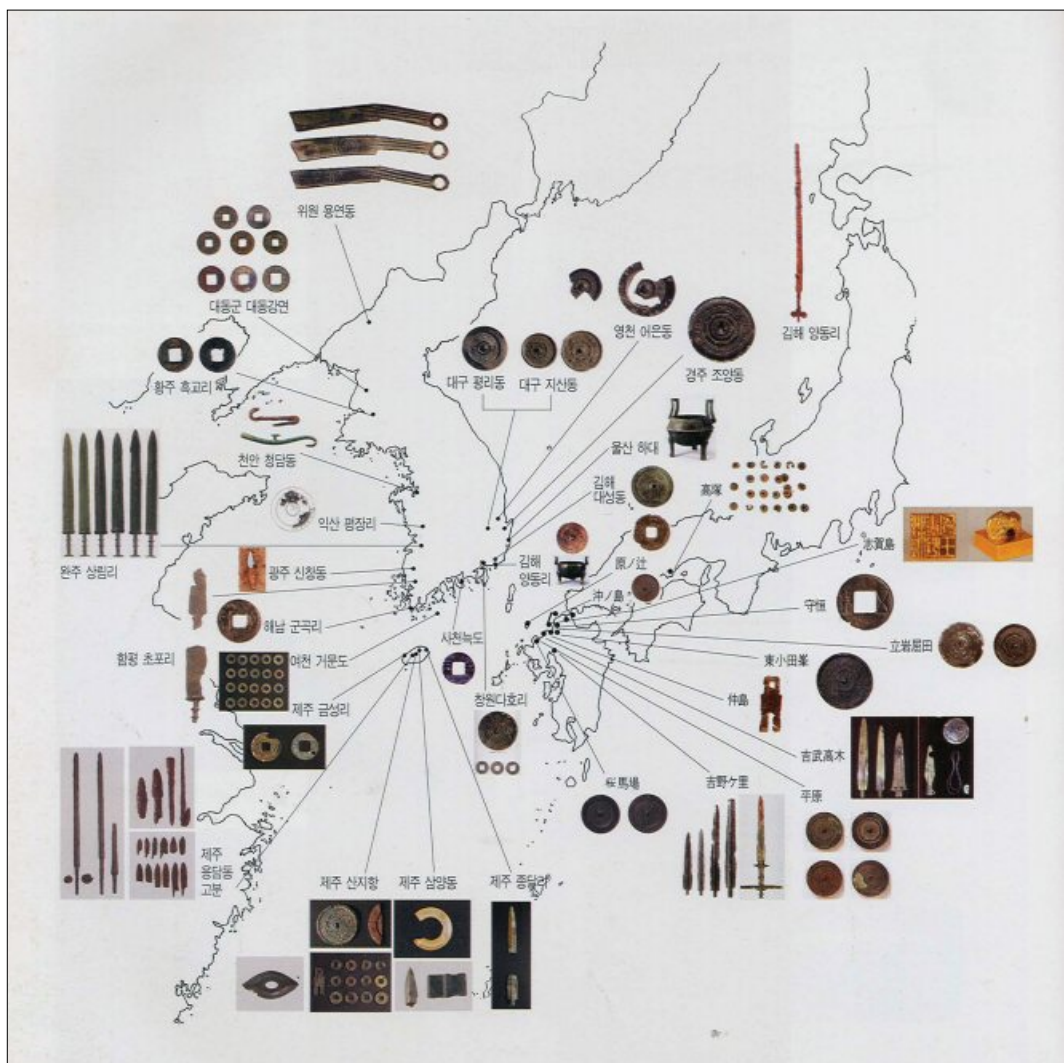
Tamna first appeared in literature written in the Chinese history book of the 3rd century “History of Three kingdoms. Dongyi-zhuan in the book of Wei”, shows the part of Tamna which had trading activities, to gain special interest. Tamna seemed to be referring to Juho and mentions that the people of Juho traveled to trade with the Junghan by boat. If so, where was Junghan? The Southern coast of ancient the Mahan in other words, a union country of 29 small countries in Jeollanam-do (province) of Korea is considered to have been Junghan. Trade records of the period were discovered in the ruins excavated in Jeju and of the south coast of the Korean peninsula.

Who laid the foundation of Tamna? They might have been northern people of the Koguryeo kingdom or people who immigrated from Samhan who came along after the Iron Age culture. Various documents were recorded in Jeju under the name of Tamna since the fifth century when Goguryeo, Baekje, and Silla established a system of an ancient monarchy on the Korean peninsula at that time. The fact is showed specifically the literature that Tamna established relations with the Baekje kingdom in the fifth to seventh century and with the Silla kingdom in the middle of the century when Silla unified the three kingdoms. It was Tamna which dispatched an envoy to the Tang dynasty and Japan. In the mid 600's, Tamna was renowned for its power of having a flourishing maritime activity. Queen Seondeok, the 27th queen of Silla, built Hwangnyongsa Gucheungtop, a nine-storied pagoda in the Hwangnyongsa Temple. She wanted to suppress neighboring countries with Buddhist power. Takna, the Tamna nation, was ranked fourth on the pagoda. It shows Tamna was a country internationally active in the Unified Silla period. The “Book of Tang”, is the history of Tang dynasty, included the phase of Tamna in the mid 600's. The Tang dynasty treated Tamna as one country with diplomatic ties to Silla, Baekje ,and Waeguk. At the time, Tamna’ s ranking was higher than that of Waeguk, currently Japan.

The relics of a representative shows Tamna’ s status in the Yongdam-dong ritual site. Relics excavated from Yongdam-dong ritual site were all top-class imported goods. All the items were all high-quality gray pottery made

in the Unified Silla period. The gilt bronze ornament of the belt unearthed in the site has not been identified in any other region of Silla including Kyeongju-si(city). This means that the ornament was imported through direct trade with the Tang Dynasty. There are other relics to prove direct trade with China. They were celadon plates and pots made in the Yue, Zhejiang province, China during eighth century. Tamna was a country centered on trade that carried its own proprietary lines corresponding with the surrounding areas.

The relics of the Gujwae-eup springs cave was designated as a UNESCO World Natural Heritage site also show Tamna's glory days. An assortment of pottery with Inhwamun pattern designs during eighth to ninth century in the Unified Silla period and iron ware with were discovered on the cave floor and in the nearby lakes. These ceramics were produced on the southern coast of Jeollanam-do Province and Gyeongju, the capital city of Silla,



The exchange of commodities from the Tamna Formative period to the early Tamna era

which is were foreign goods as well as other highly valued products.

Tamna started was formed nearly 2,000 years ago. Through its trade and maritime activities it accumulated a massive amount of wealth. Tamna was its' own independent system ancient kingdom with a thousand years of history. Tamna was able to maintain its independence until the early Goryeo dynasty which was reunified the three kingdoms. The nation of Tamna perished in the 12th century. The name of Jeju first appeared in the history book called "Goryeosa" , in 1229 for the first time and ever since then Tanma has been referred to as Jeju.



Jeongui-hyeon Castle

Pre-modern History

Another Korea in Korea

Jeju is a part of Korea. But in comparison to other parts of the country, it has a very distinctive history. It is another Korea in Korea, standing apart from the country's mainland. Old expressions about Jeju reveal its distinctive difference: the island of three abundant things-wind, stone and women; the island of three absent things-gates, thieves and beggars; the island of three disasters; the home of gods; the home of legends; the home rich in folklore; 500 shrines and 500 temples; Send men to Seoul, horses to Jeju.

Jeju is a volcanic island located at the center of Northeast Asia. Its geographical location surrounded by the Korean Peninsula, China and Japan as well as it being a volcanic island surrounded by ocean has contributed to its distinctive history.

The three major disasters which have often afflicted the Jeju people-high winds, floods and drought-are mainly due to its geographical and natural environment: The frequent typhoons are caused by the surrounding ocean; frequent rain damage is caused by its high mountains and deep valleys; and severe drought damage is caused by its poor rocky soil.

Being at the center of Northeast Asia, Jeju has served as a bridge for the exchange between Korea, China and Japan. The Kuroshio Current which flows near the island brought the coastal culture of the southern regions, including Southeast Asia and Ryukyu Islands, to Jeju.

This ideal situation which promoted many relational ties was the background of Mongol Yuan's direct control over Jeju and all its interventions for around 100 years. Yuan, dreaming of world supremacy, chose Jeju as an intermediate base to overpower Japan and South Song.

The frequent invasions of the island by Japanese raiders since the end of the Goryeo Dynasty was not simply because Jeju was surrounded by oceans, but because it was located between Japan and China, their main target for looting. Therefore, Japanese raiders frequently invaded Jeju in hopes of conquering it to then reach their goals of conquering other countries.

The pre-modern history of the Jeju people is one of pioneer and community spirit.

The pioneer spirit was developed as the people overcame the disasters caused by Jeju's geographical and harsh natural environment. For the Jeju people, the ocean was not seen as a factor which disconnected them from the outside world but rather as a link to it. The active trade between Tamna (the ancient Kingdom on Jeju Island) and its neighboring countries also resulted from the pioneer spirit of the island people. The universal world view reflected in many Jeju folk tales, shows that the Jeju people did not consider their island to be an isolated province.

The community spirit of co-existence and co-prosperity was another important feature marking the history of Jeju. This spirit was more commonly found among the Korean farming communities of the time, but that of the Jeju people was stronger and had particular characteristics.

The villages on Jeju had a double means of livelihood-farming and stock farming in mountainous villages, as well as farming and fishing in fishing villages. Stock farming and fishing were done at communal ranches and fisheries. That made the sense of community more village-oriented rather than family-oriented. To cope with their tough environment, the people lived together, which created a bond stronger than kinship among the community members. Various kinds of gyes (traditional private funds), shared millstones and community-based Shamanism can serve as indications of their unique bond. In response to threats, such as external powers or newly introduced cultures, the sense of community began to widely spread across the whole island, which is also one of the unique aspects of Jeju history.

After the Tamna Era Ends

During the Goryeo Dynasty, Jeju's ancient kingdom Tamna lost its sovereignty after a thousand years of history.

After unifying the Later Three Kingdoms, Goryeo allowed Tamna a transitional period in which to remain autonomous as a means to win over its ruling class. However, as its regal power stabilized, it began to strengthen its rule over Tamna, incorporating it into the local government system.

It was during the Goryeosa (Goryeo History), in the 16th year of King Gojong's reign (year 1229), that "Jeju" first appeared. At this time, Tamna, having once been an independent nation, was renamed as Jeju which meant province at that time. However, being an island off the mainland, Jeju was not under the strong control of the central government of Goryeo. From that time, Jeju maintained its own identity. Beginning in 1231, Goryeo suffered from Mongolian invasions. In spite of its persistent resistance for about 40 years, being unable to gain

enough power, it faced humiliating reconciliation. It wasn't until 1270, when a peace treaty agreement was made between Mongolia and Goryeo, that Sambyeolcho (three special military units of Goryeo) which waged anti-Mongolia struggles, came to Jeju.

Meanwhile, Mongolia, having the desire for world supremacy, conquered Russia in the north and almost all other countries in Central Asia, but not South Song situated in the south of China and Japan. Mongolia had long been

keeping an eye on Jeju, given its strategic location between the two countries. Because of this, the struggle of Sambyeolcho on Jeju became a pressing matter that needed to be dealt with urgently. Jeju became the piggy caught in the middle of the battlefield between Goryeo and Mongolia on one side, and Sambyeolcho on the other.



Hangpaduriseong of Sambyeolcho

100 Years with Mongolia

In 1273, the allied forces of Goryeo and Mongolia dispatched 12,000 troops to Jeju in order to suppress Sambyeolcho. As a result of this, Jeju came under the direct control of Mongolia.

Mongolia conquered South Song in 1279, but after repeated attempts, it failed twice to occupy Japan. During this time, people living on the Korean mainland suffered very badly, but the Jeju people suffered even more. This was due to the fact that, after its armed repression of Sambyeolcho, Mongolia regarded Jeju as a colony and therefore, exploited the Jeju people by treating them like prisoners.

When Mongolia failed its conquest of Japan and the conquest-driven Emperor Kublai Khan died, Jeju was once again restored to Goryeo. It was, however, soon reincorporated into Mongolia, and continued to be ping-ponged between two countries for more than 80 years. Those changes did not greatly affect Jeju-whether under the jurisdiction of Goryeo or that of Mongolia. Even when Jeju was under the Goryeo Dynasty, the Mongolian influence prevailed for a century. It was in the midst of this that Jeju society experienced big changes.

The biggest change concerned stock farming. Horse farming had flourished on Jeju. Jeju was an ideal horse pasture, so much so that even the nomadic Mongolians called it the "star of the guardian god of horses."

In 1276, Mongolia brought 160 Mongolian horses to Jeju and raised them near Susan, an eastern area of the island. It is likely that this was the first horse ranch on Jeju. Herdsmen from Mongolia followed. They were horse farming experts, excelling in the raising and managing of horses. In the 1300s, the number of cattle and horses in



Jeju Horses

the ranch grew enormously, as did its farming facilities and number of farmers. It was not long before the ranch became one of the 14 national ranches of Mongolia.

The population of the island also grew substantially. The number of people on Jeju increased from 10,223 in the beginning of the Mongolian rule, to 30,000 in 1374.

Prior to the Mongolian arrival on the island, Jeju's population had seen a gradual growth due to an influx of people from the outside, but it now grew even more with marriages between Mongolians and Jeju people.

During these 100 years, a substantial number of Mongolians, including soldiers, government officials and herdsmen moved to Jeju. In 1273, during the reign of King Gongmin (1352~1374), immigrants begun to stay longer and some even took permanent residence which brought on the formation of Mongolian towns. It was said that Mongolians considered Jeju as a paradise back then, which gives an idea of the position that the Mongolians occupied in Jeju society as well as what their lives might have looked like while there.

In 1370, Yuan fell and Ming came to power in China. Goryeo established a diplomatic relationship with Ming and sent officials with gifts of horses to be presented to Ming. However, these gifts never did reach Ming as it was intercepted by Mongolian herdsmen.

In 1374, Ming sent an order to Goryeo demanding 2,000 fine horses. Against Goryeo's orders, the herdsmen only gave 300 horses saying that they could not give Ming horses that their Emperor Kublai owned. Upon Ming's strong demand to fill up the number delivered by his envoy, King Gongmin decided to subjugate Jeju.

The army to Jeju, led by Supreme Commander Choi Yeong, was comprised of 25,605 troops and 314 battleships. The number of troops was large, almost equal to the total population of Jeju. This gives us an idea of just how powerful Goryeo regarded the Mongolian herdsmen group on Jeju.

The herdsmen group was fully prepared for combat. They had 3,000 cavalries and a good number of infantry. The troops numbered in the thousands presumably because they were joined not only by Mongolian residents on Jeju and Mongolian Korean descendants, but also by the Jeju people who bore a grudge against the exploitation of Goryeo officials.

Commander Choi and his troops came to Jeju in 1374 and put an end to the so-called "Mongolian Herdsmen's Rebellion" after fierce battles which continued around the clock for almost a month.

"A foreign race in our land brought about a tragic incident in the Year of the Tiger. Swords and shields overspread the ocean, and livers and brains covered the land. Talking about it chokes me."

This is an excerpt from Hadam's writings, the Jeju-mok (district) judge appointed 40 years after the end of the battle, upon hearing from witnesses. One can only guess the ferocity and brutality of this battle.

The Mongolian herdsmen group lost its influence and many Jeju people lost their lives during this 25-day all-out combat which lasted from August 28th, 1374 when Commander Choi and his troops arrived on Jeju, to September 23rd when they left Jeju mission completed. The 100-year history of Mongolia's control over Jeju finally came to an end.

However, there was considerable anti-Goryeo and anti-Ming sentiments among the Jeju people. This was due to the fact that Commander Choi's operation sacrificed a large number of Jeju's people, and to the continued

exploitation and violence of officials. Also, without the Mongolian herdsmen's influence, Jeju had to offer even more horses.

Ming kept on taking Jeju horses. Of the 30,000 horses that were demanded between the years of 1379 to 1392, more than 20,000 were from Jeju-how do you suppose the Jeju people felt at these demands?

In 1386, in order to conciliate with the Jeju people, Goryeo invited descendants of Jeju's indigenous groups to live on the mainland and occupy government posts, in an attempt to calm them down. It wasn't until all revolts on Jeju against Goryeo and Ming ended that Goryeo became confident to once again rule Jeju.

Jeju was almost fully reincorporated to Goryeo. This situation, however, did not last very long since Goryeo soon perished; so began the Joseon Era.



The shrine to Supreme Commander Choi Yeong in Chujado

Jeju during the Joseon Dynasty

Joseon recognized the economic importance of Jeju including its horse farming and continued to strengthen its control over the island. In 1416, Jeju was divided into three administrative districts-Jeju-mok (district), Jeongui-hyeon (county), and Daejeong-hyeon (county). This separation which lasted for 500 years, created many cultural differences between the districts. The east-west cultural differences were more marked than the north-south differences.

Jeju Island was a part of the Jeolla-do (province) during the Joseon Dynasty, but it was treated and ruled differently from other parts of the province.

Since Jeju had a significantly small yangban (nobles) class, it was unable to participate in the central political arena. Instead, indigenous community groups, which included local officials, wielded more power than nobles who entered into central politics. Jeju also had a special system of togwan (community officers).

During this dynasty, Jeju experienced a constant feud between its central and local authorities. Jeju was even considered an unlivable land for people, a sentiment which was expressed in the old saying "Send children to

Seoul, and young horses to Jeju."

The central government wanted to consolidate its rule over Jeju through government authorities including the appointed Jeju-mok governor, while the Jeju community authorities pursued self-reliance and autonomy free from the power of the central government and authorities. A series of actions taken to gain control over the island developed into an independence movement.

The history of Jeju during the Joseon Era is also characterized by severe economic exploitation of the central government and by resistance of Jeju locals. On account of the long distance, it was next to impossible for the central government to control island officials appointed to Jeju. There was even a saying: Serving as a Jeju-mok governor can secure the living of up to three generations in his family. It means that Jeju people did not only suffer by the hands of the central government but also by those of local officials as well.

The central government turned all mountainous areas into ranches and did not allow cultivation of such lands. Moreover, only some parts of the coastal areas were allowed for farming. The lack of farmlands in addition to the unfavorable natural environment for farming usually resulted in a bad harvest, driving many to starvation and even death. This was one of the reasons why the Jeju population was stagnant during the 500 years of the Joseon Dynasty, remaining at about 50,000 to 60,000 people.

Jeju's special product of tangerines was, at this time, a source of agony for its locals. The officials recorded the number of unripe tangerines of every tree beforehand and collected those exact numbers of fruit afterwards. Therefore, locals referred to the trees as trees that bring agony and often killed them by pouring hot water on their roots.



Jeju-mok Office

Greatly suffering from having to provide to the officials all different kinds of offerings ranging from marine products such as abalone, to herbs produced on Mt. Hallasan as well as having to fulfill miscellaneous jobs and pay taxes, the Jeju locals had to work ten times harder just to survive.

Since mandatory labor was even imposed on newborns and bedridden seniors, able locals, especially the men, had tenfold their duties.

It was not uncommon for horse herders to sell their wives and children in order to survive. Also abalone fishermen in charge of abalone offerings lived miserable lives as it was said that dying of hunger was better than marrying an abalone fisherman.

There was a growing number of people who fled the island due to the combination of poor land, compulsory labor as well as its heavy burden of having to pay offerings and an unbearable level of taxes. These people ranged from fishermen, to commoners, from soldiers to slaves. And so the population kept decreasing. The number of inhabitants went from 63,093 in 1435, to 29,578 in 1672. The island's population was reduced by half in the span of 200 years. Eventually, in 1629, a law was issued prohibiting Jeju residents to depart the island, which left them confined for close to 200 years.

The frequent riots on Jeju during this era were mostly as a result of the exploitation by the local officials and central government. They were waged in an effort to resist any possibility of extreme exploitation at the hands of the central government as well as a means of fighting for their right to live and struggling for significance.

During this time, Jeju acted as a bridge between Joseon and a variety of other countries in Northeast Asia as well as its neighboring regions, providing the central government with information on the cultures of China, Japan, and western countries.

Among the numerous records of drifters and castaways, detailed information on the Ryukyu Kingdom was collected when a ship containing tangerine offerings boarded by Kim Biui and his company met a typhoon and drifted onto the coast of this kingdom. In 1653, a Dutch merchant ship with Hamel and his company aboard drifted ashore at Daejeong-hyeon (county), Jeju, and served as a chance to learn about the West.

Acquaintance with Jeju during the Joseon Dynasty

Jeju Island has a lot of relics that tell of Jeju's history during the Joseon Dynasty. The most representative ones are the town walls and government offices found in each of its three districts: Jeju-mok (district), Jeongui-hyeon (county), and Daejeong-hyeon (county).

When Jeju district governor O Sik first came to Jeju, the island was divided into 17 hyeons (counties). Considering this high number of counties inefficient, O Sik proposed that the king merge them into 3 counties, and so Jeju was restructured accordingly. Boundary walls were built and government offices were established at the center.

When a new country is established, it requires talented officials to administrate it. Therefore, a government will

establish educational institutions to teach its ideology and train officials. Joseon advocated Confucianism as its political ideology, and for its academic propagation it founded seonggyungwan in the capital and hyanggyos in each of its regions. Hyanggyos were established on Jeju as well, starting with one in Jeju-mok in 1392. This was in the first year of King Taejo's reign and before Jeju was divided into three districts.

What the Local Government Offices Were Like

A government office was where governors, appointed by the central government, resided and worked. However, it was not simply a workplace. Its shape and layout reflected the political ideology and society of the time. That is why government offices were the center of culture creation. The structure could vary according to region, but the basic idea of these offices remained unchanged.

Gaeksas (guesthouses) were where royal tablets were enshrined. A local governor would conduct a ritual to honor the tablet every 1st and 15th day of the month as a demonstration of loyalty towards the king. Through this, the king spiritually controlled the community. A gaeksa also served as accommodations for officials sent by the king. Central government officials, including secret royal inspectors, stayed at gaeksas. Since it was the most important building of the office, it had a red spiked gate and it stood at the very north of the building site.

A dongheon (the main building of a government office) was designed for the governor himself. It was located at the central part of the building site and had both an outer gate and an inner gate. It rose higher than the other buildings representing the governor's authority. In court scenes of historic Korean movies and/or dramas, it is in the dongheon where the criminals kneel down on the ground, junior officials stand on stone steps, and the governor sits on a high chair judging the case. The building was named in accordance with the administrative policy of the governor.

A hyangcheong (community advisory council) was where residents participated in local politics. As governors coming from outside were normally not familiar with the local situation, they were often assisted by local elites. It is for this reason that a hyangcheong was called the second government office meaning, its position as the second power. The most influential resident was selected to serve as head of hyangcheong Jwasu, who in turn was supported by multiple byeolgams (community council executives). Byeolgams were in charge of giving advice to the governor, controlling public moral affairs, inspecting the community, and assisting the governor.

A jilcheong was an office for government staff. Ajeons were officer assistants in charge of all kinds of hands-on duties ranging from affairs touching six different departments (personnel, real estate, protocol, military as well as police, judicial, and construction departments) to assisting with documentation and other minor jobs.

Among the many rooms in the government office, there was also one called kyobang designed for the gisaeng (female entertainers) and another served as a prison.

The appointed local officials to Jeju were governors of Jeju-mok, Jeongui-hyeon, and Daejeong-hyeon. Generally, governors served for five years, but in the case of a remote area such as Jeju, the term was reduced to 2 and a half years or 30 months. Therefore many governors of Jeju were not accompanied by their families.

Hyanggyo (Confucian School), National Educational Institution of the Joseon Dynasty

A hyanggyo was established in Jeju-mok (district) in 1392, the first year of King Taejo's reign, and then in 1416, after the administrative districts of Jeju were reorganized into three counties, hyanggyos were also established in Daejeong-hyeon (county) and Jeongui-hyeon (county).

The National Teacher Training Institution sent a senior teaching official (sixth-rank officer) to Jeju-mok and junior teaching officials (ninth-rank officers) to Daejeong-hyeon and to Jeongui-hyeon. Given that there were about 330 counties in Joseon, the training institutions had difficulty recruiting teachers. Instead, it filled up this shortage with scholars of no particular ranking position.

A hyanggyo also had shrines to honor sages including Confucius as well as spaces for students. A shrine to Confucius was called a daeseongjeon. On either side of a daeseongjeon, there stood an east and a west pavilions which enshrined sages. A myeongnyundang (lecture hall) and a dormitory were also parts of a hyanggyo.

Hyanggyo students were obligated to take a gwageo (national civil service exam) to become ranking government officials. Educational opportunities were extended from both yangbans (nobles) to yangins (commoners), to serve as a chance to move up in the world. Areas where one could take the gwageo soon became overcrowded. Consequently seodangs (village schools) and seowons (Confucian academies) were established spontaneously. They were originally private educational institutions run by local Confucian scholars created as locations to enshrine sages and teach pupils, but they turned into influential private schools run by local elites about half way into the Joseon Dynasty.

However, compared to other regions, Jeju did not have enough Confucian scholars. The people could not afford to take time out of their busy lives for learning, and they did not feel the necessity to study because of their unfavorable condition to take a Gwageo. It was on this note that the governors established seodangs-primary educational institutions-on Jeju. Among these institutions are: Hyanghakdang, situated in the south gate of the rampart of Jeju district as well as Wolgyejeongsa and Gimnyeongjeongsa situated to the west and east of Myeongwol's rampart. These seodangs were all built in early Joseon Dynasty. Samcheonseodang, Jeonguiseodang and Daejeongseodang are among others built in the late Joseon Dynasty.

The Confucian Academies, supported by the king, were Gyullimseowon Confucian Academy honoring Chungam Kim Jeong exiled to Jeju and five sages, as well as Samseongsa Shrine Academy which enshrined three founding fathers of Jeju.



Jeju Hyanggyo



Daeseongjeon shrine in Daejeong Hyanggyo

From Gwandeokjeong, We See the History of Jeju

In 1702, the 28th year of King Sukjong's reign, civil and military officers had an archery contest in Gwandeokjeong



Gwandeokjeong

pavilion's (a compound of government offices) front yard. During Lee Jaesu's Rebellion in 1902, there were many dead bodies scattered in front of Gwandeokjeong by the breakout of a riot. In the spring of 1910, an ipchungut (exorcism activities at the beginning of spring) went on. The male and female shamans were dancing before the crowd near Gwandeokjeong and dressed-up music teams were marching on the street wishing for a good harvest. Before long, a market was set up from there to Sinjangno

street and many events such as ceremonies were held at this place. On March 1st, 1947, during the Independence Movement ceremony, which took place on this day, gunfire was heard and so began the tragic April 3rd Massacre. As you can see, Gwandeokjeong is a silent witness that has been through the history of Jeju.

In 1448 (the 30th-year of King Sejong's reign), Shin Sukcheong, the governor of Jeju, had Gwandeokjeong built for he wanted to train soldiers. The name 'Gwandeok' derives from a quote out of the Book of Rite (one of the Five Classics of Confucianism), 'Shooting an arrow is seeing a great virtue.' In other words, it means 'strive after virtue with sound body and mind, then you will have public morality and the nation and people will live at peace.' Though the tablet of the pavilion was originally received by Prince Ahnpyeongdaegun, it was burnt and later rewritten by Lee Sanhae.

Gwandeokjeong has been repaired several times since its foundation. In 1924, two feet off of the corner of its roof were broken and changed by the Japanese. Then, in 1969, the building was taken down and restored but was still not the same as it used to be. In 2006, it was repaired once again to create what we can now see. This one storied building consists of five sections in the front and four sections on the side with the Korean traditional half-hipped roof. Inside the building aligning the walls, there are 7 paintings representing China's old history. It was designated as the national treasure No. 322.

The Center of Jeju's History and Culture, Jeju-mok Office

Mugeunseong, now known as the old downtown or an original town, is depressed compared to other towns. However, in the past, it was the center of politics, economy and culture of Jeju. At the time, there was even a main government office dating back to the Tamna Era. There was the Jeju-mok (district) Office in the center of the walled town.

Originally, the dongheon (main building of a government office) in the Jeju-mok Office was the place a governor worked. This dongheon was named Yeonhuigak, in accordance with the government's policy. This name means that they would rule by the king's flourishing virtue. A gaeksa (guesthouse) is located in the northern most part of the government office compound. Here ancestral tablets were enshrined and were first visited by a newly appointed governor who paid his respect. The shrine was also named Yeongjugwan in accordance with the regulation that it should be named after old towns. At this time, Mt. Hallasan was called Mt. Yeongjusan.

The governor of Jeju was assigned to rule both military and administrative affairs and there was a yeongcheong (governor's office) where a provincial governor worked. It was called Hongwhagak meaning the king's virtue reaches the people and they are blessed. There you can find Manggyeongnu (a look-out tower) which means 'a castle towards Seoul'. Above the outside gate of the dongheon was a bell tower. A bell was placed here to signal the opening and closing of the gate every morning and evening. In addition, in the Jeju-mok Office, there were an office building for military officers, one for government officials and a warehouse where all types of weaponry as well as grains were stored.

If we look at the overall structure of the Jeju-mok Office compound, in its center is found the Gwandeokjeong, with the main facilities such as a gaeksa and a dongheon located on the northern left side, and facilities like hyangcheong (community advisory council) and jilcheong (government staff office) located on the southern right side. The locations of these were determined by order of rank, by way of feng shui and by specific arrangement that tells of their importance.

Due to some extension and rebuilding projects, the Jeju-mok Office lost its original form. In an effort to restore this, the compound was excavated four different times between the years of 1991 and 1998. As a result of the excavations, it was

discovered that the compound had at some time, undergone 3 large construction work projects. The building sites of Hongwhagak, Yeonhuigak, Uyeondang, Gyullimdang as well as other government buildings were also discovered and remnants of these were found. Hereupon, on March 30th 1993, the Jeju-mok Office was designated as a national treasure No. 380.

The Jeju-mok Office has become what it is now after the restoration of the outside gate, Hongwhagak, Yeonhuigak, Uyeondang and its other original buildings based on the discovery of the buildings foundations, and other remnants during the excavation process.

Jeongui-hyeon that Controlled the South-east of Jeju

In the beginning, the Jeongui-hyeon (county) rampart was located in Goseong-ri (town), Seongsan-eup (county). However, it was too far for people to reach. Some suggested that it was not right for the government building to be located there because of the frequent invasions from Japan through Seongsan's water. Thus in 1423 (the 5th year of King Sejong's reign), it was moved to Seongeup-ri where it is now located.

It is historically known that the town walls were built by Choi Chiryeom, a judge of Jeju-mok, and completed in 5 days.



Jeongui-hyeon Castle

Although the building process involved people from three counties, the size of the walls is still impressive, with a perimeter of 2,520 feet and a height of 13 feet. The restored Jeongui-hyeon town walls is greatly different from its original structure. According to the Tamnasullyeokdo (illustrated record of governor's inspection tour of Jeju), there was once an east gate, a west gate and a south gate which gave access into the town. Today, only the west gate and the south gate remain. The east gate was never repaired due to a house which now occupies the site.

A hyeongam, a local governor official appointed over Jeongui-hyeon, holding sixth rank, was appointed for serving both administration and military. A dongheon, where a hyeongam worked was called Ilgwanheon, which means 'to look after the affairs of the government is the same as looking after the king'. This dongheon was burned down and the building that is in its place was rebuilt. The restoration work was poorly done and resembles very little its original structure. What made matters worse is that a part of the building was destroyed by the typhoon in the summer of 2011. Fortunately, plans are being made to restore it properly and more accurately after much historical research.

Daejeong Hyanggyo (Confucian school) Treasured Chusa's Life

Daejeong Hyanggyo (Confucian school) is located in Inseong-ri (town), Daejeong-eup (county). Standing quietly near a large pine tree, this building easily catches people's attention. It was originally built in 1416 (the 16th year of King Taejong's reign), within the northern town walls of Daejeong-hyeon but has since then changed sites several times. Finally in 1653, the 4th year of King Hyojong's reign, Governor Lee Wonjin rebuilt it in its current location.

A hyanggyo, a shrine and national school which taught local students, was supported by the government. Therefore, in Joseon Dynasty, it was the government who provided the land, servants, books and all other school necessities. However, after the Gabo Reform, the temple lost its educational function and a new education system was implemented. In honor of Confucius, there is a semi-annual service as well as a burning of incense ceremony on the 1st and 15th day of every month.

In the school, a lecture hall can be found located in the south of the temple but facing north. In the north, there are also three gates leading up to a shrine to Confucius, which stands facing the south. The tablet of the lecture hall was written by Daejeong-hyeon Governor Byun Gyeongbung in 1811 (the 11th year of King Sunjo's reign). On the tablet of the dormitory, the name Uimundang can be found, written by Chusa Kim Jeonghui. Today, this is displayed in Jeju at the Chusa Memorial Hall.



Daejeong Hyanggyo

Chusa, who was exiled to Daejeong, left his traces everywhere. He taught students and used to go to places like Sanbangsan mountain and Andeokgyegok Valley. He also drew the Saehando and completed the Chusache (Chusa writing style). As you look at the pine tree in the Saehando, you may be reminded of the pine tree in front of the hyanggyo where he once stayed.

Currently, there are buildings such as a shrine to Confucius, a lecture hall, east and west dormitories, and gates. However, over time, these received many repairs which in consequence have greatly changed them from their original appearance. In the shrine, there are memorial tablets of the five kings, the four sages in the Song Dynasty, and the 18 sages in the Joseon Dynasty. Also, every April and September, ancestral ritual formalities take place.



April revolutionary protest in front of Gwandeokjeong(1960. 4. 27)

Modern History of Jeju

Jeju Islanders Meet Modern Times

At the end of the 19th century, Jeju, having not yet changed to a more modern way of life, trembled at the prospect of this idea.

After opening a port in 1876, Jeju was under the full influence of the world's capitalism. Japanese fishermen started to appear in Jeju's coastal villages and Catholic missionaries came over and began spreading the western religion and culture throughout the island. By the time the Gabo Reform was installed in 1894, islanders were freed from their obligation to offer presents such as horses, tangerines, abalone and other such goods to the king.

New public service and modern science rose with the arrival of the modern administrative system as well as an educational system.

Through the opening of a port, Jeju was faced with many new opportunities implementing the enlightenment policy. Jeju was no longer the Joseon Dynasty's outer area designated as a place of exile, but incorporated into the world's capitalism in which capital and civilization cross the frontier.

Jeju maintained an independent nation called 'Tamna' and was degraded to a mere county in the Goryeo Dynasty. The change led Jeju gradually under the control of the highly centralized government during the Joseon Dynasty. Fierce riots frequently occurred near the end of the Joseon Dynasty against the government's control.

Lee Jaesu's Rebellion in 1901 consisted of a riot caused by the conflicts between the central government and the local government, and between traditional and western culture as Jeju entered the Modern society. This riot brought warships from France and Japan to Jeju's sea and almost turned into a battle right around Jeju Island.

For a while, Jeju people strongly resisted the western religion and culture that went against their traditions, and they opposed any form of modernization. However, outsiders began frequently coming to the island and soon the number of petty officials and lower class people that inhabited Jeju, grew. People open to a new culture took over the leadership of the island in the 20th century.

The ruling elites of the island's new community realized the demands of the times and went overseas to study and receive a more modern education. Given this new trend for modern education in the nation, new schools were founded including Uisin School, Jeju Public Elementary School and Sinseong School for Girls.

Opening the port drastically changed Jeju's transportation and industry. People began leaving for the mainland, for Japan or for other places in order to find new jobs. During the Joseon dynasty it had been forbidden to leave the island. Near the end of the 1880's, the ban was lifted, and the haenyeos (woman divers) moved to the mainland for their work. It shows just how much these women were truly a coast-nomadic people.

The opening of a port led islanders to encounter new civilization and culture that they had never before imagined, bringing a turning point to the history of Jeju.

Another aspect of Modern Jeju: The Colonial Era

During the thirty-six years of the colonial period, Korea was badly treated under the control of Japan. At this time, Jeju's society was as badly oppressed as the other provinces of Korea by plunder, exploitation and discrimination, being more subordinated than before.

Having established the colonial system, Japan executed an administrative system for the island and sent Imamura, the first governor, to Jeju. Given his position as chief of police, the governor had a strong power over the administrative affairs and the police force. Japanese officials were assigned to every government office and were placed in schools as well in the positions of teachers and principals.

Land Use Survey started in 1913 and had a great effect on Jeju Island since there were many government and publicly-owned lands at the time. Poor villagers and farmers unable to find work were forced to look for jobs



The monument for Jeju Haenyeo anti-Japanese movement

elsewhere than Jeju due to the survey and a ban placed on fire-field farming. Living in poverty and famine, most Jeju inhabitants had to work in mine fields or textile factories in Japan and other nations. In 1923, the number that emigrated outside of Jeju greatly increased as a direct line was opened to sail between Jeju-do and Osaka, Japan.

In the summer of 1920, cholera spread across the island lasting for 4 months and taking the lives of 4,134 people.

From 1912 to 1918, imperial Japan forced the islanders to build the coastal road along the seaside. This road was built in order to facilitate the exportation of all kinds of products by providing easy transportation to ports such as Sanji, Hallim, Seongsanpo and Seogwipo. The opening of this road, called Sinjangno street, resulted in a major decline for big villages like Seongeup, Hongno, Myeongwol, Daejeong, as well as other villages like Seongsanpo, Seogwipo, Hallim and Moseulpo. Though people's lives were slightly improved by the influx of capital coming from Japan, it was still not that of native-led growth.

During the Japanese occupation, an anti-Japanese movement began. In 1918, located at the Beopjeongsa temple, an anti-Japanese fight led by the people from Jungmun area broke out. This was the first recorded demonstration against Japan before the March 1st Independence Movement. After the Jocheon Demonstration in 1919, an anti-Japanese movement on the island was led by young socialists. They greatly impacted the movement but later went underground due to Japan's oppression caused by forming their group also known as Sininhoe (the 1st socialist group in Jeju) in 1925.

The most active movement in this period was led by the haenyeos (woman divers). The fight, from 1931 to early 1932, broke out by the haenyeos from six different towns including Gujwa-myeon (county), and Seongsan-myeon (county). They were initiated against the tyranny of the government led-haenyeo union in an effort to target the Japanese governor. In the span of just one year, 17,000 people joined in this movement and over 100 islanders were arrested in the process. It was the biggest anti-Japanese movement in Jeju and the largest strike involving women and fishermen in Korea. However, the movement was forced to go underground because of the cruel repression of imperial Japan.

After the 1930s', entering in a state of war, Japan established a large military base on Jeju and reinforced all military facilities, which the Jeju people were forced to join and suffered severely. There are still big military facilities today scattered all over the island. During wartime, a large number of Islanders were mobilized for service doing labor and military service. Many of the women were used as "comfort women" for the Japanese soldiers.

Though their history is full of plunder and resistance, the Jeju people were deeply craving change. The population increased rapidly compared to the past and people crossed over the sea frequently to find work at factories in Osaka, Japan that were still under the influence of capitalism. Haenyeos continued to dive as their work, no longer being forced to reside on the island but rather taking charge of their own lives.

As time went on, nearing the end of the Korean Empire, a growing power on the island made a compromise with Japan which aided in the accumulation of capital and became new capitalists. These became highly influential community leaders. After the 1920's, they led all kinds of town committees and held leadership positions given to Koreans. Though they were pro-Japanese collaborators, they were still trusted by the local people and aided in the recovery of the people's rights. There were also many young elite men from rich backgrounds that went to study overseas in places such as Seoul and Japan. This created the apparition of many independent-movements of activists promoting western ideology such as Socialism, Liberalism and Anarchism.

The Colonial Era was therefore a time when the people experienced modernity very differently than in the past. Being ruled by a foreign nation, produced a national consciousness, installed an educational system and created a trend for night schools. As a result this, anti-Japanese movements became very active. Capitalism greatly influenced the people of Jeju forcing many to create a new life off of the island. The possibility of leaving the island, which they never could have imagined during the Joseon Dynasty, had a great historical significance for Jeju. For the Jeju people locked on the island for hundreds of years, the Japanese Colonial Era represented a time of great oppression and exploitation but also freed them from the fetters of linear relationship with Korean peninsula. It meant another modern time for them.

April 3rd Massacre, The Biggest Tragedy of Modern History

The April 3rd Massacre was the most tragic incident next to the Korean War in the modern history of Korea, causing great casualties.

After the Liberation of Korea from imperial Japan in 1945, there was public unrest because of the failure of the U.S. military's policy and current social problems. On March 1st, 1947, six people were shot dead by the police. People showed their resistance by protesting and the government (majorly controlled by the U.S. military at the time) responded by sending the police, members of the Northwest Korean Youth Association (NKYA) as well as its own military and by doing so committed an act of terrorism and torture.

It was in the midst of this oppression, on April 3rd, 1945, that the armed civilians group of Namno Party (the Communist party formed in Seoul) rose in Jeju taking arms against the NKYA and against the Police under the banner of 'Against single election and single government in the South'. In the general election which took place on May 10th of that year, only two constituencies were declared void falling short of a majority.

After the establishment of the Republic of Korea on August 15th 1948, the government launched a strong repression operation increasing the number of military forces on Jeju island. On November 17th, martial law was declared, and the government started full-scale operations to burn the villages. All over the island, a number of

people were accused of helping the armed civilian group. With the outbreak of the Korean War in 1950, the April 3rd Massacre shook to the root of the island for a long time. Throughout this time a lot of persecution, preventive detention and imprisonment on the mainland once again took place.

On September 21st, 1954, after 7 years and 7 months, the ban of entry to Mt. Hallasan was lifted and the April 3rd Massacre was finally over. During this time, 25,000~30,000 people were victimized through the many riots between the armed civilians group and the punitive force as well as in the suppression by the punitive force.

The Massacre went on during the Cold War and during the process of fixing the division that existed in the Korean peninsula. It resulted in the massacre by the governing power. Only after half a century, did a truth-finding movement start taking steps towards finding reconciliation and co-existence between the island and its government in an effort to recover Jeju's honor.

April 3rd Bukchon Neobeunsungi Massacre site

On January 17th, 1949, two soldiers were found dead on a hill in a town, Riding to Hamdeok-ri (town), where the headquarters of a battalion were located, some troops of a squadron from two regiments and 3 battalions based in Sehwa village were attacked by the Armed Civilian Group. It was this single incident that resulted in the most casualties in those days.

In retaliation, at 11 a.m. that same day, armed soldiers burnt the whole village and gathered all the people of the village in the school yard.

It is said that the military leaders discussed what to do with the people now gathered until one of them suggested that most of the soldiers lacked experience at shooting people. They therefore took the opportunity to gain some experience using the people as target practice. It is this devastating event that triggered the massacres. Out of these villagers, they formed groups of 40-50 people. They took them to various sites in the village; to Dangpat, to Neobeunsungi, to Taetjilbat

among others, where they were shot without mercy. About 350 people were shot dead that day. Before this time the site was known as 'Neobeunsungi', because it was a spacious site where people could drop by to rest after a long day of work. Now it was here in Neobeunsungi that they were killed. That same night approximately 400 houses were burnt down.

The next day, any who survived were told to go Hamdeok-ri but many people were again victimized by a 'red hunt' operation. After this grievous incident, the village was called 'town without men'



Monument in memory of literature Suni's Samchon by author Hyeon Giyoung at April 3rd Massacre site in Bukchon Neobeunsungi

because no men were left to succeed any of the families. Every year, there is a memorial service held in Bukchon-ri on December 18th.

A large number of people that hid in mountains and caves were killed by the punitive force. Some saw flyers saying that they would be spared if they came out of hiding, but after doing this they fell into the trap and became victims of cruel torture, eventually being killed at Jeongtteureu Airport and having their bodies thrown into the sea. Some also went missing after being taken to be imprisoned on the mainland.

In 1993, the elderly group of the town carried out an investigation in order to discover the exact truth behind the April 3rd Massacre. They discovered that there were 439 victims and a lot of property damage. For a few years now, the Bereaved Family Association has done a joint memorial service in the honor of the victims.

Also as a means of honor, memorial monuments can be found in Neobeungsung along with a memorial hall to educate all future generations about this crucial event. Neobeungsung's April 3rd memorial site covers an area of 2,532 square feet and memorial hall covers 294 square feet. Facilities on the site include a memorial monument, the April 3rd memorial hall including a video room & pavilion, a trail, a monument in memory of the literature by Hyeon Giyoung called Suni's Samchon (Suni's uncle), a cafeteria and a radiation tower. There are also small graves for babies scattered along the sides of the trail to tell of the brutality of this historical event.

Reconstruction, Development, Difficulties and Challenges

In 1950, following the outbreak of the Korean War, Jeju Island was flooded with tens of thousands of refugees from the war as well as victims of the April 3rd Massacre. The number of refugees recorded on May 1951, was of about 150,000, consisting of almost half of Jeju's population. There were few conflicts between the refugees and the Jeju people.

Jeju's social economy in the 1950's was in a state of confusion in large part by the influx of refugees of the Korean War and the return of the victims of the April 3rd Massacre to their home at the hillside of Mt. Hallasan. Jeju Island focused on the restoration of damages caused by the April 3rd Massacre, and so any efforts of region development were held off for a future time.

Once President Lee Seungman stepped down from his office following the revolution that took place on April 19th 1960, Korean society turned into a democratic civil society. A massive rally of students and citizens lasting three days took place on Jeju Island, April 27th. It was the first social movement since the April 3rd Massacre. Student demonstrators urged the key Liberals to take responsibility for the election scandal and to step down from their position. Kim Seongsuk, a member of the Korean Socialist Party that had a reformative policy, had just defeated Hyeon Obong, a former Liberal, and was elected as a member of Congress of NamJeju-gun (county). Law students at the Jeju National University had tried to reveal the exact truth of the April 3rd Massacre but this attempt died off due to the 'May 16th Military Coup d'Etat'.

After the coup d' état of 1961, military politics and culture permeated throughout Korean history in the late 20th century. Park Chunghee's administration, throughout the October Revitalizing Reforms, ruled with a strong lean

towards authoritarianism. It manipulated administrative organizations and security organizations to control the nation's entire system and society. Meanwhile it set economic prosperity by modernization the top priority and put forth pro-growth policies.

During Park's regime, the Jeju people always supported the ruling party. In return, President Park actively gave his support in the development of Jeju Island. The regime designated Jeju Island as "Jeju Special Zone" in 1966, devised a 10-year Jeju Comprehensive Development Plan in 1971, implemented the Comprehensive Tourism Development Plan in Jeju Special Zone in 1973, among many other things. As Islanders began to grow tangerines, this also became a crucial income source for its industry. Thus, the general level of income was greatly improved at this time.

It was also during this time, that Jeju people began to enjoy the benefits of the 20th century such as easy accessible water, electricity, the advancement in communications, paved roads and airline development, among other things. The 'farm hardship period', slowly faded away. The Saemaeul Movement (the new community movement), begun in 1971, focusing their efforts on the modernization of farming villages by bringing

improvements such as paved roads, strengthened roofs. While the Saemaeul Movement was sweeping through villages, it greatly changed the overall appearance of villages. But this movement had been exploited for the propagation of ideology to keep President Park's dictatorship.

In the 1960's and 70's, Korean society achieved an explosive industrialization, that brought on a huge development in capitalism changing Korean society fundamentally. It also created growth of a new middle class. This, actively participated in a social movement for



Thatched roof house being taken down in the 1970s

democracy against the authoritarian regime. Meanwhile, the end of the Cold War in the late 1980's brought the collapse of the former Soviet Union and Post-socialism of Eastern European countries. These changes influenced Korean society with Globalization and Trade Liberalization, and diverse cultural values were prevalent throughout the country.

