

Continuity of historical culture of Suwon Hwaseong and creating a village

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Abstract : Since Suwon Hwaseong Fortress was named a property of World Cultural Heritage, it has been under restoration. Its original features have been restored with the help of the 『Records of the Hwaseong Fortress Construction(Hwaseong Seong-yeokuigwe)』 which was announced as Memory of the World in 2007. The restoration work is mainly focused on restoration of various cultural and historical facilities. Once the work is completed, Suwon Hwaseong Fortress will be able to show not just fortress buildings but also the vestiges of old Joseon Dynasty. Therefore, the restoration of Hwaseong Fortress is not just reconstruction of an heritage. It provides Suwon a chance to transform into the city of history and culture.

Hwaseong Fortress was constructed as an act of filial devotion by Jeongjo who brought the Renaissance to Joseon Dynasty. Its political and commercial functions were critical. In the fortress, there were a government office and shops as well as military facilities which guard the fortress.

Until now, walls and gates of the fortress have been restored. The inner part will be gradually consolidated. Above all things, the old streets should be restored and its importance must be well promoted. The restoration of the old streets will bring Renaissance of Suwon. Therefore, the restoration work shouldn't be driven alone by Suwon city. It should be promoted in cooperation with local NGOs, local governments and even local artists. With the new development strategy of Suwon Hwaseong Fortress which will be presented in this paper, Suwon's cultural heritage such as dance, art, architecture, landscape architecture and martial arts must be also inherited. In the long-term, this will be a new foundation of Suwon City's prosperity. This paper hereby presents the new development strategy of inheriting cultural and historical legacies of Suwon Hwaseong Fortress and restoring its village.

Keywords: historical legacies of Suwon Hwaseong Fortress, restoring its village, the old streets

1. Purpose of the continuation of the historical culture of Suwon Hwaseong

Hwaseong Fortress, a world heritage site is a planned city harmonized with a total 5.7km-long castle wall, annexes and city and production infrastructures. The construction of Suwon as a new city was the largest-scale project of city construction after the construction of Hanseongbu, the capital of Joseon in the history of Joseon and it has been rated highly for its importance at home and abroad as a landmark which shows the cultural level of Joseon in the middle and late parts of the 18th century.

Hwaseong Fortress is a castle built by Jeongjo the Great who was the 22nd King of the Joseon dynasty and the basic purpose of the construction of the castle was filial affection and reform ideas rather than military use. Moreover, it was the center of political ideas that Jeongjo was going to practice a dual capital system to eradicate faction and to realize strong royal government and that he had a great ambition to execute new reform government for the people by living in Suwon as an abdicated king.

Jeongjo mobilized bureaucrats and practical scientists to construct Hwaseong Fortress with such a purpose. And Hwaseong Fortress became a representative cultural heritage of Eastern and Western castle cultures of the 18th century, which was built by mixing the fortification methods of China and Japan and fortification technology of the West based on the fortification style of Joseon.

Jeongjo installed public institutions including Hwaseong Haenggung, a market for commerce and various culture facilities including education space and constructed a habitable area for the people inside the castle. Therefore, the internal space of Hwaseong Fortress created special living culture mixed with public building including Haenggung and a habitable area of the people. As such space culture has never appeared in Japan and the West, it means that the castle wall protects the lives of the people.

And in Hwaseong Fortress Jeongjo, bureaucrats, the nation and the soldiers of Jangyongyeong harmonized with each other and created various cultures. Jeongjo created new political culture such as direct democracy that he talked with the people in person, understood their suffering and

reflected reality centering around Hwaseong Haenggung and the martial art was practiced by the soldiers of Jangyongyeong and the general public together in a space to practice martial arts mainly at Yeonmudae. And there were a variety of cultural performances and feast of court foods while holding Hyegyeonggung Hongssi's 60th birthday party, Jeongjo's mother. Such a culture has a meaning as culture to be shared together with the general public not as culture only for the royal family and bureaucrats and it has the traces of the people over several ages and history as the center of Suwon's economy, society and culture. Nevertheless, Hwaseong Fortress becomes lost its original form by being destructed for many facilities through the Japan's colonial rule and the Korean War. Fortunately, Hwaseong-Sungyok-Wigye remains, which is a report for the construction of Hwaseong Fortress so that a restoration project of Hwaseong Fortress was promoted from 1975 to 1979 and most of castle facilities were restored to create an environment of historic remains.

And although the castle was restored as it had been through the record, the downtown inside the castle wall has been changed from the previous form as time goes by and especially, as the central function of the Suwon area has been transferred from the downtown inside the castle to other districts, this area came to meet with a donut phenomenon and decline of commerce. This phenomenon has occurred in old cities in Europe and a city becomes devitalized as its self-supporting function and identity decline.

To create a new culture village by continuing Hwaseong's historical culture, it is necessary to restore the old street and remains of lives of the city in order to use its historical and cultural value as assets to revitalize today's city and to restore it as living space for residents. It is necessary to construct a new village of history through making a foundation to grow as a city of history and culture by managing the city systematically such as rearranging the inside and outside of Hwaseong Fortress with a plan and restoring the original forms of cultural properties together with the continuation of a cultural environment inside the downtown and the traditionalizing of urban community. It will lead to help the residents to find a new identity by forming a local community and preventing the decline of the downtown and also to revitalize tourism by improving attractions through the rearrangement of Hwaseong Fortress as a world heritage site. And then, Hwaseong Fortress will be a world-class city of history and culture that can show the history and culture of the Joseon age in general, not as a world heritage site with its external appearance. For this, the local Government, local residents, writers and NGOs are going to make a model city by creating and promoting a new program together, not promoted mainly by the Government.

2. Continuation of the culture of Suwon Hwaseong Fortress

2-1. Succession of Muye24ki and its performance

In Suwon, there is a special intangible cultural properties not appeared in other areas. It is Muye24ki, the martial art for the soldiers of Jangyongyeong, created by Jeongjo who constructed Suwon Hwaseong Fortress. Muye24ki includes 24 kinds of martial arts in a martial arts textbook called 'Muyedobotongjee' published in 1790. Jeongjo organized Jangyongyeong, the strongest military unit in the Joseon age to consolidate regal power and as a measure of independent national defense to defend Joseon from foreign power. In 1790, while raising Suwon dohobu to Hwaseong yusubu, he increased the number of about 850 soldiers of Jangyongyeong stationed at Suwon to that of about 4,500 soldiers and named the unit Jangyongyeong weoyoung. Jeongjo dispatched soldiers better than the soldiers who stationed at Seoul in all aspects to Suwon for station so that he raised the status of Suwon and prepared for the time when he would practice reform politics mainly at Suwon later.

Jeongjo specially ordered the soldiers of Jangyongyeong weoyoung to learn 24 kinds of martial arts in Muyedopotongjee that he wrote and made them to be the strongest soldiers. Therefore, Muye24ki is the martial art of Suwon, which was practiced by the soldiers of Jangyongyeong weoyoung stationed at Suwon.

This martial art included various martial arts mainly from Joseon's swordsmanship to spearmanship, club skills and horseback martial art and the book contained detailed illustrations and description so that anyone who practices martial arts could exercise it with the book sufficiently. To the martial art that was disappearing gradually due to the Government's passive response to traditional martial arts after modernization, Suwon city started intensive support and tried to revive Muye24ki of Jangyongyeong from 2003.

Residents living inside Hwaseong have practiced the martial art at the yards of Yeonmudae and Hwaseong Haenggung every morning where was used to practiced marital arts in the Jeongjo age and residents also have practiced the martial art at a martial arts training center inside Hwaseong in the afternoon. It is considered that some of experts are not responsible for the revitalization of the martial art by practicing but also residents living inside Hwaseong and Suwon citizens are responsible for it.

Suwon city is promoting the marital arts as attractions for tourism beyond reviving and distributing Muye24ki. It has organized a performance team of 30 persons specializing in the martial art and performed it for 30 minutes at 11 o' clock everyday at the yard of Hwaseong Haenggung. And many domestic and foreign tourists have visited Suwon to see this martial art. Now, the city is promoting to register Muye24ki on the Kyunggido' s intangible cultural properties list and it plans to promote its registration on the UNESCO world tangible properties list. For this, it is going to attract much financial support and to pick out martial art practitioners and then to make it as the martial art of Suwon popular worldwide by developing it as a more scientific and systematic organization.