Since the enforcement of civil autonomy in the 1990's, the opportunities for participation by the people increased and civic groups gained more social attention. Though the civil autonomy strengthened the independence and competitiveness of the local governments, it also created social problems regarding an over-concentration on micro policies and populist policies.

Unlike previous years, Jeju's economy during the 1990's was definitely in a situation of crisis. The tangerine industry which propped up the island's economy faced a serious decline due to the Driving Trade Liberalization policy. The consensus of "sustainable development by Jeju people" was formed in the process of the legislation of the Special Act on Jeju Island. It was later put to the test.

In the late 1990's, the Jeju Island development policy had to be modified by IMF economic crisis. It was then that the Jeju International Free City Plan was proposed, and is even now in place. In the late 20th century, Jeju society was faced with various tests and challenges including conflicts between conservation and development, opposing values between continuing or not certain traditions, etc.

A Journey towards the Future

Jeju's story during the 20th century is one of how an isolated island went from being closed from the rest of the world to being open and how it went from being other-directed to being a self-regulated community. The open-door policy brought many difficulties to the Jeju people. Foreign culture greatly influenced Jeju Island as is the case of the 'Lee Jae-soo's Rebellion', and Japanese imperialism invaded the Jeju fishery for the first time. Eventually the Japanese Empire conquered Jeju Island, and made the Jeju people suffer for 36 years. Once the people finally got independence from the Japanese tyranny, the April 3rd Massacre took place as a tragedy of the Cold War.

Since the 1960's, Jeju Island has enjoyed an economic affluence due to development brought on by the influx of capital. However the land in the middle zone of Hallasan mountain, that had for a while been public land, was destroyed. Consequently, this brought environmental destruction to Jeju Island. The tangerine industry generated a lot of revenue in a monopolistic market but competition with foreign goods was an inevitable trend from then on. The liberalization trade did not only bring many disadvantages to Jeju Island, however. It also brought economic affluence throughout the capital, the development of technology influenced by the outside. It enriched Jeju's culture through creating contacts and an acceptance with others. Meanwhile, some of the Jeju people went to the mainland of Korea as well as to other countries including Japan, sharing Jeju culture with the outside world. Today, these people have since returned having a strong affection for their home.

It is clear that Jeju's modern history is all about acceptance and resistance, and its journey of adaptation to external environments. If the passed one hundred-years represents the introduction of the world to Jeju Island, the coming one hundred-years becomes a time to advance and have an incredible breakthrough within the world. The Jeju Island of the 20th century rejected and prevented any kind of relationship with the outside world, but the Jeju Island of the new 21st century will go towards the world and it will be a crucial time to share its knowledge, information and culture.



Chusa Exile Site

Jeju Historical Wave

Jeju Island, 600 Years of Exile

Wonakdo is Jeju Island's nickname. The island is the farthest South Korean island from the mainland and is isolated by Jeju channel. So it has been called Wonakdo, meaning a faraway and rough island. This is why hundreds of people were banished to a far-off island from the Goryeo to Joseon eras. Exiles were not ordinary offenders. Rather, those who were expelled from kings or leading political rivals. The exile had something to do with political beliefs and justice. They could therefore be political criminals or prisoners of conscience. They were forced to be away from all family members and like-minded colleagues under the punishment of exile. It was from the Mongol-ruled Yuan Dynasty that Jeju Island became a place of exile. In 1273,

when the Sambyeolcho(a military unit of the Goryeo Dynasty) which fought against the Mongol Empire was quelled, Jeju province came under the jurisdiction of the Yuan dynasty. During that time the Yuan Dynasty sent members of its Royal family or influential political figures to Jeju Island. In 1317, the first, Amokga (the son of King Sunjong during the Yuan dynasty) came, and the second, Sakranhae the Great in 1340, totaling 170 people. In Korea, it was during King Chunghye's reign(1315 to 1344), the 28th king of the Goryeo Dynasty,

that people began to be exiled on Jeju Island. Hak Seon followed by Jo Deukgu, Gim Yong Seok Gi, and others were banished to Jeju Island. However, there was hardly any banishment during the Goryeo period for a relatively short period of time.



Chusa banished to the exile site

Jeju Island, Exile No.1 Post

The history of exile on Jeju Island during the Joseon period started with King Taejong(the 3rd King of the Joseon Dynasty). In 1402, during the second year of the reign of King Taejong, the wife of Taejong, Queen Sindeok and a member of the Kang clan's relative, Gang Yeong were banished to Hamdeok-ri(town), Jeju Island. In 1409 two brothers of the wife of Teajong, Queen Wongyeong, Min Mugu and Min Mujil were on the same boat. In 1637 Gwanghaegun was deposed and confined on Jeju Island. Since then until Lee Seunghun in 1911, it is estimated that at least 200 outstanding figures were deported to Jeju Island over the past 500 years. There were three boys of Crown Prince Sohyeon(1612-1645). One of them, Lee Seokgyeon became the youngest at the age of four. Sin Im was the oldest exile among them. He was 84 years old when he was in exile in 1721. People ranging from the royal family, prominent Seonbis(virtuous scholars in Korean) of the time, artists to men of religions were deported to remote, rugged Jeju due to the history of many purges. On their way to exile or during their exile in Jeju Island, some scholars composed their own writings in poetry and prose to emphasize the loneliness that they felt. They could get comforted by the scenic beauty of Mt. Hallasan and the sea. They would sometimes feel sorry for themselves and think about higher ideals. Whether their treatment was good or not depended upon who they were and where they were headed. Some of the banished met political enemies, others did not. Sometimes the banished suffered ill-treatment while others had close relationships with local officials. For example, Mrs. Noh, the

mother of Queen Inmok(the wife of Seonjo) was exiled to Jeju. She suffered from the ill-treated by Jeju Governor Yang Ho(county magistrate) and went through many hardships. When Prince Gwanghae was dethroned after the Coup of 1623, Mrs. Noh returned to Hanyang(the historical name for Seoul) and restored her reputation. Yang Ho who had mistreated her was beheaded. The locations where the exiled on the island lived were divided into three eup(county) of Jeju Island. Their home in exile was under the surveillance of each county's head, most likely being under house arrest.

There were a particularly large number of people who were in exile in Daejeong-hyeon (county) because it was the most dangerous area among the three major eup. However, most of the exiles in Daejeong-hyeon were faithful to their principles and were prominent scholars. They used all their energy and time to focus on advancing their academic skills. Some of them educated a considerable number of disciples. Therefore, it has been said that the exiled on Daejeong-hyeon produced many excellent scholars with a sense of loyalty and moral obligations from old times.

Exiles and Jeju Culture

Exiles on Jeju Island had a great influence on the locals regarding the humanities. From Korea's later Goryeo period, political prisoners were sent to Jeju Island, later in the Joseon era, the island was called the 'No.1 post for exile'. Exile means to be away from everything (i.e. home, social status or state). Those who were sentenced to exile were permanently refused permission to return unless a political change took place. It can bring on torture and solitude. But many of them overcame their tribulations and accepted their situations, their life and their reality by spending time in reading and poetry-writing, training young students and teaching Jeju natives. The people of Jeju helped to ease them from difficulties during the hard times. The information of food, climate, topography, and vegetation provided by the Jeju people was very helpful for the strangers. At the same time, residents learned a lot from the exiles. Local residents came across diverse cultures and new knowledge which had been attributed as the source of Jeju's advanced culture and the improvement of intellectual standards. As a result, the relation between exiles and Jeju people generated synergy effects and upgraded the humanities of Jeju Island to a higher level.

Acquaintance with Exiles

Gwanghaegun of Joseon

Prince Gwanghae was born to Lady Gong, a concubine. When Japan invaded Korea in 1592, he was installed as Crown Prince. Queen Inmok(1584-1632) who became the Queen Consort of King Seonjo in 1602 gave birth to the Grand Prince Yeongchang in 1604. Following King Seonjo's abrupt death, Gwanghaegun became the 15th King of the Joseon Dynasty. After that, Queen Inmok and Prince Yeongchang became a threat to the royal authority. In 1613(the 5th year of Gwanghaegun's reign), it was alleged that seven bastard sons including Seo Yanggap plotted to help Prince Yeongchang to the throne. This was so called 'The Plot of Treason by Seven Bastard Sons'. Due to this incident, Grand Prince Yeongchang was demoted to an ordinary person and exiled to Gwanghwado Island.

The next year, Jeong Hang, Military Official of Ganghwado Island set Prince Yeongchang's home in exile on fire and killed him. Pro-Gwanghaegun parties stripped Inmok of her title. However, this gave Gwanghaegun the moral weakness of Pyeomosaje(dethronement of Queen and murder of his brother) and led the members of the Seoin Faction(political faction) to launch the Coup of 1623 for the sake of dethroning Gwanghaegun who damaged Confucian ethics. Gwanghaegun was deposed during the coup. He was in exile first on Ganghwado Island and then Jeju Island, where he died of disease at 67 in 1641. During Gwanghaegun's exile, then Jeju Governor Lee Sibang could have treated him bad because he was a meritorious retainer of the coup but, instead, Lee treated Gwanghaegun very well. When Gwanghaegun died, King Injo suspended the royal court for three days and expressed his condolences to the deceased with a plain dinner. Moreover, Injo let Chae Yuhu(Yejochamui, Secretary of Rites Ministry) take charge of directing the funeral. Gwanghaegun was buried in Yangju, Gyeonggi-do(province).

Three Sons of Crown Prince Sohyeon

Crown Prince Sohyeon was King Injo's first son. During the Second Manchu Invasion of Korea in 1636, the Manchus took Crown Prince Sohyeon and Grand Prince Bongrim as captives to China. After a nine year-hostage period, Sohyeon returned home in February 1645. He brought back knowledge of astronomy, mathematics, and books on Catholic faith, a globe and statues of the Blessed Virgin Mary from the German Jesuit Johann Adam Schall von Bell. At that time, the Joseon Court was overwhelmed by the Bukbeolron(argument for an expedition to conquer the north) in order to bring an act of vengeance on the Qing Dynasty for the Manchu war of 1636. Therefore, the Joseon Court considered Crown Prince Sohyeon's deeds negatively. What's worse, King Injo was very angry at the books and Western items that Crown Prince Sohyeon brought to Joseon. In April, Prince Sohyeon became bed ridden due to illness and conflicts with his father and suddenly died only four days later.

In 1646, King Injo ordered the execution of Sohyeon's wife Crown Princess Minhoe for treason. The following year, his three grandsons were exiled to Jeju Island. At that time the first son, Seokcheol was twelve, the second son, Seongnin was eight and the youngest one, Seokgyeon was only four. Seokcheol died one year later of an endemic disease. The second

son, Seongnin also died two months later from a disease. After that, Seokgyeon moved to Ganghwado Island and Gyodong. Finally he withdrew from his exile camp and returned home. But he died of a disease at 22 in 1656(the 6th year of King Hyojong's reign). The deaths of the three sons were not the end of the tragedy. Lee Seokgyeon(Prince Gyeongang) had two sons, Lee Hon and Lee Hwang. They were also exiled to Jeju Island. The exile was the result of an anonymous letter which accused the two sons of Prince Gyeongang and a hidden power faction of treason. Jeju Island had been the destination for the two generations of Sohyeon's family in exile.

Chungam Kim Jeong

Chungam(pen name) Kim Jeong was born in 1486 (the 17th year of King Seongjong's reign). In 1507, he took first place in the Gwageo(national civil service examination). He served in a number of government positions such as Deputy Chief Scholar of Office of Special Advisors(Hongmoongwan), Daesaheon(Inspector General) and Hyeongjopanseong(the Ministry of Justice) in 1519(14th year of King Jungjong's ruling) at the age of 34. Along with Jo Gwangjo, Chungam as the representative of the Sarim Faction pushed forth a series of radical measures to reform the Joseon Dynasty. They introduced an "examination for the learned and the virtuous"(hyeollanggwa), and removed superstition and established a local self-system called Hyangyak. However the reforms were opposed by the Hungu Faction and this resulted in the third Literati Purge of 1519. Jo Kwangjo was sentenced to drink poison and Kim Jeong was exiled to Geumsan, Chungcheong-do(province). On the way to Geumsan, he visited his mother who was sick at the time deviating from the route, which provoked controversy. In 1520, due to this deviation, Kim was sent to the courthouse under escort, interrogated and banished to Jeju Island instead of Geumsan. One year later, he was tried again for the deviation issue and executed by drinking poison on Jeju Island. Jejupungtorok(Journal of Jeju Topography) was written by Chungam while he was in exile. The book has been seen as very precious to better understand the local situations in the 16th century. Later, in 1578 during the 11th year of King Seonjo's reign, the Jeju Judge, Jo Inhu built Chungamsa Temple in his honor. In 1682, the 8th



Monument in memory of Chungam Kim Jeong's exile

year of King Sukjong's reign, memorial tablets for Kim Jeong and other exiles such as Song Insu, Kim Sanghyeon and Jeong On were enshrined at Chungamsa Temple which was upgraded to Gyullimseowon(Confucian Academy). In 1695 a memorial tablet for Song Siyeol was added at the seowon. The Gyullimseowon Confucian Academy was torn down in 1871(8th year of King Gojong's reign) when Daewongun(King Gojong's father) ordered all the seowons to be closed. Designated as Jeju Island Cultural

Property No.1, Ohyeondan were reconstructed to honor five prominent scholars by local Confucian scholars led by Kim Huijeong in 1892. The site of Ohyeondan was where Gyllimseowon Confucian Academy was once located. There remain Joduseok (memorial tablet) and an altar. Joduseok is 43 to 45cm high, 21 to 23cm wide, 14 to 16cm thick and these are set 33 to 35cm apart. On the right of Joduseok, there is Maaemyeong (handwriting carved on a rock cliff), Jeungjubyekrip' meaning Zengzi(Jeung Ja) and Zhu Xi(Ju Hui)

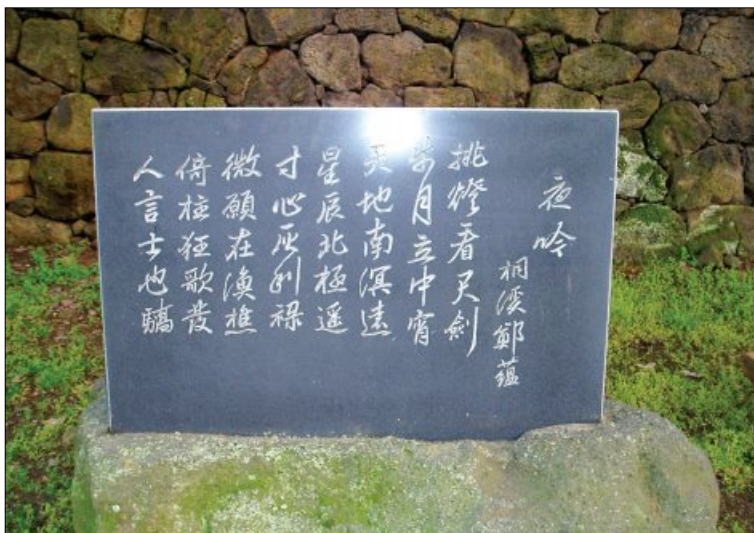


Joduseok in Ohyeondan

stand like a wall, thereby elevating them to Confucian sainthood. This is Song Siyeol's handwriting and the same handwriting can be found in the Seonggyungwan,(the national confucian academy during the late Goryeo and Joseon Dynasties) in Seoul. It could be assumed that Hong Gyeongseop traced Uam' s(Song Siyeol) handwriting and carved it on a rock at the Gyllimseowon Confucian Academy on Jeju Island.

Donggye Jeong On

Born in 1569(the 2nd year of King Seonjo's ruling), Donggye(pen name) Jeong On passed the civil service literary examination in 1610(the 2nd year of Gwanghaegun's ruling) and served for the government in the Sagwanwon(office for presenting opinions on King and retainers' policies. As Grand Prince Yeongchang was killed by Jeong Hang, Jeong On wrote an inflammatory letter to the King. He petitioned to punish Jeong Hang and argued against the dethronement of the Queen Inmok. It may have made King Gwanghaegun angry. The king



Monument inscribed with poem Yaeum by Jeong On

ordered the interrogation of Jeong On and had him exiled to Jeju Island. During 10 years of his exile, he continued to study until his return caused by The Coup of 1623. Being sent into exile, Jeong brought many books which were enough to fill a study room which the head of Daejeong-hyeon(county) built for him. The situations at the time recorded in the supplements of Donggye Seonsaeng Munjipyeonbo(chronological list of Donggye's literary works) of Donggyejip(collection of Donggye's literary works) are as follows:

The head of Daejeong-hyeon built a study for him. To the west side of the study, along the fence, was a tangerine orchard. Donggye visited his study everyday and read hundreds volumes of Kyeongsajajip(collection of ancient Confucian classics) for 10 years with piling up books on a shelf. He used to stay up late at night and get up early in the morning and never stopped reading and memorizing the contents of the books. As Gyllimseowon Confucian Academy was set up in 1682 during King Seonjong's 8th year, Jeong On was enshrined at Gyllimseowon as one of the five prominent scholars(Ohyeon). In 1842, during the 8th year of King Heonjong, Lee Wonjong put up the 'Statue of Donggye' by the request of Chusa Kim Jeonghui who was in exile. In the following year, a tablet hall named Songjuksa Tablet Hall was built, where a memorial tablet of Jeong On was placed. Later the Songjuksa Tablet Hall was upgraded to Songjukseowon but demolished in 1871 and never rebuilt.

Uam Song Siyeol

Born in 1607, Uam(pen name) Song Siyeol studied Neo-Confucianism under Kim Jangsaeng (1548-1631). He took the first place in the Gwageo(civil service examination) at the age of 27 and served in governmental service. When King Injo was humiliated during the Manchu War of 1636, Song withdrew from his office and retired to the country only devoting himself to his studies. In 1659, King Hyojong inherited the throne. Then King Hyojong called reformers and outside scholars to his court en masse. Song Siyeol was one of them, so he entered into the royal court. After King Hyeonjong rose to the throne in 1659, he withdrew from his office and secluded himself. During King Sukjong's reign in 1659, he petitioned the king to

oppose the decision of the installation of the crown prince(later King Gyeongjong), the son of Jang Huibin. The king had him exiled for the impertinent petition. Three months after his exile, on the way back to Hanseong(Seoul), he was executed by poisoning in Jeongeup.

His main scholarly interest was in the Neo-Confucianism developed by Zhu Xi. So he dedicated his life to research such as Jujadaejeon and Jujaeoryu, thereby completing a related edition of his works. In 1787 during the 11th year of King



Monument inscribed with poem Haejungyugam by Song Siyeol

Jeongjo's reign, scholars honored Uam with the posthumous book titled Songjadajeon(A Complete Edition of Songja's Works). (Song Siyeol was also known by the honorific Songja named after Zhi Xi.) It was at the age of 83 when Uam went into exile. He stayed at Yun Gyedeuk's house in Sanjigol inside the Jejuseong Castle only for about 100 days. However, Confucian scholars were greatly shocked by the news that the first header of the Noron Sect, Uam was exiled to Jeju Island. In 1850 during the 1st year of King Cheoljong's reign, Jeju Governor Jang Insik erected the monument. He wrote a piece of writing for the monument called, Gyullimseowonmyojeongbigi in praise of Song Siyeol. In his writing, he praised Song Siyeol as follows. "Song would feel a sense of duty to drive out the barbarians and raise the status of the royal family. That was how the human mind works in terms of Zhi Xi's theory. It has been said that after Confucius, Zhu Xi is commonly regarded as the most important Neo-Confucian thinker. Some would like to say that Uam Song Siyeol is the most outstanding Neo-Confucian scholar after Zhi Xi. Song is the real successor to Yulgok Lee I and Sagye Kim Jangsaeng. It is a correct comment that Uam compiled the Neo-Confucianism of Joseon."

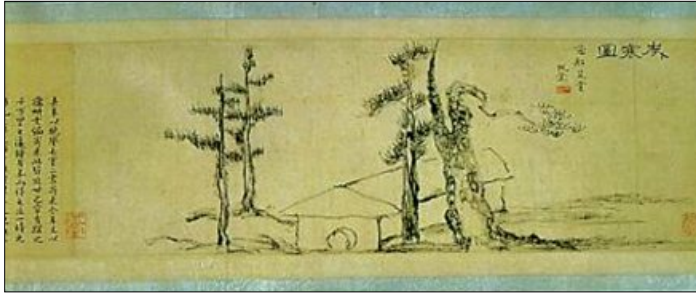
Chusa Kim Jeonghui

Chusa, Kim Jeonghui, known as a scholar, calligrapher, and epigraphist was born in 1786 (the 10th year of King Jeongjo's reign) in Yesan, Chungnam(province). He became a student of Silhak scholar Pak Jega(1750-1805). In 1819(the 19th year of King Sunjo's reign) he passed the civil service examination, and served as a civil servant. In 1830(the 30th year of King Sunjo's reign) Chusa's father, Kim Nogyeong was accused of masterminding Yun Sangdo's death in prison and was banished to Gogeo Island(a small island off the southeastern coast of Korea). Chusa also had to withdraw his office. But his father was promptly recalled. Then, Chusa was appointed vice minister of justice in 1836 and served as the official in the charge of the Seonggyungwan National Confucian Academy in Hanyang. In 1840(the 6th year of King Heonjong's reign), Chusa was again embroiled in the case of Yun Sangdo's death in prison. As a result, he lived in exile on Daejeong-hyeon, Jeju Island for nine years until 1848. In the early year of his exile, he resided at the house of Song Gyesun, the head of the regional policy agency. He then moved to the house of Gang Dosun.

Kim Jeonghui visited China at the age of 24. There he met noted scholars such as Weng Fanggang(1733-1818) and Ruan Yuan(1764-1849). Kim continued to correspond with them and from them he studied identifying epigraph and calligraphy in general. Especially while following the calligraphic style of Weng Fanggang, Chusa practiced various calligraphic styles dated back to calligraphers like Jo Maengbu, So



Chusa-jeokryeo-yuheobi, the memorial monument for Chusa's exile and death



The Saehando

Dongpa and An Jingyeong. He also tried to emulate different calligraphic styles in the Han Dynasty and the Wei Dynasty realizing that there was a basic way of calligraphy in the different calligraphic styles in those times. Finally, Chusa developed his own calligraphic style known as the "Chusache(calligraphic style of Chusa)" based on his studies of all the calligraphic

styles in the past. It was during those years in exile that he completed the Chusache, which is characterized by vibrant movement and unique strokes. Bak Gysu(1807~1876) who was the grandson of Yeonam Bak Jiwon and a contemporary of Chusa Kim Jeonghui mentioned the formation, development and change of Chusache in his collection of literary work, Bak Gysu Jeonjip as follows.

The style of Chusa calligraphy had changed throughout his life. When he was young, he focused on the way Dong Gichang wrote. After returning from China, he became a follower of Weng Fanggang. Chusa's style was characterized by thick strokes and short of spirit. Then Chusa abided by the style of So Dongpa, MiBul and Lee Ong, making a clear difference in the thickness and lively movement. Finally his style captured the essence of Gu Yangsun. Furthermore, after he returned from exile in the later part of his life, he broke from the conventional way of calligraphy and took into account prior achievements, creating the peculiar Chusache.

In 1844, in the 5th year of his exile on Jeju Island, he produced the most celebrated ink printing. Designated as National Treasure no.180 and usually known as "Sehando" or "Wandang Sehando(Wandang was one of Kim's most frequently used pen-names; Sehan means the bitter cold around the lunar new year, do means painting), which he gave to his disciple Lee Sangjeok(1804-1865) in gratitude for his friendship. Lee brought Chusa precious books from China such as Manhakjip written by Gyebok, Daeunsanbangmungo authored by UnGyeong and Hwangjokyeongsemunpyeon by Hajangyreong. Chusa was apparently so touched by Lee's gesture that he painted Sehando in his honor. Beside it, there was a postscript expressing gratitude to Lee Sangjeok. The appreciative postscript is as follows. "As everything sails with every shift of wind, it is customary to cater to special interest groups. However, you sent a large number of rare books that you barely got through many troubles to a miserable, worn-out old man cut off the mainland. Confucius says the tendency of the white pine tree's needles to remain on the branches even while surrounding trees were rendered bare by the cold wind of winter. This is comparable to Lee's loyalty to Chusa even during my hard times." Lee Sangjeok was very happy when he received this painting with the postscript from Kim. In October that year, he brought the painting to Beijing accompanying Dongjisa(envoy to Chin) Lee Jeongeung. The next year, in January 1845, Lee joined a banquet held by his Chinese friend, O Chan. At the banquet, sixteen Chinese scholars including Ban Jeungwi, Jang Akjin and Jang Yoson appreciated Sehando and composed their tributes. These are the tributes of Sixteen Chinese Scholars, combining painting, calligraphy and poetic writing which were attached to the sides of the painting thus creating a lengthy scroll.

Chusa Exile Site and Memorial House of Chusa

The Chusa Exile Site is located inside the old site of the Dongmun(East Gate) of the Daejeong-eup Castle, Seogwipo-si(city). This is the place where Chusa Kim Jeonghui spent his time of exile. While here, he completed Chusache(his well-known calligraphic style) and created many paintings and calligraphic works including Wandang Sehando. He also taught Confucianism and calligraphy to students from Jeju. At the site, four thatched-roof houses where once Chusa lived have been restored and the Memorial House of Chusa was opened in May 2010 in commemoration of his contributions and achievements during his exile in Jeju. About 100 works of art created by Chusa are on display at the Chusa Memorial Hall and three other exhibit halls.

Jeong Nanju Maria

Jeong Nanju was the wife of Hwang Sayeong, the daughter of Jeong Yakhyeon and the niece of Jeong Yakjeon, Jeong Yakjong and Jeong Yakyong. Jeong Nanju got involved in 'the Incident of the Silk Letter of Hwang Sayeong' and was banished to Jeju Island in 1801(the 1st year of King Sunjo's reign). She lived as a maidservant of the government for 37 years in Daejeong-hyeon(county) before her death. The residents of Daejeong-hyeon sang the praise of her calling her Grandmother. Her husband, Hwang Sayeong, escaped from the Sinyu Persecution and fled to Beron in Jecheon, in Chungcheong-do(province) in 1801. He wrote a long letter written on silk which revealed the horrors of the Joseon Catholic Church persecuted by the Joseon Dynasty and appealed for the reconstruction of the Joseon Church to the Bishop of Beijing. This is the Silk Letter of Hwang Sayeong. The letter was 62cm long and 38cm wide and had about 13,000 tiny letters(121 lines, 110 letters in one line) written on white silk with Chinese ink.

He tried to secretly send the letter to the bishop by asking someone in the party of envoys leaving for Beijing in October 1801 but the plot was uncovered before it was carried out and he was arrested. Hwang was sent to Seoul and executed. His mother was banished to Geoje Island and his wife, Jeong Nanju, was sent to Jeju Island and his son was banished to Chuja Island, respectively. The Silk Letter of Hwang Sayeong had been kept at the Uigeumbu(Government Office which inquired criminals in the Joseon Dynasty) for about 100 years before it fell into the hands of the Bishop of the Diocese of Joseon, Mutel in 1895. Later, the letter was delivered to the Pope on July 5th 1925 when the beautification of the 79 martyrs of Joseon was held in Rome and has



The tomb of Jeong Nanju

been housed at the Vatican ever since. Jeong Nanju was the first Catholic banished to Jeju. In 1994, the Diocese of Jeju found her grave and made it a Sanctuary.

Hanjuk Sin Im

Hanjuk(pen name) Sin Im born in 1639(the 17th year of King Injo's reign) was the son of Sin Myeonggyu. In 1680(the 6th year of King Sukjong's reign), when the Seoin Faction seized power, he pleaded his father's innocence who had been banished to Jeju Island due to the impeachment from the Namin Faction and resulted in him being discharged. In 1722(the 2nd year of King Gyeongjong's ruling), when the Sinim Oksa(the massacre of scholars) happened, he was exiled to Gamsan-ri(town), Daejeong-hyeon(county) in Jeju at the age of 84 because he incurred the Soron Sect's hatred by appealing for the King to punish the Soron Sect and to protect Yeongin who was a brother of the crown prince. This made Jeju Island the place of exile of the father and the son, Sin Myeonggyu and Sin Im. Sin Myeong-gyu was exiled to Yerae-chon(village), Daejeong-hyeon in 1674 and made a great effort to foster younger students there. Oh Jeongbin, one of his students from Jeongui-hyeon(county), later studied in Seoul and passed the civil service examination resulting in great pride from the people of Jeongui-hyeon because Oh was the first man from Jeongui-hyeon to pass the examination.

Seojae Lim Jingha

Seojae(pen name) Lim Jingha was born in 1687(the 13th year of King Sukjong's reign). In 1725(the 1st year of King Yeonjo's reign), he incurred the King's anger by appealing against the King's Tangpyeongchaek Policy(A policy for opening the offices to the talented regardless of their political factions) and was banished to Pyeongan-do(province) and was later moved to Daejeong-hyeon in Jeju in 1727. Two years later, he was sent back to Seoul and questioned on charges of treason. In the end, he died in prison while he kept urging the King to be aware of his faults. While he stayed in Jeju, he was held in respect and treated better because he was a grandson of the former Jeju Governor Lim Hongman. Lim Hongman served as Jeju Governor from August 1681(the 6th year of King Sukjong's reign) to December 1682. During his tenure, he commanded Jeju people's admiration by putting them to compulsory labor equally and abolishing the tax of cotton cloth.

Sansuheon Gwon Jineung

Sansuheon(pen name) Gwon Jineung was born in 1711(the 37th year of King Sukjong's reign) and learned from Han Wonjin who was a student of Song Siyeol. He was exiled to Changcheon-ri(town), Daejeong-hyeon(county) in Jeju in 1771(the 47th year of King Yeongjo's reign) due to his appeal against the King's Tangpyeongchaek policy. During his exile, he stayed in Gang Pilbal's house which he called Changju Cheongsa and taught students of Confucianism in Jeju. Changju is a pen name of Chu-tzu and also the name of the Confucian temple Chu-tzu built in the later years of his life to honor the sages of Confucianism and perform the ritual ceremony. Therefore, the name of the house shows Gwon's mind to inherit Chu-tzu's teaching. When Song Siyeol visited Jeju and looked around the house in which Gwon Jineung stayed, Song

arranged to erect a monument for paying a tribute to Gwon's deeds and he himself wrote the epitaph. The monument, Uam-songseonsaeng-jeokryeo-yuheobi, is located in the Ohyeondan Alter in Jeju?si(city).

Jo Jeongcheol and Kim Yunsik

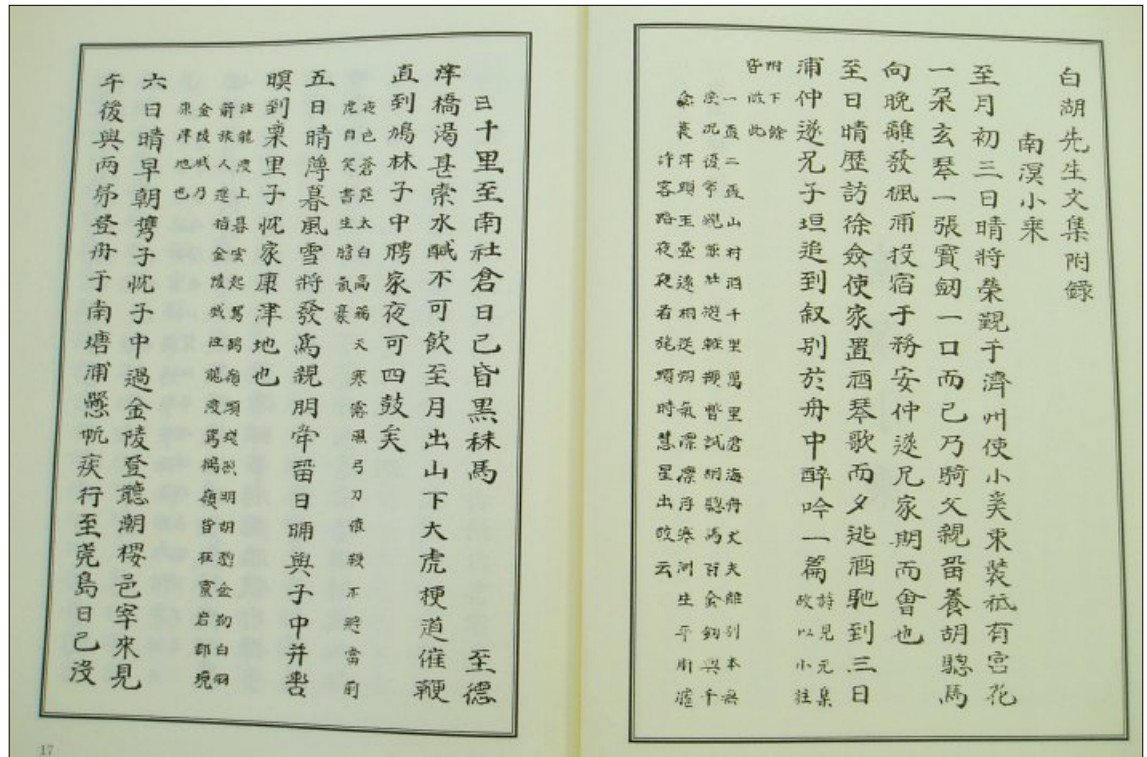
Jo Jeongcheol was involved in the plot of assassinating King Jeongjo and was banished to Jeju in 1777 and lived in exile for more than 30 years until 1805. In 1781, Kim Sigu started his new post as Jeju Governor. Kim who was in the Soron Sect(political sect) and Jo's family who were the Noron Sect were mutual enemies. Looking for a justification to kill Jo, Kim arrested Jo Jeongcheol's lover Hong Yunae(Hong Rang) and tortured her and left her to die in prison. Due to this incident, Jeju Governor Kim was dismissed from office. Later, Jo Jeongcheol was freed from his exile and appointed to a public office. In 1811, he came back to Jeju Island as Jeju Governor and erected a monument to appease a revengeful spirit of Hong Yunae. Kim Yunsik was a moderate supporter of the enlightenment of the Joseon Dynasty and served as foreign minister. In 1897, he was exiled to Jeju Island on charges of doing nothing about the plot to assassinate Empress Myeongseong. At first, he was persecuted by then Jeju Governor Lee Byeonghwi and was imprisoned on his arrival to Jeju. However, when Park Yongwon began for his position as Jeju Governor in 1898, he received special treatment. Kim acted for himself and was treated with the utmost respect from Governor Park. Kim also led the literary activities on Jeju by holding poetry club meetings and frequently inviting talented writers to the island.



Scent of Jeju History

A Genius Poet, Im Je's Travel of Jeju in the Joseon Dynasty

Baekho(pen name) Im Je was a genius poet who was born in 1549(the 4th year of King Myeongjong's reign) as the eldest son of Im Jin and died young at the age of 39. After Im Je passed the civil service examination in 1577(the 10th year of King Seonjo's reign), he traveled to Jeju from Naju to see his father who was a Jeju Governor at the time. He kept a journal titled Nammyeongsoseung which told the stories of his travels to Jeju for four months until March 3rd 1578. Im Je arrived in Jeju on November 9, 1577. After meeting his father, he began to visit scenic spots and places of historic interest of the Jeju Castle for 10 days. Then, from 22nd to 27th, for six



Nammyeongsoseung

days, he traveled along the coastline of Jeju Island. In the following year, from February 10th to 16th, Im Je climbed up Mt. Hallasan for 7 days while dealing with the bad winter weather. After finishing his journey around Jeju and the climbing of Mt. Hallasan, Im Je left Jeju from Byeoldopo Port on the last day of February and returned home on March 3rd. That was the end of his four month journey.

Im Je's Travel along the Coastline of Jeju

Actually, his trip was not originally planned. When Im Je looked around the Jeju Castle with his father, a bit of sudden inspiration touched him to see the sights of Jeju and he hurriedly equipped himself for a trip. The itinerary of his six day trip from east to west of Jeju was as follows.

- November 22: Departure from the Dongmun(East Gate) of the Jeju Castle → Jocheon Lodging → Gimnyeongpo Port → Byeolbangseong Castle(defense post)(Overnight)
- November 23: Seongsando Island · Udo Island Exploration, Jeongui-hyeon(county) (Overnight)
- November 24: Entertainment with the head of Jeongui-hyeon(county), Seogwi Banghoso (defense post) (Overnight). This was the end of the three day eastern trip of Jeju. The last three days were for the

sightseeing west of Jeju.

- November 25: Trip to Seogwipo and Daejeong. The most busy day of Bakho(Im Je)'s trip to Jeju. Cheonjiyeon Waterfall → Old house site of former official Go → Cheonjiyeon Waterfall → Sanbangsan Mountain and Sanbanggulsu Buddhist Temple → Daejeong-hyeon(county) (Overnight)
- November 26: Songaksan Mountain → Jaeam(Hyeopjaegul Cave, Hallim-eup(county)) → Myeonwol Banghoso(defense post)(Overnight)
- November 27: Myeongwol Banghoso(defense post) → Aewol Banghoso(defense post) → Arrived at the Seomun(West Gate) of the Jeju Castle In order to help people understand the exact itinerary of Im Je, the current names of places are as follows.

Dongmun in Jeju-si(city) → Jocheon → Gimnyeong → Gujwa(Hado) → Seongsan(Susan) → Udo Island → Seongeup(Jeongui-hyeon) → Seogwipo(Hongrocheon Stream) → Cheonjiyeon Waterfall → Seogwipo(Yongheung-dong(county)) → Seogwipo(Gangjeong-dong(county)) → Cheonjiyeon Waterfall → Andeok(Chnagcheon) → Andeok(Sagye) → Daejeong(Boseong, Daejeong-hyeon) → Daejeong(Sangmo) → Hallim(Sangmyeong) → Hallim(Hyeopjae) → Hallim (Myeongwol) → Aewol → Jeju-si(city) Oedo → Seomun in Jeju-si

When Im Je travelled Seongsan Ilchulbong Peak and Udo Island, he wrote beautiful lines admiring their



Udo Island

beautiful scenery. The fact that he explored a coastal cave in Udo Island in spite of bad weather shows that he was very curious about learning and exploring new places. A piece of writing that Im Je wrote when he was deeply touched by the scenery of Seongsan Ilchulbong Peak and Udo Island are very impressive.

"I arrived at Seongsando Island(Seongsan Ilchulbong Peak). The place was just like a blue lotus was put and grown above the waves. Stone walls were standing side by side at the top like a castle and the inside of the stone walls(crater) is a wide and flat area where plants and trees grow. At the lower parts of the outside of the peak, lie rocks with bizarre shapes such as sails, huts, parasols and animals which defy description. The shape of Udo Island looks like a cow lying down. At its south cliff, there was a rainbow-like opening of a coastal cave facing the sea so boats could go inside with all sails set. The cave was like a natural fortress and was wide enough to hide about 20 Hwangryongseon ships. When the cave became narrow toward the end, there was another rock gate through which only a boat can pass. When we rowed a boat and passed through the cave, there was a flock of hundreds of white herons there. They flew and hovered around. I thought the seabirds inhabited there because the cave was warm and windless because it faced south. The inside cave was a little bit smaller than the outside one but much more mysterious and the water color of it was so mellow that it felt like a ghost might appear. On the ceiling of the cave, there were white round stones shedding dim light. They looked like bowls, glasses, eggs of a goose, or bullets and were mixed like stars in the sky. Because the inside of the cave was dark and bluish black, the white stones looked like stars or the moon. When I played a pipe, at first, the sound was softly resounding but soon it was amplified so much that it felt like the waves were crashing and the mountain was collapsing. I couldn't stay there longer because I was afraid and chilled to the bone." Im Je expressed his feeling when he passed the old house site of former official Go which had already been changed into an orchard, comparing the site to scenic spots of China. Former official Go refers to Go Deukjong(1388 ~ 1460) who served as Hanseongbu-panyun(the head of the Hanseongbu who was in charge of Hanseong (now Seoul)). He was from Jeju and was recommended as a public officer because of his filial piety in 1413(the 13th year of King Tae-jong's reign). He passed the civil service examination in the following year. In 1438, he visited the Ming Empire as an envoy and was dispatched to Japan in 1439. He had outstanding skills in writing and calligraphy and his poem was put on Mongyudowondo(one of the greatest Korean paintings) and the calligraphic work which reads Honghwagak carved on the signboard at the Jeju Mokgwanaji(government office site of the Joseon Dynasty) was his work. The old house site of Go Deukjong is now in Yongheung-dong(county) in Seogwipo-si(city). Im Je introduced the site(an orchard at that time) as 'a place where people could enjoy the scenery of Dongjeongho Lake with tangerines and Seoho Lake with apricot flowers together'. "I found the old house site of official Go had been changed into an orchard and belongs to Daejeong-hyeon(county). There were more than 1,000 tangerine and citron trees making a forest and the fruits that had fallen from the trees looked like gold piled up on the ground. Countless old apricot trees stood in line along the path as if they were young dragons lying or standing there. It was still early to New Year's Eve, but flower buds which were holding the ice were coming into bloom. I

muttered to myself, "People say there are tangerines but no apricot flowers at Dongjeong Lake and there are apricot flowers but no tangerines at Seoho Lake. However, here is the excitement of Dongjeongho Lake and Seoho Lake combined. Maybe, a guardian spirit of a mountain might recognize my curiosity and then moved them(tangerines and apricot flowers) into one place."

Mt. Hallasan 430 Years Ago

After travelling along the coastline of Jeju Island, in the flowing year, Im Je climbed Mt. Hallasan on February 10, 1578. His climbing the mountain took seven days but actually he climbed it only for two days from 15th to 16th. His company departed from Jeju-eup(county) and arrived at Jonjaam Hermitage on the 10th of February. On February 11th, he looked around Obaekjanggundong(Five Hundred General Rocks), or Yeonggok near Jonjaam Hermitage. Im Je described this place as the most beautiful scenic spot in Jeju calling it as 'Dongcheon(scenic spot surrounded by mountains and streams) where Taoist hermits live'. He wrote a Chinese poem entitled 'Obaekjanggundong' alluding to a historical event of Tian Heng and five hundred martyrs in the Han Dynasty.

"Obaekjanggundong is also called Yeonggok. White and pure layered peaks looked like a folding screen of jade. A three-forked waterfall was cascading down into a valley. This place is truly the most scenic spot on the island surrounded with mountains and streams. Also countless strange-shaped rocks stood by the waterside as if they were men. I assumed that the name Obaekjanggundong' was given to this place because of this. Absorbed by the landscape, I wasn't aware of the time flying by. Finally, I returned to Jonjaam Hermitage. Even after I came back from Yeonggok, the scenic beauty of Yeonggok still lingered in my mind." Im Je wrote the Chinese poem by likening Tian Heng and 500 patriots who killed themselves by refusing to be obedient to Emperor Gaozu of Han to Obaekjanggundong' as if their spirits had come into Mt. Hallasan and become a scenic landscape.

Obaekjanggundong

A long, long time ago, the Han Dynasty ruled the world

Tian Heng finally jumped into the ocean

Five hundred martyrs of strong spirit who were followed by Tian Heng swept over the sky

The Han Dynasty called Tian Heng and took her to the queen

The queen died while daylight remains

Five hundred martyrs who were left on the Island heard the words

They could not do anything.

The heart of hero grew in intensity

Die with an appreciative friend, they were rewarded

The spirit couldn't bear living in the ground of Han

They hurried toward the east just like that

They changed into rocks as soon as they arrived
The rocks stood at the ocean
Sincere love is eternal truth
Look at the lonely moon over the sea
Before a traveler makes trouble
Lofty virtues tickled the ear
Now a word comforted the spirit
Hansin and Paengwol were killed, too.

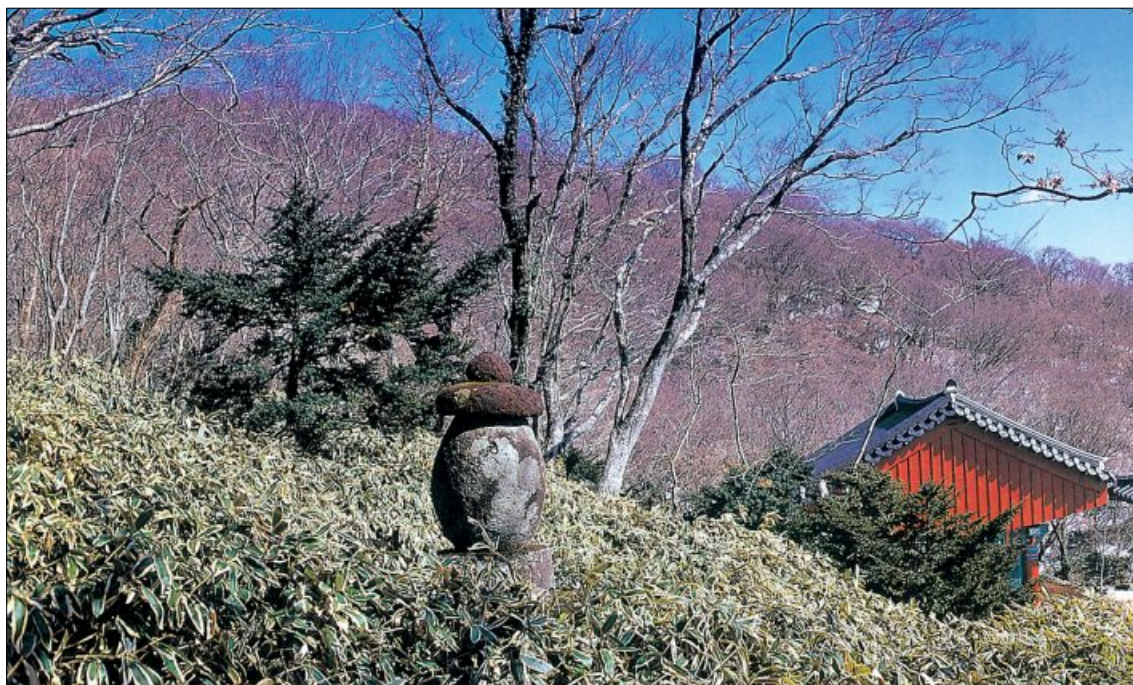
From the 12th to the 14th, Im Je had to stay at Jonjaam Hermitage due to the rough weather. In order to relieve his boredom, he talked with the Buddhist monk Cheong-sun. After hearing from Cheong-sun about the story of the Star of the Old Man (Canopus), he wrote a poem about it.

There was a star of the Old Man
The star lives far beyond the southern sky
It sees over on the top
The size is similar to a full moon
Now I heard the words of an Old man
The man has never seen the Star yet.
If I could bring the Star of the Old Man to the middle of the sky
The whole world enjoys longevity

The Star of the Old Man was also called Canopus and it is the second brightest star next to Sirius. In China and Korea, people call it Namgeukseong(the South Pole Star), Namgeuknoinseong(the South Pole Star of the Old Man), Namduseong, and Suseong(the Star of Longevity). In the Ancient astronomy of China, it was believed that anyone who sees this star could live a long life. It is known that the star can be seen only at the summit of Mt. Hallasan and in Seogwipo in Korea. On February 15th, a day of fine weather, Im Je started his climb. He passed Jonjaam Hermitage, Yeonggok and mounted the southwestern foot of the mountain where Sanbangsan Mountain and Songaksan Mountain could be seen. It seems that he took today's Yeongsil Trail and headed toward the summit passing through Witse Oreum. In his words, "Every place I go, there is an enchanted scene and with every step I take a bizarre landscape unfolds." When he got to the summit and appreciated Baekrokdam Crater, the weather was very clear. At the summit, Im Je became emotional due to the fair view in which even the horizon where the sky and the sea meet each other came into sight.

"At the top of the mountain, there was a pond formed at the center of the crater (Baekrokdam Crater). The circumference of the crater where rocks were standing side by side was about 2 or 3 kilometers. When I leaned on a rock and looked down on the pond, the water was so clear and the depth of the pond was immeasurable. Around the pond, there were white sand and fragrant vines without permitting a speck of dirt. Being a thousand kilometers away from the world, it seems that I can hear the sound of tungso(six-hole bamboo flute) of a 'Nansae'(an imaginary bird of Chinese legend) and see the wagon of a Taoist hermit. The landscapes on every side from where the sun and the moon shed the light on to where boats and wagons could not reach unfolded under my feet but, unfortunately, human sight has its limits. Therefore, I was so regretful that I couldn't see far beyond between the sky and the water."

However, it seems that the way down the mountain was not easy to walk. The trail they took was from the summit to Duta Buddhist Temple and Ssanggye Buddhist Hermitage. Sometimes the trail was cut off due to the cliffs and they had to make their way through the snow piled up waist-deep even though their feet were hurt because they got wet. In his words, "We climbed down the mountain in a row like stringed fish." Descending the mountain was a very difficult task. Im Je was so exhausted that he couldn't get up when he reached Ssanggye Buddhist Hermitage. He described his feelings of lament. Due to his exhaustion, he could not appreciate a beautiful night scene around Ssanggye Buddhist Hermitage in which the moon was reflected on a stream flowing



Jonjaam Site

down the valley. He wrote that he lamented it for a long time. Im Je's Deunghallasangi(Record of climbing Mt. Hallasan) was the oldest record about climbing the mountain existing in Korea. Of course, some people must have written about the topic before him but Im Je's writing was the oldest one which tells about the hiking trails of Mt. Hallasan in detail. Therefore, his writing about climbing Mt. Hallasan in Nammyeongsoseung, tells us about the trails to the summit of Mt. Hallasan in the Joseon Dynasty or before it. After he completed climbing Mt. Hallasan, Im Je stayed at the (district) for 13 days. He had to wait for a gentle breeze before he could cross the water. He enjoyed the rest of the time by looking around Yongduam Rock, Yongyeon Pond, and Moheunghyeol(or Samseonghyeol) near the Jeju Castle and wrote some Chinese poems about them.

Yongduam Rock

The rock stood tall on the seashore
It had put a name of head of dragon in the shade
The sound of waves smashing against the rock
Just like thunder

Chwibyeongdam

Far away from the south of the Island
There was a pure and mysterious valley
Rocks were surrounded like a folding screen of white jade
The pond was like blue glass
There were bushes above the hill
A mild breeze blew in from the sea day and night
Leaning over to row in a tiny boat
Let's sing and enjoy the scenery leisurely

Moheunghyeol

Once upon a time, three mysterious men
Gushed out from the Island
Three holes were left
Covered with spring grasses
The mysterious trace couldn't be found anywhere
The sun goes down along with the way for cows and sheep

Kim Mandeok, Who Practiced 'Noblesse Oblige'

Kim Mandeok (1739~1812) was a woman from Jeju and also a business magnet in the late Joseon Dynasty. She was a rich merchant who accumulated enormous wealth in the male-dominated Joseon society under the difficult situations in which Jeju people couldn't leave the island by law. Also, she was a righteous person who devoted her private fortune to relieve hunger of Jeju people when they had a bad harvest.



Kim Mandeok was born in 1739(the 15th year of King Yeongjo's ruling). Her father was Kim Eungryeol and her mother was a woman whose last name was Ko. She was the only daughter and had two brothers. In 1750(the 26th year of King Yeongjo's reign), when her parents died, she was adopted to a gisaeng(officially sanctioned female entertainer) of Jeju-mok(county) and later also became a gisaeng at the age of 18. When she turned about 23 years old, she was reinstated as an ordinary citizen in view of her circumstances. Then, she opened an inn outside the Dongmun(East Gate) of the Jeju Castle and made a great fortune selling Jeju specialties such as horsehair, sea mustard, abalone, indian flathead and ox bezoar to Seoul and other regions and supplied with cloth, accessories and cosmetics for women of the yangban(ruling) class.

For five years from 1790(the 14th year of King Jeongjo's ruling), Jeju people struggled with starvation due to consecutive bad harvests. Especially in 1794, the situation was so bad that many Jeju people even starved to death.

Witnessing the tragic situation, Kim arranged a ship and bought huge amount of rice and crops at her own expense and returned to Jeju. She gave out a tenth part of the rice and the crops to her family members, relatives and people who conferred a benefit on her and donated the rest 450seoks(about 64.8 tons) of rice to the local government in order to relieve the starvation of Jeju people.

At that time, when Jeju Governor reported her good deeds to the royal court, King Jeongjo gave her a government post titled Uinyeobansu. Kim Mandeok had an audience with King Jeongjo at the age of 58 in 1796

and made a sightseeing trip to Geumgangsan Mountain thanks to Che Jegong, prime minister of the Joseon Dynasty at the time and the Seonhyecheong(government office which was in charge of receipt and disbursement of Daedongmi(rice paid as tax)). Afterward, she continued her charitable work and remained single all her life. Jeju people respected and loved her calling her 'Grandma Mandeok'. She died in 1812(the 12th year of King Sunjo's reign) at the age of 73.

Che Jegong who was impressed with Kim's good deeds gave her his calligraphic work on which a phrase Jeokseonjiga Pilyuyeogyeyong(meaning 'those who do good must be rewarded later for what he or she did') was written. Kim Jeonghui who lived in exile in Jeju in the 1840's also gave his calligraphic work to Kim Jongju who was Kim Mandeok's adopted son which another phrase Eungwangyeonse (meaning 'benevolent light shines the world') was written.

Today Kim Mandeok is recognized as a woman management specialist in the Joseon Dynasty who overcame difficult circumstances and achieved her life goals. She is also respected as a doer who accumulated wealth moving a step up from lowly status to a merchant and willingly shared her fortune to help the disadvantaged.



Kim Mandeok Memorial Hall (located in Mochungsa Temple at Sarabong Peak)



Eungwangyeonse (Writing of Chusa Kim Jeonghui)



Episodes of Jeju History

Foreigners who Introduced Jeju Island to the World

In 1653(the 4th year of King Hyojong's reign), Hendrick Hamel, the Dutchman was shipwrecked on the southwestern coastline of Daejeong-hyeon(county) in Jeju. He had stayed in Korea(the Joseon Dynasty at the time) for 13 years. In 1666, with his crewmen, Hamel escaped from Joseon and returned to the Netherlands, his own nation, via Japan. He later wrote 'the Record of Hamel's Shipwreck' commonly called Hamelpyoryugi in Korea that introduced Jeju Island to the western world for the first time. In June 1901, Siegfried Genthe, a German, visited Jeju and climbed Mt. Hallasan for the first time as a foreigner and revealed the fact that the height of Mt.

Hallasan is 1,950meters. He returned to Germany and wrote articles serially in the Koeln Newspaper which introduced Korea and Jeju Island from October 13, 1901 to November 30, 1902. On the basis of these articles, Siegfried Genthe's Jeju Odyssey was published in Germany in 1905. Emile Joseph Taquet, a French Catholic priest, who devoted himself to his missionary work in Seogwipo in Jeju for 13 years from 1902 to 1915, collected and examined the plants in Jeju and sent many samples to the academic world in the West, letting the plants in Jeju be known to the outside world. In particular, he reported that Jeju is the home of the Japanese Flowering Cherry through the sample(sample no. 4638) which he collected near Gwaneumsa Buddhist Temple in April 1908.

Hamel from Netherlands

On August 16, 1653, the ship De Sperwer was wrecked and washed into the coast of Chagwijin, Daejeong-hyeon(county) in Jeju. The ship which was of the Dutch East India Company was sailing to Nagasaki in Japan via Taiwan. However, the ship was wrecked on the southern coast of Jeju Island due to severe wind and waves. 36 out of the 64 crew members survived the shipwreck. Hamel and his crewmates were directly sent to Seoul and separately taken into custody to Jeolla-do(province) and other regions. After 13 years of the imprisonment, eight members including Hamel succeeded in escaping to Japan in 1666. He wrote a report on the incident in order to ask the Dutch East India Company for compensation of their wages during the period of the imprisonment. This report is the Record of Hamel's Shipwreck or also known as Harmelpyoryugi which was published in the West and introduced Korea and Jeju to the West for the first time. Hamel and his crew members started on a voyage by Sperwer on January 10th in 1653. They passed through Badavia of Java Island where the regional headquarters of the Dutch East India Company for the East Asian region was located and reached Anping in Taiwan on June 14th. On July 30th, Hamel and his mates had set sail for Nagasaki. However, the ship of 'De Sperwer' couldn't escape from the Taiwan Strait until August 11th due to a severe wind and waves. In the end, on August 16th, the ship was wrecked near Daeyasue Coast in Daejeong-hyeon in Jeju.

36 of the 64 crewmen got to the coastline of Jeju Island and survived. Immediately they were transferred to Jeju-mok(county). Jan Janse Weltevree(His Korean name is Park Yeon) was sent to Jeju-mok from Seoul and served as an interpreter. Weltevree who was also a Dutch sailor had stayed in Korea for 25 years. In 1627(the 4th year of King Injo's reign), he landed on the Jeju shore to get some water while sailing to Nagasaki on a ship 'Ouwkerck'. But he was caught by the government officials. After he was led away in custody to Seoul, he changed his name to Park Yeon and worked on making guns and cannons in the Hullyeondogam(central military camp in Seoul). Hamel and his crewmates were sent from Jeju-mok to Seoul. For 3 years, Park Yeon had stayed with Hamel's crew and taught them Korean and Korean customs. In 1656, the number of the survivors was reduced from 22 to 14 as some died while Hamel and his crewmen were sent to barracks in Jeolla-do(province) in

March. In 1663, the survivors were separated and detained to Yeosu, Namwon, and Suncheon. Hamel was detained at the Jwasuyeong(navy military camp) in Yeosu in Jolla-do (province). On September 4th 1666(the 6th year of King Hyeonjong's reign), 8 out of the 16 members of the crew including Hamel were able to escape from Korea. They went to Nagasaki in Japan and returned to Amsterdam in the Netherlands. Harmelpyoryugi was published in Amsterdam in 1668. The publisher printed it in French in 1670, in German in 1671 and in English in 1704. It was the first book to raise awareness about Korea to Westerners who had little knowledge about Korea at that time.

The book which was translated into Korean by Lee Byeong-do who used an English version as its source text was reproduced in Jindanhakbo(from issue no. 1 to 3) in 1934. Harmelpyoryugi consists of two volumes. The first volume was about the record of the shipwreck, the second volume which was titled as Hamel's Journal and a Description of the Kingdom of Korea introduced many aspects of geography, climate, products, politics, religion, education, and trade of Korea. On October 12th 1980, a monument measuring 4 meters long and 6.6 meters wide was erected to promote favorable sentiments between Korea and the Netherlands. The monument was placed at the seashore of Sanbangsan Mountain in Seogwipo-si which is assumed to be the location of the shipwreck. For



The restored Hamel's merchant ship

commemorating the 350th year of Hamel's shipwreck, Seogwipo-si opened the exhibition hall of Hamel near the seashore of Yongmeori(dragon head) Shore on August 16th, 2003. The hall was named as Hamel's Merchant Ship Exhibition and was constructed as a restoration of the ship De Sperwer and exhibits displays related with the history. In Jiyeongrok which was written by Lee Iktae, Governor of Jeju, in 1696(the 22nd year of King Sukjong's reign), there is a part about the shipwreck of Hamel and his crew members in Jeju titled Seoyanggukpyoingi(the record of Westerners' drift). The first part of it is as follows: At that time, the Governor of Jeju was Lee Wonjin, the Judge who was in charge of Jeju was Noh Jeong, and the head of Daejeong-hyeon(county) was Gwon Geukjung. On July 24th, 1653(the 4th year of King Hyojong's reign), a ship was wrecked off the Daeyasu Sea near Chagwijin(defense post) in Daejeong-hyeon. 64 people including Hindeukyamsin(referring to Hendrick Hamel) were on board. 26 crewmen were drowned, 2 men were injured and 36 men survived. When local villagers told the Royal Court about the strange Westerners, the court sent Park Yeon(Weltevree) who had been shipwrecked and also from a Western country. This record tells of the place where the ship was washed into the Daeyasu Sea which was near Chagwijin. Where is the Daeyasu Sea? According to Tamnasunryeokdo(picture Album of Tamna(Jeju)), Daeyasupo Port is what is now the Gosan area, not near Sansbongsan Mountain which has been known as the place of the shipwreck. Daeyasupo is a name written in Chinese characters which indicates 'Hanjang Daemul(or Daeamul)' near Gosan-ri(town). Therefore, if this record is correct, the exact point of the shipwreck is assumed to be the seaside between Gosan-ri and Sindo-2-ri.

Genthe from Germany

"The summit of the volcano was a cone which was formed by piling up lumps of lava. The gentle slope of the mountain dropped sharply. After climbing on top, a fantastic view came on me at a glance. The scene was the panorama that stretches as far as the eyes can see over the sea. There aren't many places in the world like Mt. Hallasan which has a huge and magnificent panorama beyond description. Mt. Hallasan stood up in the middle of the ocean and about 100 kilometers far away from the continent. When I climbed up 2000 meters of a steep cliff, the surface of the sea widely opened as if the water was squirting out to the eye." This is what Siegfried Genthe felt when he climbed to the summit of Mt. Hallasan in June 1901. He promptly took out an aneroid barometer and measured the height of Mt. Hallasan. As a result, the height of the edge of the crater was 1,950 meters. He used another British barometer for reference that measured the height at 1,917meters(6,390feet). The crater was about 400 meters in diameter and 70 meters in height. Genthe got emotional by saying, "No Westerner has succeeded in climbing Mt. Hallasan so far. Climbing this mountain is the best honor in my life." Genthe was born in Berlin in 1870. After he was granted a Ph.D. of geography at the University of Marburg, he joined the Köln Newspaper. In 1898, He began his career as a correspondent in Washington and was covering China and other areas in Asia

which were areas of interest to Europeans at the time. After passing through China, he had been staying in Korea for 6 months. During his short stay, he visited Gangwon-do(province), Seoul and Jeju and wrote a travel book. His book appeared serially in the Köln Newspaper titled as Traveling Korea for Dr. Siegfried Genthe. In 1905, Wegener, a colleague of Genthe, published the book titled Siegfried Genthe's Jeju Odyssey. Genthe began to be interested in Jeju when he met Sands, an American, in Seoul. Sands was an American advisor to the Korean Court at the time and, in 1901, he was sent to Jeju to help calm the Lee Jaesu Rebellion. After hearing about Jeju from Sands, Genthe decided to travel to Jeju. Sands wrote a handwritten letter to Jeju Governor Lee Jaeho who was acquainted with him for asking Genthe's convenience. Genthe went aboard an imperial merchant ship Hyeonikho from Incheon and arrived in Jeju. At that time, the hearts of Jeju people were in chaos because it hadn't been long since the Lee Jaesu Rebellion was quelled. The Jeju Governor called guard to protect Genthe and informed every government office in Jeju of the news that a foreigner came to Jeju to measure Mt. Hallasan. 11 people including Genthe's guards and an interpreter departed the Jeju Castle and climbed Mt. Hallasan along the old Yeongsil Trail.

Taquet from France

In a special feature about Jeju printed in Munhwa Joseon(magazine) in 1942, Seok Jumyeong who was well-known as 'Dr. Butterfly' in Korea mentioned Taquet saying, "Taguet was more famous as a botanist who collected plants on Jeju than as a missionary." The following is an excerpt from the magazine. The priest who lived in an area 2 kilometers north of Seogwipo collected plant samples on Mt. Hallasan whenever an occasion offered and sent them to the academic world in the West. On April 14th 1908, he collected a flower of a cherry tree near Gwaneumsa Buddhist Temple and sent it to the West after giving it the sample number of 4638. Taguet introduced a collected sample of a cherry tree on April 14, 1908 to the academic world in the West and Dr. Koehne of Germany announced that the sample was a variable species of *prunus yedoensis* and it belonged to a new taxonomic group. As a result, the first sample of wild *prunus yedoensis* was reported and a theory which suggests Jeju is the home of wild *prunus yedoensis* was proposed. Like this, Taguet collected many plant samples native to Jeju and introduced them to the academic world in the West. About 13 species of plant samples were scientifically named after him.

In 1873, Taguet was born in Nord, France. In 1897, after graduating from Societe des Missions étrangères de Paris, he was appointed as a priest and the first place of his appointment was Korea. Taguet arrived in Seoul in January 1898. In 1902, he was transferred to Jeju and stayed at Hanon Parish Church in Hegeun-dong(county), Seogwipo-si(city). After he briefly stayed at Hanon Parish Church, he moved to Hongro Parish Church(now in Seoheung-dong area) in Seogwipo-si between June to July of that year. Since then, for 13 years, until 1915, he stayed at Bokja Monastery(Myeonhyeong's House) most of the time and collected plant samples vigorously as well

as did his missionary work.

Hongro church where Taguet stayed at is a very important place not only for the history of missionary work in Jeju but also study of Jeju's modern plants. The period of Taguet's work in Jeju is the period when groundbreaking feats to systematic botany in Korea were achieved. The samples that he collected were sent to Europe and became objects of study for experts and many papers based on the samples were published in many parts of the world. Thanks to the collection and investigation work of Taguet, many plants on Jeju were known to the world. However, there are also negative opinions about his work. They argue that he drained away the plant resources of Korea such as those from the southern coast of Korea and Baekdusan Mountain as well as Mt. Hallasan.



A Shadowy Past in Jeju History

The Island of Peace, Derived from Suffering and Longing

Since ancient times, Jeju Island has been an important place providing a link between many Northeast Asian countries. It is centrally located between China, Japan and the Korean peninsula. Due to its geopolitical location, Jeju Island was a cross point of various cultures during a time of peace, but during a conflict era, its location quickly becomes a crucial threat to this peace. In the late 13th century, Sambyeolcho(a special capital defense unit) came to Jeju Island to fight Goryeo - Mongolia allied forces and Jeju Island turned into a battlefield. Japanese raiders also hurt the Jeju people from mid Goryeo (Korean dynasty, 918-1392) to the period of Joseon

Dynasty. To defend against Japanese raiders, Jeju Island built walls lining its coast and established a unique defense system that consisted of three castles, nine military camps, 25 beacon mounds and 38 smoking mounds. Worse than these, was when the various imperialistic forces' of the region' s interests conflicted with one another, Jeju Island turned into an arena for the fierce battle between continental nations and coastal nations. A similar but more serious situation reoccurred in the 20th century. At this time, the entire island was transformed into a fortress by Japanese military during the period of the Pacific War from Dec. 1941 to Aug. 1945. The insanity of the Pacific War which shook the worlds history, shook Jeju Island. At that time, a large army of about 756,000 Japanese troops occupied Jeju Island. In hopes of defending Japan' s main land, they built military airfields, hangar facilities and underground military bunkers (mines) throughout the island.

Jeju Island had tasted the joy of being independent from Japanese Imperialism for a while, but it was soon replaced by the April 3rd Massacre, which is said to be one of the biggest tragedies in Korean modern history. The underground Japanese bunkers, made by conscripted Jeju people, were used as places for ordinary massacre during the incident period. It was a tragic irony of history. The war and defense heritages scattered through Jeju bears witness to its tragic history. They are reminders of the difficulties and the exhausting lives of the Jeju people in the past, and we are reminded of the importance of peace.



Altteureu plain, the Altteureu airport runway at the left corner

Jeju Island builds its own unique defense heritage

It is no exaggeration to say that Jeju Island is the island of ramparts. Jeju Island has three castles(Jejeupseong, Daejeong-hyeonseong and Jungui-hyeonseong), nine military camps, 25 beacon mounds and 38 smoking mounds. It also has coastline ramparts that were built during the Goryeo period, as well as a castle named Hangpaduri(National Historic Site No. 396) that Sambyeolcho built when entering into war with the Goryeo-Mongolia allied forces. The defense system, comprised of these three castles, nine military camps, 25 beacon mounds and 38 smoking mounds, was built in the Joseon Dynasty era. An extensive repair of the defense facilities was started when Han Seung-sun, the chief of Jeju Islands Safe Guard in 1493, offered the Joseon government a measure to defend the coastline where Japanese raiders' ships might have been anchored. The system underwent several repairs over the course of time, once after the Japanese invasion of Sampo port in 1510, another time following an invasion in 1595 and yet again after the invasion in 1592. Defense facilities such as the nine military camps(Hwabuk, Jocheon, Byeolbang, Aewol, Myeongwol, Chaqwi, Seoqwi, Susan and Moseul) and others, were placed along Jeju's coastline. This unique defense system was built in accordance to the specific geography of Jeju Island.

Byeolbang(Special defense) Military Camp

Byeolbang Jinsung(Jeju Island Monument No 24), one of nine military camps, was located on the coast of Hado-ri(town), Gujwa-eup(county), and is a noted town of Haenyeo. Byeolbang Jinseong was built by Jeju governor Jang Lim, in 1510. The camp managed its neighboring beacon mounds and smoking mounds, and prepared for any type of emergency.

Because there was an anchorage of Japanese raider ships near U-do island, Gimnyeong's protective facility was transferred there, and Jeju's local government built a rampart, calling it Byeolbang'. Byeolbang means an extra defense facility or a special defense facility. The wall was later remodeled by Governor Jang In-sik, in 1848.

Byeolbang military camp was the biggest defense facility in the east area of Jeju Island. It had a circumference of 1,008m., a height of approximately 3-4m, an elliptical shape, three gates(east, west and south), three retaining walls and seven Chi-sungs(lower walls on a rampart). Among the camp's most important facilities were the Jin-sa and the Kaeksa (types of accommodations for soldiers and officers), Saryeongbang (The center of operations) and weaponry warehouse. There was also a Dongbyeolchang located in the camp, which was storage for the purpose of aiding people in a year of famine.

Byeolbang managed two beacon mounds(Handong-ri town and Gimnyeong-ri town) and three smoking mounds(Ipdu in Pyeongdae-ri town, Jwaga in Handong-ri town and Mooju in Woljeong-ri town).



Byeolbang Jinsung

The camp began to crumble during the period of the Japanese colony, and stood in neglect for a long time. Today, some parts of its wall and Hoegwakdo(an inside path of the castle used for deployment and supply) are restored but not much is left of the original structures. The east and west gate have been completely torn down, and a well in the rampart, called Sunganmul', has long since disappeared.

Its past glory can be seen at the remaining wall between sites of where the west and south gates used to be situated. A fairly long section of it of approximately 3-4m in height, still remains. One can get a sense of its history through this rampart that at one time was the biggest defense facility in the east of Jeju Island, during the Joseon Dynasty period.

Several anecdotes about the original structure of this camp are still told to this day. At that time, many people were starving due to a poor harvest. The mobilized workers who were building the camp were short of provisions. So it was said that they would go to the extremes of even eating their own excrements.

Another story related to the camp, is that of the head family of the Boo(Hardo-ri town. Apparently, if the rampart crumbled, the Boo family's fortune would go downhill. If the wall were to collapse it would not be good because it left access from the North Sea open. Eventually, the wall was demolished by Japanese forces, the eldest grandson of the Boo family died and sure enough, the family's fortune began to go downhill.

Jeju Island still bears the scars of war

Jeju Island is a worldwide Oreum region. With Hallasan mountain at its center, about 360 Oreums are scattered around Jeju Island. During the period of the Pacific War, the underground bunkers, belonging to the Japanese military, were built under about 100 of these Oreums.

Why did Japanese forces make Jeju Island a large military base?

The Japanese forces started the Pacific War with the attack on Pearl Harbor, on December 7th, 1941. However,

US forces landed in the Philippines in October 1944 and in Iwo Jima in March 1945, forcing the Japanese into a crisis of defeat with no way of avoiding a battle on the mainland of Japan.

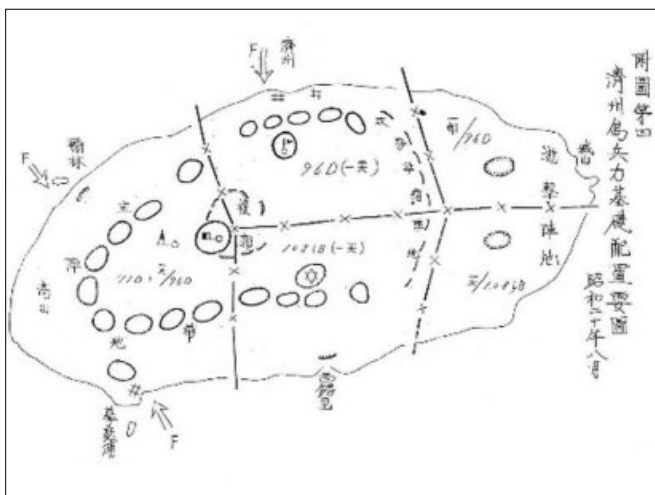
At that time, Japanese forces paid great attention to Jeju Island given the importance of its geographical location midway between China, Korea and Japan. They predicted that US forces would land on the island sometime after August 1945.

On February 9th 1945, following this prediction, the Japanese Head of Defense Commander ordered the Generals of each local area to complete Gyeolho Jakjeon Operation in preparation for battle, by June of that year. This was done in an effort to protect Japan's mainland.

Gyeolho Jakjeon consisted of 7 military operations designed to protect Japan's mainland from the allied forces. The Gyeolho Jakjeon No.1 was to prepare for battle in the region of Hokkaido and Kuril., No.2 in the region of Thoku, No.3 in the region of Kant, No.4 in the region of Tokai, No.5 in the region of Chubu, No.6 in the region of



The 58th Army Baebigaegyondo Jejudo - the establishment of military camps



The basic troop deployment status in Jejudo with Japanese Army base camps

Kyushu and lastly, No.7 in the region of Joseon(Jeju Island).

The No. 7 operation plan brought a rapid increase of Japanese troops to the island. By June of 1945, there were only about 300 troops, but this number quickly grew to 75,000 near the end of the war in August 1945.

These troops were comprised of three divisions, one of which was mixed brigade and command troops under Japan's 58th Army Command deployed throughout Jeju Island.

The 111th Division was deployed to the Womul Oreum, in Andeok-myeon (County) South-West of Jeju Island, the 121th Division to the Nhoggome Oreum in the Northwest, the 96th Division in the center area and the 108th Mixed Brigade to the Geomun Oreum, in Jocheon-eup(county) in the east. The 58th Command Headquarters were located in the Eoseungsaengak Oreum. Troops built four kinds of defensive facilities in the Oreum: 'The Dummy Position', 'the Forward Military Base Position', 'the Core Defensive Position' or 'the Final Defensive Position'.

In addition, the Japanese forces built suicide squad camps on the beautiful coastlines of Jeju Island. These special camps were located in Seowoobong-Peak in the north, Suweolbong-Peak and Songaksan mountain the west, Seongsan Ilchulbong- Peak in the east and Sammaebong- Peak in the south of the island.

Among the Commando units that had been on Jeju were Koryo, Kairyo, Kaiten and Shin. Shinyo unit was eventually deployed to the Ilculbong -Peak coast as well as to Sammaebong peak and Kosan-ri(town).

Along with the establishment of these military camps around Jeju and along its coastline, Japanese forces built four military airports. Jeju West airport(called Jeongtteureu airport, the present Jeju International Airport), built by Japan during the period of the Pacific War, Jeju East Airport(called Jindeureu airport) in Jocheon-eup (county), a special airport for the commando units in Gyorae-ri(town) and finally Jeju Island Aircamp(called Altteureu airport) in Altteureu plain, in Moseulpo.

The establishment of these military facilities on the island brought suffering to the Jeju people who were forced to mobilize by the Japanese colonial rule. According to the Truth Commission on Forcible Mobilization Damage under the Japanese Colonial Rule, about 40,000 people were forced in hard labor. Given that Jeju's population was of 210,000 at this time, the difficulties they underwent are not too hard to imagine.

Today, the scars of war that are scattered throughout Jeju Island are vestiges of its shadowy history. Oreums can have anywhere between 2-20 underground bunkers. They range from a few meters to more than 2km in length.

As you can see, Jeju Island was, at that time, a huge military base for Japanese Imperialism. If the US army had landed here, Jeju Island would surely have been 'the second Okinawa'. Today, 13 Japan military facilities remain and are Registered Cultural Properties as national modern culture heritage. These facilities have become places of history education on the barbarity of Japanese militarism.

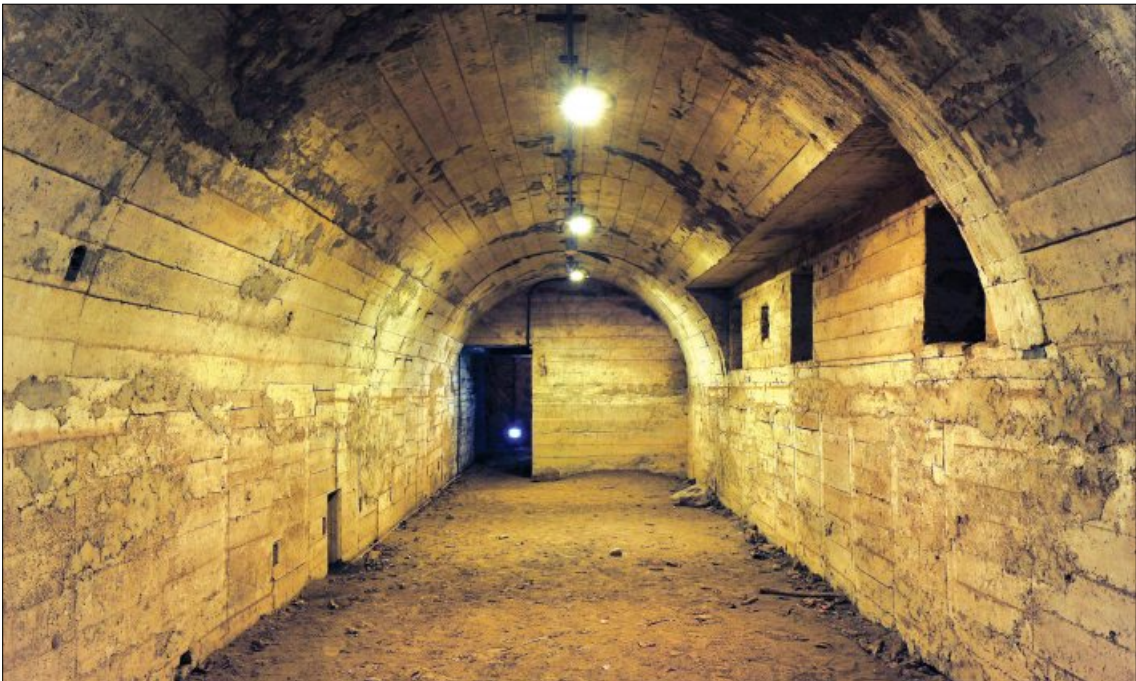
Altteureu plain is suggestive of an open air museum of war

Moseulpo Altteureu in Deajeong-eup(county) is one of the biggest plains. There you can find many grey remnants of structures which were once hangars for hiding Japanese airplanes. There are still 19 intact hangar structures remaining. All of them measure 20m in length, 10m in breadth and 4m in height and they are made entirely of concrete.

In the Colonial Era of Japan, a military airport was built on the Altteureu plain as a means of eventually attacking China. The Altteureu airport was first designed in 1926, under the long-term plan, and was used by Japanese air forces as a transoceanic air base to attack China in case a Sino-Japanese War ever broke out. The airport with its 1,400m×70m of runway and its 600,000m² total structure was first constructed and completed between 1931 to 1936.

A Second construction of expansion began in 1937 with the start of the Sino-Japanese War outbreak. At that time, in an effort to attack Nanjing and Shanghai of China, the Japanese Empire had the Omura air base transferred from Nagasaki-hyun (prefecture) to the Altteureu plain which is in Moseulpo. Because of this the Jeju air base(Altteureu airport) was changed to Omura airport' and ridiculously, Moseulpo was renamed Omura village.

The Altteureu airport was expanded to 1,320,000m² by the second construction. In reality, it was used as a transoceanic bombing base to attack China's mainland. The Japanese air force based in Altteureu, recorded 36



Inside the Altteureu bunker

times of Nanjing bombing and 600 aircraft sorties per year as well as a total of 300 tons of bombs airdropped.

The third construction began in October 1944 and was to expand to 2,200,000m². The remaining hangars in Alteureu plain were built at that time. The Japanese Empire planned to deploy the air forces such as Jerosen, Hamgong and Junggong. While the forces were using Alteureu airport as a training airfield for Omura Navy-air forces, the training airplane 'Akatombo', also known as 'The dragonfly plane', was said to have been deployed there.

Some villages in Alteureu plain have disappeared because they expropriated the land of six villages, and in their place built runways, hangars and other facilities, forcing the Jeju people from their homes. Eventually, the Alteureu airport became a typical symbol of colonial rule.

The airport site in the Alteureu plain contained the various military facilities of the Japanese Empire including both roofed and roofless hangars, underground bunkers, anti-aircraft bases, ammunition storehouses, an airplane runway, a big Setal Oreum bomb shelter 1 km in length and a suicide commando base, which were built within 1km of the airport. The Alteureu plain can be called an open air museum of war which relates the history of the historical event of the Pacific War in the 20th Century.

Seotal Oreum Weaponry Site Turned into a Place of Massacre

Those Japan military facilities show the shadowy history of the colonial era in itself. After the defeat of Japan, the underground bunkers, once again, became places of historic tragedy. During the April 3rd Massacre, they were turned into sites where massacres routinely came about. The tragedy of Seotal Oreum massacre occurred in the time of the Korean War. Seotal Oreum was a western top among three tops standing in the northern part of Songaksan mountain. It had two anti-aircraft bases on the top part, and the old weaponry warehouse of Alteureu airport beneath it. The warehouse exploded by a disarmament team of the US army between the end of September or early October of 1945. Five years later, a massacre occurred at this site. During the months of July and August of 1950, in the midst of the Korean War, 200 civilians picked as subjects of preventive custody by police and military(Korean Marine Corps) were executed by a firing squad.

The first execution occurred between July 16th and July 20th, and the second on August 20th, in 1950. This is a case of the Seotal Oreum preventive custody civilian massacre. According to the Truth and Reconciliation Commission(South Korea) in 2007, the number of victims reached 218. According to the Commission, the reason for this incident was as a means of 'preventive custody' by the police which officially fell out of use after the era of colonial rule. But when the Korean War began, Jeju region police enforced the system following the order of the National Police Headquarter under the Ministry of Home Affairs without any legal basis.

Most victims weren't directly related with the April 3rd Massacre or any leftist movement. Nonetheless, they were classified by arbitrary criteria of police. Many people were falsely and secretly accused for being leftist as

well as discords with police or personal quarrels. Of these victims, 77% were in their 20's and 30's, and 96% were male. Among them were also 11 teachers, 5 government officials, and 5 community leaders.

The victims faced several more ordeals since the massacre. Six years later, with permission by military authorities, the bereaved families had just barely begun to collect the bodies of victims. By this time, it was impossible to identify each body of the 132 victims. Therefore, the families had no other choice but to bury all the bodies together in one cemetery. A tombstone was laid in remembrance on which an epitaph can be read: Baekjoilsonjiji, meaning the tomb for one descendant of 100 ancestors.



Seotal Oreum massacre site and the memorial monument

The Scent of Jeju island, Culture Story



Oral History

/ Mythology 1

Mythology 2

Traditional Folk Songs

Jeju Dialect

Passed down through Customs

/ Shamanism

The Seasonal Customs

Inherited from Life to Life

/ The Stone Culture

The Haenyeo Culture

Traditional Industry

Clothes Culture

Food Culture

Housing Culture



Mythology

A story of 18,000 gods

Jeju Island is a kingdom of 18,000 gods. Yet the number is not an exact one as there are many forms that the Jeju gods take. Indeed, the number represents the fact that the 'slew' of gods are still alive and well in the culture of Jeju Island. Jeju Islanders believed that those gods once unlatched the sky amid an early period of chaos and created the current human world. They also had a strong belief that it was their great gods who directed the lives of human beings. Just like gods in other mythologies, Jeju gods possessed supernatural powers though they were much the same as human beings; while kind gods were looking after charges, harsh gods bullied them.

Among the various kinds of gods, some that only come to their people through a shaman's invitation and other

gods were thought to permanently reside in mountains, the sea, fields and even in the corners of each and every household. Given the number and range of the gods, we can see that, 'The story of 18,000 gods' is the result of pure imagination.

Jeju Island's mythology was passed down through the local, traditional practice of Gut (Shamanistic rituals). The native Jeju people labeled this mythology collectively as Bonpuri. The first part of the word Bon means root or the 'root of god' and it can be interpreted as a 'logic of exorcism'. Puri means 'untie' and/or 'open up'. Bonpuri also means 'to satisfy one's resentment'.

Among these mythologies, there is a story about the creation of the universe called Gaebyeok (an ancient myth describing the dawn of human civilization). Jeju is the only region in Korea which has the Gaebyeok myth. Furthermore, this kind of myth is quite rare anywhere in the world, as we shall see in the upcoming section. Therefore, the mythologies on Jeju Island are not only prominent in their numbers but are also eminent in their uniqueness and vividness. In other words, Jeju Island stands as a repository of mythologies.



God of War

Acquaintance with Jeju Mythology

King Cheonji, creator of the universe

King Cheonji is the main character of the ancient Gaebyeok myth. In the beginning, there was total darkness. Being most powerful god of all, King Cheonji's first task was to divide night and day out of the total darkness. After that, he made the stars and dawn so that people can work during the daytime and sleep during the night.

Nevertheless, King Cheonji was not able to divide and control this world and the next, human beings and ghosts, and good and evil all by himself. Hence, he married the Lady Chongmyeong (representing wisdom) to support his work, and she became the goddess of land. The couple had two sons, and their names were King Daebryul and King Sobyul. The first son had a good heart but King Sobyul was wicked. King Cheonji ordered

King Daemyul to rule this world and King Sobyul to govern the next world. However, King Sobyul played a trick on his brother and took over this world and gave the next world to King Daemyul. As a result, this world became a vicious chaos and the next world became fair and virtuous.

Sochunguk and Geumbekju

Sochunguk is the god of hunting and Geumbekju is the goddess of farming. Sochunguk popped up out of Mt. Hallasan and married Geumbekju and had 18 sons and 28 daughters. The children cried to their mother Geumbekju for clothing, rice, and milk, so she told her husband, Sochunguk to start farming.

While Sochunguk was plowing his field, a Buddhist monk approached to him and asked to share some of his lunch. Sochunguk believed that he would only eat a small portion of her lunch but the monk ate the whole lot and ran away. Sochunguk was starving and he killed his own cow and roasted it so that he could eat it. Moreover, he killed another farm owner's cow and devoured it. After eating the cows, he tied the plow to her body and started to cultivate the field. His wife Geumbekju got very angry and she told Sochunguk that she wanted to divorce. Finally, Geumbekju went down to other town and married another man and lived happily ever after.

Flower Inspector of Seochon Flower Field and Hallakgungi

The father of Hallakgungi is Mr. Sara and his mother is Wongangami. When Hallakgungi was still in his mother's womb, his father received a call from the Great Jade Emperor and he was appointed as a flower inspector for the Seochon Flower Field. The couple made their way there. However, the journey was very tough and exhausting for a pregnant woman to endure. Thus, the couple broke a wide-tooth comb into two pieces and shared it as a symbol of their promise that they will meet again. Mr. Sara departed to the Seochon Flower Field and Wongangami stayed in the home of the wealthy Jeonjangja as a maid.

Wongangami gave birth to Hallakgungi and brought him up under ruthless tutelage. While Hallakgungi was growing up, he watched his mother being harassed by Jeonjangja because she rejected his lustful advances. When Hallakgungi was 15, he left the house to find his father. On his way to the Seochon Flower Field, he had to cross three ponds with depths knee-high, waist-high and neck-high in consecutive order. When Hallakgungi crossed all the ponds, he could see the Seochon Flower Field.

At the entrance to the field, there was a clear pond and he could see some maids of honor coming to the pond to draw water. Instantly, Hallakgungi bit his finger and put a few drops of his blood into the pond and suddenly it became totally dry as it had been defiled by the blood. The maids of honor reported this to the flower inspector, that somehow a youngster had played a trick and dried up the pond.

The flower inspector called him and finally Hallakgungi met his father for the first time in his life. Hallakgungi showed the halved wide-tooth comb to the flower inspector, Mr. Sara. Mr. Sara matched the other half of the comb with the one he had been keeping and realized that Hallakgungi was his son.

Hallakgungi told his father that his mother had been killed in a pond after three rounds of unbearable torture by Jeinjangja. Mr. Sara took Hallakgungi back to the Seochon Flower Field. There were various kinds of flowers including flower of laughter, flower of quarrel and flower of reincarnation. Mr. Sara explained each flower in detail and told his son how to revive Wongangami. Hallakgungi brought all kinds of flowers back to the place where he used to live with his mother.

Jeinjangja tried to kill Hallakgungi but he did not succeed. Hallakgungi invited all the relatives of Jeinjangja and scattered flowers of laughter so that they could burst into laughter. Then, he scattered flowers of quarrel and the family of Jeinjangja started fight among themselves. Finally, Hallakgungi scattered flowers of malicious intent thereby killing all the relatives.

He spared the life of the youngest daughter and commanded her to point out the place where his mother Wongangami was buried. However, his mother's skull had been dumped in a green bamboo field and her spine had been left in a black bamboo field. Her knees and leg bones had also been neatly placed in a woolly grass field. When Hallakgungi gathered all of his mother's bones, he sprinkled flowers of reincarnation and his mother became revived. 'Oh, I had a good, deep sleep,' she said upon awakening. Hallakgungi returned to the Seochon Flower Field and he succeeded the position of flower inspector after his father.

Saman-i, a Man who lived for 3,000 years.

Sosaman (hereafter referred to as "Saman-i") lost his parents at an early age and he married a woman with the help of the elders in the village that he was living in. Saman-i's wife had outstanding skill as a needle worker and they made a living by his wife's work. However, when children were born to his family, they could barely manage to feed them with the small amount of money that the wife earned from needle work. One day, his wife cut her tresses and gave it to her husband, telling him to sell it in a market. She also asked her husband to buy some rice for their children. Instead, Saman-i bought a rifle.

From the day he bought the duck rifle, he went hunting everyday and wandered in the woods but he could not catch a roe deer (a deer specie that inhabits in Jeju). One day, when he was roaming around in the woods, something thudded on his left leg. He dug all around in the grass and finally he found a 100-year-old skull. Saman-i believed that the skull must be his ancestor who will protect his family from misfortune and he brought back the skull home. He placed the skull in his barn and expressed his respect for it by setting a special table with food on every memorial service days and holidays.

Since then, whenever Saman-i went hunting, he could easily catch many roe deer and other sorts of deer and he became very rich. One day, he dreamt a gray-headed old man coming out from Saman-i's barn and calling his name. The old man said, "Saman, how come you are sleeping so inattentively? Your life is destined to be lived for 33 years only and your life will soon be expired. It seems that the King of the Underworld will dispatch his messengers to capture you. They will be coming on the night of the day after tomorrow, so write down your name on a piece paper and stick it under the sacrificial table. When the dawn breaks, prepare a huge earthenware

jar and put three suits of the King's uniform, three sashes, three pairs of shoes and high quality rice in the jar. Plus, slaughter a cow to prevent misfortune."

Following the old man's advice, Saman-i prepared the sacrificial table placed on a white cloth and he prostrated to the table. When night came, the three messengers came to Saman-i. After the messengers finished eating the special dishes, they found a piece of paper underneath the table and the words on the paper spelled "Saman-i." The messengers could not capture Saman-i after having enjoyed the sacrificial dishes. When they said, "Saman-i," Saman-i lifted his face up and answered "Yes". Indeed, it was the real Saman-i.

The messengers followed Saman-i and went to his home. At home, there was a shamanistic ritual being conducted rigorously and with great hope. Having seen the situation at Saman-i's home, the messengers changed their mind and started to discuss extending the expiry date of Saman-i's life. While the King of the Underworld went to this world to participate in a shamanistic ritual, Saman-i grabbed the King's scroll, where it said 30. After taking a deep breath, Saman-i crossed an extra line on 10 and it became 1000. As a result, Saman-i could live his life full until he eventually reaches 3000 years old.

The Goddess of Destiny, Gameunjang-agi

Once upon a time, there was a male tramp called Gangiyeongseong and there was a female tramp called Hongeunsocheon. One day during a year marred by a bad rice harvest, they heard news that another town was experiencing a bumper crop at the same year. Thus, the two tramps from different towns made their separate ways to the third town and met each other half-way. After meeting, they married and had a baby girl.

The whole village that had profited from its bumper crop fed the baby girl by cooking food in a silver bowl. Therefore, the whole village named her Eunjang-agi (Silvery baby). The couple had another baby girl and people in the village gave her food in a brass bowl. Hence, they named the second baby girl Notjang-agi (Brassy baby). The couple gave birth to their third daughter and the villagers helped the couple to feed the baby girl. However, the villagers became so hard-pressed that they gave food in a wooden bowl and the baby was called Gameunjang-agi (Woody baby).

While the couple's three daughters were growing, their fortune changed for the better and they became very wealthy. The couple forgot their past life as vagabonds of the street and they became more and more arrogant. The years went on and their three daughters each grew into adolescence. One day, the couple gathered their three daughters and asked them, "Who has taken care of you and given you such a good life?" Eunjang-agi and Notjang-agi answered that "I live by the grace of god in heaven and earth. Also I live by the help of my great father and mother."

Their answer made the couple satisfied. However, the third daughter, Gameunjang-agi proudly said "Surely, we became affluent and thanks to the mercy of the god in the sky, the god under the earth, father, and mother but the only source of the greatest grace is that I was born as a girl!" Having been born to wealthy parents, she could live a life of ease... but how could she say that! The angry couple threw her out of the house regarding her as a

thankless child.

As soon as Gameunjang-agi left the house, the couple felt regret. They told their first daughter to ask her to have a meal together before leaving home. Eunjang-agi stood on the footboard and shouted out of jealousy, "Run for it! Mother and Father are coming to hit you!" Gameunjang-agi, however, understood her sister's true feelings and muttered "Be reincarnated into a centipede!", upon which Eunjang-agi was changed into a centipede and crawled under the footboard.

The couple waited for their two daughters, but they didn't come. The couple told their second daughter, Notjang-agi to bring Gameunjang-agi back. As Eunjang-agi had done before, Notjang-agi also stood on the footboard and shouted at her sister and said that their parents are coming to hit her. Knowing that her sister is giving a trick, Gameunjang-agi said "Be reincarnated into a body of a mushroom" and so Notjang-agi became a mushroom rooted in compost.

The couple heard nothing from the three daughters, so they had a sense of a gloomy foreboding. When they pushed the door open to find the daughters, they bumped their eyes against the door and became blind. From that day, the couple dissipated a fortune and they were brought back to begging.

On the other hand, Gameunjang-agi got married to a good man and became a millionaire. She already knew that her parents had become blind and beggars after she had left home. She longed for her parents. Gameunjang-agi made a decision with her husband to hold a feast for beggars for 100 days. She believed that her parents would certainly come to the party. The feast began and the more the news spread over their village, the more beggars came to the feast. However, she couldn't see her parents.