2-2. Presentation of an 8-day visit

As the Suwon area has the tomb of Crown Prince Sado, father of Jeongjo, Jeongjo had visited Suwon to perform a rite for his dead father, Crown Prince Sado every year. As a king visited a place outside the palace once a year mostly, a king' s trip changed into a national event upon deciding the trip. Therefore, a king' s trip was accompanied with various performances and ceremonies. Especially, Jeongjo' s trip to Suwon in 1795 had a special meaning as it was to hold Hyegyeonggung Hongssi' s 60th birthday party, Jeongjo' s mother. Jeongjo was accompanied with people as many as 6,000 to visit Suwon and then held Hyegyeonggung Hongssi' s 60th birthday party at Bongsudang of Suwon Hwaseong Haenggung. And he held a special state examination to scout for government officials and a ceremony for the aged to celebrate the 60th birthday of his mother. And he checked the martial art skills of the soldiers who stationed at Suwon and ordered military exercises day and night to defend Suwon strictly and displayed fireworks.

Since Hwaseong was listed as a world heritage site in 1997, Suwon city has expanded a culture festival held at the day of Suwon citizens on a large scale and has performed Hyegyeonggung Hongssi' s 60th birthday party, the state examination and day and night military exercises based on the record of Wonhangulmyo-zeongriwigye. Especially, the city has performed the parade of 1,779 persons by arranging people, horses and sedan chairs as its original formation based on the picture called

' Banchado' which was drawn to record the order of the parade at that time. The city induces domestic and foreign tourists by holding such an event at Saturday close to the day of Suwon citizens and about 500,000 people have visited Suwon to see this every year. This was the greatest event of the Joseon age which existed only in Suwon and a very important event that informs the cultural superiority of Koreans in the Joseon dynasty not only a performance of an event based on the record simply.

Suwon city produced clothes, weapons and ornaments as their original forms based on the record of all events during 8 days at that time and has performed the event by using them in the order of the record written with event manners. And the city will perform this event as Suwon' s unique culture and the best culture event all the people in the world can understand universally and it plans to list this event in the name of Suwon' s 8-day visit with Muye24ki as world intangible cultural heritages.

2-3. Recreation of traditional food culture

Suwon has special food culture different from other areas due to Hwaseong. It is because there was a feast of culture with various court foods due to Hyegyeonggung Hongssi' s 60th

birthday party in 1795. Especially, ' Byulju' , a branch of the court kitchen in Seoul was established at Hwaseong to form the exclusive culture of court food. As all foods served in the 60th birthday party were recorded for materials and cooking methods in ' Wonhangulmyo-zeongriwigye' , it is possible to revive the food that Jeongjo, Hyegyeonggung and government officials had at Hwaseong. 82 kinds of foods served at the 60th birthday party were best of court food and there is no big problem to designate those foods as the high-grade food culture representative of the Suwon area as those foods they had during traveling were usual ones.

Suwon city will restore Byulju in Hwaseong Haenggung and designate it as the symbolic space where court food was cooked and then will show the culture of court food to tourists who visit Suwon after constructing the ' Korea institute of court food research in connection with a college in Suwon. And the city will distribute a special food culture of Suwon appeared after constructing Hyungryungwon and Yongjusa for Crown Prince Sado to form unique food culture.

The world-famous cities of history and culture have formed their own food cultures and developed them as traditional cultures to use as a resource for tourism naturally. In case of Frankfurt, Germany, Pig pawn barbeque has been positioned as a representative tourism food and it has become the pleasure of tourists to drink draft beer with it. For Japan, ever district has the different styles of Sushi and Sake, Japan's unique wine and it has become a usual thing to have a representative food and wine by visiting a city of history and culture.