The last day of the feast stole up on them. She was impatiently waiting for her parents at the party. Finally, a familiar couple appeared after dark. She brought the couple to the reception room and offered them a large meal with rare wine.

After gobbling the food without knowing anything about the situation, the couple began to sob out an account of their sad life: the days of their youth that they got married while living as beggars, the days of luxury after giving birth to three daughters, and nowadays that they had become blind and stooped to beggary after throwing Gameunjang-agi out of the house.

Gameunjang-agi listening the story in tears said, "Mother, Father, it's me. I'm Gameunjang-agi." The couple was surprised at the sound, "Pardon me? You are...Gameunjang-agi?" At that moment, they dropped the wine glasses in surprise and they opened their eyes.

The Goddess of the Wind, Yeongdeung Halmang

The road on which Yeongdeung comes to Jeju is in the way of a Siberia seasonal wind. Therefore, the Yeongdeung-coming day is Jeju's seasonal custom in February of the lunar calendar and this myth tells us about the weather forecast for February. When February of the lunar calendar begins, Yeongdeung Halmang(Halmang means grandmother in Korea) firstly comes through the port, Bokdeokgae which is in Gwuideok-ri(town),



Yeongdeungje

Hanrim-eup(town). She sows the seeds of five grains in the fields and the seeds of seaweed at the shore after viewing blossoms of peach and camellias around Mt Hallasan, and then she leaves Jeju Island through Udo Island. When Yeongdeung Halmang leaves, new spring has come to Jeju.

Unpredictably changeable weather and bone-chilling cold stays in Jeju for 15 days while Yeongdeung is staying in Jeju. If it rains during this period, Jeju people say "Because the goddess of Yeongdeung wears a raincoat, it is rainy." On the other hand, if it warms up, the people say "Fake Yeongdeung came to Jeju."

Yeongdeung carries chilly wind because she is the goddess of the wind, but when a fake Yeongdeung wearing shabby clothes and comes, Jeju people believe that they don't have to prepare for windy weather. When Yeongdeung Halmang comes to Jeju with her daughter, warm weather stays in Jeju because Yeongdeung is on friendly terms with her daughter. However, when she comes with her daughter-in-law, fickle and nasty weather continually appears in Jeju because they are at odds.

The Beautiful Goddess of Segyeong(cultivation), Jacheongbi

Segyeong means the earth and it include the meanings of the words like 'cultivate' and 'be buried'. Therefore, the people of Jeju called land changed from farmland to graveyard Segyeong ddang, or Segyeong

Neobeundeureu'. The goddess of Segyeong protects the earth and helps farming. It is called Segyeong Halmang (Halmang means grandmother in Korean), or Jacheongbi.

Some of Jeju people call upper-Segyeong as Mungukseong Mundoryeong, mid-Segyeong Jacheongbi and lower-Segyeong as Jeongieosin Jeongsunam. The goddess of the agriculture, Jacheongbi was born as a woman voluntarily by pleading with heaven. Looking at the story from the side of her parents, she could be born as a woman as her parents offered Buddhist prayers to have a daughter.

The myth of Jacheongbi is agrarian mythology beginning with a love story that Jacheongbi expressed her mind to Mundoryeong by giving water with a willow leaf floating on it. When Jacheongbi went to Lotus Pond to wash clothes, she saw Mundoryeong and fell in love at first sight. Mundoryeong came down from heaven for learning. Jacheongbi dressed up like a man and decided to follow him. Studying with Jacheongbi, tactless Mundoryeong didn't recognize that Jacheongbi was a woman.

One day, Mundoryeong's father in heaven called him to prepare for marriage with a daughter of the King Seosu. Finally, Mundoryeong found out about Jacheongbi just before leaving the world. Jacheongbi waiting for Mundoryeong was pestered by a body servant, Jeongsunam. Whenever he wanted to seduce her, Jacheongbi soothed him. One day, Jeongsunam tried to violate her. She made him rest his head on her lap and killed him by stabbing his ear with a Cheongmiraedeonggul branch, (a greenbrier branch)

After much meandering, Jacheongbi went up to heaven and met Mundoryeong. However, some difficult tests were waiting for her. A wise and positive woman, Jacheongbi could pass all of the tests and defeated the daughter of King Seosu. Finally, she got married to Mundoryeong and started their happy life in Okhwang (heaven made of jade and gold).

One day, a war broke out in heaven, and she suppressed the revolt. To reward her for her contribution, the Great Jade Kings wanted to give her a nation, but Jacheongbi refused the nation and instead received the seeds of five grains. Then, Jacheongbi and Mundoryeong came down to the world on July 15. Therefore, they became the gods of agriculture and Jeongsunam became the god of stock farming. Jacheongbi is a beautiful goddess with diverse abilities; a woman hero, the goddess of wisdom, the goddess of production and wealth, and the goddess of love and romance.

The Myth of Dokkaebi (Goblins)

According to Yeonggambonpuri (a goblin myth), dokkaebi (goblin) was called Yeonggam. Yeonggam means not only yangban (nobleman) in Seoul but also the guardian spirits of the famous mountains. The youngest dokkaebi who came to Jeju for Mt. Hallasan is regarded as a god because of his merrymaking. The Yeonggam dokkaebi of the myth are the gods of the clown, the gods of dance and the gods of art.

A play, Yeonggam nori (nobles' play), has humor and zest. The story of the play is that people sneer at Yeonggam while entertaining him with all sorts of delicacies when he looks like a beggar.

The Yangban (noble people)'s reality was vicious and greedy. They were similar to a kind of corrupt officials, so

the people suffered from frustration and had to live through the ordeal. However, thanks to the popular culture of drinks, dance, and humor, the people could share joy with gods in a holy place and it offered them equality, liberation and freedom.

This is the power to generate the dynamics of art. The god, Yeonggam, has the excitement of dance encouraging creation, revival, and immortal power as the clown of art. Yeonggammori usually plays during Seonwang Gut (Seonwang means the king of the vessels, Gut means shamanistic rituals), dang-gut, and Healing gut (exorcisms for the cure of disease). The character of Yeonggam stands out in Healing gut as being more important than other shamanistic rituals. Some people call it Byeongchiryo Gut, Chuneun Gut, or Durin Gut.

The Mythology of Tamna Kingdom Foundation

Far back in the past, three gods came out from the northern foot of Mt. Hallasan. The three holes where they appeared were called Moheunghyeol and now people call it Samseonghyeol. The three gods had the names Ko Eulla, Yang Eulla, and Bu Eulla in birth order. They had decent appearances and were mature, dignified, generous, and outstanding. They wore leather clothes and went hunting animals.

One day, three gods climbed up Mt. Hallasan and looked at the East sea. They could see a wooden box floating on the surface of the sea with a layer of purple fog encircling the wooden box. The three gods approached the box and opened it. There were a man wearing a purple uniform and he was protecting a jade box shaped like a big bird's egg. When they unlocked the jade box, there were three young ladies wearing blue clothes inside. They were beautiful and had an elegance that implied a noble upbringing. In the jade box, there was a calf and a foal and seeds of many grains. The man with the jade box told the three gods as follows:

"I am a messenger from a country called Byeongnangguk (an old name for the island of Wando in modern-day South Jeolla Province, South Korea). My king has three daughters and he could not find bachelors for his daughters and he spent several years worrying about the situation. One day, though, our king went up to Jasogak (a palace in heaven) and he could see the shining peak of Mt. Hallasan with a purple aura of energy surrounding it. He knew that there were three gods who were trying to establish their country and they couldn't find their life partners. So, our king ordered me to bring the princesses here. Please, if you would, get married to the princesses and achieve your great works." The messenger vanished as if by magic. The shore where the Jade box arrived is called Hwangnoal. Some people say the princesses were traveling in a flower box and started calling the shore Hwaseonggae (Hwaseong sea).

The three gods held a memorial service for heaven and got married in a place called Huinjuk. People nowadays call this place Honinji, with 'Honin' is standing for 'Marriage' in the Korean language. Each of the three gods shot an arrow to determine the lands that would be theirs and called the plots where their arrows landed Ildo, Ido and Samdo. They grew the seeds of grain in their own land and raised their livestock. They succeeded in cultivating food and they prospered, finally establishing the polity known as Tamna.

Jeju islanders call the place from which the three gods shot their arrow as Salssondiwat and named the arrow-



Honinji

marked stones Samsaseok. These Samsaseok were collected during the years of Kim Jeong's governorship during the Joseon Dynasty. In the Samsaseok the following poem is engraved:

In the years of dim memory in Moheunghyeol (a hole where all lives are born and start to prosper),
the pierced stone still remains and
the mysterious traces of three gods
will continue to glow over the coming years.



Mythology

The Life of Jeju Islanders Reclaiming Wasteland

The legend of Jeju Island can be divided into three legends: the natural legend, the historical legend and the religious legend. The natural legend relates to the story of Jeju's geographical conditions, such as the origin of its nature as well as to the origin of its people, their life history and their way of life.

The historical legend is about historical figures or events. The stories are focused on unique people's lives who face the real world, who become discouraged and who eventually adjust.

For example, one story describes an enormously strong man. Compared to other parts of Korea, because Jeju has not suffered from various collapses or frustrations, its historical legend is less tragic. In addition, because the



stories of Jeju are based on actual historical figures in the past, the authenticity of the stories make the historical legend even smoother.

The religious legend often refers to stories about Feng shui. Through these stories, you can know about the islanders' lives and culture and how they helped to cultivate the wastelands in Jeju.

Two Faces of Jeju Nature and People who caused Tragedy

The nature of Jeju Island is too beautiful to express, so that we can feel awe and mystery. However, the Jeju islanders have experienced another fate of Jeju in their lives, and due to the difference, they had to suffer from frustrations and pain. This isolated volcanic island in the middle of the ocean was too tough for them to live and survive. With the duplicity of Jeju's nature, the islanders not only had a sense of awe, but also felt thirsty, and from that experience, they created their own legend.

Jeju Only Needed One More Beautiful Scenery

Jeju Yeongsil (name of a place near Mt. Hallasan) is surrounded by strange rock formations and cliffs. Since all different kinds of strange rocks around Jeju Yeongsil look like military generals or Buddha in some way, the rocks around Jeju Yeongsil were named the 'Five-hundred Generals' and the 'Five-hundred Buddha's Followers.' If so, the numbers of rocks also should be 500, but in the Jeju legend, there are only 499.

Because of its beauty of nature, Yeongsil is called the "Room of Gods," and visitors often even feel awe and wonder; however, beyond the beautiful scenery, one sad legend lies there. The small island was beautiful, but infertile. It holds the Jeju people's tears, sweat and tough life history. Seolmundae, who had five hundred sons and was known as the goddess and creator of Jeju, made clothes only for others. Since she was too big to make her clothes, she needed 100 rolls of silk if she wanted to have a set of underwear. After thinking, Seolmundae asked the islanders to collect 100 rolls of silk and offered to build a bridge to the mainland. No matter how hard they tried, the islanders were only able to collect only 99 rolls, and Seolmundae stopped construction of the bridge. According to legend, all that remains of the unfinished bridge may be seen along the coast between

Jocheon-ri(town) and Sincheon-ri(town) in Jeju. The people call the rocks along the seaside between Jocheon-ri and Sincheon-ri Yeo(Stone columns). Due to the missing roll of silk, Jeju has remained an island forever.

The reason why lions and tigers never show up in Jeju is again, because the land lacks just one more valley. According to “the Legend of 99 Valleys,” there were originally 100 valleys and Jeju was a land where many savage beasts lived. However, one valley suddenly swallowed all the lions and tigers and disappeared. After that day, only 99 valleys remained in Jeju and the people never saw wild beasts anymore.

The Result of the Destruction of Jeju's Veins of Water and Land

Jeju is an island with abundant water coming out from underground. However, the island suffered from water shortage until the development of water supply facilities. The story behind the water shortage is called Hojongdan's mythology. This mythology demonstrates the concept of Feng shui (Eastern geomancy) practiced by Jeju Islanders.

The Chinese emperor Qin Shi Huang sent his messengers (the eponymous Hojongdan) to Jeju Island to destroy the veins of water and land as Jeju had the potential to become a place of Wanghujiji (It is the birthplace of the great king) of bearing a King who would conquer Asia. The God of Water saved Jeju from the Hojongdan and this particular story is called Haenggimul. The story remains in Jeju Island in different styles but its synopsis is the same. The myth about the Hojongdan indicates how Jeju Islanders were trying their best to overcome the barren soil that they had and make their living on the island. Also, this story includes the possibility that the islanders were eager to their return to an original, paradise-like environment.

Therefore, the use of Feng shui in Jeju mythologies can be interpreted as the islanders having an aspiration to foster the birth of a great man. Also, Jeju Islanders were very careful when choosing the sites for graves, as they believed that their ancestors would protect future generations.

Jeju Islanders always emphasized that the land they are living in has optimal energy in accordance with the principles of Feng shui. They also hoped for and believed that a great man would born in the future because they were living on an advanced land.

There is a story about a Feng shui expert who selected a particularly well-situated plot of land and taught people how to conduct funerals, discovering in the process a stone that indicated that the land was a noble place. When he moved that stone, the land became a place where people could not bury human bodies and there was water coming out from the land. This story is spreaded all over Jeju Island.

The Tragic Endings of Great Men

Many warriors and great men with special talents always appear in the mythologies of Feng shui. This is because life in Jeju always demanded physical strength and that strength in turn played a great role in shaping the lives of Jeju Islanders.

However, the stories about warriors on Jeju always ended tragically. These endings reflect the limits Jeju

Islanders, who had to face the crisis and how these warriors could not survive in those challenges. The message behind these stories criticizes the power-based society.

Once upon a time, a young woman had twins. The babies, oddly enough, had wings growing out of their armpits. The couple was very concerned. The fact that twins had wings in their armpit meant that the twins would become warriors as well as great men.

However, the couple was afraid because if the government found out about it they would exterminate three generations of their family. The husband believed that this strange birth is because of the fact that he buried his father on the birthplace of a great man. He decided to move the grave. When started to dig the land there was a big stork stretching out its wings and suddenly it fell down and died. After moving the grave the twins' father return to home found out that the twins were dead.

On Jeju, it is not difficult to find a mythology about baby warriors. In other words, the story expresses the fact that it was tough for great men to survive on Jeju as the powers-that-be were always alert to put down potential challenges to their authority. In the story of Lee Jwasoo, the titular character is described as a great man who resisted the government but was finally defeated. The image of Lee Jwasoo is that he acted righteously to go against corrupt government officials and their tyranny.

There is another story about Jin Jwasoo. He was born in Hallim-eup(town), Myeongwol-ri(town). His real name was Guktae and he was the chief government officer during the years of the King Yeongjo of Joseon. When he was on his way to do some studying, a fox disguised itself into a beauty with a marble in her mouth. She approached Jin Jwasoo - whose guard was down due to her astonishing beauty - put the marble in his mouth and sucked up his blood. Jin Jwasoo's teacher heard the news and told him to look at the sky, land and people and then swallow the marble.



Jangsumul which Kim Tongjeong provided for the Jeju islanders

However, when the marble was put in his mouth, he was so panicked that he only looked at the people and forgot to look at the sky and the land. As a result, Jin Jwasoo became a noted doctor but he could not become master of heaven and earth.



Traditional Folk Songs

Passed along the Lips of Jeju Islanders: Folk songs

The spite of Jeju women who have ‘gone up hills and down dales’ On Jeju, there are a lot of folk songs passed down through the generations and many folk songs are work songs. Songs for play and amusement were disseminated by Korean geishas working for the government office in the Seong-eub area. Out of all these aforementioned leisure songs, only Chang (a type of traditional Korean ballad) are still being sung on Jeju and group songs of amusement and dancing songs are very rare.

The majority of working songs in Jeju are women's labor folk songs. These songs portray the delicate sentiments of Jeju women. There are farming songs, Haenyeo songs and Milling songs which are sung while women labor in

these respective industries. The farming songs were sung when women went to the fields and pulled up weeds and ploughed the fields. The Hanyeo song was sung while women divers went to sea. Milling songs were sung during the process of milling grains, like barley, a grain of particular importance to the island's inhabitants. Especially, songs for grinding grains in a millstone is a suitable example to depict Jeju women's unique sentiments as the songs take a relatively long time to sing and requires effort.



Milling song demonstration

There were also songs for knitting Gat (traditional Korean hat made of bamboo and horsehair), a Tang-geon (horsehair skullcap formerly worn by officials under their hats), and Mang-geon (headband of woven horsehair). Knitting was prevalent in the areas of Hwabuk, Jocheon and Dodu and were the responsibility of women. Jeju women throughout the ages have expressed their strong desire to overcome hardships in the lyrics of the songs they sing while hard at work.

Songs Passed Down with Persistent Vitality

Several Jeju folk songs together are designated as the ninety-fifth important intangible cultural asset. The list includes Changminyoo (a kind of folk song that contains elements of Korean traditional narrative songs) such as Odolttogi, Sancheonchomok (mountains and streams), and Bongjiga. Rounding off the list is a song to be sung while grinding, entitled Goregoneun sori. Especially, the three Chang folk songs have been disseminated to Jeju islanders through the Gwangi(s) (Korean geisha working for government officials) in the government office of Jeongui County during the 500 years of Joseon Dynasty.

Odolttogi is being sung very widely in Jeju because the song contains the romantic sentiment and cheerfulness of islanders, who have lived in a beautiful scenery. Generally, Odolttogi is accompanied by Janggu (double-headed drum with a narrow waist in the middle) or Heobeok(Jeju's pottery) bowls with Gutgeori jangdan(Korean traditional rhythm). In Heungbuga(one of the five surviving stories of the Korean Pansori storytelling tradition) and Garujigi taryeong(traditional Korean ballad), similar narrative from Odolttogi is used in both songs and hence it can be said that the original song was spreaded nation-wide but gradually the song has lost its fame among

people and it could only survive in Jeju island with its original structure.

The Sanchunchomok (song of mountains and streams) sings beautiful scenery of spring. The narrative or lyric of the song consists of expressions of temptation by a man to a woman. Bongjiga (Jeju traditional folk song) is sung in the area of Seong-eup town and its lyric envisages a delicate Korean painting.

Haenyeo song is one of the indigenous fishing work song sung by Haenyeos. This song was normally sung while they were rowing a boat, swimming with a Tewak (It is an equipment used to provide float to Haenyeo) or playing with each other after finishing the work. The most typical Haenyeo song is called 'rowing song' of Haenyeo sung while some Haenyeos go to outsea or leaving by a boat.

The Millstone rolling song is designated as Jeju's No 9 intangible cultural treasure. This song was sung by Islanders when they made an upper stone and a lower stone for the mill in the horse barn in a mountain, beach, field or in a valley. Also this song is sung while they roll the large stones to make the mill.



Haenyeos going to work, muljil

The song for anchovies fishing was sung by community members catching anchovies with nets. The lyric of the song depicts the realistic scene of anchovy fishing and its process. The agricultural song was designated as No 16 intangible cultural treasure by Jeju and it is divided into three parts and those are; a) The song for farm trampling, b) Sadaesori (Song for weeding) and c) Tajaksori (Song for threshing). Jinsadaesori is the No 17 intangible cultural treasure of Jeju and it is widely sung in the

mountainous area in Aewol-rup town). Compare to other folk songs, Jinsadaesori has been highly acclaimed for its melodious tune and graceful mode (diatonic scale). In addition, there are many kinds of folk songs and work songs like Oat and unhulled barley working song in Hagwi 2-ri (town), Trading on pig's excreta song and Delivering song with horse.



Jeju Dialect

Unique kind of Korean even Korean natives
find it amazing!

The common language spoken in Korea is Korean language. Depends on the region and speaker, Korean language can be spoken in different ways. And we call this difference a "Dialectic difference". The common language spoken in Korea is Korean language. Depends on the region and speaker, Korean language can be spoken in different ways. And we call this difference a "Dialectic difference". However, many Koreans are amazed by Jeju dialect because it is difficult for them to instantly understand it and that is why many Koreans say Jeju dialect sounds like a foreign language.



Store names in Jeju Dialects on the rise

Unlike other dialects in Contemporary Korean language, Jeju dialect has a lot of unique sounds of the words, distinctive vocabularies and specific endings. Also people find Jeju dialect unfamiliar because it contains many traces of old Korean language. Thus, Korean language academia acknowledges Jeju dialect as a very precious scholarly source and describes Jeju island as a treasure house of Korean language. In addition, Jeju dialect reflects the thoughts and sentiments of Jeju islanders and hence it is the best source to enhance the understanding of Jeju culture.

Unique Sound of Words

The sounds of modern Jeju dialect do not differ from standard Contemporary Korean language. The only difference is that some aspects of the old Korean language are still remaining in the modern Jeju dialect. As a result, Jeju dialect possesses a lot of exclusive vocabularies and it is spoken widely.

One of the distinctive aspects of Jeju dialect is that Jeju islanders use 'eo[ɔ]'. This sound differs from 'O[o]' and 'A[ɛ]'. For example, 'Heoda' and 'Hada' correspond to 'Hada(do/does)' and 'Manta(many/a lot)', where the use of 'eo[ɔ]' can make difference in meaning. 'Deol' and 'Dal' correspond to 'Dal(moon)' and 'Dol(Stone)'. Another example can be seen in the use of 'Meol' and 'Mal'. 'Meol' means 'Mal(horse)' and 'Mal' means 'Mal(word)' in Modern Korean language. The sound of 'eo[ɔ]' was commonly used in middle Korean and it persisted through the era of Contemporary Korean and was still existed in the modern Korean spoken in some regions. Nevertheless, the sound of 'eo' no longer exist in the contemporary Korean as well as in the modern standard Korean. In the contemporary Korean, the sound of 'eo[ɔ]' used in middle Korean has been changed to 'A[ɛ]' and it changed into 'O[o]' in other region's dialects. Although in modern Jeju dialect, the 'eo[ɔ]' is still being actively used.

Peculiarly divided Vocabularies in Jeju Dialect

Regional dialects in contemporary Korean demonstrate apparent differences according to location. Different words can be spoken in a particular region or can be commonly used in multiple regions.

In Middle Korean, the word for main entrance or a gate of a house was Orae. However, as time went by, the shapes of houses and their neighborhoods have changed and the word Orae consequently became less common, and even went extinct in many regions. Even if the word Orae was still used in some regions, the original form no longer existed, implying that it must have gone through a change of form, meaning change or a division. In modern standard Korean, 'Orae' is used to express a street or a small area where several households are living together. In the Hamgyeongdo Province of North Korea, Orae means a 'town' and it is also used to describe their neighbors. Also, Orae is used to define a speaker's own familial relations.

In the above regions, it seems that the word Orae that originally came from Middle Korean has not been modified, but the semantic meaning has definitely changed. On the other hand, the word Orae in Jeju had gone through all three processes of modification, semantic change and differentiation. In Jeju, people call Orae as Olle and it means a narrow pathway from a street to the front of one's house and it is still spoken among native Jeju people.

In modern standard Korean, the word Paengnamu (Hackberry tree) is used to refer to an elm tree. The berries that are borne on this tree are called 'Paeng' in Korean and that is why people in Korea call it literally a 'Paeng' tree. In modern Jeju dialect, however, Jeju natives call it 'Poknang [Pongnang]' or 'Poknam [Pongnam]' with the prefix 'Pok' standing in for the 'Paeng' of standard Korean. However, when Jeju people wrote the Sino-Korean (Hanja) characters to refer to the hackberry, they wrote 'Paengmok'. The differences in how Jeju folk label the hackberry tree is a good example of how Jeju dialect is uniquely differentiated from standard Korean.

Peculiarly created Vocabularies in Jeju Dialects

Garlic in contemporary standard Korean is Maneul and it is derived from middle Korean word 'Man+Eol' or 'Man+Ul'. However, in modern Jeju dialect, it is changed to 'Manong'. However, the modern Jeju dialect Manong divides itself by combining with another word. In another words, modern Jeju dialect Pemanong corresponds to standard Korean 'Pa(green onion)' or 'Jjokpa(chives)' and 'Julpa(small green onion)'. Pemanong consists of two parts and the first part 'Pe' corresponds to 'Pa' in modern Korean. Added with Manong, the word became Pemanong and it means green onion in Jeju dialect.

Also there are few corresponding words for Maneul(garlic) such as Daesani, Geopdaesani and Keopdaesani'. The word Daesani came from the Chinese word Daesan and -i is attached to the ending of the word. Also the other prefix Geop and Keop means cloves of a garlic and hence it means 'green onion with cloves garlic'. In modern Korean, wild garlic is called 'Dallae' and it is called Kkwongmanong or Deureutmanong in modern Jeju dialect. Jeju people named the wild garlic as Kkwongmanong because the word Kkwong means a pheasant in Jeju dialect and they conceived that pheasant eat the wild garlics. Also the word Deureut means Deulpan(field) in

Jeju dialect.

In modern Korean, all kinds of cicada are called Maemi. This word derived from modern Korean Meoyami. Depends on the regional dialects, Korean people say Maerii, Maerongi, Miam and Maeami and it can be interpreted that all of the above words are originated from either Meoyami or Maemi in modern Korean.

Nevertheless, there are no corresponding words for Maemi in Jeju dialect. There are totally different and unique vocabularies like Jaeyeol, Jael, Jae, Ja and Jari to call a cicada. These changed names for cicada have never been witnessed in other regions.

High Occurrence of Middle-Korean Words in Jeju Dialect

A shaman reads others' futures and performs ritual services by worshipping various ghosts or spirits. These shamans are called 'Mudang' or 'Dangol' in modern Korean, and they are called Simbang in Jeju dialect, the dialect of modern Korean (which may have been a separate language in the past) native to a majority of the island's residents. The word 'Simbang' came from the middle Korean word 'Simbang'. According to Neungeomgyeongeonhae (1462), a Joseon-era book explaining Buddhist scriptures clearly in Korean, the Hanja (Chinese characters) character 巫 (Mu) is translated as 'a female Simbang,' while the other Hanja character 祝 (Chuk) is translated as 'a male Simbang'. As shown in the above example, the word 'Simbang' was used during the Medieval Period in Korea. It has remained in Jeju dialect, but in every other Korean dialect the word 'Simbang' is not used any more.

Modern Korean has the word Bada for sea. In Middle Korean we can find three words Badah, Barol, Barah for Bada in modern Korean. The old Korean word for 'Bada' was written as (Pajin, 'wavy treasure') and 波珍 (Pajin, 'wavy jade') in Hanja (Chinese characters). When those Hanja characters (Pajin) are rewritten in Korean, they become Badol. The words in Jeju dialect for Bada are Badang and Barr. Badang came from the middle Korean Badah, which is related to the old Korean Badol, but Barr came from middle Korean Barol. However, other Korean dialects have only one modified form Bada in their current vocabulary.

Little Difference in Sentence Structure between the Jeju Dialect and Modern Korean

The sentence structure of the modern Jeju dialect is quite similar to that of the modern Korean language. Even so, some differences between them can be seen in the sounds of words, word forms and grammatical morphemes in sentences. These differences often make it difficult for Mainlanders (an in-Korea term to generally denote Koreans not from Jeju) to understand what folks using a thick Jeju dialect are saying.

In the modern Jeju dialect, Hayeong in 'Hayeong bopseo' (please have a look) and Swieong in 'Swieong-gapseo' (Please take a break before you go) which corresponds to Mani (Many or a lot) and Swieoseo (take a break) in modern Korean. The connective ending '-eong' attached to 'Ha-' (many, a lot) plays an adverbial role, while '-eong' coupled with 'Swi-' (take a break) functions as a connective ending, which indicates the order of incidents. Words such as 'Bopseo' and 'Gapseo' in Jeju dialect correspond to 'Bosipsio (see)' or 'Boseyo (see)',

and 'Gasipsio (go)' or 'Gaseyo (go)' in standard Korean. Both 'Bopseo' and 'Gapseo' are the combination of 'Bo (see)' and 'Ga (go)' plus the final ending '-pseo' indicating a polite command.

'Wang Bwang Gang Georeupseo' in Jeju dialect means 'come and see and then go and tell' in standard Korean. 'Wang', 'Bwang' and 'Gang' consist of two parts: the roots of the word plus the connective ending '-ang'. For example, 'Oh (come)' is combined with '-ang' and becomes 'Wang (Oh+ang= Wang)'. The same word formation process applies to both 'Bwang (Bo [see]+ang)' and 'Gang (Ga ([go]+ang)'.

The Jeju dialect 'Georeupseo' ('Please tell' or 'Please spread the word') is an archaic word meaning 'Malhada (tell)' in standard Korean. 'Geot (tell)' is the root of the verb used in 'Georeupseo' and the conjugated form of 'Geot (tell)' is 'Geor'. By adding the final ending of '-pseo' to the conjugated form, the polite imperative 'Georeupseo (Geor+eu+pseo)' is finally arrived at.

As shown in the above, there is no great difference in the sentence structure between the modern Jeju dialect and modern Korean. However, modern Jeju dialect has some archaic words, differently divided words and different endings. As a result, non-natives to Jeju generally find it difficult to understand or even get the basic meaning of Jeju dialect.



Waheul Bonhyangdang Shrine

Shamanism

The Root of Jeju Culture

Jeju is a region where shamanism is passed down and well preserved. Even though Buddhism and Confucianism were introduced earlier, shamanism has kept its dominant position consistently. Without problems, Jeju accepted and embraced Buddhism. The power of Confucianism was not strong enough to influence Jeju. In the early years of the 18th century, minister Lee Hyoung Sang actively tried to make Jeju people believe in Confucianism by destroying hundreds of shrines and temples; however, Shamanism was restored right away.

From the late 18th Century to the early 19th Century, Shamanism in Jeju changed dramatically. The shamanism

exorcisms in town which took place at a shrine to shamanism changed into a Confucianism style with male-oriented ancestral rites. Although the exorcism and ancestral rite were usually held together, Confucianism style of rites started to be handed down among Jeju people. When a caste system weakened in the middle of the 19th century, Confucianism style of ancestral rites for people became more common.

Plus, after Japanese invasion in the early 20th century, the shamanism exorcism in town, an important ceremony for the village community, faced a serious crisis. Christianity was introduced from the late 19th century to the early 20th century, and shamanism was subjected to exclusion.

Due to the rise of Christianity, shamanism in the Western side of Jeju lost its power. During the 4.3 uprising in 1948, when a shrine in Jungsangan was destroyed, their religious beliefs were also damaged together. Above all, Saemaul Movement(the new community movement) and the superstition breaking movement in 1960' s had the most demoralizing influence on shamanism.

Even though there were many difficulties and damaged shrines, shamanism was continuously maintained. Of course, the number of Simbangs decreased, and educated young people distrusted shamanism and refused to follow their parents' religion. However, the shamanism of Jeju has consistently kept its ground and tradition. After the stormy period of modernization movement, as part of traditional culture, shamanism became an object of protection and preservation and was designated as intangible cultural asset by Korean government. Recently, the shamanism was appointed as Masterpieces of the Oral and Intangible Heritage of Humanity and it is being widely recognized to global citizens.

Close Look at Jeju Shamanism

In Jeju, there are more than 360 Sindangs(shrines) in every parts of local villages and it demonstrates the persistent vitality of shamanism in Jeju. Each Sindang in Jeju has different characteristic and they only share two aspects ; that these Sindangs were built as the house of gods and have stone fence which divides the shrine distinct from residential area. These Sindangs can be divide into different shapes of building.

A Sindang that is built under shade of a stone is called Gwe(chest-shaped) and there is a stonewall-shaped Sindang. Also there is Dangjip(shrine)-shaped Sindang. These Sindangs can also be categorized upon what god is being worshipped in the



Seongsan Ilwetdang Shrine

shrine. There are Bonhyangdang, Ilwetdang, Yeodeuretdang, Haesindang and Sansindang. Also there are Sindangs dedicated to only one god or dedicated to more than two gods in one shrine. In addition, when a god couple get separated or the town is divided into two, then an identical Sindang had to be built. Another style of Sindang can be seen in Jeju and that is a shared Sindang, where people from different town come to one Sindang and worshipped the same god.

Bonhyangdang Shrine

Villagers regarded Bonhyangdang (‘dang’ means ‘shrine’) as the most important shrine because they believed that the god in charge of production of the town, notification of death and family register lives in the shrine.

In the former history book, there are some introductions of the shrines such as Gwangyangdang and Chagwidang. The book said all of the shrines in Jeju considered Gwangyangdang the monarch of the shrines. However, nowadays, Songdang is the sovereign ruler.

It is said that the eighteen sons of Baekjutto who lived in Songdang stayed around Jeju city. Most Bonhyangdang of Jeju City split off from Songdang. Sohroscheonguk, who came out of the earth got married to Baekjutto who was born in the golden sand of Kangnamcheonjaguk and they had many children.

Baekjutto thought it was hard to earn a living by hunting, so she suggested farming to her husband. When Socheonguk plowed the field, a monk came and said he was hungry. Socheonguk gave some food but the monk ate away nine jars of rice and nine buckets of soup. When Socheonguk was hungry, he had no food so he killed her plow cow for food. He didn't feel full and ate his neighbor's cow up as well.

Knowing all this, Baekjutto sought a divorce. Soon after, Socheonguk put one of his sons, Mungokseong, into an iron box and threw it into the sea because his son had behaved rudely.

The iron box flowed into the palace of the Dragon King in the eastern sea. Mungokseong got married to the third daughter of the Dragon King. However, He was also like his father, so he was thrown out of the palace and left for Kangnamcheonjaguk. He suppressed the revolt there and then came back to Jeju. Upon hearing this news, his parents resigned of their accord and became the gods of Utsongdang and Alsongdang(upper-songdang and lower-songdang). In a sense, it is a generational shift of gods. According to the myth of Songdang, the sons lived all around Jeju, particularly, most of them resided in the eastern regions from Jeju City to Pyoseon-myeon(town).

Waheul Bonhyangdang Shrine

The Waheul bonhyangdang shrine (Number 9-3 of Jeju folklore material) is a shrine in Waheul-ri(township) of Jocheon-eup(town) in Jeju city. This shrine looks after the well-being of Waheul villagers and there is a special memorial service place under the two tall hackberry trees. This shrine plays a key role of a holy place and the villagers strengthen their sense of belonging through conducting Danggut(shamanistic rituals) together in this shrine. All the gods worshipped in this shrine grant peace and stability of its villagers occupation, bearing and raising and cure for all kind of disease.

In Waheul bonhyangdang shrine, they enshrined Harosantto and the Seojeongseung princess. Harosantto is a hometown

god as well as a guardian spirit of a mountain and the Seojeongseung princess is the goddess of curing disease. Hence, the Waheul villagers praise one god and one goddess who has different power at the same time. Waheul bonhyangdang shrine is perceived to be a branched out shrine of the Songdang bonhyangdang shrine. Such assumption gains credibility by the story embodied in the Songdang bonhyangdang shrine, which says that Harosanto is the 11th son of Geumbaekju. In Waheul bonhyangdang shrine, the villagers conduct two major Dangguts per year. On the 14th of January and July in the lunar calendar, they hold the Singwaseje and Mabullimje. There is a chief shaman who controls the whole process of these two shamanistic rituals. In Waheul-ri(town), the villagers do not hold a separate Confucian ritual and these Dangguts are the only shamanistic ritual in the area. The main characteristic of these rituals are that they invited both male and female gods in the town.

Ilrwetdang Shrine

Ilrwetdang (Ilrwet means seven) stemmed from the date of the sacrificial day which was held on every calendar date ending in '7' (the 7th, 17th and 27th). The shrine has the god who is in charge of bearing and raising children, and curing diseases. It is still told to this day that a sick child can recover from an illness through prayers at Ilrwetdang. Particularly, it is efficacious against skin diseases. Shrines affiliated with Tosanillwetdang are more famous than others and there are about 90 shrines in the Tosanillwetdang affiliation.

Geumbaekjutto and Sohroscheonguk of Songdang Shrine had a son. The son usually behaved rudely, so finally he was thrown out of the shrine. He was confined in a stone box and was as good as dead. However, the box flowed into the palace of the Dragon King in the eastern sea. The youngest daughter of the Dragon King saved his life and they came back to Songdang after they got married. On their way home after they paid their respect to his parents, the youngest daughter drank some stagnant water from a pig's footprint. At that time, some pig's fur got stuck in her nose. She burnt the fur to remove it and smelled with her nose. Her husband regarded her as an unlawful wife who ate pork and he banished her to Marado island. The wife gave birth to seven sons and raised them. Although the husband got a concubine, he brought his first wife to his house and lived together because he thought his first wife was innocent. Finally, the first wife became the god of Ilrwetdang and she cured children's illnesses, particularly, skin diseases.

Yeodeuresdang Shrine

Yeodeuresdang stemmed from the date of the sacrificial day which was held on every calendar date ending in '8' (the 8th, 18th, and 28th). Yeodeuresdang enshrined the snake god. Danggut on a large scale is usually performed on June 8th. Geumseongsansin (a guardian spirit of Mt. Geumseong) of Naju had been a snake god but it was killed by a civil official, named Lee. Then, it changed into a Baduk piece(a stone checker) and flew to the street of Jong-ro in Seoul.

Jeju civil servants, Mr. Kang, Mr. Han, and Mr Oh left Jeju to investigate and reveal the truth of the case. On their

way back, they met an unexpected storm at sea and were in trouble as their boat was no longer seaworthy since they had thrown out the baduk piece, having regarded it as useless. They were able to escape danger by performing gut (shamanistic ritual).

The baduk piece hid underneath the bottom of the boat. When the boat reached the shore of Onpyeong-ri(township) in Seongsan, it changed into a woman and came up to land. After she paid her respect to Mrs. Maengho, the woman went to Hatosan-ri(township) and became a shrine god. One day, when she went to the Sammanori pond to wash her clothes, she was unjustly killed by a Japanese man. The woman gave Kang's only daughter an illness and had them perform a shaman ritual for the shrine god. After that, the villagers dedicated a shrine to the god of Hatosan-ri which had been a snake god before.

It is said that the shrine god follows people like a daughter, and the god harms people when they quit revering the shrine god. For this reason, Jeju has a custom that men of Jeju don't want to get married to daughters of Tosandang shrine. However, the regular shamans' daughters married men all around Jeju so this religious belief was able to spread widely.

Haesindang Shrine(the shrine for the god of sea)



Woljeong-ri Beronggae Haesindang Shrine

Haesindang is called Donjildang, Gaedang, or Yeongdeungdang and it is a shrine for fishermen and female divers' maritime safety and abundance. 'Donji' means a shoreside hill, 'Gae' means seashore. The couple gods are called Gae Halbanim (Donji Halbanim, meaning Grandparents in Gae), Gae Hareubanim (Grandparents in Gae).

Most of Jeju coastal towns have Haesindang. When performing the shamanistic rituals, people offer cooked rice, Sirutteok and Dolitteok ('tteok' means Korean rice cake), tile fish, tangerines,

apples, pears, gamju (sweet rice drink), soju (Korean distilled spirits), and eggs and give some pieces of Hanji (Korean traditional paper) for Pyebaek (traditional ceremony to give a new bride some gifts after the wedding ceremony.) Individually, people put offerings in a gudeok (basket) and make them to the shrine. When arranging offerings, regardless of position, people may place them close to the table in order.

Various Kinds of Danggut

In dangs (shrine), dangguts are performed for the safety and abundance of the town. The main shaman is in charge of performing danggut and villagers who are descendants of the shrine also participate in this shamanistic ritual.

In Bonhyangdang Shrine, four shrine rites are regularly performed every year; Shingwaseje, giving greetings for the New Year in January, Yeongdeungje of February, welcoming the god Yeondeung and praying for abundance of farming and fishing, Mabullimje, getting rid of the damage caused by the rainy season in July, and Simangokdaeje of September, giving thanks to the gods.

Nowadays, there are few shrines that perform all four major shamanistic rituals. Most shrines tend to hold a few rituals with Simangokdaeje which they regarded as the most important ritual.

Shingwaseje

Shingwaseje is an ancestral rite welcoming the new year, so it is held on from January 1st to 15th by the lunar calendar. Through this ritual, villagers pray for peace and abundance of the town and wish for the family's good health and prosperity. They also have their fortune told to avoid misfortune and all bad spirits.

Yeongdeunggut

People consider that the god Yeongdeung comes to Jeju on February 1st and leaves Jeju on February 15th in the lunar calendar. So they hold the Hwanyeongje rite to welcome the Yeongdeung and Songbyeolje rite to bid farewell so that they can avoid any damages caused by wind. Yeongdeung is not only the god of wind but also the god controlling the abundance of seafood. Yeongdeunggut is a shrine ritual held to wish for the richness of seafood and affluent life by Jeju haenyeo (women divers) as the shrine's regular shamans. With Sinnyeongwasegut, Yeongdeunggut has shown us the actuality of the transmission of the traditional culture.



Yeongdeunggut

Mabullimje

Mabullim means horse breeding, in other words, the gut (shamanistic ritual) for horse breeding increase as well as the summer ritual to get rid of damp and mold caused by the rainy season. It has another name, Baekjungje.

This traditional rite was usually held around the middle of July. It seems that the people started to call Mabullim Baekjungje because the Baekjung (religious ritual) of Buddhism started at that time.

Simangokdaeje

Mangok means good harvest. Therefore, Simangokdaeje is like harvest thanksgiving held when farmers harvest crops in the fall. The ritual welcoming a bumper year is meaningful and enjoyable to people, so they added “daeje” (great religious service) to the name of the ritual. Usually, people set a date from September to October by the lunar calendar and hold Simangokdaeje.

The peak of Shamanistic Ritual, Gutnori

The original nature of Gut is the shamanistic ritual but it also implies some aspects of amusement, sacredness and entertainment. Therefore, the Gut reaches its peak when human beings and their god plays in harmony and even some shaman makes fun of the god that they are worshiping to. In this sense, Gut has aspects of amusement and sacredness that people and god can play and entertain themselves during the Gut ritual. Especially, the Gut in Jeju are acclaimed for its highly dramatical aspects.

Segyeongnori

This is one of the shamanistic ritual, which is praying for prosper of farming. However, Segyeongnori is rather shocking in their practice during the ritual ceremony as it includes explicit postures of sexual intercourse. Once upon a time there was a woman, who gave birth to her son after being raped by a man. Her son's name is Paengdori and he was talented in farming so the whole village could have a bumper year. The most exciting scene in this ritual is where Paengdori resists to study and only cries out for rice as we put is, "Give me rice! Rice!". The face of Paengdori has no nose and no eyes and the ritual ceremony turns out to be burlesque. Segyeongnori, there is an aspect of homeopathic magic that sexual intercourse in human world can bring richness. Also there is a primeval ground that even a small act of human being can cause an impact in the order of nature and vice versa. Just like how nature is giving richness to human beings, the Segyeongnori provides enough laughter to those who pray for a bumper year. Thus, the Segyeongnori is a synthetic art ritual.

Jeonsangnori

The word Jeonsang seems to be derived from the word Jeonsaeng, which means the past life in Buddhism. Therefore, the Jeonsangnori has a meaning of prayer for fortune in this world by overcoming the sin people have committed in their past life. Also by overcoming the sin in the past life, the Jeonsangnori help people to practice good will so they can receive good fortune in this life.

The Jeonsangnori includes a scene from the story of Gameunjang-agi. In the performance, the poor becomes rich and rich becomes poor and the main character Gameunjang-agi finally becomes the goddess of destiny by



Yeonggamnori

going through her destined journey of life. Hence, the performance tries to portray the fact that the fortune will come to those who tries their best to overcome the hardship in life. At the last scene of the Jeonsangnori, a poor couple drive out the whole Jeonsang(past life, destiny) out of their house. The scene emphasizes that they are throwing out all the misfortune and inviting a new destiny. This is written as Jeaekchobok in Korean.

Yeonggamnori

This is one of the most dramatic shamanistic ritual as it also includes many dramatic aspects. The main character of this ritual is called Yeonggam and he is the god of goblins. The Yeonggam god in Jeju is also the god of fire, boats, cultivation and disease. As he is a goblin god, he gives wealth to those who have granted his request and he gives out disease who have irritated his nerves. Thus, he is the god of the fishing boats, who gathers all the fishes to fishermen and he is also a god of disease who is very wicked.

On the other hand, the Yeonggam god is being respected by many blacksmith in Jeju. His power in controlling the fire during the melting process of metal made him to become the god of fire. The Yeonggam god symbolizes the primitive version of god who has both sides of good and evil character.

Sansinnori

In the hilly and mountainous area of Jeju, there are many villages which deify the mountain spirit as the Bonhyangsin(god of Bonhyang). After hunting in the Mt.Hallasan, the Bonhyangsin selects a village and enthrone himself as the god of mountains. The ritual of Bonpuri takes place in these selected areas.

Until now, this Sansinnori is conducted in Wasan-ri(township), Waheul-ri(township) and Hoecheon-dong(township). Firstly, the two shamans will play the role of hunter. They will tie a band on their head and tie a rope on a wooden stick so that they use it like a hunting rifle. They also put make up on their faces to disguise into the hunters. One of the hunter will lie down on the ground and acts as if he is asleep. Then he wakes up

from sleep and he started to talk about his dream. He says that he will be catching a lot of animals when he goes out for hunting. The dialogue between two hunters includes many sexual expressions. Then, the two hunters decides to go for hunting and one of them will grab a hen and start wondering around place of ritual service. The other hunter will follow him and a hen is his target. After wondering around, the hunter will come back and pretend he is shooting a gun. Then they will start to argue about who got the hen first. At this point the chief shaman will suggests a mediation and they will equally divide the hen. After the Sansinnori they kill the hen and share it with the shamans.

Religious Belief of Astrology

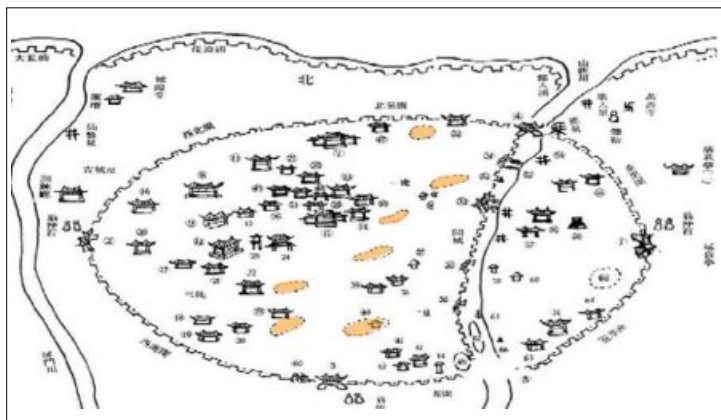
Jeju has a deep connection with the Big Dipper. According to the Tamnaji written by Lee Wonjin during the 17th century, he mentioned about the Chilseongdo. It is stated that "There is a place with piled up stones. When the Samseong(the Ko Eulla, Yang Eulla, and Bu Eulla) divided Jeju into three parts; Ildo(1do), Iido(2do) and Samdo(3do). They used the idea of Big Dipper and built their house and that is why it is called Chilseongdo." This is an evidence of Big Dipper belief in Jeju. The belief for Big Dipper believed to be existed in Jeju when the three gods popped out from the earth and got married to the three princesses from the Byeongnangguk.

Also the three gods were called Seongju(king of star). Until early Korean Dynasty, the governor of Tamna(old name of Jeju) was called Seongju and hence it can be said that Jeju has a special connection with stars. On the peak of the Mt.Hallasan, there is a Chilseongdae(stone post). According to Kim Chi's Yuhallasangi(A journey around the Mt.Hallasan), he noted that "When I passed the Suhaenggul cave and walked for 5 Kilometers, I reached the Chilseongdae. I was heading to the east and walked for another 2,5 Kilometers and when I looked up at the sky, I saw a stone wall that is so high and large as if it is supporting the sky. That great stone wall was the high peak of the Mt. Hallasan."

As he has noted that the Chilseongdae was within 2,5 Kilometers away from the Mt. Hallasan it must have been a altar for hosting memorial service for the Big Dipper and surely, this custom had long been existed in the culture of Tamana people. However, ever since the religious belief of snake was introduced in Tamna, people started to

call it as Chilseongsin. Presumably, the religious belief for snake has flew into Tamna from the Geumseongsan Mountain in Naju city of Jeollado Province. The introduction of snake belief can be seen in many shrine Boupuris and in other Boupuris too.

Number 7 repeatedly appears in the Chilseong Bonpuri. For example, there are 7-year-old, the 7th day, submergence of seven people and seven children of the snake. As seen in the above examples, it seems that



Chilseongdae, one of Gojeokdos inside the Jeju castle in the early 1900s

number 7 has been used to symbolize the seven stars of the Big Dipper. In Taoism, the believers call the Big Dipper as Bukduseonggun(a good and wise king of the Big Dipper) and he controls the lifespan of human beings. In the Munjeon Bonpuri, Lee Bon stated that seven sons became the Big Dipper in the sky and again it has a connection with number 7.

Also in the book of Pungsongmumeum, people established Chilseongdan and prayed to the Big Dipper for a baby and they had a baby girl and named her 'Chilseong-agi(The Big Dipper baby)'. The relation to number 7 is quiet apparent in this book. However, the Chilseongbugun appears in Taoism and Chilseongsin in Jeju mythology is different in their characteristics. In Taoism they resides over the lifespan of human being and in shamanism, they are in charge of giving richness and prosper for descendents.

Although, Jeju islanders called the snake god as Chilseongsin, who controls the richness of grain farming, in Taoism, they respect snake god. Especially they have a custom to worship white snakes and that may have some relation to Chilseongsin and is still playing a important religious role in Jeju.

Shamanistic Ritual held in Villages

The shamanistic rituals held in Jeju villages are divided into two types and they are shamanistic ritual held in a shrine and Confucian memorial service. In Sindang(shrine), women residents become the master of ritual and conduct shamanistic ritual and men operates the poje(a Confucian memorial service that wishes for the welfare of the whole village)in a Confucian way. There are places where they conduct both rituals and some plays only hold one. If both rituals are held, people prepare simple sacrifice in the shrine while Poje takes place outside of the shrine. Sometimes people don't prepare sacrifice to simplify the ritual service. In Waheul and Songdang area, the shamanistic ritual still remains and in Aewol, Sinum, Gueom and Gwangnyeong, they only hold the Poje. This ritual has been faded away in some villages of Jeju.



Beophwan-ri poje

Originally, the ritual ceremony for villages were held in a Sindang with both men and women and its style was obviously shamanistic. However, governmental pressure changed it into a Confucian style during Joseon Dynasty. As stated in the destruction of Lee Hyeongsang's Dang Obaek Jeol Obaek(500 shrines and 500 Buddhist temples), Confucian ritual was not familiar until early 18th Century. After the years of Lee Hyeongsang's governance in Jeju, all the shrines and Buddhist temples were restored. During 19th century, the government practiced very supportive policy for music

and art and it helped Confucianism rituals for villages to be easily settled in Jeju. At the same time, Confucian memorial service for ancestors was also settled in the daily lives of ordinary people. Although the Sindangs in Jeju did not abolish the village rituals, men established a new Confucian style Poje and women conducted the same shamanistic rituals for their villages.

In the case of Yeongdeunggut in February, they could not abolish this ritual as it is an important ritual to pray for the safety and peace of women divers. Obviously, the Haenyeo Gut had to be sustained and it must have had an impact on other villages.

During Pojes, only men are allowed to participate in the ritual and women are strictly prohibited in the ritual. Women only make food for the sacrifice table. However, the ritual for village is operated by women and they allow men to participate in the ritual. Poje is a special ritual dedicated to the god of Po(god of natural disaster) when there is a serious disease and insects problems in farming. By holding the Poje, people prayed to withdraw the disaster and call for a good fortune. Jeju islanders also call all the other Confucian rituals as Poje and they pray for safety, rich cultivation and good breeding of their livestock. This ritual is held in the first month of the year in lunar calendar and in July by the lunar calendar. There are some villages where they only hold it for once in a year.

The residents in a village collect money to purchase the sacrifice food and a pig. In the Nabeup-ri(township) of Aewol-eup(town), they have three altars and they offer three pigs as their sacrifice. The gods they pray to are the god of soil, god of West, and god of disaster.

The god of soil is called Tosin and he is the patron saint of a village and the god of West is equivalent to a guest who came from the West and it means he is a god of disease(measles). Also the Posin(god of disaster) is the one who afflicts farming and he is also called as Inmuljaehaejisin, meaning he controls the fortune and misfortune of human being. They added these three gods together and Jeju islanders conducted rituals to secure and pray for their safe living.

Rituals of villages in Jeju are mostly the shamanistic rituals and especially in Chuja island, they have a huge Nongak Gut(traditional Korean music performed by farmers). This Nongak Gut is well-preserved in current Chujado island. Chujado island holds the Nongak Gut from New Year's Eve of the lunar year to the third of the same month. During this Nongak Gut (or called Geolgung), the islanders wear various kinds of masks such as Yangban(Noble) mask and hunchback mask and enjoy dancing with the Pungmul band(Korean traditional percussion band). This festive ritual is believed to be the origin of Talchum(mask dance) of Korea. Also it is very difficult to find similar performance in other regions of Korea. This is totally different from rituals in villages with shamans and Poje, hence it has its very unique domain.

Shamanistic Rituals for Household Controlling Gods

Family Religion on Regular Basis

The representative housekeeping god is the Maenggamje. The Maenggamje is a kind of seasonal custom which is normally conducted at the beginning of the year and it is divided into four categories. These are Munjeonje, Cheolgari, Maengsamkosa and Yowangje. Munjeonje is an event where the members of family pray to throw out

misfortune and invite fortune. For Cheolgari, a family has to prepare newly grinded grain and offer it to the Chilseongnul, where Batchilseong is seated and cover it with new leaves of *Arundinella hirta*. These two events can be combined and it is called Munjeoncheongari. According to the book of Munjeon Bopuri, Munjeonje is to invite Ilmunjeonsin to a room in upper part of the house and Jowangsin to Kitchen. Jeongsaljisin should be invited to the small pathway in front of the house and Cheukdobuin (Lady Cheukdo) to bathroom and 5 hangtosin into the house's fence. As it is a special ritual for inviting many kinds of gods, Confucian ritual has to take place and a special sacrifice table for Munjeonsin is also necessary.

The ritual of Munjeoncheongari invites god of farming tool Galmaesin, Samseunghalmang, Josangyeongga and Chilseongsin. In these days, as the farming tools are highly developed, the islanders also pray for the safety of farming machines and automobiles to the Galmaesin. Maenggamje can be divided depends on the god they are praying to. There are Deureu, Sansin, Jeseok and. Originally, Maenggamje was dedicated to Sansin, who controls the hunting but the places for hunting has changed into livestock ranching and Sansin is now playing another role of controlling all the livestock. Bulls and horses are main livestock for Jeju islanders as they help people to cultivate the land by trading the tough land. Therefore, it seems that Jeju islanders have considered the rituals for livestock are very important and hence, Maenggamje must have been expanded its control over Yowang and Jeseok.

Irregular Religions in Households

While Maenggamje is considered to be a regular ritual for households, there are irregular religious rituals like , Seongjupuri, Gwiyangpuri, Siwangmaji, Pudasi(exorcism) and Neokdeurim(Calling or waking up the spirit of one's body). Seongjupuri is held when one moves to another house or build a new house and it drives out the god of wood and invites the god of Seongju. Seongjupuri is still being conducted by many Jeju islanders in these days. Jeju islanders believe that they can not hold any other shamanistic rituals before they have completed the Seongjupuri and hence it is still prevalent in Jeju. Gwiyangpuri is a ritual when a member of family has passed away. After the funeral, they conduct this ritual and it is perceived as a compulsory ritual for those who have passed away. Siwangmaji has a characteristic of praying for well-being of the passed away family in heaven. It is normally held after three years of the death.

Sometimes when a person is severely suffering from a disease, they also conduct this ritual. However, the scale is relatively large and it costs a lot of money so it is not easy to hold this ritual at home. Also, there are other kinds of rituals to drive out disease. Pudasi(exorcism) and Neokdeurim are the main rituals for disease. Neokdeurim is necessary when a child become ill or a member of a family got shocked from an incident they visit the Samseunghalmang or a Shaman in their village and conduct shamanistic ritual to bring back the escaped spirit. Pudasi is carried out when one suffers from a disease for a long time and does not show any signs of recovery. The shaman will read the fortune and select a suitable day. Also there is Hogang Gut and Jaesu Gut where people pray for health of body, long life and luck for money.



The Seasonal Customs

The Dynamic of Lives and Sentiments engraved in Seasonal Customs

The seasonal custom of Jeju has unique characteristics as the island itself is located far away from the mainland and hence their lifestyle differs from other regions of Korea. The environmental and geological features of Jeju also played significant role in affecting the seasonal customs of Jeju. Therefore, the seasonal customs in Jeju keep the main structure of seasonal customs in the mainland but it has other aspects of traditional Jeju islanders' life, which makes it rather special.

The seasonal customs in Jeju are traditionally passed down customs that take place on the same date of a year.

Jeju islanders divide four seasons on the basis of the lunar calendar. Each season lasts for three months. Thus January of lunar calendar is the initial day of spring and spring end on March of the lunar calendar. Summer is from April to June and autumn is from July to September of the lunar year. Finally, October to December is winter season in Jeju. A year is also divided into 24 parts and it means a month is divide into two parts of solar term. The the 24 divisions of the year comes every 15 days of a month. The practice of seasonal custom differs in accordance with living environment and productive activities of its people.

Especially, the seasonal custom of Jeju reflects regional features such as 24 subdivision of the seasons, tide time and culture of counting every second month. Jeju islanders' lives in mountainous area, hill area and fishing village were affected by each season and these features are well-demonstrated in their practice of seasonal customs. Above all, the seasonal customs in Jeju are not separated from farming, fishing and other rituals so that these customs can be sustained in the lives of Jeju islanders.

A Memorial Service for Ancestors and Descendents, Seasonal Holiday

The major traditional Korean holidays are Lunar New Year's Day, Hansik(the 105th day after the winter solstice), Dano(the fifth day of the fifth month of the year according to the lunar calendar) and Chuseok(Korean Thanksgiving Day). Above all these holidays, the lunar new year's day is the most important one as it calls the new start of the year.

In Jeju, people call those holidays as 'Mengjil' or 'Jeongwolmengjil'. This is derived from the original word 'Myeongjeol' in modern Korean. On 'Mengjil' people visit their relative's house and the order of visit is from the eldest grandson of the head family to the youngest cousin's house or they visit the house of a relative who have served the older generations. On the contrary, some people starts to visit younger generations' house and finish their visit at the house of the eldest grandson of the head family and hold the Dojemyeongjeol.

The procedure of new year's day is that they first put up a screen and post a spirit tablet made of paper used in ancestral rites in Korea. The Samheongwan(chief conductor) and two Jipsas(excutors) will precede into the order of Chamsin, Gangsin, Choheon, Aheon, Jongheon, Cheomjak, Yusik, Japsik and Cheolbyeon. After finishing all the procedures, the representative of the family will partake the sacrificial food and drink and then move to the next house. On new year's day, all the relatives bow each other and share words of blessing. They spend time with their relatives and wish for good health and prosper for each other. Notably, when there is a relative's house where they are having the three-year mourning with a memorial table, people will visit the house and bow to the deceased relative. In Korea, people call it "going for the mourned ".

On the day of Hansik, people prepare a Munjeonmengjil before the sunrise and all the sacrifice food has to be cold. The rice and soup for Munjeonmengjil has to be prepared the day before and served it cold. On Hansik, people visit their ancestor's grave and this is the best day to move the grave because there is no ghost wondering around in this world. People can also place a tombstone and decorate the graves on Hansik day.



Beolcho (mowing the grass around grave)

Around the days in between Cheongmyeong(the clear and balmy season) and Hansik, people hold a memorial service before the grave and this custom is called Sije or Myoje. Myoje is served for those ancestors who have passed away five generations ago and memorial service for those ancestors should be held before the grave instead of inviting them to home. Myoje is held with all the relatives of a head family and hence it is one of the largest memorial service in Korean family.

By participating in this Myoje, the whole family strengthen their family ties. The 5th of May in lunar calendar is Dano. In traditional Korean society, people believed that when the number on date and month are identical like 3rd of March, 5th of May, 6th of June, 7th of July and 9th of September are the lucky days with full of energy.

Above all, 5th of May is considered to be the most powerful day and there are many special events held on 5th of May. On Dano day, Jeju islanders made leavened rice-cake, white rice cake, flour cake, fruits, Sanjeok(Korean kebab) and sea fish as sacrifice dishes and celebrated the day. Jeju islanders believed that if they collect pine cone, bamboo shoot, black beans and black cattle's excreta and boil it down with water, it is the best panacea for all disease. Around this season, all the living things in the world are filled up with full of energy and people believed that they could get that energy from them by eating them. Especially, the mugwort picked during May is called medicine mugwort and people dry them up and use it as medicine for all year around.

The largest holiday in Korea is Chuseok it is th 15th of August in the lunar calendar. Jeju islanders call it 'August holiday' or Geosil Mengji'. Chuseok is originated from a ceremony for good harvest in ancient society and it is also called as Korean thanksgiving day with abundant harvest from farming.

In Jeju, there is an old custom to mow the grass around the grave before the Chuseok memorial service. It is normal to start mowing the grass from the 1st of August to the 15th of August. Hence, Jeju islanders had a strong belief that it is very important mow the grass of their ancestor's grave when they enter into August in the lunar calendar. That's what made Jeju islanders to hesitate when they had to send their children out of the island and always told their children to not to forget the Beolcho (mowing the grass around grave). Because of this customs, many natives of Jeju living in other regions of Korea come back to Jeju in early August and visit their relative's grave to mow the grass.

The 1st of August in lunar calendar is especially important that it is the day of Modumbeolcho, where all the relatives visit the ancestors of the head family and mow the grass. On this Modumbeolcho day, at least one person from a family has to participate in so the whole family does not isolate them. After finishing this Modumbeolcho,

all the brothers and sisters mow the grass around their parent's grave. As shown on the above, Jeju islanders considered the cleaning of their ancestors' grave before Chuseok memorial service.

Ipchun, the Initial Day of Spring

Ipchun is the first division of the 24 divisions of the year and it is initial day of the first season, spring. Korean called it 'A new day for a new season' and it is on 4th of February in solar calendar. Jeju islanders conceived that all the gods in heaven come down to this world to celebrate this day and it is the initial day for both human beings and gods.

In every household, they write a nice phrase or draw a picture on a piece of white paper to welcome spring and drive out any misfortune and post it on the main gate, pillar, crossbeam or on the ceiling. This practice is called 'Posting a written prayer to call the initial day of spring'. The contents of these written prayers differ on the place of posting. On the main gate of the house they write 'A written prayer for good fortune in the beginning of spring' and they post a piece of paper saying 'Every life on earth will be autogenous and there shall be no difficulties' or 'A great peace will arrive to a family who have suffer patiently for 100 times on the floor of the house. Sometimes they posted a picture of Dolharubang(The stone grandfather) and they drew blue and red clothes(symbolizes the five gods of five directions) on the Dolharubang to prevent any misfortune and protect their household.

As it was the initial day of a new season, on Ipchun day, there are many prohibitions to wish for richness and prevent misfortunes. Women were forbidden to go outside and they were not able to visit other's house. There was a myth that when a woman visit's another house that house will suffer from overgrown weeds for the rest of the year. Also, any money exchange or transaction

were prohibited that they believed the money will leak out for the rest of the year.

There is another belief that if one meets a chief mourner he or she will be very lucky for the rest of the year. On Ipchun day, people celebrate an old shamanistic ritual called Ipchungutnori. There are histories of Ipchun Gut in Joseon Dynasty and it was played in the government office of Jeju with shamans, officials and citizens. This ritual is also called Chungyeong or Ipchunchungyeong. The Ipchungutnori became nearly extinct during the Japanese



A written prayer for good fortune



Ipchunggutnori

way to read their future. The housewives clean their kitchen very neatly and put the winnowing basket upside down for the Ipchun day. On the next day, they turn the basket inside out and if they can find few grains of millet, it meant that they will have a good millet harvest year. On the other hand, when the weather of Ipchun day is windy, they assumed that there will be many windy days which will hinder their farming. Therefore, Jeju islanders were very concerned about their future and were afraid of unexpected misfortunes. It is clearly shown in the every aspects of the daily lives Jeju islanders.

colonial year, but in 1999 it is reinstated as 'Tamna Ipchunggutnori' and became one of the representative festival of Jeju. On the day of Ipchun, people tried to read their future through the shapes of grains and by looking at the weather. Jeju islanders went to a barley field and picked three or four sprouts of barley and if the seed is still attached to the sprout, they believed that they will have a bumper year of barley.

The fortune telling by an winnowing basket was another

Singugan, Season for Moving during the Absence of Gods

In Jeju, there is an old custom called Singugan. Singugan is the abbreviation of 'Singusegwangyeseunggigan' meaning that there would be an exchange between the old gods and new ones during this period. The period of Singugan is seven days between the fifth day after Daehan and three days before Ipchun. In other words, the total of all 18,000 gods in Jeju go up to the heaven to report their duties for the past year to the Great Jade Emperor and they waited for the new duties from the king.

During this period, the gods of Jeju are absent and the islanders started to move out and move in to new places and repair their houses. Moreover, the islanders also started to cut down trees and repair the fence of their ancestor's graves. They believed this period is the most safe time to do all the procrastinated tasks like repairing bathrooms as there is no god who could be interrupted by the acts of human beings.

The customs of Singugan have very close relation to gods of houses. When a family want to move during the off-season, they must hold special rituals so that they will not touch the nerves of the gods. Therefore, Jeju islanders have always been extremely conscious and careful about the gods in Jeju that they had to consider every act of their lives in accordance with the gods and seasonal customs were not exceptional.

The most vivid activity during Singugan is moving in and out of a house.

For example, all Jeju islanders believe that they should move during the period of Singugan. If one could not move out during Singugan, they will only move the electric rice cooker on the selected day. In olden times, people always cooked rice on a furnace and moving the embers from the furnace was a very important task in moving.

Wisdom to protect your Body, Seasonal Jeju Food

When there was not enough food for Jeju islanders, they still had the wisdom to make food out of natural ingredients that are in season and sustained their health.

In Jeju, there is an old saying that "When March comes, the people from fishing villages will come out to eat stir-fried bracken." Indeed, cooked bracken is always the favorite side dish of Jeju islanders. In order to offer the bracken dish on the memorial service table, they believed that the bracken must be picked up by their own hands with their hearty minds. Hence, after the 'Bracken rainy season' around the Cheongmyeong(the clear and balmy season), many housewives will go to mountainous area to pick the bracken. The bracken picked up around graves can not be used for memorial services. Bracken dish is an important side dish for a memorial service table because the stems of bracken can regrow itself for nine times after picking and it symbolizes the prosper of future generations.

Also Jeju islanders believed that the left sacrifices from memorial service can go up to the heaven by climbing up the three stems of a bracken. Gaeyeok is the stone mill-grinded powder of barley. Jeju islanders made Gaeyeok right after the harvest season of barley in May and June, during the rainy season when they become less busy. When a daughter-in-law does not make Gaeyeok, the mother-in-law will complain "You are a lazy one who doesn't even give a fistful of Gaeyeok to your mother-in-law."

On 20 th of June in the lunar calendar, there is an old custom to eat chicken. Jeju islanders buy chicks during spring time and raise them in their garden until they become big enough to become edible. Old people said that when they eat chicken on the 20th day of June in the lunar calendar, it will cure all the illness. Especially, women had to eat a rooster and men had eat a hen for the best effect. November was called 'the



Bracken fields

11th month of the lunar calendar' and the winter solstice is 22nd of December in the solar calendar.

From the very early ages, Koreans believed that cooking a bowl of red adzuki-bean gruel on the winter solstice will prevent them from getting cold during the winter time. Before they consume the adzuki-bean gruel people sprinkled the gruel in the garden, fences and near the gate. This custom is conducted to prevent misfortunes as they believed that adzuki-bean had the power to fight against the evil. Also people believed that adzuki-bean gruel can soothe the weak and weary wandering ghosts. When the winter solstice comes 11 days earlier, people called it 'Baby Winter Solstice' and did not cook the adzuki-bean gruel.

In Jeju, people considered the day of making soy sauce is very important. They believed that it is better to make the soy sauce during the old year and they made the sauce from November to January. There are many prohibitions in making soy sauce. Even the day of boiling the soy bean had to be carefully chosen that people had to avoid the days of dragon, snake, rat and tiger. The good days to make soy sauce are dog, hen, goat, rabbit and horse days. Even though they have chosen the good day, they could not make the soy sauce if the symbolizing animal of the day is doubled with a member of the family's Chinese zodiac sign.

Three days after the Dongji (winter solstice) is called Nappaengnal and Jeju islanders made Yeot(Korean hard taffy). Generally, people made Yeot on the winter solstice and it is well-known for its effect in curing the stomachache and boils. In fact, this Nappaeng Yeot is a delicacy of the winter season to intake nutrients.

Pig was a precious livestock in preparing and conducting wedding, funeral, and ancestral rites in Jeju. Before few days of the Lunar New Year's Day, few people from a village collected money and purchased a pig and divided it evenly. At that time, pork was very expensive that Jeju islanders rarely got the chance to eat in their daily lives.

Seasonal Rituals for Wishing Peace and Affluence

Most villages in Jeju island made their livelihood from farming and fishing. Thus, the environmental condition has an enormous impact on the productive activities of Jeju islanders. As a result, the Jeju islanders have been considering various solutions to overcome natural disasters and risks from weather changes. One solution they have come up with was continuously worshipping the gods of environment such as the god of nature, the god of ancestors, the god land and the god of sea.

The residents in a village have been conducting Confucian ritual Poje and shamanistic ritual to wish for peace and prosper in their town and households. This kind of rituals in regular basis helped to strengthen the sense of belonging within a community and it supported the sustainability of each community.

A part from these rituals, Jeju islanders held many kinds of shamanistic rituals such as Jamsugut, Yowanggut, Teurikoso (Baekjungje), Geumulkoso (Haesinje) and Sanongkoso (Sansinje). Poje is a Confucian ritual held by male residents of a village and they pray to the Posinjiwi (saint patron of the village) for the peace and prosper of the village. Depends on the village, the name of Poje can vary from Maeulje, Poje, Isaje, Dongsaje, and Georitje. The date of Poje is mostly fixed on the Sangeongi, but if there is a funeral or a unpleasant incident people changed the date to the Haeil. Normally, the executors of a Poje consists of 12 to 15 men and once elected as an

executor, they had to go into the ritual ceremony office and make themselves clean by following the rules of Jaegye. This process is called 'Three days of sincerity' and during this period, the office hang a straw rope outside and try their best to prevent any bad luck. The executors avoid to eat the meats of dog and horse and they must not have sexual intercourse. An unfaithful or misfortuned person could not enter into the office. After the beginning of Poje and if there is a funeral, the people in the village avoid themselves from doing the Chohon(invoke for a spirit).

On the other hand, there is another ritual called 'Singwaseje' and it is conducted in Bonhyangdang shrines in each villages. This is a way of New Year's greetings to the god of the Bonhyangdang shrine. Bonhyangdang shrine is a holy place which protects the production, death of an eminent person, families welfare in the village. Therefore, the god of the Bonhyangdang shrine is considered to be the Tojugwan(pendragon). Hence, almost every women in the village participate in the Singwaseje. The Singwaseje is normally conducted between the Lunar New Year's Day and 15th of January in the lunar calendar.



Shingwaseje

The Jamsugut in coastal villages pray for the safety of women divers and good harvest of seafood. Also through this shamanistic ritual, people can enhance their relationship as a community. Jamsugut is performed from January to March in the lunar calendar and the actual date varies upon each villages. The procedures of ritual is as follows:

- 1)Samseogullim(opening of the ritual), 2)Chogamje(first ritual), 3)Yowangmaji(celebrating ritual), 4)Jideurim(throwing rice packed in a white paper into sea), 5)Ssideurim(small ritual before the fortune telling by millet seeds), 6)Ssijeom(fortune telling by millet seeds), 7)Aengmagi(Preventing misfortune), 8)Baebangseon(floating a miniature boat on the sea) and 9)Dojin(saying good bye to the god).

The most important process of this ritual is the Ssideurim and Ssijeom. The most healthy and professional women divers in their 50s and 60s are selected and they take the millet seed box called Ssimentong and dance before the sacrifice table. The women divers will play freely on the beach and sprinkle the seeds and then come back to the shrine office. When they come back to the office, they will play another ritual performance and spread a mat. Then they will sing and request the shaman to sprinkle the seeds of abalone, trumpet shell and blue abalone and they will sprinkle the millet seeds on the mat. When the women divers finished sprinkle the seeds, then the shaman will read the density of millet seed and he/she will be able to foretell the success of women



Jideurim

divers' harvest in the future. This process is called Ssijeom. Jideurim is a process of throwing sacrifices covered in paper into the sea and pray to their ancestors who have lost their lives in the sea and to the god of the sea. While they throw the sacrifices into the sea, they pray for the safety and welfare of themselves. The sacrifice they cover in a piece of paper is called Ji and the action of throwing it is called 'Giving Ji'.

The stock farming in Jeju was mainly dependent on natural

environment that they put the horses in the pasture. Especially, the precipitation, draught, heavy snow and infectious disease were the main factors that affected the stock farming. Stock farmers in Jeju held a special ritual on 14th of July in the lunar calendar and this is called 'Baekjungie'. In Jeju dialect, it is called Teurikoso, Moswimengjil and Teuri mengjil. This ritual was held in every stock farming houses.

Jeju Islander's Stages of Life

When a child is born, Jeju islanders hang a straw rope for seven days to ward off evil spirits and it is made out of red chillies and charcoal. Also they prepared a special table for the Samsinhalmang in the corner of the room to express their gratitude for the god of birth. The family of baby will pray to the Samsinhalmang for the safe growth of the baby. When the baby grow to an adult he or she will get married.

The process of marriage is relatively simple. The parents of bachelor and young lady will look for a good pair through a matchmaker. Then they will check the destiny of the future couple and the parents of the bachelor will select the wedding date and send the letter to the young lady's house. After deciding the wedding date, the groom will be sending silks and jewels to the bride's house.

The relatives and friends of the families will slaughter a pig and hold a family party and finally the wedding day comes. On the day of family party, the groom will prepare a Hongseham(a special box filled up with wedding presents). This box will be wrapped with a piece red silk and tied up. On the box, there will be a paper written with a word 'Sangbong(receiving the precious gift)'. The groom and friends of the groom will bring this box to the house of the bride and this is called Nappye(predent box). The bride's house will carefully check the presents in the box and invite the groom and his friend to the bride's house. When the groom and his friends finished eating a meal at the bride's house, they will take the bride on a palanquin. After arriving at the groom's house, the

wedding ceremony will begin.

The children will prepare a special birthday party for their parents when they become 60-year-old. The 60th birthday in Korea is called Hwangap and the children must give a banquet to their parents. Compare to other regions, Jeju islanders had very modest food and the party was not as luxurious as the ones in the other regions.

When one reaches his or her end of the life, the leader of the village will confirm the death and cover the body with an winding sheet for a while. Then the leader will go up the roof with the winding sheet and will face the north. He will call the name, address and age of the deceased and invoke the spirit. After this ceremony, the chief mourner will inform his relatives and in-laws that they have a funeral. The in-law of the chief mourner cooks a pot of adzuki-bean gruel and help them to prepare the funeral.

On the selected date and time, people will cleanse the deceased body and shrouded the body. They will casket the body and the mourners will wear the mourning dress and conduct the Seonbokje(informing that they are wearing the mourning dress). The family mourners are not allowed to receive any condolence and they conduct the Ilpoje (A day before the coffin will be borne out).

In Jeju, people called the funeral bier as 'Saengi' and the house where they keep this bier is called 'Saengjip'. The funeral bier is operated by the Gye(a kind of traditional private fund popular among Koreans)and the members of this Gye has to participate in all the funerals in their villages and delivered the bier to the cemetery. After the funeral, the Jeju islanders kept a spirit table at home for the next three years and commemorated the deceased. The memorial service was held a night before the anniversary of one's death. Generally, the memorial service is held at 11.30pm~12.30am and before the main ceremony, the family will prepare a Munjeonje. Munjeonje is a smaller version of the main ceremony which invites the spirit of the deceased. The process of memorial service differs upon each family's own custom.



The Stone Culture

Plentiful Stone Resources with Many Uses

Needless to say, the Jeju stone culture, which is very extensive and important in the Jeju culture, is based on a fundamental factor, namely stone resources. Among the stone resources, basalt is the most widely distributed and used one on Jeju. The uses of basalt on Jeju from the past to the present can be categorized as follows: general use and special use. Generally, basalt has been used as materials for architecture, production, construction, tools and appliances, religion, tombstones and pastimes. It also has been specially used as materials for communication and defense and demarcation.

The list of basalt uses is endless. It has been used for making home tools and appliances such as Junggore(millstone), Pulgore(millstone), Yakgore(millstone), stone braziers, Bongdeok (stone brazier), Sojtdol(a

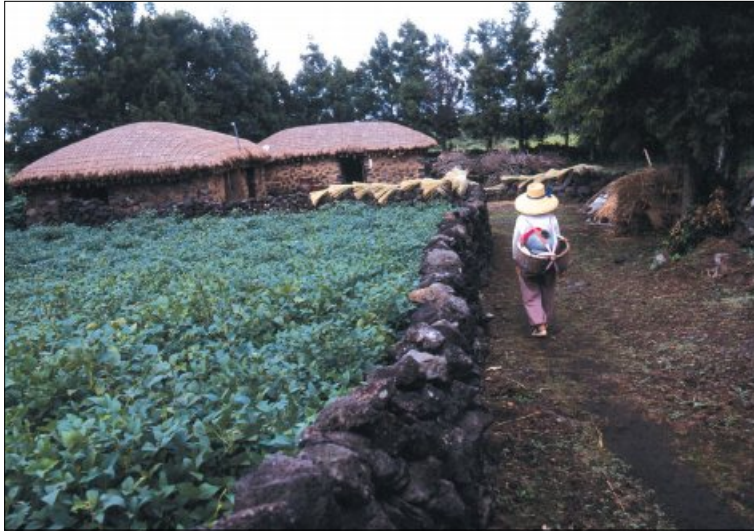
stone basin for making Soju liquor), Galdol(grinding stone), stone lamps, Mulhwak(or Ppalraehwak; a stone basin for collecting water), buckets, stone washbowls, stone mills, stone mortars, Dolhwak(or Hok; stone mortar), and oil presses. Basalt also has been used for building stone fences for ports, Bongcheonsu(spring) and Yongcheonsu(spring) near the seaside, Sindangs shrines), and Wondam(or Gaetda-an area encircled by a stone fence to catch fish using the ebb and flow). People have used this stone for making millstones, Bangmunseok(stone bulletin boards), Dodaebul(lighthouses), and tombstones such as monuments in honor of people's services. Its use has been limitless. For establishing limits, it also has been used for Uldam(dam means a stone fence) and Chukdam, which are demarcations of farm houses and their vicinities, and Uyeongdam(a stone fence encircling a vegetable garden), Tongsitdam(a stone fence encircling a traditional toilet), Olletdam, the stone fences along village paths, Batdam and Jatdam, which crisscross farming fields, and Jatseong(Hajatseong, Jungjatseong and Sangjatseong), which are the boundary lines of ranches on mid-mountainous areas, are also made of basalt stones. Even when people played, they used stones. Children toyed with small basalt pebbles and other types of stones and adults measured their strength by lifting up Deumdol(heavy rock).

Jeju people also have used stones for the dead by encircling graves with stone fences (Sandam: demarcation of graves) and sculpturing Dongjaseok(stone statue of grave guardians) and Muninseok(stone statue of civil officials) which are put inside the stone fences of graves.

Like this, the uses of basalt are very diverse. What this means is that the Jeju stone culture reflects the struggles and knowledge of life of Jeju people from prehistoric times onward, who have lived in Jeju while they have used the basalt resources on the island for a long time.

Embodiment of the Jeju Stone Culture, Doldam (stone fence)

Doldam is the basis and embodiment of the Jeju stone culture because it is safe to say that Doldam is the representative of the Jeju stone culture. There are almost no areas in Jeju where Doldam cannot be seen. Doldam reflects the characteristics of this island and the history of the volcanic activities here as it is. Doldam is a fence made by piling up natural stones for a certain purpose. All Doldam in Jeju were made by Jeju people at the right place and purpose and there is no Doldam which stands unnecessarily without purpose. However, the purpose of building Doldam varies from place to place, so it is difficult to explain the purposes of building it in a single word. The types of Doldam are that diverse. Among the many types of Doldam on the island, the most frequently witnessed are Uldam, Batdam and Sandam. Uldam is a stone fence encircling a house. Its major function is to delineate the boundary between the inside and outside of a housing site. The function of demarcation is commonly possessed by other types of Doldam, too. In other words, Doldam itself is made to delineate the boundary between the inside and outside of some areas and to protect something within the



Uldam

boundary at the same time. Not only functioning as a boundary line but also blocking the view of others, rainstorms and preventing cows and horses of other farming houses from entering the housing site are the functions of Uldam. Thanks to Uldam which blocks the views of others, family members can stay comfortably inside the house in sultry summer and early fall without inconvenience and the Uldam also keeps dust and trash from being blown into the house

especially by the rainstorms on the island where typhoons are frequent.

The heights of Uldam vary in different localities but they are usually 1,2 to 2 meters tall. If the height of the Uldam is taller in certain regions, it means that those areas are more influenced by seasonal winds or strong winds than other areas. Batdam is a stone fence piled up along the border of farming fields and its heights vary with localities but average 1 to 2 meters tall. Batdam functions as a boundary line which tells the ownership of farming fields and it also protects farm products from cows and horses and avoids the erosion of soils by the wind. Sandam is very unique to Jeju and is very rare in other areas in Korea. The heights of Sandam vary in different



Batdam

localities ranging from 30cm to 120cm and the methods of piling up stones appear in two types such as Oedam(single file) and Gyeopdam(double file). In the case of the Oedam, the height of the Sandam is not taller than 50 cm to 60cm.

Sandam can be classified in two types by its shapes. One type is key-hole shaped Sandam (including circular types) which is oval shaped in general but straight-lined in front and the other

is irregular quadrilateral Sandam(including rectangular types). Circular type Sandam is considered as a variation from key-hole shaped Sandam and rectangular Sandam is thought to be a variation from irregular quadrilateral Sandam.

What to Expect from the Jeju Stone Culture

The symbolic images of the Jeju stone culture can be summarized as being black in color, rough with a coarse texture of basalt, wind holes, straight lines and curves, picturesque scenery, Jejuness, and the hidden knowledge of Jeju ancestors. First, the image of black color is a keyword emphasizing the external color of the Jeju stone which is an important material of the Jeju stone culture. The black color and the Jeju stone culture cannot be separated from one other. The rough and coarse image is a keyword which comes from the texture of porous basalt and the feeling you get when you touch the stone. Jeju people have skillfully handled this rough and coarse basalt to make various tools and appliances and have breathed new life into the stone to make it function well in its own way. Wind holes is a keyword which symbolizes the holes between stones and stones in Uldam or Batdam. They are not simple holes that appear naturally while piling up stones but a natural device which stabilize stone fences by letting the wind pass through them.

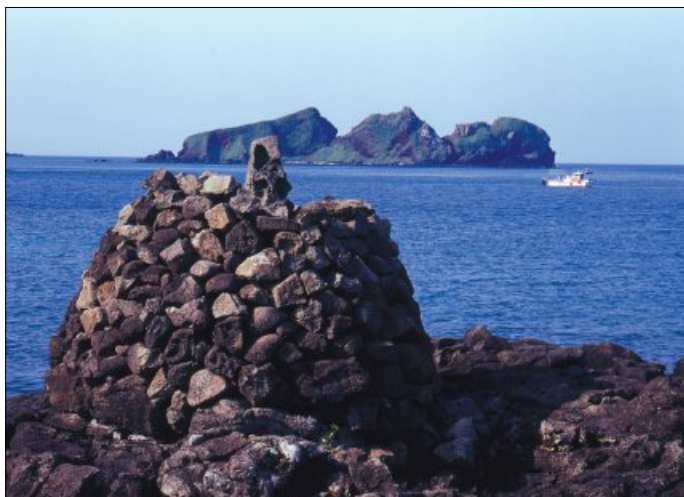
The image of straight lines and curves can be easily associated with Doldam in Jeju. When Uldam or Batdam meet each other, they create shapes of straight lines and curves. Therefore, Doldam, in a word, is a work of art made by Jeju people. The image of picturesque scenery is a keyword which can be felt when Doldam continues endlessly on the field or gathers around at one place. People are reminded of the image of this picturesque scenery when they see a group of Sandam gathered around on the field or the slope of Oreum(small volcanic cone). Also people can have similar thoughts when they see endless Batdam, or Olletdam or Doldam in villages which show up and disappear in turn when people walk along them. The image of Jejuness is a keyword created when Mt. Hallasan and oreums unfold on the volcanic plateau which came from the volcanic activities and black Doldam is in harmony with them. Moreover, when groups of spring flowers, shades of trees in summer, magnificent views of silver grass in fall and ripe golden tangerines and white snow in winter add their touch to the scene, the image of 'Jejuness' becomes more multi-layered.

The key phrase, hidden knowledge of Jeju ancestors is a symbolic expression which seeks the root of the Jeju stone culture. We cannot but pay tribute to Jeju ancestors when we think about the diverse uses and functions of home tools and agricultural implements that they used in everyday life and Bantam and Sandam in the fields, Uldam, Olletdam, and Uyeongdam within the houses, and Wondam, Dodaebul at the seaside and Bangsatap at certain places in villages.

Appreciating the Quintessence of the Jeju Stone Culture

Bangsatap

Bangsatap is a stone tower that drives away malevolent spirits. It is an old-established Jeju custom to build stone towers at places within villages which are considered as topographically weak points or where sal'(evil spirit) appears. Jeju people tried to prevent malevolent spirits from entering villages and prayed for peace in villages by building stone towers. There are three Bangsatap in Inseong-ri(town) and two of them have stone statues with a human face shape on their tops and the



Bangsatap

last one has a stone statue of the upper body shape with two arms on its abdomen on its top. The general shapes of the Bangsatap are cylindrical with a smaller width at the upper part and their heights are 2 to 3 meters.

There are two Bangsatap facing the sea at the both sides of the village port in Yongsu-ri (town). Each stone tower has a beak-shaped stone on its top. They are built on the bedrock formed from lava flows and the shapes of both towers are conical. Sewontap(Bangsatap no. 1) in the north, is 2.1 to 2.7 meters tall and Hwaseongmultap(Bangsatap no. 2) is 2.7 meters tall. In Sinheung-ri(town), there are five

Bangsatap. It is interesting that this village has many stone towers but what's more interesting is that three out of the five Bangsatap are located on a waterfront area where the tide comes and goes. Originally, the Sinheung-ri Bangsatap were located in the four cardinal directions and the center of the waterfront area. In other words, with Keungaetap as the center, to the north, there was Odaritap, to the south, Gaemoltap, to the east, there was Dabaltap and to the west, there was Daritgaetap. However, the three Bangsatap, except Keungaetap and Odaritap, unaccountably disappeared but were restored later in the 2000s.

Haga-ri Doldam

Haga-ri(town) is a village where things from the past such as traditional thatched-roof houses, Doldamgil trails, Olle trails, Bongcheonsu, and Yeonhwamot Pond are well preserved. Especially, old Doldamgil trails which were made when the village was established are preserved so well that visitors become completely absorbed in the atmosphere of an old Jeju town. In addition to Doldam, in Haga-ri, visitors can also look around Jatdongnemalbanga (horse mill) which is designated as a cultural asset by the nation and traditional thatched-roof houses which are a regional cultural asset.

Jeju Stone Culture Park

The Jeju Stone Culture Park, located in Gyore-ri (town), Jocheon-eup (county), is a place where visitors can enjoy the various quintessence of the Jeju stone culture. There is no place like this park in Korea in that the total area of the park is about 3,270m², a vast extent of land, and its theme is stone. The Jeju Stone Culture Park has an indoor exhibition hall and an outdoor exhibition ground. The indoor exhibition hall is comprised of the Jeju stone museum, the stone culture exhibition, the Grandmother Seolmundae exhibition, and the Five Hundred Generals Gallery. The outdoor exhibition is made up of Jeju traditional thatched-roof houses, the restoration of an old Jeju village, the Jeju stone culture outdoor exhibition and Gyorae Natural Recreational Forest.



Dolhareubangs in the Jeju Stone Culture Park

Dolhareubang Park

The Dolhareubang Park which is located in Bukchon-ri, Jocheon-eup, Jeju-si is a theme park that has the Dolhareubang, the representative symbol of Jeju, as its main subject. The park has two districts such as an indoor district and an outdoor district. The indoor district is comprised of the Haneul Gallery, a craft ground, an art shop, and a coffee shop. The outdoor space consists of an exhibition area for reproducing the carving of the Dolhareubang in various sizes and shapes. The exhibits in the park have been collected and arranged by the endless efforts of one person and they show us the fact that the stones in Jeju have gained another life.



Bukchon Dolhareubang Park



The Haenyeo Culture

Eco-Feminists Making the Sea Their Home

The Jeju Haenyeo are eco-feminists who have adapted to the ecological environment of the sea barehanded without any equipment and played an important role in domestic economy.

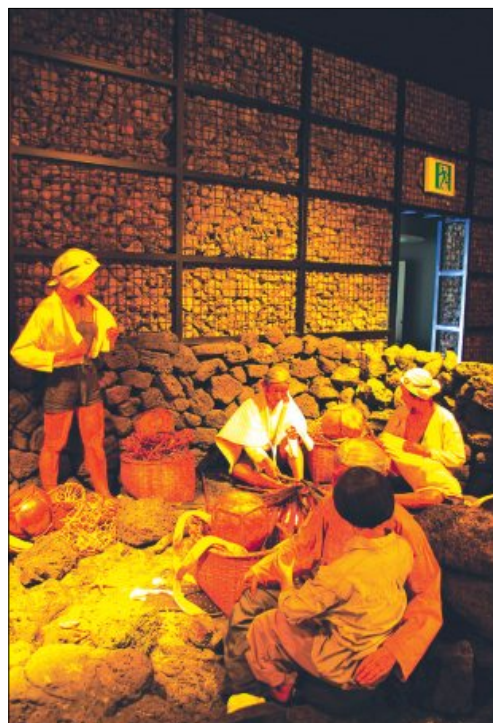
The major focus of the life and culture of the Jeju Haenyeo should be drawn especially to Muljil(diving) which they do without any special equipment. The Haenyeo have to adjust themselves to big waves and consistently adapt to buoyancy and immediate changes of the sea. Jamaekjil, the work underwater by the Haenyeo, needs a high degree of skill and we can say it is superhuman that the Jeju Haenyeo can work 15m below sea level for more than 1 minute while holding their breath. Other names referring to these women divers except Haenyeo are Jomnyeo and Jamsu. Haenyeo is a common name used on the Korea mainland but, in Jeju, people usually call

them Jomnyeo. In ancient writings during the Joseon Dynasty, women divers in Jeju were called Jamnyeo. It seems that the diving work was divided between men and women in the Joseon Dynasty. At that time, men who were called Pojak usually picked abalone in the deep sea and women called Jamnyeo collected seaweed such as sea mustard and codium. However, from late 17th century, it seems that Muljil began to be done exclusively by women divers. The name Jamsu began to appear when the subcommittee of fisheries of the Liberal Party coined the term Najameop which refers to diving and collecting seafood by the Jeju Haenyeo in 1953 in the process of revising the fisheries act and administrative agencies began to use the term Jamsu in their documentation and administration.

Jeju Haenyeo in Ancient Records

There are a variety of ancient records related with the Jeju Haenyeo. The records before the Goryeo Dynasty(918-1392) mainly talk about tributes paid by the Jeju Haenyeo such as pearls and abalone. In the records of King Munja(503) of the Goguryeo Kingdom in Samguk Sagi(History of the Three Kingdoms), there is a term Gachikseoprasosan and people assume that Ga in the Gachikseoprasosan refers to pearls or shellfish from Jeju. In Goryeosa(History of the Goryeo Kingdom), there is a record saying, "In the 33rd year of King Munjong's ruling (1079), Yoon Eunggyun, an official dispatched to Tamna (Jeju), offered two big pearls to the king and people called them Yamyongju because they looked like stars in the sky." Also another record says, "In the second year of King Chungryeol's reign(1276), the Yuan Dynasty dispatched Im Yugan and Asilmiri, an Arab, to Jeju Island and had them pick pearls in Jeju."

The record of Jeju Governor Gi Geon in the 6th year of King Sejo's reign(1460) in Joseonwangjosillok(Annals of the Joseon Dynasty) is well known. He fully understood the agonies of the Jeju Haenyeo in picking abalone so he did not eat abalone at all during his stay in Jeju. Lee Geon mentioned the work of the Jeju Haenyeo in his essay Jejupungtogi (Jeju Topography, 1629), saying, "Women who collect sea mustard are called Jamnyeo and they work at the sea from February to May. When they pick sea mustard, they dive into the sea with naked body and collect sea mustard with sickles and bring it to the surface. It is quite surprising that even though men and women work together, they are not ashamed of being naked. They



Restored Bulteok exhibition at Jeju Haenyeo Museum

work in the same way when they collect abalone."

Lee Iktae also talked about the Jeju Haenyeo in a collection of his literary works called Jiyeongrok(1695), saying "The number of Jamnyeo who pick sea mustard reaches as many as 800. Even though collecting sea mustard while diving deep into the sea is also difficult like picking abalone, they(the Jeju Haenyeo) try to avoid dangerous jobs such as picking abalone and only want to pick sea mustard, making an excuse that they are not accustomed to do the job. The levels of difficulties they face vary greatly depending on what they are doing. I worried about that in the future there might be no one who collect abalone. In order to impose a balanced burden on them and make them master the way to collect abalone, I set the designated amount of abalone they have to pick." This record shows the fact that diving and collecting sea food was passed on to the Jeju Haenyeo.

In the Byeongdambeomju part of Lee Hyeongsang's Tamnasunryeokdo(Picture Album of Tamna(Jeju)), there is a picture describing the Muljil of the Jeju Haenyeo. The picture shows 6 to 7 haenyeos wearing Sojungi(Haenyeo clothing) with round Tewak(buoy) who are diving and collecting sea food very realistically with the title of Jamnyeo.

Jeju Haenyeo, Presenters of the Jeju Traditional Culture

The Jeju Haenyeo have accumulated and handed down their own skills and the body of knowledge such as superhuman Najamsu work, skills of Muljil and using tides. In addition, they also have created and passed down their own cultures such as shamanism which came from their life depending on gods, work songs, language, and social structure in their community life. The Haenyeo learn how to swim when they are around 10 years old and they become real Haenyeo around the age of 16 by mastering the diving skills and the topography of fishing grounds. When they reach the age between 30 and 40, they apply complete knowledge of topographic characteristics such as submerged rocks in the fishing ground, habitats of sea food according to its ecology and possible places they can find major sea food such as abalone.