However, Suwon has designated Suwon-Galbi as the representative food and not designated the representative wine specially. As Suwon-Galbi has been actually developed as the representative food since 1970s, it has a disadvantage in the traditional aspect. Therefore, Suwon city has tried to revive and popularize various foods that Jeongjo had when visiting Hwaseong and then to make them as the unique food of the citizens of Suwon and more elegant food. And it has promoted to create a culture of high-class food for tourists.

3. Restoration of the original form of Suwon Hwaseong Fortress

3-1. Facility not restored

If looking at the facilities not restored now among the facilities in the district of Hwaseong Yusubu in the 18th century, the facilities inside the castle have low rates of restoration as the rate of the castle wall is 18.5%, that of facilities outside the castle is 30% and that of facilities inside the castle wall is 80.6%.

As the facilities of the castle wall not restored are Namsumun, Namammun, Namdongjeokdae, Namgongsimdon, Bukeungu and Nameungu, the town between Paldalmun~Dongnamgakru in the south part of Hwaseong at that time was excluded from restoration due to the reason that it is difficult to restore that area as it is commercially active. And the facility like Bukeungu was confirmed for its location but was not restored and some facilities were excluded from restoration because it was not possible to confirm their locations. And it has become to know that part of the restored facilities was not according to [Hwaseongsungyokwigye] and it means that Suwon city failed to restore their original forms precisely due to poor study.

The facilities not restored as a facility outside the castle includes Saryungdan constructed at the west foot of Gwanggyo mountain, Jiso at the entrance of Gwanggyodong and Younghwayok located at near a road outside Janganmun.

As the important facilities inside Hwaseong Gaksa, Haenggung and Gonghaero, the 1st restoration of Haenggung has been completed about 84% of overall buildings now but Uhwagwan as Gaksa and other government buildings have not been restored.

Except Hwaryeongzeon maintained with its original form and Nambuk-Gunyoung, Weojeongriso, Bijangcheong and Jipsacheong restored by being located within Jangwon of Hwaseong Haenggung among the Gonghae facilities of Hwaseong Yusubu, all of Eeah, Jungyoung, Joungru, Byulhuosacheong, Byulgingwancheong, Kangmudang Hanggak, Mugo Hanggak, Susunggo, Gunmuso, Changgo(5), Sungsinsa, Jungposa, Naeposa, Byulju, Bunbongsangshi, Gamok, Sumuncheong(4) and Mirohanjeong and ponds of Namji, Bukji and Dongji have not been restored.

As a result that Suwon city has concentrated on Hwaseong's wall and Hwaseong Haenggung for restoration of historical remains, it has make the overall outlines of castle wall and Haenggung appear although not complete. However, to reveal the truly historic meaning of Hwaseong, restoration is needed first to the government facilities than can show the meaning and capability of Hwaseong as a new city completely.

As there are the records about Gonghae at that time in ' Hwaseongsungyokwigye' , ' Bupyon' , ' Kigeonyoungjee' and ' Suwonbueupjee' and it is possible to recognized the locations of Eeah, Jungyoung and Kangmudang, Mugo, Susunggo and other government buildings roughly, it is considered that the main Gonghae buildings below can be restored first.

Meanwhile, Uhwagwan, Gaksa is north of Haenggung as a main facility inside the castle not restored except Gonghae. It was constructed in 1789 and faced south. It consisted of Jungkan of 7

ryang and 24 kan, Daechung of 6 kan, Ondol of 2 kan and Maru of 7 kan in the east and Ondol of 2 kan and Maru of 5 and half kan in the west and was decorated with Dancheong. And it has Naesammun, Jungsammum and Jungyakkum.

And Sunshinsa, a shrine was located at Byungpoong bawi on the right foot of Padal mountain facing east, was destructed during Japan's colonial rule and its original form can be seen only through an illustration listed on Wigye now. Jungdang with ancestral tablets had the style of Mabaejiboong with the scale of 6 kan and was on a raised floor paved with Jeondols. It was surrounded by a wall and had Sammun in the front side. Both sides of Sammun were attached with Hangaks of 5 kan, 2 kan in the south was used as Jeonsacheong toward the inside and 3 kan in the north was used as Jasil toward the outside.