The schedule of the Haenyeo work is usually decided by Multae(the ebb and flow). They differ from region to region but in Jeju-si(city), the Haenyeo work between Jogeum(neap tide) to Yeoseotmul(from the 7th to the 14th and from the 23rd to the 29th of each month by the lunar calendar). During this period, the change of sea level between the ebb and the flow is so little that the tidal waves do not hamper the work of the Haenyeo. The periods of collecting sea food are also determined considering ecological characteristics of sea food such as avoiding breeding seasons and this is the result of the Jeju Haenyeo's knowledge which has been accumulated through experience. The periods of collecting sea food are arranged and applied with the consideration of the ecology of sea food. For example, the periods in which they should not collect conch begin from June 1st to September 30th, and abalone should not be picked from October 1st to December 31th. The variation of tools and devices for their work such as Mulot(traditional clothes for diving), Bitchang(knife for collecting abalone), Tewak(buoy that sustains the weight of collected sea food and enables divers to move from one place to another

by placing their hands on it), Mangsari(net into which the Haenyeo put different kinds of sea food accordingly), and sickles and hoes for cutting down seaweed is the outcome of the desire to work effectively and the sum of the folk knowledge of the Haenyeo. The clothes the Haenyeo wear when they work are called Mulot and they consist of Sojunggi and Muljeoksam. Sojunggi is a piece of clothing that is easy to put on and taken off with slits on each side and can fit well adjusting to the changes of weight or frame. Sojunggi also has the function of supporting the waist and breasts so the Haenyeo sometimes wear it as underwear when they do not work. Besides Mulot and Sojunggi, there are wet towels worn around the forehead and Imeonggeori which is tied around the forehead in order to scare away sharks or dolphins. Bitchang means a spear that collects abalone and this is a sharp knife-like device and is 30cm long. Tewak is a kind of buoy made of gourds. The Haenyeo move from place to place by putting their hands on it or make a pause by mounting it. Mangsari is a net made of plant materials to keep collected sea food from escaping from the Haenyeo. Goggles that came from Japan in the early 1900s marked a groundbreaking turning point in collecting sea food. The Haenyeo wiped goggles with mug wart to prevent them from fogging. Besides, the Haenyeo put some stones into Mangsari in order to prevent Tewak from being swept away by the tides and used Bonjogaengi as a marker to get back to the place where they work when they could not collect sea food because they were out of breath.

Bulteok, the symbol of the Haenyeo community, was a place made by setting up a stone fence where the Haenyeo went into under the wind or changed their clothes avoiding the gaze of others. At this place, information was exchanged and their unity and cooperation were reconfirmed and decision-making and education on Muljil



Haenyeos leaving Seongsan Ilchulbong Tuff Cone, Umukgae for muljil work

were conducted. The regulations of fishing village societies and the shamanism of Haesindang(shrine of the sea god) played a key role for the continual existence of the Haenyeo communities. The regulations of fishing village societies consist of organizing and operating the Haenyeo fraternities, rules about prohibiting the collection of sea food, fishery rights on sea fishing grounds, and designating the boundaries of fishing grounds.

Haenyeo Work, Not only along the Coast of Jeju



Haenyeos demonstrating the traditional way of muljil

It is called Chulga-muljil(Chulga means leaving home) that the Jeju Haenyeo move to other regions other than that of Jeju Island to collect sea food. The direct reasons for Chulga-muljil are the decreased catch of sea food due to the overfishing of divers hired by Japanese fishing boats and the establishment of the network with the outside world at the same time.

The first region that the Jeju Haenyeo made their way into in 1895 was Gyeongsangnam-do(province). After that the Jeju Haenyeo went into not only the regions on the Korean

Peninsula such as Gangwon-do(province), Dadohae, Gyeongsangbuk-do(province), Hamgyeong-do(province) but also overseas areas such as Tokyo, Osaka, Tsingtao, Dalian, and Vladivostok. Especially, they aggressively made their way into Japan.

A Proud History of Anti-Japanese Movement by Jeju Haenyeo

In the middle of the 1920s, the Japanese colonial exploitation started in earnest and the tyranny of the Japanese imperialism intensified greatly as a Japanese Jeju governor also took the position of the head of the Jeju Haenyeo cooperative federation. The Hyeokdongmaengwon, an organization of intellectuals in Gujwa-myeon(county) and Udo Island in Jeju, instilled anti-Japanese sentiments into the Jeju Haenyeo and organized their movements in secrecy. This organization was set up on March 1st, 1930 and it was an anti-Japanese secret

society with such members such as Sin Jaehong, Gang Gwansun, Mun Dobae, Oh Mungyu, and Kim Sunjong who became men of national merit later as its central figures. They infused the anti-Japanese sentiments into the hearts of the Jeju Haenyeo whose rights to live were threatened by the Japanese exploitation policies and educated the Haenyeo at evening schools in order to systematically arrange the anti-Japanese movements. Five Haenyeo representatives, Bu



Statue of Hanyeo in Hansupul Hanyeo School

Chunhwa, Kim Okryeon, Bu Deokryang, Go Sunhyo and Kim Gyeseok the first graduates from Hado School managed by the Hyeokudongmaengwon, were educated at an evening school and played an important role in developing a simple struggle for the right to live during the anti-Japanese movements through joining hands with youth and national movement activists. On December 20th, 1931, the women divers in Hado-ri (town) resolved to wage a Haenyeo demonstration and selected three senior leaders and 10 representatives. After deciding their terms and means to protest, they attempted to make their way to the Jeju-eup(county) cooperative federation office by boat but failed to reach the destination due to deteriorating weather conditions.

On January 7th 1932, the day the Sehwa market opened, about 300 Haenyeo from Hado-ri staged a full-fledged demonstration. They marched to Jeju-eup where the Haenyeo cooperative federation was located, but dispersed on their own at the promise from the head of the Gujwa-myeon(county) branch office of the federation that he would do his best to accept their 18 demands. On January 12th 1932, almost 1,000 haenyeos from Hado-ri, Sehwa-ri, Jongdal-ri, Yeonpyeong-ri in Gujwa-myeon, and Ojo-ri and Siheung-ri in Jeongui-myeon (Now Seongsan-eup(county)) gathered and staged a demonstration. The Haenyeo surrounded the Jeju governor who was conducting a round of inspections by car and made him promise to accept their 8 demands within 2 or 3 days. They dispersed on their own while shouting "hurrah!" The anti-Japanese movements conducted by the Jeju Haenyeo were evaluated as a struggle for securing the right to live against the Japanese economic exploitation and also as aggressive anti-Japanese movements arranged by women resisting the Japanese colonial regime's tyranny and exploitation.

Acquaintance with the Haenyeo Culture

The Coast of Gimnyeong-ri

Gujwa-eup(county) has the most Haenyeo in Jeju, numbering in the region around 1,000. Gimnyeong-ri(town), Gujaw-eup is made up of eight natural villagers. Because the amount and variety of sea food produced are different from fishing ground to fishing ground, the Haenyeo of each village that belong to the Dongseo Fishing Village Fraternity take turns in diving and collecting sea food considering fairness of income. At the Gimnyeong-ri coast, there are a lot of conch, abalone,



Jamsugut

many octopuses, sea cucumbers, sea urchins and agar-agar known as Cheoncho. Like other regions, the Haenyeo in their 60s and 70s account for 90% of all the Haenyeo in Gimnyeong-ri. What maintains the Haenyeo societies and represents the Haenyeo faith in communities in Jeju is Jamsugut(shamanistic ritual for safety and a large catch). Especially, Gimnyeong-ri is considered as the representative Haenyeo village in Jeju in that the Haenyeo in the village are very active in doing their jobs and the Haenyeo culture such as Jamsugut is

well preserved. On March 8th of the lunar calendar, every year at Segial coast in Gimnyeong-ri, the Jamsugut ritual is performed. All the costs for the offerings and the performance are covered by the Haenyeo association in the village.

Seongsan Ilchulbong Tuff Cone, Umukgae

When you climb Seongsan Ilchulbong Tuff Cone, you can see the tuff cone and the sea meet one another on the left side and that place is called Umukgae. Umukgae has many good fishing grounds and they have plenty of seaweed and sea food because the offshore water is deep towards the land and the sea level change during the ebb and flow is little. With the beautiful scenery, the names of the fishing grounds are diverse such as Gomdeulregi, Changgom, Gaetdo, Otdeok, Yongdang, Yongcholri, and Puneunchegae. It seems that all of these names are related with Yongwang(the Dragon King of the sea) or comes from the names of places with similar geographical characteristics. The Seongsan Haenyeo are very active compared to those in other regions. About 90 haenyeos are involved in Muljil and the work is done for nine days from Jogeum to Yeodeolmul. They jointly pick seaweed such as agar-agar and divide the income evenly. At Umukgae,



Seongsan Ilchulbong Tuff Cone, Umukgae

regardless of Multtae(ebb and flow), people can enjoy the singing performance and the demonstration of Muljil by the Haenyeo twice a day. The Umukgae Haenyeo House is a restaurant and direct outlet which sells sea food collected by the Haenyeo. At the restaurant, visitors can buy various sea foods such as abalone, conch, octopus and sea urchin or enjoy sea food dishes such as abalone porridge or baked abalone.

Jamnyeo village, Beophwan-dong, Seogwipo-si

Beophwan-dong(county) where Beomseom(islet) comes into sight as if you can touch it has many Haenyeo and their Muljil is done energetically. Here, the Muljil work of the Haenyeo is called Bareuchil. The Haenyeo of Seoheung-ri, Hogeun-ri, Seoho-ri, and Beophwan-ri are the members of the Beophwan-dong Fishing Village Fraternity and their fishing grounds are Oedolgae, and Dolagandeok near Seoheung-ri and Garinyeo near Hogeun-ri, and Sokkol near Seoho-ri. Besides them, in Beophwan-ri, there are fishing grounds called Jinmeoheul, Ilrengi, Mangdari, Dorimulkoji, Baeyeomjuli, and Keunmok and on the border between Beophwan-dong and Gangjeong-dong lies a fishing ground called Dumunimul. Currently, there are 60 to 70 Haenyeo working at the sea and they do their Muljil from Jogeum to Yeoseotmul. The waves around the fishing ground near Beomseom are usually rough so the Haenyeo collect abalone, conch, and sea urchins once every two months. Choosing a better day falls on either Hammul or Dumul.

Hansupul Hanyeo School

30 haenyeos of the Gwideok 2-ri Fishing Village Fraternity in Hallim-eup(county) become the teachers of Hansupul Hanyeo School. The school began in 2008 and from May to August every Saturday, they teach ordinary people how to use Haenyeo tools, how to dive and breath, how to swim and how to pick sea food. 151 people have graduated(from the first to the fourth-term students) from the school up to now and among the graduates, 12 people actually have worked as Haenyeo. The school was established to contribute to the conservation of the Jeju Haenyeo culture by inheriting and developing the knowledge and the frontier spirit of the Jeju Haenyeo with which they have earned a livelihood struggling against the rough seas all year round. From 2012, the facilities of the school have been improved and tourists and visitors can experience the daily life of the Haenyeo and enjoy the Haenyeo food.

Jeju Haenyeo Museum

The Jeju Haenyeo Museum is eye catching because its building looks like a Jeju oreum and a tewak which is used for Muljil(diving) by the Haenyeo. Exhibition Hall 1 has a restoration of a traditional Haenyeo home and displays artifacts related with the life, religion and agriculture of the Jeju Haenyeo together with the replicas of various meals made of conch, abalone and sea urchins and other sea food and appliances. Exhibition Hall 2 has a restoration of Bulteok where the Haenyeo change their clothes and have a friendly talk with colleagues. Also in this hall, there are 15 pieces of work tools and clothes of the Haenyeo such as Bitchang which is designated as the Jeju folklore material no. 10, Tewakmangsari and Sojungji which is worn by the Haenyeo when they work is on display. Exhibition no. 2 also shows a vivid history of the Jeju Haenyeo's struggles against the Japanese colonial ruling through a restoration of a night school at the time and other historical materials. Visitors also can learn about the Haenyeo who made their way into other regions outside Jeju and

overseas countries. Exhibition Hall 3 displays the workings of the Haenyeo, the life of the fisherman and the fishery culture in Jeju. Restorations of catching chromis notata using a taewoo(Jeju's traditional boat), catching anchovy and salt ponds on the rock that is unique in Korea wait for visitors. Besides, there is a place for children to learn and experience the Jeju traditional culture and the life and culture of the Jeju Haenyeo.



The Jeju Haenyeo Museum



Gat exhibition

Traditional Industry

Jeju's Natural Industry

On Jeju, a volcanic island, natural resource shortages meant traditional industry could not flourish. But Jeju islanders tried to produce commodities for daily use, such as agriculture, livestock, and fisheries. The products were distributed across the island and in part to the mainland. Horses and cows grazed on pastures in mountainous areas, while pristine marine products and gat (a Korean traditional hat made of horsehair) were representative Jeju products that were shipped to the mainland. Castings, pottery and caps for government officials were produced, too.

In this way, Jeju's traditional industry developed in accordance with its harsh volcanic island environment, restricted natural resources, barren soil and encompassing ocean. The scale of industry was not that big, but it could be divided into agriculture, ranching, fisheries and manufacturing.

Jeju Horses and Black Cows from Mountainous Grasslands

Stock-farming and Jeju's nature go hand in hand. Jeju's hilly grasslands are located at an altitude of 200~600 meters. This is where Jeju islanders have engaged in stock-farming, which is of the greatest importance in traditional industries.

Jeju is famous as the home of excellent steeds. From the 1400s to 1880s, the Joseon Dynasty ran national horse ranches on Jeju's hilly grasslands. At that time, Jeju ranches were divided into Sipsojang and Sanmajang.



Jeju horses

In the early Joseon Dynasty, the government readjusted the division of hilly grasslands into 10 ranches called Sipsojang. A Jeju native, Go deuk Jong, played a important role in establishing the Sipsojang. He suggested to King Sejong to establish and run national ranches for the systemic breeding and securing of reliable resources for horses and cows. Horses and cows that freely grazed for grass tended to damage crops as well, so the islanders needed a system of ranches.

After the mid-Joseon Dynasty, the descendants of Kim Man Il, a meritorious retainer who donated 500 horses to the palace, ran Sanmajang and presented royal horses to the king.

The national ranches were operated by a hereditary organization consisting of Magam, Gundu, Gunbu and herders(Teuri) based on Gyeongguk daejeon, the national legal code. Among them herders were actually responsible for raising horses and cows. They were required to devote their lives-from the age of 16 to 60 years old-to raising the stock. Once a man became a herder, this job was passed down to his children. And they were not allowed to move. 500 superb horses were offered to the palace every year. During the 500 year-long Joseon Dynasty, over 250,000 horses were sent to the mainland. The symbols of Jeju ranching were the pony and black

cows, Geomeunswae.

Jeju black cows were offered to the Joseon kings. Its meat achieved fame since it was used in royal rituals. So the Jeju moksa (the governor of the time) ran ranches like Modongjang, Cheonmijang, and Hwangtaejang to produce and manage the cattle reliably.

Jeju Horse Pasture

Jeju horses are small but vigorous, patient, and resistant to disease. The Jeju horse pasture located on Gyeonworak Oreum, 600 meters above sea level, was designated as Natural Monument No. 347 in 1986. It was established to preserve the pure equine bloodline and breeding. A horse raised here registered as a Jeju horse. A crossbreed between a registered horse and a non-registered horse is strictly banned to preserve the blood. Every horse is vaccinated to prevent contagious diseases and its health is closely managed.

During the winter, horses are separated into studs, brood mares, young horses and foals and moved to Haeandong(county) range land for the season. When spring comes they move back and graze grass here. The scenery of the green vistas and meandering horses, called gosumokma, attracts the attention of passing tourists.

Difficult Specialty, the Tribute Tangerine

When did tangerine farming begin here? There is more than one opinion. The Goryeosa(1052, History of Goryeo) says that the number of tangerines, tributes from Tamna(the old name for Jeju), was one hundred sacks. From this record, we can deduce they were being cultivated in the early Goryeo.

Jeju's tangerines were a present to the king during the Joseon Dynasty. Therefore, national tangerine orchards were maintained by government officials. Tamnaji (1653, History of Tamna written by Lee Won Jin) says that the national tangerine orchards were established by the Jeju moksa Lee Sudong in the 21st year of King Jungjong(1526). The orchards were in the five defence areas of Seogwi, Byeolbang, Susan, Donghae and Myeongwol. The palace had its soldiers guard the orchards.

Tangerines grown as tributes for the king were also cultivated by the citizenry. But those orchards were under the rigid control of officials and farming was very difficult. Some farmers made tangerine trees wither deliberately. In the Joseon Dynasty, growing tangerines could be agonizing.

Jeju's Unique Farming Tool, the Boseup

Jeju is the rainiest place in Korea. But bedrock is just below the soil, so Jeju has moist air but quickly drying soil.

Moreover, the volcanic soil-called floating soil by the islanders-was easily blown away, which made farming difficult. For this reason, Jeju islanders invented soil hardening techniques in which horses and cows tramp the earth down after summer seeding.

To adapt to this ruthless environment, the people created a bouseup, a small plowshare, for farming.

Namsarok(a Jeju travelogue from 1669 and written by Kim Sangheon), says the farmer's tools looked like toys because anything deeper than 6 centimeters would be simply loose rocks and stone.

To plow the rocky ground, farmers needed small tools. The Jeju plowshare was naturally smaller than that of the mainland.

Deoksu village's Bulmi Craft

The No.1 bouseup-producing village was Deoksu-ri(town), Andeok-myeon(county). The bouseup which were made in Deoksu were sold throughout the country. Bulmi craft culture is still present in the village.

Bulmi is Jeju dialect meaning a pair of bellows which was used to create a stream of air for heating or melting a piece of



Bulmi yard in Deoksu

iron.

Deoksu villagers generated income by casting farming tools like bouseup and iron pots. The place for Bulmi craft was called a Bulmi yard.

A Bulmi yard is for casting bouseup, iron component and iron pots in large quantities. A Bulmi group is comprised of around 10 technicians-1 won daejang (master), 1 Al daejang, 3 Jet daejang, 1 Duk daejang, 1 Jilmeok daejang and 4 workers. Many master craftsmen worked together to cast bouseup, each with his own specialized skills. In the yard, some craftsmen made knives, hoes and pickaxes after heating a piece of iron with a pair of hand-operated bellows, while others, using a pair of foot-operated bellows, made pots and bouseup by pouring molten metal from a duk (a blast furnace) into dengi (a mold). The bouseup is the representative item of Deoksu Bulmi craft.

The Lively Place of Production, the Sea

The most lively place of production in Jeju happened in the sea. The sea was a second home for islanders and a place of vast opportunity.

Throughout the year, Jeju's seas are dominated by the warm Kuroshio current, so they are rich in marine products that give haenyeo (women divers) and fishermen the chance to catch marine products and fish all year round.

The queens of the sea, the haenyeo, collected marine products like seaweed, abalone and conches in the intertidal zone near a village fishery. Sumbisori, the whistling sound that these diving women make upon surfacing, is unique to the Jeju seaside.

Depending on her abilities, a haenyeo is divided into Sanggun, Junggun and Hagun. The number of haenyeo was 4,881 in 2011, but they are mostly in their sixties. It's a profession that may someday become extinct.

In the intertidal zone, the collection of marine products is banned for about three months from December when



Jeju's traditional boat Taewoo

seaweed grows. On March 15, the ban is lifted all at once, which is called Miyeokhaegyeong.

Away at sea, fishermen caught fish like yellowtail, hairtail, damselfish, dageumbari, anchovy, tile fish and yellow corvina.

Salt Farm and Saltmaker

Jeju has no tidal mudflats but it has many cloudy and rainy days, so the production of salt on salt farms was difficult. Islanders thus chose to barter Jeju specialties like horses, horse hair and seafood for salt from the mainland.

When did salt farming begin?

The word of salt farm appears in the Namsarok (a Jeju travelogue from 1602) and the Namhwanbakmul (1702).

Namhwanbakmul says the Jeju moksa, Lee hyeong sang, imported 2,400 kilograms of iron from the mainland to make three huge iron pots for salt production. He distributed two pots to Jeju-mok and the other to Daejeong-hyeon(county).

Namsarok says there were salt farms from Byeol-bang(present, Hado-ri(town), Gujwa-eup(county)) to Jeongui-hyeon(county) and seven big pots for evaporating sea water along the coast.

According to Chungamrok (1520), Jeju people couldn't cultivate salt farms like others could in Korea's western sea. Jeju moksa Gang Ryeo taught sea salt manufacturing methods used on the mainland which could be applied in Jeju. At the same time, he imported salt from Jindo and Haenam to cover the shortages.

In Jeju dialect, a saltmaker was called a sogeumbachi. Among coastal villages, Jongdal-ri(town), Gujwa-eup(county) was famous for salt production. The Korean Sea and Island (1911, vol.3) says Jongdal-ri(town) was the best known for its salt farm among 353 approved places. About 160 sogeumbachi were employed to manufacture salt and the village owned 46 iron pots. From 1945 to 1950, Jongdal-ri(town) had nine gamangjip, salthouses. At present, former salt farms have become rice fields and farm land.

Gueom Rock Saltern

A nickname for Gueom village is Eomjaengi, meaning a village for saltmakers. The villagers evaporated sea water on flat rocks to make sea salt. The flat and wide rocks near the seashore were named sogeum bille.

The salt crystals made on rocks were big and flat sun-dried salt. The salt was distributed bit by bit to households that worked together. Since salt-making guaranteed financial benefits, a salt farm was inherited or bought. Kim Sangsun, a Gueom villager, still has a sales receipt of a salt farm written on May 6, 1953 in the lunar calendar.



The Restored Gueom Rock Saltern

Production of Pottery Made of Jeju Soil

Until the 1960s, pottery had been an important household item for Jeju islanders. Jeju pottery was produced in Gosan-ri(town) and Josu-ri(town), Hangyeong-myeon(county) and Sinpyeong-ri(town), Daejeong-eup(county) because those areas were replete with good quality mud.

Jeju people call kilns gul, an oven that was used to bake pottery. Usually, pottery was baked in fire for 2 to 3 days, while 5 to 7 people took turn in keeping the fire going. For a high temperature fire, oak and pine trees were used as fuel. A pottery dealer transported baked pottery by boat or carriage and sold them in a market.



The process of pottery making

Production of Gat, the Korean Traditional Horsehair Hat

In the Hyeonjong Sillok(the Annals of the King Hyeonjong) it says that every woman in Jeju helped contribute to the home economy by producing gat for use on the mainland.

Jeju islanders reared a great many horses during the Joseon Dynasty so they could keep up with demand in the gat, tanggeon(a horsehair skullcap formerly worn by officials under their hats) and manggeon(a horsehair-woven headband) market on the mainland. Tanggeon and manggeon were made of horsetail hair and the gat was made of horsetail hair and bamboo.

This traditional handiwork was mainly manufactured in Hwabuk-dong(county), Hamdeok-ri(town) and Sinheung-ri(town), Jocheon-eup(county). Those villages were all near northern ports such as Sanji Port, Byeoldo Port and Jocheon Port, convenient for sending their work to the mainland.

In Jeju, there were many bamboo groves. The islanders used bamboo to make gat. When they needed more, they imported it from Hadong and Jinju, South Gyeongsang province

In 1925, the number of gat-making households was 13,700. In 1930, 175,700 brims for gat and 83,770 cylinder-shaped tops for gat were produced, which showed how lively the gat-making industry was.



Gat-making

Five-day Open Markets as Commercial Centers

Five-day open markets started in 1906 when Governor Yun Wongu took office. He established nine five-day open markets across the island in Jeju City, Iho, Oedo, Aewol, Samyang, Jocheon, Sehwa and Seogwipo to promote the distribution of goods.

The open markets helped local businesses. Islanders could sell their goods and buy necessities in the market. The number of five-day markets increased to 25 as the population grew in the late 1970s. But from the 1980s, the number of markets was on the decline, 14 markets in 1992 and finally by 2006 just nine markets in Jeju City, Seogwipo City, Jungmun, Sehwa, Hallim, Daejeong, Goseong, Seongsan and Pyoseon.

The biggest of them all is now the Jeju City Traditional Five-day Market. As the city grew, the market moved several times and ultimately settled in Dodu-dong(county) in 1998. It opens on the 2nd, 7th, 12th, 17th, 22nd and 27th of each month.

Jeju-Seogwipo Five-day Open Markets

The representative traditional market is the five-day open market. The largest one is Jeju City Traditional Five-day Market. As the city grew, the market moved several times. The market was in the front yard of Gwandeokjeong Pavillion and Tapdong from 1910s to 1960s and ultimately settled in the address of 1212, Dodu 1-dong(county), Jeju-si(city) in 1998. It is about 6,700m² and comprises clothes shops, blacksmith's workshops, restaurants, and wood shops and others. It opens on the 2nd, 7th, 12th, 17th, 22nd and 27th of each month.



Jeju Five-day Open Market

The Seogwipo Rural Five-day Market moved from Sombancheon stream in Seohong-dong(county) to the address of 779-3 Donghong-dong(county) in October, 1995 as the city grew. Agricultural, fisheries, livestock products, clothes, shoes, processed food and general products are available. It has about 500 shops on 43,500m² ground. During the Korean traditional holiday, over 20,000 visit here. It is the biggest traditional market in Seogwipo-si(city). It opens on the 4th, 9th, 14th, 19th, 24nd and 29th of each month.



Dongmun Traditional Market

Dongmun Traditional Market

The old-established Dongmun market has Dongmun market corporation, Dongmun traditional market and Dongmun public market.

The current Dongmun public market is four story building of 3,940.98^m₂ on 2,802 ^m₂ ground. About 2,700 merchants run 960 shops in it. By items, fisheries products account for 40.4% (175 shops), agricultural products 8.3% (36shops), clothes 8.3% (36shops), restaurants 7.1% (31 shops) and livestock products 3.7% (16shops).

Seogwipo Maeil Olle Market

The number of visitors to the Seogwipo Maeil Olle Market has been soared after its name was changed from Seogwipo Maeil Market to attract Olle trail walkers. The market had been in a deep recession. But now, some traditional markets on the mainland try to benchmark this market. It's on the Olle trail No 6, so Olle trail hikers can visit here naturally. And it's one of the 50 want-to-visit traditional markets designated by the Small and Medium Business Administration and the Market Management Promotion Agency.

The Seogwipo Maeil Olle Market was recently renovated and has fish, general products, vegetables and food sections,

Inside the market, the Jeju Olle info center provides guide service and sells Olle souvenirs.

The market exchanges vigorously with foreign markets on a civilian level. Lately, it set up a sisterhood relationship with the Hangzhou Market Association in China. It's planning to use the cutting-edge NFC (Near Field Communication) technology to give a guide service through a smart phone.



Seogwipo Maeil Olle Market

Jeju Ceramic Center

It is the Jeju's traditional pottery manufacturer in Yeongrak-ri(town), Daejeong-eup(county). It was established to restore the stone kiln extinct in 1960s and to supply traditional pottery and ceramics.

Jeju's traditional pottery researchers and Heobeok masters established it together in 1997. The Heobeok master, Sin chang hyeon, designated as No 14 intangible cultural asset succeeded in restoring Noranggul(a traditional village-owned kiln). Heobeok is Jeju's representative pottery. In the past, women carried heobeok full of drinking water in times of water scarcity.



The Jeju Ceramic Center

Gat Exhibition Hall

It was built by the Jeju Special Self-governing Province on the address of 457-1, Gyora-ri(town). The Yangtae master, Jang sun ja, donated the site to pass down the traditional culture. Yangtae is the process of weaving thin bamboo like a black disk. The material bamboo is thinner than a diameter of a human hair. It opened in May 2009 and the building is 999.21m² on 2645m² ground with two stories above ground and one below. The building comprises an exhibition hall where we can see the history of gat from Goguryeo era, a gat-making experience room, a video room showing gat-making process and a workshop. It exhibits gat, gives cultural experience and plays a role for passing down the important intangible cultural assets at the same time. Opening hours are from 9 am to 6 pm. Closed on Mondays.



The Gat Exhibition Hall



Clothing Culture

Even a Patch, Precious

On a barren volcanic island, Jeju people could not afford to dress up because they had to struggle to survive. They were not frustrated by their given environment and did their best with what they had. The Jeju people's attitude and their environment had an effect on the clothes culture and made it unique.

Islanders didn't disregard even the roots of a plant. "Too much is as bad as too little" was a philosophy they lived by. They didn't waste a scrap of thread and had the wisdom to reinvent well-worn clothes. They always kept practicality, convenience and diversity in mind.

When clothes are owned and worn, Jeju people believed that the owner's spirit dwells in them. For this reason, they would get used clothes for their children only from a healthy or well-off person. And when a person died,

the bereaved family burnt his or her clothes and let them go with the dead. The elaborate shroud for burial and galot clothing (persimmon-dyed clothes) are still present.



Traditional clothing

Jeju Islanders' Clothes

Botdwi Changot

Botdwi changot was the islanders' first clothing three days after one was born. Bot means placenta in Jeju dialect. Botdwi changot means a big clothing that a baby wears right after coming out of the womb.

If a newborn child survived for three days, people considered the baby a new real life. Then the mother and the infant had a bath with aromatic leaves of mugwort-infused water. The mother didn't put the botdwi changot on her baby and gave him or her the breast until people offered a meal to Samsin halmang, a spirit who was believed to protect babies.

The botdwi changot was different from baby clothing of other regions of Korea. It contained shamanistic meaning—a mother's wish for her baby to grow up healthy. The material was always hemp cloth regardless of the season, while cotton was used on the mainland. A mother didn't sew a botdwi changot until the baby was born because people believed that making it ahead of time would bring bad luck. A family with few offspring or sick children sewed the baby's clothing with a healthy and well-off granny's under clothes or healthily growing baby's wear. The clothing was believed to be blessed, so if one borrowed it, he should return it back. Jeju people



Botdwi Changot

strongly believed that an owner's spirit dwell in clothes. Therefore, however poor one might be, he didn't wear suspicious clothes and people put one's desire in their clothes.

Sojunggi



Mulsojunggi

This was what for today's women would be underpants. It was practical and convenient. Sojunggi was unique, worn with a belt around one's waist unlike the breast-high mul sojunggi, the traditional diving suit. It was made by freehand cutting so as to not waste a scrap of fabric. Its bottom was cut on the bias, so it's comfortable and airy.

Women's Headscarf and Goneun Dae Gudeok (a big bamboo basket)

It was common courtesy for men to wear a gat and for Jeju women to wear a headscarf when they went on an outing. Until the 1960s, women carried Goneun dae gudeok under their arms like a tote bag or on their backs during long journeys. The image of women with a headscarf carrying Goneun dae gudeok was unique to Jeju. On various family occasions and celebrations, Jeju people gave gifts of rice or tteok (rice cake) in Goneun dae gudeok to their in-laws. The gift basket was called a Sadon gudeok. Usually, it could hold about 18 liters. Even now Jeju people send gifts of food in Sadon gudeok to their in-laws during a wedding.

Mulot

Jeju people's work clothes were comfortable, strong and practical, in keeping with the harsh environment and hard work. The mulot was a traditional diving suit for professional women divers. It consisted of mul sojungi(underpants), mul jeoksam(blouse) and mul sugeon(hairband). At first, there was only mul sojungi, but as time went on mul jeoksam and mul sugeon were invented. From the 1970s, haenyeo wore rubber wet suits. Haenyeo themselves made mulot of close-fitting top and elastic two-layered pants by cutting on the bias.

It had a side opening on legs, so haenyeo could change clothes outdoors just by opening one leg of pants. Mul-sojungi was designed to have an adjustable waistline for pregnant divers. A pregnant diver could alter the belt as her belly grew.

Galot (Persimmon-dyed clothes)

Only hearty people could survive on Jeju. The islanders were always in their working clothes. In the summer, the muggy weather made food spoil easily. Doing the laundry was not easy due to water shortages. To adapt to these conditions, Jeju people invented an ideal kind of clothing-galot. Galot cloth was dyed with the astringent juice of green persimmons. Jeju people wore the dyed clothes in everyday life and at work. The word 'galot' is derived from 'persimmon dyed' or 'brown color'.

Galot is breathable and feels pleasant to the skin, like starched clothing feels cool in hot weather. Even better, when sweaty they don't stick to the body and they can dry quickly. Because persimmon dye makes the cloth stronger, it isn't easily ripped, even in thorny bushes. If used clothing is colored with persimmon juice, it becomes as good as new. Barley bristle doesn't cling to the clothes. Even if the bristle sticks to it, it's easily brushed off. The galot color is similar to the tone of Jeju soil. So stains on the clothes are unnoticeable. A thin coating of persimmon dye keeps dirt off. The way to remove dirt is simple; roughly hand-rub in water, dust and dry. This is very convenient and economical. Moreover, sweaty galot does not mold or give off a sour smell. This is because there is an anti-bacterial effect which is much stronger than that of modern chemicals. UV protection is almost perfect.

Ujang

Paddy farming was common on the mainland. While the mainlanders made household items with straw, the islanders had the wisdom to use wild weeds. Ujang was one of their inventions. Ujang was multi-functional piece of clothing. It protected one from the cold in the winter, could be a raincoat and a blanket while sleeping outdoors and serve as a mat during the ritual ceremonies meant to ensure success in the ranching business. It's a cape overcoat that reaches just below the knees. The material was mi, inner leaves of eulalia, and soft tti thatch, used in making straw roofs. Tti thatch is lighter than rice straw and has a dampproofing effect. It's an appropriate material for rainy Jeju.

Hosangot

Jeju people prepared an elaborate shroud for burial, called Hosangot or Jeoseungot(clothes for the afterlife). A man wore a traditional robe and women wore a women's long hood or her wedding dress. While hemp fabric was the best in the mainland, the islanders regarded silk cloth the best. People believed that if Hosangot was prepared for an ill individual beforehand, that person could live longer. Usually it was made in a leap month or in one's 60th birthyear. People asked a venerable person to sew it.

conditions of the northern part of Jeju are better. Lee emphasized environmental factors. His analysis was in keeping with the longevity found in areas like Aewol, Hallim and Hangyeong. Actually, Jeju was abundant with healthy resources.

People say the factors for a healthy life are physical activity, rest and good eating habits. Jeju grandmothers enjoyed long lives. They were extremely industrious. They worked their whole lives and made an independent living. Quality sleep is the best for health, and Jeju grandmothers slept soundly after their busy day. Even if food was scarce, they shared it with their neighbors. It was a warm community. In this way, the lifestyle of Jeju grannies was the secret of their longevity. But it's true that good eating habits are the most crucial factor for longevity.

The Secret of Longevity, Jeju Food Culture

More than 40% of Korean biota exists in Jeju. That made for 500 kinds of diverse Jeju traditional dishes, incomparably more numerous than that of the mainland. The secret of Jeju people's longevity is the inherited food culture. It is very different from the mainland's. Jeju people mainly ate vegetables. They shared rice with others in a large basin, called a Nangpuni, but the soup was served individually. So, when a guest visited, a bowl of soup would be served. In contrast, the mainlanders shared soup, but served up the rice individually.

Unlike the mainlanders, Jeju people mainly did upland farming to produce crops like barley, millet, buckwheat and bean. They were a source of carbohydrate for the people. In Jeju, greens rich in essential vitamins and minerals grew throughout the year because of the warm weather. And seafood caught around the island was a good source of protein. Jeju people raised pigs in a Dottongsi, a pig latrine. In those hard scrabble days, villagers shared the expenses of pig butchery and got quality protein from the pork. A culture of sharing promoted the communal spirit. According to nutritional science, people in a sharing culture which shares protein, live longer.

In the autumn, bean farms were everywhere in Jeju. A basic seasoning in many dishes was soybean paste. The islanders made chilled soup and raw damselfish chilled broth. Mix shredded cucumber and sea food with soybean paste, and add water. That's cold soup. Jeju people could enjoy a low sodium diet thanks to bean paste. The pleasant aroma of soybean paste made it possible to cook with less salt. Bean curd-like bean powder soup was one of Jeju people's favorite. They cooked bean powder porridge and tofu with seawater and ate rice wrapped in young bean leaves. The various bean dishes were the key to healthy food culture.



Rice served in a Nangpuni

Kitchen Garden for Longevity, the Uyeongbat

Jeju traditional homes had a vegetable garden called a uyeongbat. It was surrounded by a low wall in front of a main house or an outhouse. Near the kitchen there was the uyeongbat and an area of pottery for storing soy bean paste, soy sauce and kimchi. Uyeongbat means field for the family's daily meals. Thanks to uyeongbat, women could prepare the table easily and quickly. People cultivated seasonal vegetables such as white radish, Chinese cabbage, lettuce, cucumber, sesame leaf, garlic, small green onion, pepper and chives. Those greens, called Songki, were for soup, kimchi, seasoned dishes, salads and seasoning.

In Jeju, a farm field was an energy generator and uyeongbat was food factory for vitamins and minerals essential for health. Vitamins are destroyed quickly after vegetables are harvested. But greens in the uyeongbat were near the table. So, the food served was full of the vitamins and minerals of the seasonal vegetables. Longevity is closely correlated with eating habits. Jeju's eating culture started from the uyeongbat to the kitchen and the table. Uyeongbat culture contributed to islanders' longevity.

Badang(sea)! The Source of Wellness Ingredients for Soup and Porridge

While mainlanders cooked fish in a stew or thick soups, Jeju islanders made clear soups. Strangers to Jeju may find this soup has a fishy smell, and so are reluctant to try it. But once they try it, they come to love it. The islanders use only the freshest seasonal fish for soups. They use yellow corvina and anchovy in the spring, small conchs, margate fish, red grouper fish in the summer, hairtail fish, horse mackerel in the fall, and tilefish, sea urchin and rock hind fish in the winter.

The recipe is simple. Put several pieces of fish into boiling water, and add vegetables and seaweed. Seaweed and white radish are excellent with white fish that have a light smell such as tilefish, rock hind fish and red grouper fish and shellfish. Chinese cabbage is good with fish that have a rather strong smell such as hairtail fish, horse mackerel and anchovy. Until today, that match remains. That's a time-honored ingredient match in cooking science. The islanders were good at cooking porridge. They had 50 kinds of recipe for that. The reason was that porridge was a basic dish with a simple recipe. People could cook it with small amount of grain.

Tilefish Soup

Tilefish was the No 1 choice of fish for Jeju people, so they called tilefish fish but referred to other fish by their own names. So 'fish soup' meant tilefish soup in Jeju. The ingredients of the soup were tilefish, seaweed and white radish. The soup was clear and the seaweed was essential. Therefore, it was also called 'tilefish seaweed soup'. When holding a memorial service for an ancestor, the ritual soup(usually, tilefish soup) was served warm just before performing a rite. The custom was for Jeju ancestors who liked tilefish soup.

Sea Urchin Soup

The ingredients of the soup are sea urchin eggs and seaweed. Purple sea urchin clusters live between ocean rocks. The haenyeo pick the one which are dark purple and are thickly studded with large spines. It was common to serve sea urchin soup to guests at family events like wedding or funeral rites. Sea urchin eggs add a yellow color to the soup and the bean curd-like texture gives elegance. Female sea urchin eggs with a deep yellow color have a bittersweet taste so they're good for soup. Pale yellow male eggs are best in porridge or side dishes.

Hairtail Pumpkin Soup

Hairtail pumpkin soup is a typical autumn soup in Jeju. The ingredients are hairtail fish, golden pumpkin and



Sea urchin soup



Hairtail pumpkin soup

green Chinese cabbage. The majority of hairtail fish are caught in the autumn. It takes its nickname, silvery hairtail, from the color. Unlike tilefish, hairtail fish do not have scales and are very abundant. So, it was used in daily dishes rather than for rites.

Bomal(small conch) Soup

Bomal soup recipe is simple. Just add seaweed into kneaded bomal broth. Jeju people considered not only the land but also seas and the sea bottom as farms. For a long time, the habitat of bomal was referred to as bomalbat(a bomal farm). As the Jeju proverb says, bomal is meat. Bomal is tiny shell but rich in protein. It may teach us a lesson about life: Do not overlook trivial things but instead respect them.



Abalone porridge

Abalone Porridge

Unlike the porridge of the mainland, Jeju abalone porridge is a green color, made with the flesh and internal organs of the abalone. The islanders did not throw away the internal organs, but added them for nutrition. In coastal areas, children and pregnant women supplemented their diets with the porridge. Jeju people said A haenyeo's baby lives on abalone porridge. For quality protein intake it is excellent

for a baby and an ill person who loses one's appetite or suffers from liver failure. Even today, Jeju people cook abalone porridge for their sick parents.

Little Crab Porridge

This porridge is made of the Potgingi, little crab, commonly found on Jeju seashores at low tide from the spring to the summer. First, wash the Potgingi carefully with fresh water and place them in a Doldogori(a stone grinder). Crush with a Deongdeureomakke(a round stick). Add water and squeeze in a cloth until greenish brown juice

comes out. Add rice to the juice and simmer gently on low fire for an extended time. The greenish brown porridge is well known as a folk remedy to improve haenyeos' leg bone strength.

Tilefish Porridge

The ingredients of the porridge are tilefish meat and rice. Tilefish are caught in large quantities from the winter to the spring. The closer to the coast it is caught, the redder and the more delicious it is. Because the current near the coast is swift and contains abundant food, the tilefish does more physical exercise. Like abalone porridge, it is also used as a folk remedy for those who are ill.

Damselfish, Mouth-watering Summer Food

Along the Jeju coast, damselfish are caught in the summer. Among damselfish dishes, chilled broths were best. Salted damselfish was the most common side dish on a dinner table. Islanders who found themselves away from home in the early summer would suffer from homesickness for damselfish. It is Jeju's representative fish. Bomok and Moseulpo villages in Seogwipo-si(city) were where the fish were most famous. Living around rocks under the sea, it rarely journeys far from the rocks. That's why the fish's Korean name is jari, which means 'place'. Its habitat was called as Jaribat, being in the same place for long time.

The villagers were proud of the taste of the damselfish which were caught near their village. The islanders said 'Bomok villagers should not brag about damselfish chilled broth at Moseulpo.' Because people were very proud of their respective villages, the rivalry could stir up trouble.

Damselfish from Gapado Island and Moseulpo are large, so they are good for grilling, from Bomok, Seogwipo, the meat is good for raw sliced dishes or chilled broth because of its pleasant taste and soft bones.



Jarijangsu, merchant

And from Biyangdo Island, the fish is best salted.

When preparing a damselfish, you can use every part of the fish. Jeju people ate it from tip to tail. The islanders made sarcastic comments like if a person ate a damselfish dish with chopsticks, he was surely a mainlander.

“Fall Down Eight Times, Stand Up Nine,” the Flat Bracken (*Pteridium aquilinum*)

There is a saying in Jeju customs that even after a bracken is picked eight times, it sprouts nine times. The life of Jeju women is similar to that of a bracken. 'Fall down eight times, stand up nine' is the spirit of the bracken that is embedded in the minds of Jeju women's. Barren soil, fickle weather, a boundless ocean with raging waves were the things that these women have had to face against to support their families by working both in the sea and in the field. And they have undauntedly guarded the island by not yielding to the severe hardships of history.

The culinary culture of bracken inherited by Jeju women has continued in the same way. In the Joseon Dynasty, the poor harvest which occurred at least once every three years made food so scarce that they ended up picking bracken to relieve famine. It was pretty much the same during the Japanese colonial rule because of the delivery of rice to the government, when they simmered the bracken roots to extract starch and make pudding just to survive. The seasoned bracken(as a side dish) made by Jeju women was not only a sacrificial food for gut(shamanistic exorcism) but also one of the offerings that never fails to appear on the ancestral ritual table. Since bracken is so prolific and abundant that it sprouts again and again, they served the bracken, praying for their prosperity to their ancestors.

The bracken that grows on graves is not used for rituals or eaten in daily meals. It is because young bracken looks like the hand of a baby and it symbolizes the birth of life, the birth of descendants. Hence, it is called the herb of life.

In mountainous villages they serve egg pancake in a memorial ceremony by placing egg batter around bracken when making it. The departed spirits are believed to take the hands of bracken or bracken fiddleheads when descending to attend the ceremony and eat the food prepared for them. The pancake is also for wrapping the food when the spirits ascend back to heaven. That is why they call it wrapping cloth pancake. For this reason, they didn't cut off the fiddleheads of bracken if it was going to be used for rituals, for the curled frond on the tip of the bracken was thought to serve as a Korean A-frame carrier.

Eco-Recycling Pig's Land, Pork Dishes

Until the mid 1970's every farming household raised at least one black pig native to Jeju. They selected a spot to make a pen and enclosed it with a stone fence. They also used it as a toilet called dottongsi, which made the optimal environment for pigs. Pigs are omnivores. They can eat away all the by-products from human dietary life. Such flexibility of pigs helped to keep the houses clean and protect the environment of the villages. Furthermore, pigs were livestock that provided food for humans as well as fertilizer for farming. Pigs are capable of converting household waste to high protein and fat. In the old days in Jeju, when carbohydrates were not in great shortage but high protein and fat were never enough, pork was readily available, unlike other food sources. While meat in other regions in Korea is referred to as beef, it is referred to as pork in Jeju.

Whenever there is a social function, a wedding ceremony, or a funeral rite in a village, they butcher a pig and share the expenses. Pork is in the core of ceremonial food, as it is said it starts with pork and ends with pork. Every part of the pig including the feet or agangbal(jokbal), intestines and the rest is used for food. The main 5 pork dishes are dombegogi, momguk, dotsuae, dotsaekkihoe and gogiguksu or noodles with meat.

Dombegogi

Dombe means cutting board in Jeju dialect. Dombegogi is the pork meat boiled deep in an iron pot over a wood fire. The name dombegogi comes from how it is eaten; the meat is cut and served on a cutting board. It can be dipped in salt or soy sauce. The person who is in charge of the pork in special occasions is called dogam, who makes sure that one pig is enough to go around for everyone by following the rule of 'one plate per one person'.



Dombegogi



Momguk

Momguk

Momguk is a soup dish made with the broth from boiling pork and gulfweed called mom. Much enjoyed by the locals, mom is collected along the coast from March to April and dried in the yards of each household for later use for eating. Since momguk is boiled in pork broth with buckwheat powder until it becomes thick, it has less astringent taste of seaweed and the typical stench of pork, making it enjoyable to anyone's taste. Mostly men are in charge of butchering and boiling the

pig, while women are responsible for making the broth into a secondary dish.

Dotsuae

Dotsuae is pork sundae, or sausage, in Jeju dialect. After mixing pig blood, buckwheat powder or barley powder, leeks, garlic, and salt, the mixture is put into an intestine and boiled in pork broth. To bind the ingredients together, glutinous rice is used in other regions, but in Jeju mostly buckwheat powder is used to make



Dotsuae

it stronger in its texture. There are three different kinds of dotsuae depending on the part of the intestines used, Jonbaeseol-suae (small intestine sausage), Hulgeunbaesul-suae (large intestine sausage), Makchang-suae (rectum sausage, changdoreum). Makchang-suae made with changdoreum (25~30m in length) is considered the best because it has thick, clear fatty layer, which makes it enjoyable to chew and brings out nutty savor.

Gogiguksu

Gogiguksu, or noodles with meat, is a noodle dish served with boiled pork in pork broth. It was developed when dried wheat noodles came on to the market. During the Korean War, while people who fled from the mainland to Jeju favored myeolchiguksu, noodles served in anchovy broth, to pork meat noodles because of its typical pork smell, Jeju people still strongly preferred pork noodles. When the Simplified Family Ritual Standards was established by law in 1969, the food

served to treat guests at weddings or funerals started to change from small sized meals to noodles. That's why in the mainland they served myeolchiguksu at a wedding party which was called 'an occasion to eat noodles', while they served gogiguksu in Jeju.



Gogiguksu

Overcoming Hardships and Ordeals, Culinary Culture of Horse Meat

It is safe to say that the custom of eating horse meat originated from the Mongolian nomadic culture. Mongolian ranches were established in Jeju at the end of the 13th century, which led to the increase in horse production. Perhaps the culture might have spread out when they started to eat less useful horses among the herd. In the Joseon Dynasty, the Jeju government offered horse meat jerky for the royal ancestral ceremony every winter. But when the horses were in short supply, the royal court issued a prohibition order to stop consuming horse meat, restricting the slaughter of the animal. The custom, however, didn't die out right away. Moreover, with the frequent famine due to natural disasters in Jeju, there was a severe lack of protein, one of the essential nutrients for keeping people alive. They had no choice but to eat horse meat for protein at the risk of getting caught. Accustomed to this practice, Jeju people gathered at a private residence to share horse meat.

During the reign of King Sejong in the Joseon Dynasty, when illegal horse butchery was prevalent, the royal court identified 650 people involved in such acts including those who ate horse meat, and forced them to move to Pyeongan-do province. Among them were those who were accustomed to the practice of slaughtering horses for ceremonial purposes and naturally ate the leftovers. It was not fair for them to have to live in a strange town. An

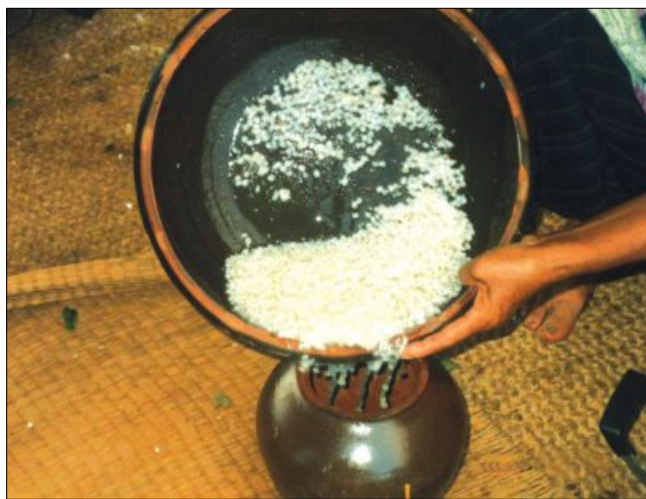
old saying in Jeju goes 'Don't go anywhere horse meat is boiled,' It was meant to warn not to be around where there is horse meat and be accused of illegal butchery by officials.

Another saying goes 'like someone in the horse slaughter field'. It is an expression for making a sarcastic remark when someone doesn't show up for an appointment on time. It implies that the person, lost track of time peeking around, hoping to get a piece of liver while the horse was being butchered.

The horse intestines can be boiled and eaten with some salt or made into a broth. Horse meat soup is made with coarsely chopped turnip and buckwheat powder to make it thick.

Traditional Drinks, Tonic and Thirst Quencher

Along with alcoholic drinks, common people enjoyed non-alcoholic beverages. Sundari is perfect to relieve one's thirst in summer. Cold cooked barley is mixed with ground malted rice called nuruk. Add water and put the mixture into an earthen pot and leave it until it is fermented at room temperature.



Sundari

Sundari tastes sour and sweet. The fungi in nuruk disassemble the starch into glucose and maltose, which bring out the sweet taste, and at the same time lactovacillus decomposes glucose into organic acid to make the sour taste. The point when sundari tastes best is when the barley grains become disfigured and fermented. With abundant sugar and organic acid, sundari helps quench your thirst and regain energy to feel refreshed. In addition, sundari contains living lactic acid bacteria in bulk. Drinking one bowl of sundari is the same as gulping down 4,000 to 5,000 bacteria at once. Those who had

sundari in summer had healthy intestines. If there is yogurt in the West, there is sundari in Jeju.

Dangyujicha or citron tea is liquid tea that has been used as a dietary therapy. It has been a long tradition that every household prepares and drinks dangyujicha to winter well without getting ill. Dangyuja, grown in the backyard of every household, is harvested and stored in earthenware with barley in it or kept in hay stack in the shade of trees, and used later as an offering for ancestral ceremonies or as medicine for colds. Dangyuja is called dangyuji or daeyuji meaning large citron, and normal citrons are called soyuji. Unlike the kind grown in the southern coast of mainland Korea, it has bitter taste and strong fragrance.

Omegisul and Gosorisul of Seongeup County, The Town of Liquor

Seongeup is a mountainous county, located at an altitude of 125m above sea level. For over 500 years from the early Joseon Dynasty(1423), when a government office building was constructed, to the late Joseon period, it was the site of Jeongui-hyeon(county), and the culinary culture of this mountainous area is well preserved. With level farmland around the village, they have been growing millet for a long time.

Omegisul liquor is millet wine. Omegitteok(millet cake) is made with glutinous millet powder and fermented with nuruk(malted rice). It is different from the rice wine made in other regions, which is made from hard cooked rice and nuruk.

When the wine is done the top part becomes cheongju, or clear wine, and the bottom part becomes takju, or thick wine. Cheongju doesn't take up much portion of the whole, so it was used for special occasions. Mostly it was used in Confucian rituals such as hyanggyo(Confucian school) rituals or poje(village rituals) as well as events at the government office. Governors and maidservants would drink cheongju on their picnic on oreums(volcanic cones) nearby or while flower viewing. On the other hand, takju, which was the larger portion, was enjoyed by lay people for daily drink. Gosorisul liquor is a kind of soju by distilling takju (think wine) made from various grains. The name comes from the distiller called gosori. It is also called hanju(meaning sweat drink) because the distiller looks like it's sweating when the takju is distilled. As Jeju has a climate of high temperature and humidity, making brewed

cereal-wine go bad easily, hard liquor has been made for a long time. Gosorisul liquor was made for weddings or funerals since it could be stored semi-permanently. On Dano, the festival on the fifth day of the fifth month of the lunar calendar, they would collect 100 different kinds of herbs around Baegyagi oreum to put in gosorisul to make medicinal alcohol drink. It was considered the best of a kind because young sprouts are believed to have more energy.



The distillation process of Gosorisul



Seongeup Folk Village

Housing Culture

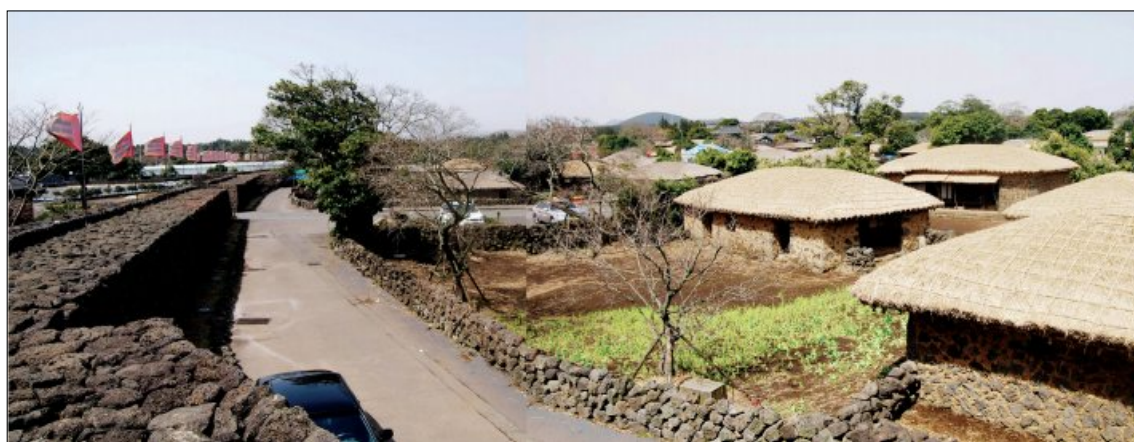
Unique Living Space

If it is limited to a single structure, the fundamental of architecture is the combination of incorporeal space(space for living) and actual material form(visual delivery). In the process of combining tangible and intangible factors, various cultural-social factors and the physical environment including local climate and production, readily available materials, and the family system, affect the local architecture. Being isolated from the mainland, the traditional architecture of Jeju had developed unique sense of space and structure, very different from that of the mainland.

However, in the development process which began in Jeju in the 1960's, the conventional housing lifestyle in the region started to diminish under the name of residential environment improvement, urban renewal and modernization, without proper research and evaluation of its regional characteristics and cultural values. In the 1970's, with a growing concern that the traditional thatched roof houses were disappearing during the course of industrialization and urbanization, the true value and meaning of Jeju traditional architecture began to be reassessed. Seongeup Folk Village, with its historical importance magnified in such atmosphere, was designated as a folkloric resource by the local government in 1980 and promoted to an important folkloric resource of the state-designated cultural property in 1984. It was because the village, located in a mountainous area 8 km away from the coast, was out of the winds of modern development and thus, its traditional fortress, private houses, and folklore contents could remain intact. Besides, browsing the village offers a glimpse of the unique housing culture of Jeju people.

Jeju Traditional Housing Culture Preserved in Seongeup Folk Village

Seongeup village was a town surrounded by fortress walls as an eupchi(administrative district) for Jeongui-hyeon(county) established in Jeju in the Joseon Dynasty. Originally it was set up in what is now Koseong-ri(town), Seongsan-eup(county), but, geographically lopsided and frequently invaded by Japanese raiders through Udo island, it was moved to the current site in 1423(in the fifth year of the King Sejong's reign). Inside the Jeongui-hyeon(county) fortress were not only public facilities such as government offices and hotels, educational



View of Seongeup Folk Village

facilities such as hyangyo, or confucian academy, but also a town. Although there is no exact document on this, the records in Tamna sullyokdo, a provincial treasure, can provide an idea of the approximate size of the village. With 1,436 households and 664 soldiers stationed, and production resources which included 140 units of farmland, 1,178 head of horses, and 228 head of black cattle, it must have been quite a big fortress town.

Seongeup Private Houses Portraying Diverse Landscape

The typical view of the traditional houses of Jeju has Yeongbong of Mt. Hallasan and the long horizon of the ocean in the background, a scenic view of layered gentle curves of thatched roofs seen from the entrance of the village, and looking closely, the fluent curves of olle trails and buildings within tall fences. Walking in Seongeup folk village, it is easy to spot natural sceneries in harmony with the fortress walls, stone fences of thatched roof houses, and the oreums, or volcanic cones, around the village. Furthermore, Jeju's cultural lifestyle as culture is inherent in its architecture. The placement of buildings includes two types; two buildings facing each other, or at a right angle, and the latter is more common. In terms of the space organization, the most distinguished characteristic in Jeju traditional architecture is the placement of buildings. Two generations, parents and children, manage their own households within one fence. Therefore, they place two different buildings separately; the main building called angeori, and the subordinate building called bakkeori. This arrangement has been the standard of



Traditional thatched-roof houses in Seongeup Folk Village

Jeju houses.

Inside the premises, with the courtyard in the center keeping the family relationship intact, it thoroughly divides generations by stratifying the space with the main building and subordinate building. Even in entering the house, it has three distinctive sections; olle, the leading space, olle-mok(corner), the transferring space, and anmadang, or inner courtyard, the main space. There are five households comprised of 16 separate buildings inside the village, designated as national important folklore materials. More recently, the traditional houses have been converted to be utilized rather than just preserving cultural assets by keeping the exterior as they are and renovating the interior to the minimum extent in which a modern lifestyle is available. Those remodeled houses are open to the public for experience stays and are especially popular in peak vacation seasons.

Traditional Village of Jeju

Traditional Korean settlements were positioned with a stream in front and a mountain behind, according to a principle of feng shui. It was difficult, however to apply the principle to Jeju, since it was only applicable in the mainland. In other words, the principle basically follows the rules of positioning in a basinal landform with the blue dragon in the east and the white tiger in the west. The most critical factor in positioning a village in Jeju under its geological characteristics was the accessibility to drinking water and securing the productivity in the barren soil. Different types of settlements were established in coastal areas, inland areas, and northern and southern mountain regions. The settlements in general can be classified into nucleated settlements, loosely nucleated settlements, and dispersed settlements.

The nucleated type was prevalent from the coastal areas of the northern mountain region to the west of the southern mountain region, which is a typical haufendorf where the houses are laid out irregularly forming a cluster. Due to the geological features of Jeju Island, water seeps into the ground and flows out along the coast where fishing villages were naturally formed. Mostly they were concentrated within the areas that were 200m above sea level. Being adjacent to the sea and the inland area, the villagers depended on fishing or half farming half fishing for their livelihood. The loosely nucleated type of village, having lower household density than the nucleated type but higher than the dispersed type, was found mostly in the east of the southern mountain region. It was harder to get access to drinking water compared to other areas, so they used rainwater instead, by planting a tree near the house and tying a pot next to it with straw to collect raindrops. Therefore, it was better to have a larger site to plant as many trees as possible, which explains why they had a smaller number of households and a more scattered form of settlement than the nucleated type. Lastly, the dispersed settlement was common in the mountainous areas 300 m above sea level. The people made their living by half farming and half ranching.



View of the Jeju Folk Village

Jeju Folk Village

Jeju Folk Village is the space of Jeju folklore culture restored to its original form in the 1890's as the base period. Around 100 traditional houses have been impeccably reconstructed by moving actual houses, stones, and pillars to the site, representing a mountain village, a mid-mountain village and a fishing village as well as a shamanist settlement and a government office building.

In the village there are not only private houses but also traditional workshops for folkcrafts such as woodworking, calligraphy, book-making, forging and artwork with leather brush, making it possible to experience what life was like along with various kinds of crafts.

More about Jeju



Climate and Soil

Population and Villages

Local Economy

Contemporary Art Activities in Jeju

Experiencing Jeju with Themes



Climate and Soil

Varied Climates in Different Parts of the Island

When travelling around Jeju Island, you can feel that the weather often seem different in each part of the island, in Jeju City, Seongsanpo, Seogwipo, and Gosan: the north, east, south and west parts of Jeju, respectively.

Even at the same time of the day in the different parts, the climate varies like precarious men's moods. When people in Jeju City see the clear sky, people in Seogwipo walk under umbrella and people in Gosan clutch their clothes tighter to themselves due to the strong wind. This changeable weather of the island makes big differences in living culture, affecting the islanders' life style.

The weather is not the only thing that varies in different regions of Jeju Island. The island is volcanic, so the land

is covered with stones or soil from volcanic ash. The soil of Jeju Island can be classified into two types: one is volcanic ash soil and the other is soil of weathered rock from volcanoclastic. It can be sorted by color, such as brown non-volcanic ash soil, and dark brown volcanic ash soil.

Owing to the soil distribution and fertility, agricultural productivity is different, so that these soils affected Jeju culture and tradition.

Mt. Hallasan, the Cause of Different Weathers

Mt. Hallasan plays a pivotal role to the Jeju people. Mt. Hallasan has been the shelter for the Jeju people in their daily life, and peak of the mountain is the object of their spiritual cult and mental relief.

The mountain is very high, standing in the center of the island. It engenders varied climates in Jeju, bringing a big difference to lives of the Jeju people.

Due to the geographical features of Mt. Hallasan and influence of seasonal winds, the temperature and precipitation and wind velocity in the different parts of the island are distinctive.

While low temperatures, strong wind and low precipitation are common in the north of the mountain area, South of the mountain, warm weather and weak wind blow all the year round because high temperatures are common. The south receives much more rainfall than the north.

To be more concrete, in summer, the hot and humid Southeast seasonal wind is blocked by Mt. Hallasan, producing rain in the area, but in winter, cold a Northwest seasonal wind in the opposite direction is blocked by the mountain, which brings the Foehn phenomenon, continuing warm weather South of the mountain.

Not only the South and North, but also the East and West of the island show different weather. Gosan, West of Mt. Hallasan, has the lowest precipitation but the fastest wind velocity. Seongsanpo, the Eastern part of Jeju, receives more rainfall and has weaker wind than the north of Jeju.

The difference of the climate factor is dependent on Southeast and Northwest seasonal winds, the rainy season (which shows periodic features), and typhoons.

The Windy Island

Jeju Island is windy. Strong and fast wind blows all the time. The island has the highest average record of wind velocity in Korea.

Wind in Jeju causes contrasting weather to the North and South of Mt. Hallasan: from cloudy to clear days in both places, depending on the direction of the wind. In other words, in winter, when the Northwest seasonal wind blows, the weather in Seogwipo is fine for many days, and in summer, when the Southeast seasonal wind blows, the weather in Jeju is sunny.



The wind power complex

construction on the land and sea around Jeju Island.

The incessant wind in Jeju Island brings a characteristic living culture. The traditional house, Choga, unlike other Choga in the mainland, has no covered roof-ridge on the roof tied up with rope in grids. In Jeju, there is a distinctive traditional windbreak Pungchae in the front of the house.

Today, Jeju wind, used as a public resource, opens a new horizon as an energy source. From August, 1997 to July, 2012, seventy wind turbines have been established or are under

Volcano and Climate, the Cause of Different Soils

The land in Jeju Island was formed by volcanic activity. In other words, it is mainly composed volcanic ash soil, which is made of pyroclastic materials, pumice, and ashes that erupted from the volcano.

The features of volcanic ash soil include strong acidity due to the shortage of salt and weak phosphoric acid in the place like Jeju, where much rain falls. The volcanic ash soil hampers growing crops, and the quantity and quality of fruits. Because this soil accounts for 70% of Jeju Island, agricultural production activity is limited.

Another characteristic of volcanic ash soil that the soil is easily weathered due to its lightness and so it is swept away in a heavy rainfall.

Therefore, the Jeju people use a variety of methods to keep the land fertile. The most distinctive method is the Jinap technique. After seeding barley, millet, upland rice on a field, farmers tread the field with power of man, oxen and horses, or the traditional farming tool called Dolte or Namte to prevent the seeds from blowing off.

Some people used Sumpi, a farming tool, to cover earth on the field. There is another way to improve productivity of a field. Seaweed such as laver is mixed with earth. Farmers often disperse swine and cow manure as organic fertilizer on a field to improve its productivity. In the mountainous areas, barley seeds mixed with swine manure before being sown in the field.

Varied Culture Depending on Soil

The soils on Jeju Island are referred by color. There is brown non-volcanic ash soil, and dark brown volcanic ash soil. Dark brown non-volcanic ash soil is the most fruitful, so agricultural productivity is high in regions where it is found. It is made of weathered basalt, having long period of formation. In the middle of that process, it contains many organic materials. Therefore, it has many advantages for agriculture.

The dark brown volcanic ash soil is distributed on Northwest coast and Southwest coast, and it hardly appears except for these areas. The very dark brown volcanic ash soil is distributed in the middle altitude mountain area and some parts of the other mountainous regions, but not the Eastern part of Jeju. The black volcanic ash soil is locally distributed in some parts of mountainous area including east coast and middle mountainous area. The brown forest soil is spread throughout the mountainous area, and the size of area is almost similar to the size of area of black volcanic ash soil.

The dark brown soil, the most productive among soils classified by color on Jeju Island, has provided a favorable environment for growing cash crops such as barley, millet, beans, canola, and sweet potato. Therefore, the existence of the dark brown soil has been a crucial factor for farmers regarding the value of farmland, and possessing dark brown farmland is very important to families of many members.

The differences in agricultural productivity depending on color of soil has affected traditional culture and custom of Jeju.

The field work in barren area of volcanic ash soil was so hard that the labor song Jinsadaetsori has sad and shamanistic melody. The stark difficulty of farming that difficult soil, created a culture of bequeathing property only to the eldest son, not the other sons. That way, at least one child would survive. It is natural that the duty of eldest son is to serve ancestral rites.

On the contrary, people in the area of non-volcanic ash soil sang the cheerful song Jjalleunsadaetsori, and willed their property evenly to their children.

The characteristics of soil seem to influence the formation of a traditional village. Dolmens and archaeological sites, which are evidence of the village formation, have been discovered only in Northwestern area, covered with non-volcanic ash soil, but in Eastern and Southern areas, covered with volcanic ash soil, Dolmen and archaeological sites has never been discovered.



Population and Villages

Amid Historical Fluctuation

There are about 550,000 people living on Jeju Island. Considering the number of Jeju people who live in the mainland is into account, the population of Jeju would be about one million. That's why the common phrase 'one million Jeju people' has been coined: it is the number of people who were born or live on the island.

The exact number of people in Jeju was recorded in a document of the Goryeo Dynasty for the first time. The number was documented as soon as Jeju taken over by Mongolia, for the purpose of distributing crops to the 10,233 people as a means of attracting the people's minds.

Based on records, some people who supported Sambyeolcho, or special capital defense units, were forced to

move to the mainland. The population of Jeju once reached about ten thousand.

From Mongol interference for 100 years to the Goryeo Dynasty, from the Joseon Dynasty to the present day, the population of Jeju has changed a lot.

How did the villages look when people start to live in Jeju?

The location of villages in Jeju was concentrated in the coastal and mountainous area from Jeju city to Hallim town, where ancient relics have been excavated. These areas are equipped with the basic living condition for a primitive village, in that fishing and getting water is easy.

Villages in Jeju were formed around the coast from the ancient era to Tamna era, expanding to the mountainous area during the Goryeo Dynasty, and changing drastically from the Joseon Dynasty to modern times.

The fluctuation of the Jeju population has been associated with the social ups and downs in the history of Jeju.

Fluctuating Population of Jeju in Joseon Dynasty Period

The population census in the Joseon Dynasty period was performed not only for population survey purposes, but also for resident status, taxation, and mobilization of physical labor. At that time, family registration was done for investigating the workforce and determining the number of possible soldiers. Therefore, the head of a family tried to underreport the number of strong young men as much as possible. In general, scholars estimate actual population in Korea was roughly 50~70% of the reported survey. In this regard, Jeju was no exception.

Policy for Isolating Residents of Jeju Enacted after Ten Thousands of People Leave the Island

The records in the era of king Sejong and Seongjong indicate that the population rapidly increased from 3576 to 9935 between 1419 (the first year of the reign of Sejong) and 1435 (the 16th year of the reign of Seongjong). The era of king Sejong saw an ongoing influx of population from the mainland although the only male who had duty on compulsory labor and military service was surveyed for the purpose in 1419.

This was because there were a variety of people settled in Jeju, including Mongolians such soldiers, and breeders; and political and banished exiles, whose family names were things like Kim, Lee and Park.

However, the population increase did not last long. Especially for the 200 years from the middle of 15th century to the end of 17th century, Jeju went through an extraordinary population decrease.

The reason for the population reduction varied from natural disasters like infectious disease and famine, to excessive compulsory labor, to tribute to the king and exploitation of the regional administrators. The people who

left Jeju Island settled on coastal area in the Korean Peninsula in places like Gyeongsang, Jeolla, and Chungcheong province.

The actual population of Jeju is estimated as being 100 to 120 thousand, considering the method of investigation (as discussed above), while the official survey recorded the population was 60 thousand. After reign of Seongjong, due to the ongoing departure of residents, nearly 20~30 thousand of the population may have left Jeju, so we can estimate the population was 80~100 thousand around the Japanese Invasion of Korea in 1592.

In spite of such reduction of the population for 200 years, the authorities of the Joseon Dynasty did not come up with policies to improve living conditions and the quality of life. Instead, the authorities implemented a "policy to isolate residents of Jeju," or measures for prohibiting departure from Jeju.

This isolation policy gave Jeju people a lot of pain as the people were not allowed to come in and out of the island where many people had left for 200 years before the policy enacted. However, as it blocked off from cultures in other areas, Jeju has preserved its unique culture as a result of that policy.

In the late Joseon period, the population of Jeju did not reduce anymore, and gradually began increasing from 18th to 19th century.

It is interesting that there was dramatic rise on population from 87,927 in 1873 (the tenth year of the reign of Gojong), just before Korea's opening doors to foreign cultures, to 126,928 in 1910. This is partly because there were so many missing reports in the original censuses.

Research performed in 1925, during first modern census, shows a population of over 200,000. Based on this number, we can estimate actual Jeju population in late Joseon was between 120,000 and 160,000.

Population Reduction by Half in Japanese Colonial Era

Jeju Year Book was published in 1937 and 1939; and in 1914, Jeollanam-do Jeju-Gun Summery Report indicated the population of Jeju in the Japanese colonial era as nearly unchanged at about 200,000 with some reduction in 1930s. This was because of continued departure of Jeju residents, but while people moved principally to the mainland during the Joseon Dynasty, in the Japanese colonial era their destination changed to Japan.

The emigration of Jeju residents became more common as a free immigration policy came into effect in December 1922. Up to middle of the 1930s, as many fifty thousand residents, 25% of the population, left Jeju. After 1940, when the Pacific War broke out, the population plummeted once again. During World War II, fifty thousand residents in Jeju were conscripted to do compulsory military service and work, which probably led to more than 100 thousand people living in Japan at the time of liberation in 1945.

The main demographic feature the people who left Jeju was that they were men of working age. Young male emigration unbalanced the ratio of man to woman, so that a woman's marrying age became late and the birth rate

became dramatically low. Also, women without husbands became responsible for their families. The role of women in the labor market had to increase.

Population Growth Begins

The population of Jeju started skyrocketing in 1970s. The main reason included influx of manpower in mandarin farming industry and the full-fledged development of tourism.

The population shows a steady increase, reaching 400 thousand in 1975, 500 thousand in 1990, and 580 thousand in 2011.

The demographic structure shows rapid increases in the aging population as the juvenile population (those under the age of 15), has decreased from 118,000 to 100,000; and the elderly population (those over the age of 65) has almost doubled from 33,000 to 67,000 between 1995 and 2010.

The unbalanced ratio of women to men has disappeared as working population (15-64 years old) takes up the highest percentage in the whole population and rate for males is growing. In particular, the rate for males in elderly population (aged 65 and over) doubled.



Seogwipo city at a glance

When the population spread is classified by region, a demographic feature is a centralization of population into Eastern part of the island. While the Eastern area, represented by Jeju City, had grown 1.5 times from 200,000 to 320,000 between 1985 and 2010, Seogwipo city in the West has diminished.

In particular, the population in towns and villages plummeted from 200 thousand, or 41.6% in 1985 to 130 thousand, or 25.2% in 2010. Most of the people moved to Eastern part of Jeju to account for 60% of gross population of Jeju.

Village Structure Associated with History

The oldest village type of residential area developed in the coastal area during the ancient time. Through the Goryeo Dynasty, rural villages, port villages, and military base villages were formed, and in Joseon Dynasty, fortress villages and transportation villages were formed. Middle-sized villages such as Gwiil, Gonae, Woljeong, Gwideok, Myeongwol, Sinchon, Hamdeok, and Gimnyeong were formed, and port villages developed in Myeongwolpo, Woljeongpo, Bukpo (Hwabuk), Hamdeokpo, Jocheonpo, Chagwipo (Gosan), and Tosanpo.

There were base villages for military defend from enemy: villages such as Jocheon, Gimnyeong, Dogeunpo (Oedo), Aewol, Chagwi (Gosan), Myeongwol, Seogwi, and Ojo.

Joseon set up Jeongui-hyeon in the eastern part and Daejeong-hyeon in the western part. These Jeju fortresses served as administration centers and brought the development of fortress villages. There are also orchard villages, beacon villages, port villages, military base villages, and transportation villages.

Orchard villages grew mandarin oranges, plums, persimmons, and citrons for the tribute king of Joseon.

Beacon villages had the duty to prepare for Japanese invasion, and communication functions.

Small transportation villages linking village to village were set up at hubs of ground transportation. These villages provided government convenience for the delivery of office documents, official supplements, business trips and the management of horses. These villages were located at Sanghyo-ri and Jungmun-ri in Seogwipo.

In Japanese colonial era, local administration villages appeared.

Up to 1914, Jeju had been divided into three counties. After the Japanese annexation of Korea, in 1915, the counties of Daejeong-gun and Jeongui-gun were amalgamated into Jeju county leading to a town administrative system.

During the Joseon Dynasty, towns were mainly located around the road though the government institutions, but since the ring road for automobiles along with coastal area was contracted in 1917, towns around the ring road have developed.

These villages were developed into towns and they were urbanized into bigger cities by absorbing the population in the surrounding area, as the port facility for main transportation was completed.

Urbanization

Before the Japanese colonial era, the urban district in Jeju was limited to the Jeju town fortress, but this started sprawling to Sanji port, which was constructed in 1920.

Sanji port played an important role: as a gateway to the mainland and Japan for robust trade, as a center for urban facilities such as public institutions, brewing businesses, and the ship-building industry. Commercial growth was concentrated in this area and the urban cityscape appeared.

By the 1950s, due to the increasing influx of Korean War refugees, Jeju City Office building was relocated with its affiliates and inter-agencies to its present location. At that time, the city core was expanded from the inside of the city toward the suburbs. Urbanization at this time began to take a T shape, starting from the Jungangno rotary to Jeju city hall, and surrounding the neighborhood.

The empty ground of this T shaped urban area in the eastern and western part was developed by way of a city large scale area development project for the second district (Samdo-dong) and Samseonghyeol district in 1960s, the third district (Seosara) and Sinjeju 1,2 district (Yeon-dong) in 1980s, and Ido, Nohyeong, Samnyang, and Oedo districts in 1990s.

Named after Seogwijin, the military base village that stood there in 1439, a residential area appeared in Seogwipo City. During the Japanese colonial era, government offices such as police stations, post offices, and branch offices were established in the area, so that Seogwipo had the practical function of a central city.

Between the 1960s and the 1970s, urbanization was facilitated as tourism facilities were constructed, and as the accessibility was enhanced. The number of visitors increased after the first trans-island road (5.16 road) was open. The range of the city has expanded since Jungmun village was integrated into Jungmun town. It emerged as a new central business district with public institutions like a city hall, a police station, and a post office were built in



Gwangyangbeol in early 1960s



Urbanization project of Shin Jeju district in 1978

this new town. In addition, development of the Jungmun tourism complex and the increased demand for tourism followed by a growth of GDP brought the urbanization of Jungmun and extension of urban function to the Western part of Seogwipo city.

Villages Formed around Water

Any country in the world has seen a village formed and its culture blossom with people gathering around water. Village formation in Jeju also has much to do with water, or Yongcheonsu and Bongcheonsu.

The water that attracted people around was Yongcheonsu, spring water gushing from crevices of earth surface or rocks. In particular, the fact that villages were created along the coastline with abundant Yongcheonsu is a proof that the spring water was a very important factor in the village location.

Yongcheonsu was the water of life and lifeline since it was used as not only drinking water but also water for everyday life, livestock and agriculture. While using it together with neighbors, people in Jeju could also share the awareness how to use wisely and preserve water. Unique culture related to water, such as Mulheobeok, a water bucket, Mulgudeok, a water pail and Mulpang was born from Yongcheonsu. We can say that the history of using Yongcheonsu is the history of using water in Jeju and the history of villages in Jeju.

Village Multong, a Pool of Water

Water people shared in the village was called Multong in Jeju.

Multong is clustered mostly in the villages along the coastline where Yongcheonsu gushes out. Villages in the mid mountain area have sometimes Yongcheonsu Multong, but most villages have Bongcheonsu Multong, which uses surface water gathered in deep and wide pools.

According to its flow, Yongcheonsu was used differently : the upper part was used for drinking, the middle part for washing vegetables, and the lower part for doing the laundry or taking a bath. Bongcheonsu was also used for drinking and living separately.

Yongcheonsu had several different names depending on situations, its amount and its usage.

Tongmul is Yongcheonsu gushing from crevices of rocks or from underground. Eongmul or Eongdeokmul is the water from the bottom of huge rocks by the sea or streams. There are also Gomangmul, water from cracks of rocks or ground caved in, and Gumyeongmul, water gushing out only when it is pouring.

Keunmul is the largest amount or area of water gushing out in the village, whereas Saengimul is the smallest amount of water. Saengi means birds in Jeju's dialect. So Saengimul got its name because the amount of water gushing out is so small that only birds can drink enough.



Mulheobeok

Jeolmul means the water used by temples since it comes from areas near or inside temples. Halmangmul is the water used for offering a devout prayer.

Jeju, an island where water was a rarity

Water was a rarity in Jeju in the 1960s before water supply started. Jeju had three natural disasters all related to water : drought, a disaster caused by wind, and flooding. Drought was the disaster which hit Jeju hardest almost every year.

That is one of the reasons why most villages formed around areas with spring water. Villages in the coastal areas used Yongcheonsu water from the sea.

However, there were not a few villages without spring water. These villages scooped a hole and collected rain water so that they could use Gureungmul. Or they made funnels with strips on the wood columns, collected rain water in the jar and used it. Small islands off the main island sometimes got water from squeezing water from cloth after soaking the cloth in the bedrock at the sea.

Mostly women drew drinking water with Mulheobeok, a pail and carried it on their back with Mulgudeok, a



Yongcheonsu stream along the coastline of Gonae-ri

water bucket. If there was no water left in Mulhang, a water jar at home, a woman was accused of being lazy. Since bringing water to home was considered to be a responsibility of women, women had to bring it even at midnight however tired they were.

The Top Eight Quality Water Resources in Jeju among One Hundred Water Resources in Korea

The National Association of Nature Preservation in Korea and the Kyunghyang Daily newspaper researched and selected Top 100 Quality Water Resources in Korea in 1987. It was designed to identify all the best quality water resources and hand them down to the next generation. Nationally, 44 water resources including valleys and waterfalls, 46 spring waters and wells, ten lakes and ponds were chosen. Eight places were located in Jeju. Oraemul in Dodu-dong, Cheonjeyeon and Donaeko in Seogwipo were selected in the category of water sources, valleys, and waterfalls. In addition, Keumsanmul in Geonip-dong, Jeju City, Hamul in Aeweol, Sujeongbatmul in Oedo-dong, Jijangsaemi in Seohong-dong, Seogwipo and the well in the Sanbang temple in Andeok-myeon.

The First Tap Water in Jeju

During the Japanese colonial era, some of the residents in Seogwipo were provided with Yongcheonsu, spring water, conveyed by the temporary tap water facilities in Jeongbang area in May 1925. The water facilities are believed to have been the first tap water. In July 1927, Seoho-Hogeun tap water facilities using Jeolgokjimul as water resources was built, followed by Topyeong-Hahyo-Sinhyo tap water (Donaekomul as water resources) in July 30, 1932. The islanders in Seoho and Hogeun area established a monument for the facilities inscribed the details about construction work for tap water facilities on the wall near the northern part of Donaeko catchment basin.

Tap waters in ten communities are believed to have been practically the original waters. According to a report, people were so pleased to see the water flowing from the 10 joint water faucets in June 24, 1957. Later, the Jeju built the broad irrigation system which relieved water shortages. Furthermore, Jeju welcomed a new era of so-called Blue Gold to export water home and abroad.



Local Economy

Statistical Figures

As of late 2011, Jeju has a workforce of 296,000 and among them 291,000 are employed. In 2010, 68.3% of the total workforce was employed in the service industry, while the agriculture and fisheries employed 17.7%. The manufacturing sector accounted for only 4.2% of the whole, but it grew by 1.1% from the year of 2005.

In 2009, 221,800 people (or 76.8% of the total employed) were hired in the SOC and service industry, while the agriculture and fisheries employed only 55,800. By job, 37,400 worked in the office job, 40,100 were in the professional, technical and administration work, 91,700 were in the engineering and low-paying jobs and 49,400 worked in the agriculture and fisheries.

In 2010, the gross regional incomes recorded 9.6 trillion won, or 0.8% of the national incomes. GRDP (Gross Regional Domestic Product) was about 1.7 million won, or 73.1% of the total.

Local Jeju Products Sweep Across the Country

The rural population of Jeju decreased to 104,802 in 2009 from 185,339 in the year of 1985 because more and more people left the rural area for the cities. The ratio of the rural population to the total population of Jeju was 19.2%, 2.8 times higher than the national ratio of 6.6%.

Since 1993, each household has earned more income than nationwide except the year of 1997 and 1999 due to the drop of the tangerines' prices.

Since 1990, Jeju has opened its agricultural market to the world. This opening brought about the change of the size of cultivated land. 67,065 hectares (hereafter written as 'ha') of land was cultivated compared to the 54,351 ha that would be cultivated in the year of 2008.

Out of the total income earned from agricultural enterprise, fruits comprised 56.2% of the number, vegetables comprised 27.9% and the remaining 15.7% was rounded out by other products such as food crops at 9.1%, industrial crops at 4.6% and floral products at 2.2%. Specifically, tangerines ranked first with 54.1%, followed by garlic at 7.7%, potatoes at 5.6%, carrots at 3.6 %, onions at 2.2%, beans at 1.8%, sesame coming in at 1.3%, and lettuce rounding off the list at 1.1%.

From 1999 to 2010, hot peppers, white radishes, garlic, and lettuce were produced more than watermelons, onions, carrots, and oriental melons. In the year of 2009 alone, taking South Korea as a whole Jeju produced 72.3%, 42.1% and 44.3% of carrots, lettuce and canola, respectively.

Jeju tangerines in the face of FTA

Jeju tangerines take up more than a third of the total production numbers in the island's agricultural sector. The overall amount produced in Jeju accounts for more than a quarter of the total fruit production numbers of South Korea.

In the year of 2008, 20,937 ha of land was used for tangerines (or 37% of the total farmland in Jeju). 89.6% of the total farm households raised tangerines (0.67 ha per household). Only 3.6% of them owned more than 2 ha of land.

The total incomes has continuously dropped since 1996 to 343.6 billion won, which was half of the total from the year 1996.

However, due to the provincial government's active supervision in the distribution process since 2003, the quality of the tangerines has significantly improved, bringing more income to the farmers. The total income steadily grew to 470.8 in 2003, 6,105 in 2004, 6,006 in 2005 and 631.3 million won in 2008.



Jeju tangerines

Ever-growing Tourism Boom

Of the many tourist attractions in Jeju, Mt. Hallasan, Geomun Oreum lava tubes, and Seongsan tuff cone were selected as UNESCO World Heritage Sites. This designation brought more tourists to visit Jeju.

Currently, forty-three official tourist sites are managed by local governments (twelve sites by the provincial government, including the Jeju Natural History Museum, Manjanggul lava tubes, Bijarim Forest, eight sites by the Jeju City government including Yongduam (Dragon Head Rock) and Jeolmul Natural Recreation Forest, and twenty-three sites by Seogwipo City including Seopjikoji and Songaksan Mountain). Additionally, there are forty-nine tourist attractions that are privately managed (nineteen in Jeju City, and twenty-seven in Seogwipo City).

Visitors can also enjoy Gapado Island, Marado Island, Udo Island, Biyangdo Island, and Chujado Island, which are located within half an hour by boat from their closest respective ports. Beautiful beaches like Iho, Samyang, Hyeopjae, Gwakji, Gimnyeong, and Hamdeok in Jeju City, and Jungmun, Sinyang, Hwasun, and Pyoseon in the Seogwipo area are also famous attractions.

As parts of ongoing tourism development projects in Jeju, the Jungmun resort has continued to develop itself into an internationally renowned attraction. Seongsanpo Harbor Marine Resort as well as the Myth and History Theme Park have also been developed. Seventeen new theme parks are also under construction.



Yongduam (Dragon Head Rock)

Dreaming of Attracting 10 Million Tourists

Since 2004, the number of tourists visiting Jeju has been steadily on the rise. In 2005, 5 million tourists visited the island. In 2008, the island earned 2.3 trillion won from its 5.8 million visitors that year. It is highly likely that more than 10 million tourists will visit Jeju if this growth trend continues.

The number of Koreans visiting Jeju increased to 769,000 in 2011 from 460,000 in 2004, or 67.2%. The number of tourists from abroad topped 540,000 in 2008, 777,000 in 2010, and 1,045,000 in 2011. Among them, 570,247 Chinese tourists visited in 2011, an increase of 40.4% from 2010.

Stories about Jeju's Local Economy

Jeju's Agriculture in the Past

Traditionally, farmers in Jeju planted seeds around late April in the mid mountain area using horses or bulls. At this time, Jeju people began collecting brackens, which are sought-after ingredients for food. Bracken collecting became widespread all around Jeju in the monsoon period.

Food scarcity was common in the past, so barley, sea weed, and tree roots became primary sources for food due to their availability. Boritgogae is the local term for the spring famine season to which the island was susceptible. Jeju people also worked hard for themselves preparing farmland, tending cattle and taking care of their households.

Barley was usually harvested in June. Harvested barley was dried in the front yard of the farmers' homes. Sweet potatoes were planted from mid June until early July.

Before the introduction of chemical fertilizers, it was impossible to use the land successively year-after-year. For this reason, Jeju farmers did not farm a given plot of land for a year after the harvest. Buckwheat was harvested every other year. Buckwheat farming was also called Chobulbeon.



Barley field in Gapado Island

One month after sowing seeds, called Jopssi or Sandeussi, weeding or Geomjil started. This early weeding was in particular called Chobulgeomjilmagi. The work was done by a group of 20 to 30 people in a community while singing Sandaesori. Often spring potatoes were reaped at this time.

In late August, buckwheat seeds were sowed and plowed. Also, Galot, Jeju's traditional clothes, were dyed at this time of year.

In early September, Chol or fodder was reaped to feed cows during winter, starting with Jagulchol.

In October, farmers began to harvest millets, beans, red beans, sweet potatoes and rice, which was called Goseulgeodji or the fall harvest. Buckwheat was harvested in November. Harvested buckwheat was threshed on the front yard, when the fall harvest was finished. After that, Dotgeoreumbathagi began. It means that manure for sowing barley was carried to the field. Farmers gathered all cows and horses' dung in a special basket for a year. In the late fall, farmers shoveled the dung out of the basket, laid it on the yard, sowed barley seeds in it and finally had cows or horses trample it. After planting the manure, farmers plowed the whole field, which was followed by the winter off-season.

This off-season usually lasted from mid-December until April, when the farming began afresh. During the off-season, Jeju farmers were busy maintaining their farming tools and households as well as preparing firewood.

Off-season, Much Busier Than Farming Season

The off-season also saw the making charcoal. In Jeju, charcoal was literally called bake coals or bury coals. In order to make charcoals, Jeju farmers equipped themselves with a few cooking tools and moved to Mt. Hallasan for two days. Sometimes, while carrying the newly-fabricated charcoal back to the town, their back got burnt from the load. In addition, the weaving of mats and farming bags or gamani' were important chores. These mats and bags were usually



Charcoal kilns site

woven from strong thatch. Men wove mostly farming bags with the women weaving cloth. Each household was equipped with looms. Farmers sold the cotton or used it to make clothes for their family. To make the cotton, farmers picked siberian gooseberry, extracted the seeds, burned cotton wools, dried silk cocoons, spined the

thread, off of which was then followed by *baenalgi'*, *baemaegi'* and *baejjagi'*. Spring was the season that weaving was mostly done.

The Root of Jeju' s Economy, Haenyeo, Woman Divers

Common belief has it that the income the woman divers have earned has spurred the growth of Jeju's contemporary economy.

They not only went diving, but during the farming season, they also had to do farm work. The common routine was - especially during summer - to pull weeds for about two hours and then head to the sea. After having lunch at home, they again did farm work and went diving at 4 pm until dusk.

A woman diver in her 80' s residing in Jeju City claims, "I began diving when I was ten, I reached Sanggun, the rank of skilled divers, at seventeen. Even after I got married, I kept working and working for my family. Not only did I go diving on the Korean Peninsula, but I went to Tokyo, Tsushima, Vladivostok, and Cheongjin. The money I earned enabled me to purchase more than 90 fields, 33 of which were sold to protect my eldest son from police and neighbors during the April 3rd Massacre. I sold another third of fields to save my second eldest son from conscription during the Korean War. I spent the last third for the education and marriage of my grandson. Even now, I am eager to go diving in the Halmangbadang as long as possible."



Haenyeos



Thatched roof house and tangerines

Female divers in Jeju are still actively engaged in the economy and history of Jeju.

Gift from Jeju Tangerines

In February, 1964, then-president Park Jeonghee asserted during his visit to Jeju that the only way to make a living in Jeju was by growing tangerines. He requested in his special orders that because the situation in Jeju is different from other regions, the Jeju government should actively promote tangerine farming to generate higher profits. The tangerine boom began in 1965. Since 1969, Jeju has succeeded in producing more tangerines than ever due to the special law giving support to farmers and fishermen. Tangerine farmers could take out a loan with a relatively low interest rate to manage their orchards. In 1975, more than 10,000 ha of land was cultivated for tangerines. The size continued to grow.

Tangerines brought large fortunes to the Jeju community. Although there were some cases where money wasn't properly managed, in most cases, the income farmers earned was spent on educating their children and put away into savings.



Painter Lee Jungseop's thatched roof house and the Lee Jungseop Museum

Contemporary Art Activities in Jeju

Stages for Creativity

Art in Jeju has evolved side-by side with major movements of history.

During the Japanese colonial period, the independent movement in Jocheon in 1919 and the anti-Japanese imperialism movement by woman divers in Gujwa area and Udo island took place, followed by the April 3rd Massacre in 1948 and the Korean War. During the war, many prominent artists from the peninsular Korean mainland were forcibly moved onto Jeju. The art community in Jeju was as a consequence significantly influenced

by them,

Students in Jeju actively involved in democratic movements after the April 19th revolt caused by the fraudulent vice-presidential election in March 15, 1960.

In this chaotic period, some college students in Jeju organized groups for literature and a small size of art communities began to be founded. As the awareness of the April 3rd Massacre increased, the tragedy came to occupy the central themes of the literature produced at this time. Competitions in the field of painting and music were held. Some drama companies were established and their plays began showing during this notable period of political and cultural ferment.

In the 1980s, the May 18th Gwangju Democratic Uprising and the June Democratic Movement came to bring about enormous changes in South Korea. In Jeju, literature carrying themes of the April 3rd massacre continued to be published. The Department of Music was added to Jeju National University, and arts organizations such as Jeju City Symphony Orchestra and Seogwipo City Chorus were established in Jeju city and Seogwipo city respectively.

In the 1990s, the summit meeting between Mikhail Gorbachev, the former president of Russia, Bill Clinton, the former president of the United States of America, and Nakasone Yasuhiro, the former Prime Minister of Japan, created a brand image of Jeju as the Island of Peace. At the same time, the number of writers in Jeju dramatically increased from 80 to 165, which made it possible for more works to be published. In 1998, the Korea Literature Organization was founded. The organization put the creative talent of its members into the creation of numerous plays and dances.

Literature

During the colonial period, Kim Myungsik, Kim Moonjun, Kim Jiwon and Kang Gwansun were all writers of renown.

Kim Myungsik was born in Jocheon. His essays about anti-Japanese colonial rule were published in the monthly magazine, entitled *shinsaenwhal*, or *New Life*. Kim Moonjun's work of *A song of the Farmer* published in *Agriculture and Forestry Magazine* played a significant role in the development of contemporary Jeju literature. Kim Jiwon, also from Jocheon, made his debut by posting his prize-winning work *Old Beggar Lady* in the magazine of Joseon Arts Groups. Kan Gwansun, pen name of Kang Cheol, was behind bars for his involvement in a protest incited by female divers in 1932. *The Song of Female Divers*, written in prison, gained rapid popularity.

In the post-independence era, the literature in Jeju had largely been spared of Japanese influence during the colonial period. Writer's self confidence gave birth to the magazine *Sinsaeng*, or *New Life*, in 1946, followed by *Singwang*, or *New Light*, published by the People's Committee and the Youth Alliance in the Aeweol region. The

magazine Sinsaeng was the first one published in Jeju with the works of Choi Gildoo, Lee Youngbok, Kim Byunghyun, and Kim Leeok.

In 1952, Jeju National University was founded. It helped the literature community in Jeju to face new challenges. University graduates could join the writers' organizations by publishing their works. The major groups active at this time were Jeju Culture in June 1957, Bijarim in August 1958, Munjuran in June 1959, and Sijakeop in October 1959. In 1959, the Jeju Literature Writers' Association was founded, followed by the establishment of the Jeju branch of the Confederation of National Arts Associations.

The writers' community sought a new paradigm at this time. It started with a mixed view of conflict and contradiction toward the April 19th Democratic Movement and the May 16th military coup. The writers in Jeju began to develop a critical perspective.

The writers' groups including Cliff' in 1961 and Sub Tropical in 1963 were organized. Especially, the Cliff consisted of writers from Seogwipo. In April 1966, the magazine Human made its debut. The members were mostly middle school students. In 1968, the magazine Baekpa was published by Jeju National University students. In 1969, Saturday Club was founded where every Saturday, students from Jeju National University and Jeju Education University gathered together presenting and discussing literary works.

The first professional writers' organization Jeju Literature Club was established. It has changed its name over the years to Jeju Writers' Association, Jeju Literature Association and currently Jeju Affiliates of Jeju Writers' Association. In October, the National Writers' Association approved the establishment of the Jeju Writers' Association. In 1970, the writers' association was almost disbanded, but reorganized on August 30, 1972. So far, 54 issues of the magazine have been published since 1972.

Its Seogwipo branch gained approval from the National Writers' Association in 1993. Its members were mostly from the Federation of Korean Artistic and Cultural Organizations and belonged to the group Seogwipo Literature. The Seogwipo contingent publishes a total of 22 magazines every year.

In 1987, the National Authors' Meeting was launched, which reshuffled the former Writers' Association for Liberal Action founded in 1974. The Jeju Writers was founded in 1998. It recently published its 38th magazine in April 2012.

The incorporated association Jeju Branch of New Literature Association of Korea is composed of writers from the monthly magazine Literature Trends. Since its inauguration in 1996 with the first issue running under the name Jeoseulnari, it has earned and managed to maintain wide recognition. It has changed its name from Dongseo Literature Association to Jeoseulnari and finally to Dongseo Literature in April of 2008. In November 2011, it published its 16th edition.

In 2001, the Jeju Committee of Korea International Pen Club was born. Its first issue entitled Sijo Literature was released in 1984. It published its 18th edition in January 2011.

Jeju Literature Association for Children kicked off in February 1980, publishing the first issue of Dawn in January 1981. In November 2011, it published its 30th issue Hallasan Monsaengi' (mongsaengi means col).

Jeju Essay Writers Association published Supil Literature (Supil' means essay) in May 1994 and released its 18th issue Jeju Suphil in December 2011. Association of Jeju Women Essay Writers was founded in 2002, and published its 10th issue Collected Essays of Jeju Women Writers. Founded in September 1987, Hallasan Writers Club issued its 24th issue Circling Time.

In addition, there are such writers' organizations as Pulipsori (sound of grasses), Choseung (crescent), Munseomdongin, Hanseom Literature Club and Sinsaedae (new generation). Graduates from Ohyun High School founded Gulyim Literature Club in May 1990. It later changed its name to Ohyun Literature. Its 20th issue was released in February 2012. The Awakened Poem club was established in 1991, publishing the magazine For an Old Rice Pot on February 2009, and Dacheung Literature Club in 1990 publishing its 43 issue of the magazine Dacheung People. Still more clubs are Maetdol Literature Club, Geulteo Dongin, Pulbit Dongin, Nokdamsupil Dongin, Geulbat Dongin and Kujwa Dongin.

Art Activities

Even during the era of Japanese occupation, some artists left for Japan in order to study art. Here is a list of artists who studied in Japan and later came back to Jeju to have a significant role in the art community there; Won Yongsik, Kim Kwangchoo, Ko Seongjin, Park Taejoon, Jang Heeok, Jo Youngho, Byun Siji and Yang Inok. Particularly, Kim Inji was the first who was born in Jeju and won three awards at the Joseon Art Exhibition. A painter and calligrapher, Kim Kwangchoo (1905 ~ 1983) had an honor of his work Naruteo (ferry port) being selected in the photography contest hosted by Asahi Camera in 1942. He was very skilled at not only painting and seal engraving, but also photography and stone observation.

Seogwipo-native Byun Siji moved to Japan at the age of six. When he was twenty three, he won the best award at Gwangpunghoejeon Exhibition in Japan. The local media ran news segments on that competition's youngest winner. He returned to his hometown in 1970. The colors of his paintings were characterized by the so-called beauty of red clay, which showcased the unique culture of Jeju.

In 1970, Jeju paintings sought to escape from the influence of contemporary representational paintings.

In 1972, the addition of the Department of Art Education to Jeju National University helped more people become interested in the arts. Undergraduate students and graduates could develop their careers by actively taking part in art contests hosted by universities and Federation of Artistic and Cultural Organizations. Various exhibitions by professors, students and by graduates residing in the USA were held. The formation of the Arts Department signaled a kind of renaissance of Jeju art.



The Sincheonji Art Museum

In the 1980s, a new trend of art, so-called Minjok Art, or Minjung Art appeared. (Minjok means ethnicity, in this case the Korean ethnicity, Korean people and Minjung means People or the Masses). In the summer of 1987, a painting club Baramkoji¹ hosted an art tour titled A Painting Festival for National Liberation and Reunification at the Dongin Gallery and the Korea Investment Trusted Fund exhibition hall. However, most of the paintings displayed were considered to have violated the National Security Law. Some of them were confiscated and some painters were apprehended. After that, a so-called Minjung Art Movement took place. This movement facilitated establishing the Tamna Artists' Committee and the Jeju Branch of the Federation of Artistic and Cultural Organizations in Korea.

In the 1990s, more artistic organizations were established. Various exhibitions were held at the Jeju Art Hall. The Tamna Artists Committee pushed forward the April 3rd Exhibitions. It helped increase the people's awareness of the April 3rd Massacre.

Founded in 1992, the Jeju Korean Paintings Organization has held exhibitions every year since its founding. The Jeju Halla Artists Organization in Seoul was organized in 1996. The Jeju Young Artist Festival, originally hosted by Jeju Culture Promotion Center in 1994, has had an important role in offering opportunities to young artists seeking a forum within which to present their works.

In 1996, the Tamna Artists' Organization published its magazine Jeju Art. That reflected the history of Jeju art,



The Jeju Contemporary Museum

featuring the April 3rd massacre.

Jeju Engraving Artists' Organization was founded in July 1999 to popularize engraving arts and to improve intimacy among its members.

Established in 1995, the Jeju Industrial Design Association has played a significant role in Jeju industrial design.

Gidang Museum opened its doors in July 1987. It is the first museum owned by the municipality of Seogwipo itself. It displayed not only art works from the Seogwipo area but ones from artists nationwide. Built in July 2002, the Lee Jungseop Museum has become a famous tourist attraction. Located in Hankyung and established in September 2007, the Jeju Contemporary Museum was designed to provide opportunities for residents living on the West Coast Jeju to appreciate art works.

Established in June 2009, the Jeju Provincial Museum is made up of exhibition halls, a gallery for local residents, and a memorial hall for Jang Liseok. This museum contains highly appraised art works from the nation and abroad.

Music

Unfortunately, there were few Jeju natives who became musicians after their stay in Japan during the colonial

era. However, some musicians who fled to Jeju during the Korean War had to do with the development of music in Jeju. A brass band in Jeju Middle School and a military band in the first boot camp at Moseulpo were organized in 1951. Gilbert, a major in the US Army (he was the vice commander of the UN Civil Cooperative Organization of Jeju) reorganized the Jeju Orphanage Band with 40 members. Majoring in music, he did not spare any effort in supporting bands from the Jeju Agricultural High School, the Police Agency, and the Salvation Army. He contributed to the establishment of the brass band in Ohyun High School. He also trained conductors. Remembering his passion and devotion, Ohyun High School named its music hall 'Gilbert Music Hall'.

There were many joint music concerts where all high school bands and police bands participated. Of special note, the Ohyun High School band won top prize at the 4th Jinju Gaecheon Art Festival in Jinju, South Kyungsang Province in 1953. What is more, it maintained the same title for 15 years. Almost every high school ran their own brass band. At the same time, the number of students wishing to major in music rapidly grew.

In the early 1980s, the music department at Jeju National University opened its door to students. As various music concerts were held, Jeju residents had more opportunities to enjoy music in their daily lives. The Music Department at Halla College and at the Tourism College are both newly established.

Since the opening of the Jeju Art Hall in 1988, lots of brand new concert halls have been built. Halla Art Hall is equipped with 800 seats, the Jeju Art Center with 1,200 seats, Aram Muse Hall with 500 seats, Seolmundae Hall



The Jeju International Brass Band Festival

with 400 seats, and convention hall in the Jeju Tourism College with 500 seats. Besides, such various music events as the Youth Concert, Rookie Concert, and Tamna Choir Festival are held every year.

Built in 1994, the Jeju Beach Concert House has made various music performances possible all year round. Particularly, during the summer, it grows crowded with a great number of tourists gathering to see the International Brass Band Festival.

Theater Plays

There were no central organization for stage actors in Jeju, even though the National Theatrical Play Association existed. There were only a group of play clubs.

However, during the Tamna Cultural Festival or the Jeju Art Festival hosted by the Jeju Branch of the Federation of Artistic and Cultural Organizations of Korea, many Jeju theatrical play clubs performed. It was almost impossible to maintain theatrical play organizations because of the lack of professional actors majoring in stage acting.

On July 10, 1975, the Jeju Theatrical Play Association was officially launched. It helped establish many college play clubs. The professional stage drama company Garam was founded, followed by Jeodo in March 1978, Jeongnang in 1980, and Mu (meaning 'non-existence') in 1988.

For the purpose of promoting stage plays in Jeju, the Festival for Small Stage Productions was held in 1991, followed by the Youth Play Festival in 1997. In 1992, the National Play Festival, hosted by the Jeju Play Association, took place. More than 20,000 people gathered to watch this festival. Thanks to the successful hosting of this event, Jeju theatrical plays enjoyed a boom of popularity.

Artistic Photographs

Artistic Photographs in Jeju began to gain the public's attentions in the 1960s. Jeju's first professional club was the Artistic Photography Club founded in February, 1965. It planned to hold four exhibitions per year. It hosted a photography contest with the theme of snow on Mt. Hallasan and later exhibited photographs of the contest. It was renamed the Jeju Camera Club. Its members won prizes during a national competition, which helped more people become interested in the field of artistic photography. In December 1967, the Jeju Professional Photographers Association was launched. These two organizations increased the public's interest in photography. In the 1970s, more photo exhibitions were held, including the Jeju Construction Photo Contest and the Sinseong Photo Exhibition, which was organized by Sinseong Women's High School students. Since then, the Jeju Branch of the Korea Professional Photographers Association has taken part in various events including the Tamna Cultural Festival.



Experiencing Jeju with Themes

Go, See and Feel it!

Jeju National Museum

The Jeju National Museum consists of several exhibit halls : the Prehistory Hall, the Tamna Hall, the Goryeo Hall, the Joseon Hall, the Tamna Sunryeokdo Hall, the Contribution Hall, the Special Event Hall, the Hands-on Experience Hall, and the Outdoor Stone Culture Hall.

In particular, the Tamna Hall houses excavated artifacts showing how the Kingdom of Tamna was born and how it developed through exchanges with neighboring countries. In the Goryeo Hall we can learn how Goryeo and Tamna became one country and how culture changed at that time, including the introduction of pottery

culture, and a thriving Buddhism, and a Mongol resistance movement.

Among the noteworthy items is the Tamna Sunryeokdo. It is a colorful picture book of annual festivals in Jeju drawn while then-governor Lee Hyeongsang travelled across Jeju visiting such locales as Jeju-mok, Jeongui-hyeon, and Daejeong-hyeon in 1702 (or King Sukjong 28). According to the governor's orders, a painter named Kim Namgil draw 41 pictures detailing highlights of that journey at the bottom of the page. The Tamna

Sunryeokdo was designated as National Treasure No 652 in February, 1972 due to its significance in the study of Jeju history, especially with regards to the provincial government's office buildings, military facilities, topography, scenery and customs, and hunting culture in the early 18th century.



The Jeju National Museum

Jeju Special Self-Governing Province Folklore & Natural History Museum

The Folklore and Natural History Museum exhibits exotic beauty of nature and unique lifestyle of Jeju people. It opened on May 24th, 1984. It was established to promote Jeju's historical value in terms of folklore history by researching, examining, collecting and exhibiting the vast reservoir of folklore artifacts in Jeju. As of the end of 2011, it displays a total of 38,074 artifacts, including 9909 archaeological items and 29,165 folklore ones.

There are the Permanent Exhibition Room, the World Natural Heritage Gallery, the Jeju Folklore History Hall, the Jeju Ocean Gallery, and the special exhibition



The Aegigudeok and a straw rope display in the Folklore and Natural History Museum

rooms prepared for visitors. It runs special programs for the public from elementary school students to adults.

Spirited Garden

Nature amazes human beings as it is. This fact could help explain the belief that it is best to leave nature as it is. The Spirited Garden, however, is the very place that challenges this belief. While taking a tour, you can easily be impressed by the sheer labor and effort that was needed to make the garden and the philosophy behind it. While the wonder of nature is touched and molded by the hands of respectful human beings, the greatest masterpieces can be created.



Spirited Garden

The Spirited Garden consists of seven separate gardens, each with its own theme, to be enjoyed afresh as each season shows its face throughout the year : the Welcoming Garden where Japanese black pine trees perched on rocks greet visitors; the Spirited Garden itself which can be used for a banquet surrounded by layers of Jeju stones and a seven-story stone tower; the Inspiring Garden where you can feel the peace of spring with Chinese junipers shaped like fountain-like spring water; the

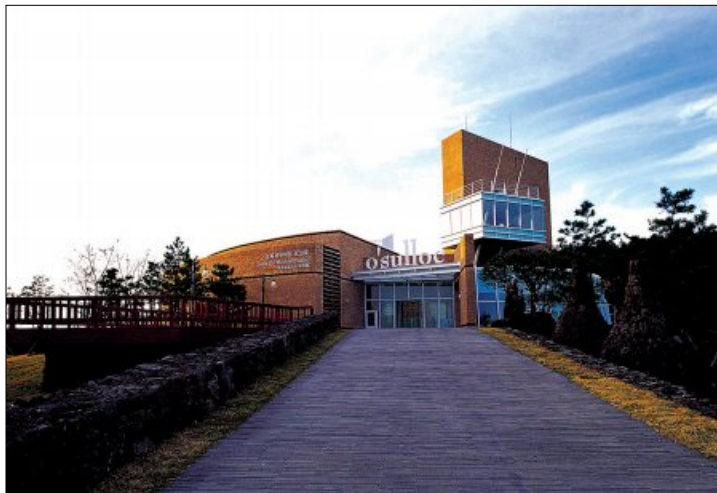
Philosopher's Garden where you can meditate and contemplate the beauty of the area in peace; the Tangerine Garden where you can explore different kinds of traditional Jeju tangerines; the Peace Garden where the swimming of colorful carps and children can take you back to your childhood memories, and the Secret garden where private meetings can be held.

O'Sulloc Green Tea Museum

O'Sulloc is the only green tea-themed museum in South Korea. Jeju has soil originally composed of volcanic ash, which is permeable to water, and a natural aquifer. This makes Jeju one of the world's top three tea growing regions, together with Mt. Huangshan in China and Mt. Huji in Japan.

The museum building is shaped like a green tea cup, combining modernity with tradition in a harmonious way. The tea culture room on the first floor consists of the tea cup gallery and the tea experience room. In the tea cup

gallery, about 100 pieces of precious earthenware pottery, which were used as tea cups, and porcelain are on display. Priceless cups ranging from the Three Kingdoms era to the Goryeo Dynasty and the Joseon Dynasty are also exhibited by era, which is very helpful in understanding how tea cups changed over time and for appreciating the tea culture as well. You can also find tea cups used in different areas including China, Japan and Europe, and even compare them with each other.



O'Sulloc, the only green tea-themed museum

Nine Good Chairs Village

Nakcheon-ri, Hangyeon-myeon. Upon entering the village, you can find an enormous wooden chair, as high as 13.8 meters, and the chair park itself featuring 1,000 chairs of various shapes, sizes, themes and names. The names of these chairs were chosen when from 2007 to 2009 the village sent out invitations to people across the nation inviting them to come up with names.

There are a total of nine ponds in the village of Nakcheon, including the naturally-formed Jeogalmul pond and Oppaemi pond, and an artificially formed forge pond, connected - as the name implies - with an old village forge. The name Nine Good Chairs Village stems from the presence of nine "good" ponds in the area. The name Nakcheon-ri itself means the village is full of happiness because it has a plenty of streams.

The artificial ponds were formed after soil was dug out for the blacksmith's workshop. After soil was dug out, the pit it formed was filled



Nine Good Chairs Village in Nakcheon-ri, Hangyeon-myeon

with water and the water that remains is still clear even after many years have passed. Since the history of the village and its ponds are good cultural assets for people no matter where they come from, this village came to possess its reputation for having nine good things.

However, the village contains more than nine good things. First of all, the people there are very kind. They welcome anyone at any time with open arms. The Jeogalmul pond where boars used to visit for water, and a hackberry tree are both places where the residents can rest and chat with each other. Its fertile soil produces tasty tangerines, barley, cucumbers and cherry tomatoes. This village also serves as a landmark for neighboring villages, and in particular the chair park is a relaxing place for trekkers who are passing through the Olle trail course No. 13.

The Nine Good Village Forest nearby heals the stressed out minds and bodies of visitors and offers a good shelter for mountain birds.

Eomeong (mother) and Abang (father) Festival Village



Eomeong (mother) and Abang (father) Festival Village

Sinpung-ri, Seongsan-eup. The name of the village implies a place of novelty and affluence. There are about 600 residents residing in about 200 households. Around the village flows the Cheonmicheon stream with Namsan-bong (peak) and Tong Oreum standing in the background.

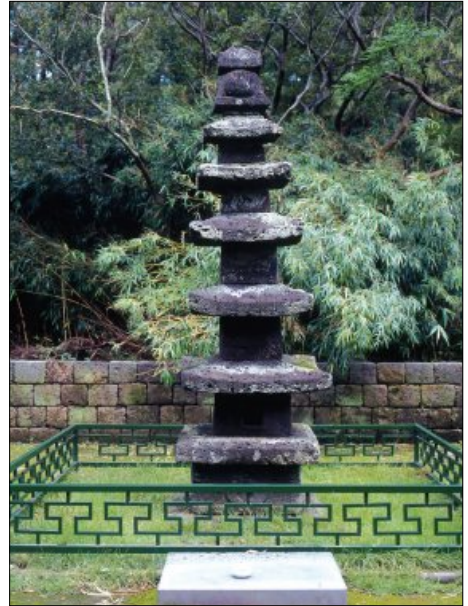
You can visit such diverse locales as Geomeundeki Mel Tong, Sajanteo place, Doundemot pond, Gasiranggol valley, Yonggung Olle, and Galmemot pond, which still hold the joys and sorrows of people here. Geomeundeki Mel Tong got its name from the fact that schools of

anchovies often gathered together here in Geomeundeki, a finger-like strip of land west of the inlet in the village.

Jeju's natural Olle trail is well preserved and Jeju dialect remains the primary mode of communication here. While visiting this village, you can learn a bit of Jeju dialect like eomeong (mother), abang (father), halmang (grandmother), hareubang (grandfather), dosaegi (pig), poknang (hackberry), gugenggi (conch), gudeul (room), jeonggi (kitchen), yanggi (face) and so on. Jeju dialect can survive so tangibly here if only because most of the villagers are octogenarians. With these advantages the village has, there are a variety of Jeju's traditional and cultural experience events each season.

Bultapsa (pagoda)

Wondangsa Temple in Wondangbong in Samyang-dong of Jeju city was abolished during the middle of Joseon Dynasty and the new pagoda was built after the unstable years of 1950s. The Five-story Stone Pagoda in Bultapsa Korea's Treasure No. 1187) in Bultapsa is the only stone pagoda in Jeju and it was built in the Korean ancient state (913~1392). The height of the stone pagoda is 4 meters and on its three sides of the stylobate, Ansang(shape of eyes) are lightly engraved except for the back side of the pagoda. The lower line of the eye-shaped patterns are sculpted to look as if they are protuberated, just like flower patterns in three dimensions. This stone pagoda is constructed with basaltic rocks and it was built by the order of Gihwanghu (Empress Gi) of Yüan. The Empress Gi was originally from Korea and during the years of King Chungnyeol, she was sent to Yüa as an women slave but she made it yo become the Empress of the Yüan.



The Five-story Stone Pagoda in Bultapsa



Yakcheonsa Temple

Yakcheonsa Temple

Yakcheonsa is located in Daepo-dong of Seogwipo city and until late 1980s, it barely kept itself as a small thatched hut. In the 1,500m² of site, there was a small three-room thatched house called Yaksuam and that was the only house in the site. When the Buddhist services started to be held in the temple, it expanded its size and the small thatched roof house gained its official name as

Yakcheonsa. Even after the Buddhist services has finished in the temple, the famous mineral water of Yakcheonsa is kept on flowing down to the new pond.

Hyeinseunim (Buddhist name for a Buddhist monk)has designed splendid bird's eye view of the Daejeokgwangjeon("Hall of Immeasurable Light") and in 1991, the Buddhist sanctuary was finally completed.

In 1993, the Bultapsa enshrined the Birojanabucheonim(Birojana-bul , The Buddha of Cosmic Energy) and carried out the Bongbulsik (Oepning ceremony). Also in 1996, they held an inauguration ceremony.

Cheonwangsa Temple

When you drive along the Sinsigaji area (a new section of Jeju city) and follow the 1100 road, you will be able to see the 1,176-meter-high Eoseungsaengoreum with a lot of small mountain peaks and valleys on the East side. There is a valley called 99 valleys, and Cheonwangsa is located under the one of 99 valleys, the Geumbonggok.

In 1955, Cheonwangsa was first named as Suyeongsanseonwon (meditation temple) by Biryongseunim (name of a Buddhist monk), when he was practicing Zen meditation in an underground tunnel near the current Samseonggak. However in 1967, the temple changed its name to Cheonwangsa and became a cooperative extension Buddhist temple of the Gwaneumsa. Also in April 1994, Cheonwangsa was designated as an object to be protected under the Preservation of Traditional Buddhist Temples Act.



Beopwasa Temple

Beopwasa Temple

Beopwasa is a Buddhist temple, which was built with the logic of Feng shui in Jeju and it very famous and prosperous from 12th century to 15th century with the Jonjaam(a Buddhist temple). Until the dominance of King Taejong in Joseon Dynasty, Beopwasa was one of the largest temple which had 280 slaves however the number decreased down to 30 and little more after the Buddhism exclusion policy.

According to Lee Wonjin's account on 'Tamnaji(1651-1653)', noted that "Beopwasa was located 17.6 kilometers away in the East side of the Jeju island but it is demolished and only a few thatched-roof houses are remaining." The buildings in Beopwasa was reconstructed in 1987. Some traces of the old Beopwasa were found in the site and the total size of the area was approximately 330square meters and it is divided into five parts at the front four parts in the rear sides.

Some traditional potteries were excavated in the site and the old Beopwasa is believed to be built during 10th century to 13th century. On the one of the roof tile, it is stated that the construction started in 1269 and completed during the years of King Chungnyeol in 1279. The excavated dragon figure and phoenix-shaped antefix are very similar to the finds of the Manwoldae(Ancient palace site) in Gaeseong area in North Korea and Mongolian palace. Especially, the roof tiles found in the site were only used in the construction of emperor's palace. Hence, the excavated potteries and roof tiles are believed to have some relation to Yuan. Beopwasa is one of the major Buddhist temples in Jeju.

Sancheondan

Sancheondan is located in Ara-dong of Jeju city and it is a place to hold the religious ritual for the Mt. Hallasan spirit. The place is surrounded with very dense and unpolluted forest that one can rarely see a ray of sunshine during summer season. In that dense forest, there is a huge Japanese black pine which was designated as a natural monument by the Korean government. The height of the tree is 19 meters to 23 meters it means the tree is at least 500 to 600 years old and it could be one of the oldest tree in Korea.

When you walk along the tree tunnel and listen hard to the wind, the whistle of the wind that gently touches the pine needles can be heard. The drooping branches of pine trees which have given up the opportunity to reach the heaven and chose to live as a shelter for all the living things on earth provides magnificent scenery to Sancheondan. Under this shelter, there are mossy trees with full of life that tells us the history of the past few hundred years of Jeju island. When one sits on the trunks of the trees in the Sancheondan, he/she will be able to experience the deep cleansing of heart and mind, just like our ancestors of Jeju Island who strived to achieve it so eagerly.

Jeolbuam Rock

Jeolbuam Rock, Jeju Provincial Natural Monument No 9, is located in the sub-tropical forest at the Yongsu-ri port, Hankyung-myeon, Jeju city, where spindle trees, silver magnolia, camellia japonicas are growing. Legend has it that a wife of a fisherman committed suicide after knowing that she lost contact with and could not find her husband who went fishing far away.

During the late Joseon dynasty, Mrs. Ko got married to Gang Sacheol, a fisherman from Chagwi village and led a happy life. One day while the husband was fishing on board at sea, his boat was drifted away by the heavy storm. Ko wandered around the coast, looking for her husband in vain, and hanged herself on the tree on the Eongdeokdongsan Hill. Only then did her husband's dead body surface nearby the tree where his wife hanged herself. Then judge Shin Jaewoo was amazed at the story and inscribed the word Jeolbuam (meaning a chaste woman) on the rock, burying them together. Every 5th of March he had the villagers in Yongsu-ri hold a memorial ceremony to appease their spirits.

Many visitors enjoy driving along the very famous road near the Jeolbuam Rock. Driving along the coastal road from Sinchang-ri through Yongsu-ri to Gosan-ri or driving toward Chagwido island passing through the Gokmindo lighthouse is a unique experience that only Jeju can offer.

Napeup-ri subtropical forest

Even though it is near a place of human habitation, its subtropical forest is pristine and well preserved. Since evidence indicating how the original vegetation evolved over time is well preserved, and the presence of

subtropical plant species with high academic value - such as the silver mongolia and blue Japanese oaks - are various, this forest was designated as National Monument No. 375.

The name of the forest used to be Geumsan mountain, designated a reserved forest, but it was changed to Geumsan Mountain (with a different Chinese letter), meaning a mountain of beautiful scenery. When the village was formed about 700 years ago, this forest was planted to prevent bad luck for the village according to the principles of feng shui (Eastern geomancy). Therefore, cutting trees in this forest was forbidden in order to prevent disasters from striking and to protect the forest. During this period of its existence, the forest was called a reserved forest. Over time, the forest became more and more beautiful, like fine silk, and it came to have its current name, Geumsan Mountain.



Subtropical forest in the Geumsan Park



Yeomiji Botanical Garden

Yeomiji Botanical Garden

Yeomiji Botanical Garden is the largest greenhouse in East Asia with its 2,000 plant species. It consists of a circular indoor garden and an outside garden with an observatory in the middle.

At the 38m-high observatory, you can see the sea off the coast of Seogwipo City and as far as the islands of Gapado and Marado just offshore to the southwest.

Inside are the Flower Garden where the petals never fall off, the Water Garden full of various aquatic plants, the Tropical Garden where staghorn fern grows from the ceiling along with carnivorous jungle plants amid a primeval forest, the Tropical Orchard, and the Cactus Garden filled with about 130 species of cactus. Also inside the greenhouse you can see the carnivorous plant section and enjoy various exhibits and concerts, when available.

Outside there is a garden showcasing plants native to Jeju adorned with walls made of local pumice and basalt

and paintings of wild plants, the grass plaza, the Korean Garden, the Japanese Garden, the Italian Garden, and the French Garden.

Hallim Park

So many palm trees decorating its entrance, a subtropical botanical garden with rare species of plants, and Hyupjae and Ssanyoung caves which are Natural Monument No 236, are welcoming visitors. There is also the Jaeam Folk Village where traditional Jeju lifestyles, art stones and bonsai works from all around the world are well displayed.

Those who visit the park will meet the road lined with palm trees. They can appreciate the real beauty of various shapes of plants and stones. The Jeju Stone and Bonsai Park is equipped with about 500 bonsai works and 100 natural stones. It is also recommended to visit the Jaeam Folk Village where the traditional Jeju houses are restored and well preserved.



Hallim Park

Roe Deer Observation Center

Located in Bonggae Dong, Jeju City, Roe Deer Observation Center opened in 2007, which was designed to equip itself with facilities to protect and raise roe deer with 52 ha of land. It raises about 200 deer. Not only observation tracks but observatories and an art gallery are built.

With a spacious land of 50 ha, this natural park enables anyone to become a true friend of deer.

It is surely a place where visitors experience not only a real nature of Jeju, but enjoy oreum climbing.

Kim Younggap Gallery Dumoak

Samdal Elementary School in Pyoseon-myeon was closed down in August, 2002 and converted into a cultural gallery, the Kim Younggap Gallery. Although Kim Younggap was not from Jeju, his photography of Jeju's oreum was extensive.

Kim was born in Buyeon, South Chungcheong Province in 1957. He started taking pictures of oreum in Jeju in

1982 and eventually settled down in Jeju in 1982. He then travelled across the island and took pictures of everything he could in Jeju such as oreum, old men and women, Haenyeo (woman divers), the sea, clouds, wind stirring the barley, fields, and Marado Island. Even after he was diagnosed with Lou Gehrig's Disease, he rented this closed-down elementary school in 2001 winter and turned it into the Kim Younggap Gallery Dumoak next year in order to preserve his valuable films and pictures.

After that, rejecting all the treatment and relying on the natural healing power, he died on May 29th, 2005 while caring the gallery.

In the exhibition hall you can find not only his photographs but also his personal office, and watch films. They offer regular program to revisit the places where Kim took pictures of Jeju.

Ilchul Land

Ilchul Land is full of wonders unimaginable in the city and is a place to relax. It is a Jeju-style theme park with Micheongul Cave, a natural lave tube, and the native plants and its folk culture.

The name Micheongul means that it has one thousand beautiful aspects. It consists of the main cave of 1,714 meters long and a branch cave 415 meters long, of which 365 meters is for visitors to look at. At the entrance stands Bangsatop, a stone tower five to seven meters high made of about 55,000 lava stones from Jeju and the stone wall. Inside the cave you can find beautiful features of lava caves such as lava benches, stalactites,



Sculptures in the Kim Younggap Gallery

stalagmites and multi-layer caves.

Surrounding area of the cave are a forest filled with native plants, a cactus house, a subtropical botanical garden, a lakeside park, a plaza pond, an art center, the Jeju lava stone bonsai garden, an amusement fountain, a grass plaza, folk game experience, a tangerine farm, a walking trail and other convenience and cultural facilities. In particular, the subtropical trail planted with subtropical plants such as the Washington palm, Canary



Micheongul Cave

palm, and Windmill palm gives off an exotic atmosphere and is favored by lovers. The cactus house features a variety of cacti.

Jeju 4·3 Peace Park

The Jeju 4·3 Peace Park was created to find the truth about the April 3rd Massacre which took place in 1948, to appease its victims and their families, and eventually to hope for true reconciliation, coexistence and peace for all human beings.

The tour route is passing through the timeline of the massacre, from the Cave of History for what happened before the 4·3 Massacre; the Trembling Island for the period between the liberation from the Japanese ruling, self-governing, the American military ruling, and the March 1st Firing Incident and the general strike in 1947 which were the very events to trigger the massacre; the Island on the Wind for the 4·3 Massacre which happened in protest against the May 10th single election and the situation at that time between South and North Korea; the Island on Fire for the Jeju people who were killed during the suppression and attacks of the punitive forces and armed forces; the Flowing Island for how the truth came to be revealed to commemorate the 60th anniversary of the massacre; how the 4·3 Special Act was enacted and how the president apologized; and the New Start for Reconciliation and Peace while appeasing the souls of the victims by healing their wounds and bad memories with a hackberry representing the desire of people in Jeju.



Jeju 4·3 Peace Park

Jeju Samdasu Water Plant

Jeju Samdadu Water Plant, run by Jeju Special Self-Governing Province Development Corporation, produces Jeju Samdasu, bottled water, which has been the indisputable number one brand in the domestic market since its sales began in 1998. Jeju Samdasu is pure bedrock water that undergoes a natural process of filtering through huge volcanic rocks in Jeju. The water tastes soft and fresh since it contains natural minerals after filtering out all the impurities through dozens of layers of basalt. It has been supported by several scientific data : Samdasu has an O-index value of 7.81, which is an indicator of tasty water (more than two meaning delicious water), higher than any other bottled water in other regions of Korea and it is mild alkaline water with a pH value of 7.1 to 8.5.

These factors have contributed to keeping its number one position in many areas : the number one in the market share in the domestic market for drinking water, and the number one in terms of the preference and satisfaction. In 2009, its market share was 50.7%. Its sales revenue has been on the rise every year with about 145 billion won in 2001.

The groundbreaking for the Samdasu plant was in December 1998, completed in January 1998 and Jeju Samdasu was launched in March 1998. In the same year, it passed the water quality tests by FDA of the United States and the Department of Health and Human Services of Japan. Recently efforts have been made to export it to overseas market such as the US, China and Japan.



Smart Grid Promotion Hall

Smart Grid Promotion Hall

What is the smart grid as future alternative energy sources? Why do we need it? The Smart Grid Promotion Hall was established to help the public find the answers and understand the process of generating renewable energy and its consumption, and to promote the country's vision and its efforts for the pilot operation.

The Smart Grid is a next generation electricity network to supply renewable energy such as wind power

and solar power instead of fossil fuels. It is the system to optimize the energy use by smartly connecting information technology to the existing power grid and exchanging information on electricity network between suppliers and users in real time.

Haengwon Wind Farm

The Haengwon Wind Farm is the first and largest wind farm in South Korea. To generate power from wind, we must use aerodynamics.

It was necessary for the country to come up with energy policies to provide stable electricity and reduce carbon dioxide emissions significantly by generating electricity through renewable resources such as wind and sunlight. In this context, Jeju also set up the Jeju Regional Energy Plan in 1995 and began to harness its abundant wind resources as an alternative energy source in 1996.

The area near Haengwon-ri, Gujwa-eup was designated as a test-bed for the wind farm project in 1997 and equipped with two 600 kW wind turbine generator systems. These two turbines began to work in August, 1998 and became commercially successful for the first time in South Korea. With a total of twenty three billion won worth of investment until April 2003, the farm grew to include 15 generators; five 750 kw generators (45 meters high and 24 meter wings),

seven 660 kw generators, two 600 kw generators, and one 225 kw generator. These 15 generators can generate and provide electricity of 18,561 MW/H for about 7,000 to 8,000 households a year.



Wind farm complex in the area near Haengwon-ri, Gujwa-eup

Jeju City Environment Facilities Management Office

The landfill, the food waste disposal site, and the environment experience site for citizens were separately operated. Since 2007, however, they have been integrated and managed together by the Jeju City Environment Facilities Management Office. Still, its operation is done by each section, such as the food waste resource recovery center, the resource recycling center, the landfill and incineration plant, and the environment experience and education center for the citizens.

The food waste resource recovery center has treated food waste and produced compost for farmhouses since February 2000, helping farmers to increase their income by promoting to reuse the resource and boost agricultural productivity.

The landfill started to bury household waste in landfill and disposed of it in August 1992. As part of efforts to address the bad smell coming from the landfill, the resource recovery project of methane from the landfill has been contributing to improving the image of unpleasant facilities, reducing greenhouse gases in accordance with the Climatic Change Convention, developing alternative energy sources through recycling and settling the landfill as early as possible. About 201,000m³ of leachate from the landfill is stored and treated annually at the leachate storage facilities.



Epilogue

Jeju, Treasure Island of Natural Environment and Wind

Jeju-do is a volcanic island with abundant vivid traces of volcanic activity ranging from over 2 million years ago to the final eruptions of 5,000 years ago.

This island is home for a great number of animal and plant species. The biological world in Jeju is not only diverse but also unique. Thanks to its location and Mt. Hallasan (the highest mountain in South Korea) at its center, various kinds of living things from the polar regions to temperate climate regions, warm temperate regions and subtropical zones can be found on the island. Among those living things, there are some species which have Jeju as their southern limit for inhabitation and other species having Jeju as their northern limit for inhabitation

and, especially, several species can be seen only in Jeju, increasing the diversity of the Jeju flora and fauna.

Jeju is the island of wind. The wind, which existed before the island itself, witnessed the birth of the island and, together with the sea, created the mysterious natural ecology and influenced Jeju people to write and promote a unique history and culture.

If you encounter Jeju's nature which embraces the life on the island and breathes through the wind and Jeju people's history and culture which are uniquely harmonized with the nature, it is impossible not to be moved by Jeju people's cultural properties and the life and the environment on the island.

This makes Jeju Island a 'triple crown' winner in the UNESCO's nature and science field with designations of Biosphere Reserve, World Natural Heritage Site and Global Geo-parks Network. Jeju Island is an environmental treasure island which the world is moved by and should be preserved.

Jeju Biosphere Reserves

Jeju was designated as Biosphere Reserves in 2002. Biosphere Reserves are areas of terrestrial and coastal ecosystems promoting solutions to reconcile the conservation of biodiversity with its sustainable use under the auspices of UNESCO 'Man and the Biosphere' (MAB) Program. Jeju Island Biosphere Reserves cover the central part, Mt. Hallasan National Park, and two stream corridors (Yeongcheon Stream and Hyodoncheon Stream) as well as three islets off Jeju Island (Munseom Islet, Seopseom Islet, and Beomseom Islet). And these three regions and their surroundings which are interconnected with each other are categorized as the core area, the buffer zone and the transition area.

There are alpine bush, evergreen coniferous forests, deciduous hardwood forests, warm-temperate evergreen hardwood forests and flora and fauna on the brink of extinction in the core area of the Biosphere Reserves in Jeju. The buffer zone which surrounds the core area has been preserved as a conservation area under the Mountainous District Act.

In the transition area, farming, fishing and forestry are possible and also this area can be used as residential areas. The transition area is where many institutions and organizations work for sustainable development.

Jeju Natural Heritage

UNESCO is a representative cultural agency in the UN and one of its major cultural missions is the designation and management of the world heritage.

The world heritage defined by UNESCO is a property placed on the World Heritage List by the World Heritage Committee under the 'Convention concerning the Protection of the World Cultural and Natural Heritage,' because it has invaluable and universal value which should be preserved for all human beings. In other words, the world

heritage is 'world-class cultural and natural properties'.

The Convention concerning the Protection of the World Cultural and Natural Heritage was adopted by UNESCO in 1972 as an agreement among nations in the world and it has been recognized globally. Up to now, 188 nations have joined the convention and South Korea became the 102nd party, joining it in 1988.

While other programs of UNESCO are operated based on the regulations introduced by its own committees, the world heritage is placed on the list at the general assembly of the World Heritage Committee by the convention. Therefore, the UNESCO world heritage program is more important and differentiated than other programs of UNESCO.

The world heritage is classified into cultural heritage, natural heritage and mixed heritage. The cultural heritage is tangible cultural properties and the natural heritage is properties in the fields of nature and science. The mixed heritage is something that has both cultural and natural value at the same time in a certain area.



Baengnokdam Crater

The organizations related with the UNESCO world heritage listing are the World Heritage Committee which makes the final decision about the listing and the International Council on Monuments and Sites and the International Union for Conservation for Nature, both of which play an advisory role. The World Heritage Committee is an international committee of UNESCO and is responsible for the protection and conservation of the cultural and natural properties and has the final say on whether a property should be inscribed on

the World Heritage List. The committee is composed of 21 state parties with a six-year term.

As of 2011, the World Heritage List includes 936 properties from 153 nations and most of them are cultural properties whose number is 725 while 183 properties are natural ones and there are 28 mixed properties.

The inscription of the heritage list is not the end of the story. The party states should regularly report to the World Heritage Committee on how the properties are preserved and protected and what the state parties are doing in regards to that. Based on the state parties' reports, the committee evaluates the status of the properties and decides whether or not to take certain measures in case that a problem occurs. One of those measures is inscribing the heritage of problems on the List of World Heritage in Danger. A state party which has the heritage

on the List of World Heritage in Danger should annually report the present condition of the property to the committee.

In fact, 35 out of the 936 properties (18 cultural properties and 17 natural properties) are on the List of World Heritage in Danger. Managing and maintaining the status of the World Heritage is as difficult as being inscribed on the World Heritage List.

At present, South Korea has 10 world heritage sites. Nine properties are cultural ones and one is a natural property. Thus, Jeju UNESCO World Natural Heritage is the only world natural property in South Korea.

History of Jeju UNESCO World Natural Heritage Inscription

The preparation for the inscription of Jeju UNESCO World Natural Heritage began in 2001. In January of that year, seven potential candidate sites including the Jeju natural heritage districts were selected for the UNESCO World Natural Heritage and after reviewing them, from March 2001, the project for the inscription commenced in earnest.

At first, the summarization of existing scientific investigations was conducted and then, from December 2001 to November 2003, a comprehensive scientific investigation on the candidate sites for Jeju UNESCO World Natural Heritage was carried out. Based on the investigation, themes and sites among the Jeju natural heritage districts which have the value as the World Natural Heritage were nominated. The conclusion of the scientific investigation was that sites which witness diverse volcanic activities in Jeju in the past and the secondary products of lava tubes deserve to be the World Natural Heritage. Therefore, Mt. Hallasan, Sangumburi (volcanic crater), Geomunoreum Lava Tube System, Seongsan Ilchulbong Peak, Jusangjeollidae Cliff, Sanbangsan Mountain, and Suwolbong Peak Sedimentary Rock Layers were selected as the possible candidates for the UNESCO World Natural Heritage.

On the basis of the 1st comprehensive academic investigation, the first draft of the application for the inscription of the Jeju natural heritage districts as the UNESCO World Natural Heritage was drawn up. After that the promotion committee and the standing committee for the inscription were set up and they reviewed the management plans and drew up the application form.

From 2005, the 2nd process for the inscription began through actions such as supplementing the application form and preparing the management plans. Also a thorough comparative study on the Jeju natural heritage and the World Natural Heritage was conducted and education on the management plans and the World Natural Heritage itself was provided to local residents through the consultation process with them. In the process, Mt. Hallasan, Geomunoreum Lava Tube System, and Seongsan Ilchulbong Tuff Cone were selected as the final candidates for the application.

In January 2006, six years after the beginning of the preparation, the Republic of Korea and Jeju Self-Governing Province submitted the proposal to UNESCO for the inscription of the Jeju candidate sites as the World Natural Heritage. After the submission, the promotion activities such as briefing sessions for Jeju citizens to seek the understanding and participation in the inscription of Jeju as the World Natural Heritage and other activities to let

people know that Jeju was a candidate for the UNESCO World Natural Heritage were followed.

With the on-site evaluation scheduled in October 2006 by the IUCN ahead, from August 16th, a signature-campaign for supporting Jeju's inscription of the UNESCO World Natural Heritage was launched and more than 1.5 million people including Jeju citizens, Koreans and foreigners participated in the campaign. This signature-campaign which showed the enthusiastic support and agreement of Koreans was unprecedented and left a deep impression on the delegates of the IUCN when they conducted an on-site evaluation in Jeju.

After the on-site evaluation, the process for inscribing Jeju as the World Natural Heritage began with the 1st penal meeting in December 2006. In 2007, the 2nd penal meeting was held and the IUCN inspection report was completed. Finally, at the 31st World Heritage Convention which was held at Christchurch, New Zealand from June 23rd 2007, the state parties inscribed the nominated the 'Jeju Volcanic Island and Lava Tube' as a World Natural Heritage unanimously.

World Natural Heritage 'Jeju Volcanic Island and Lava Tube'



Yongcheondonggul Lava Tube

The name of Jeju World Natural Heritage inscribed on July 2nd 2007 is 'Jeju Volcanic Island and Lava Tube'. The traces of volcanic activities in Jeju eventually became the World Natural Heritage.

'Jeju Volcanic Island' refers to Jeju's magnificent volcanic landforms. 'Lava Tube' indicates that the formation of lava tubes in Jeju has especially conspicuous features among other products of the volcanic activities. The listed sites are the whole island in general but three sites were designated as the core zone. The core zone consists of Mt. Hallasan,

Geomunoreum Lava Tube System, and Seongsan Ilchulbong Tuff Cone. The total area of the heritage sites is 188.46km², accounting for about 10% of the total area of Jeju. The reason for the relatively large area as for the heritage site is that most of the Mt. Hallasan Natural Reserve is included in it. The Jeju UNESCO Natural Heritage consists of the core zone and the buffer zone. The area of the core zone is 94.75 km² and that of the buffer zone is 93.17 km².

Jeju Island Geo-parks

A Geo-park is defined as 'a site that has scarcity and esthetic value as well as geological importance and is protected as a cultural property'. In addition to that, it also includes a combined concept such as conservation, education and sustainable development.

The Global Geo-parks Network is a UNESCO program which aims at protecting natural heritage sites that have a great geological value while at the same time increasing the income of residents by promoting tourism on the basis of the protected sites.

In 2004, through the cooperation between UNESCO and the European Geo-parks Network, the Global Geo-parks Network was established and, as of 2011, 26 nations join the network and 78 sites are designated as Global Geo-parks.

The Global Geo-parks Network seeks three goals such as conservation, education and geo-tourism. In other words, the network has to show excellent examples of conserving geological properties to protect important geological features and draw up guidelines for the general public to follow in order to educate them on the geological knowledge and the concept of environment. In relation to the third goal, geo-tourism refers to tourism that focuses on the features of geo-parks.

The concept of geo-parks includes historical and cultural elements of local societies as well as geological



Suwolbong tuff

properties, natural landscape and popularizing earth science. Thus, geo-tourism places emphasis on the following points.

Firstly, it aims to use geological properties with special values to raise awareness and abilities of tourists who want to get scientific knowledge on the formation and evolution of earth and protect geological properties.

Secondly, it aims to make full use of the landscape of geo-parks to enjoy the beauty of nature. In other words, geo-tourism uses oddly-shaped mountain peaks, fantastical caves, valleys and waterfalls, springs, glaciers, volcanoes and varied and ever changing mountains and rocks.

Thirdly and lastly, it intends to let tourists experience the unique history and culture of geo-park sites.

In conclusion, geo-parks are a place where people promote and stimulate local economy and sustainable development through geo-tourism.

Jeju Island Geo-park, Unique and Important Geological Characteristics

The Global Geo-park Network tends to designate a relatively large area as a Geo-park and, within one Geo-park, there are several core geological sites which are used for explaining geological values and as geological tourists' attractions.

Jeju Island was designated as a Geo-park in October 2010. All of Jeju Island, which has various volcanic landforms and geological resources, is a Geo-parks Network. There are nine geological attractions which compose the Jeju Global Geo-parks Network and attract a lot of tourists:

[Participants]

Kang Kyung Heui
Kang Man Ik
Kang Moon kyu
Kang Moon Chil
Kang Soon Seok
Kang Seung Jin
Kang Jung Hyo
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Kwon Sang Yeol
Kim Nam Soo
Kim Don Gjun
Kim Beom Hoon
Kim Wan Byung
Kim Eun Seok
Kim Jun Teck
Kim Ji taek
Kim Chan Soo
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Oh Chang Myeong
Oh Hieu Sam
Yun Won Su

Lee Mun Kyo
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Lee Ji Hoon
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