And [Hwaseongsungyokwigye] has the record of total 5 ponds of 1 Bukji, 2 Namjis and 2 Dongjis in Hwaseong. Bukeungu and Nameungu were waterways to drain out water of the castle and Bukeungu is located at 90 steps away to the west from Bukseoporu and 37 steps away to the east in Bukboru.

And it is required to study Jeongjo's tree-planting and landscape policies as a result of nature- and environment-friendly city development appeared in the process to construct the new city and in the Hwaseong district and then to restore the scenery of Hwaseong. Jeongjo considered about urban scenery and planted a great number of trees as many as 12,060,000 when constructing Hwaseong and he cared the lives of his people by building 3 large-scale ponds and tree-planting policy.

3-2. Harmony of tradition and modern times

Hwaseong is the harmony of tradition and modern times as another style for the continuation of culture. Its most representative case is considered to make Hwaseong as a village of culture and to be the construction of a square in front of Hwaseong Haenggung for the communication of various cultures inside Hwaseong. In this yard, people expressed their ideas in various ways and a Suryung, responsible for administration of a district also governed the people in the district. And in this yard, various cultural performances were conducted on special days per season. Naturally, a wide yard existed in front of a palace and it did in front of Hwaseong Haenggung to be used for various cultural performances and events to please the people.

As the yard in front of Hwaseong Haenggung was transferred to an individual after modernization, the right and left streets from Hwaseong Haenggung to Jonggak turned into shopping streets and the remains of the old yard vanished. This means that as culture space in the Suwon area disappears, space for various communications disappeared so that disconnection in culture appeared.

For the harmony of tradition and modern times, Suwon city has decided and promoted to purchase a land of about 7,500 pyong from the front of Hwaseong Haenggung to the center of the crossroads in order to reproduce the yard in front of Hwaseong Haenggung and to create the culture of a square fit to the 21st century.

As the 1st step, the city designated it as a facility for city planning, made a square and then conducted an excavation study to check the existence of cultural remains buried underground. From a result that there would be no problem even if making a new square, the city promoted study and service to make a square in front of Hwaseong Haenggung and finally decided to make a square with a new format where tradition and modern culture coexist through hearings with local residents, writers, history experts and members of the Cultural Properties Committee. By paving with yellow earth and displaying a cadastral map of old times at the front side of the square to revive the remains of tradition as much as possible, it shows that descendants of modern times inherit traditional culture through an old memory. At the backside of the square, the city will install a ceramic plate with a picture symbolizing the politics for people and reform in the Jeongjo age as well as making the square in a modern style simply.

And it will place the pictures of ' Bongsudangjinchando ' in color that painted the scene of Hyegyeonggung Hongssi's 60th birthday party which is recognized as the most important event during Jeongjo's 8-day visit and ' Hwaseongsungzodo ' that depicted a military exercise executed at Hwaseong by Jeongjo, and will draw ' Sinpoongrusamido ' that shows the politics for the people that Jeongjo gave away rice to the poor from the Suwon area in front of Sinpoongru, the main gate of HwaseongHaenggung and ' Naksungyeondo ' that drew the scene that the people enjoyed a party as one without discrimination in social statuses after completing the construction of Suwon

Hwaseong. The city will plan to hold various culture performances including the culture of rock bands full with modern concepts, not only various traditional events by making the square. And it will also make the square as a multi-purposed park that all citizens in the Suwon area take a walk and exercise freely. As a result, to harmonize tradition with modern times is a factor to continue culture.

4. Creating new culture

4-1. Creation of cultural space with an old path

The basic policy to continue history and culture of Hwaseong is to make a city of slowness. The purpose is to make a city that a living environment and the mode of life have the top priority not for productivity and that people like to walk while coexisting with nature. An urban experience centered with walking enables to enjoy the time, memory and place in a small-scale structure. For this, the city should plan the roads inside Hwaseong for pedestrians not for vehicle and establish its central area mainly for pedestrians by restricting any entry of cars except public transportation if possible so that pedestrians will experience Hwaseong directly and in detail. After all, it is necessary to create new cultural space by reviving the old road of Hwaseong for a trip of Hwaseong through walking and revitalization of the community in the downtown of Hwaseong.

The distinguished cities of history and culture in the world preserve old streets as they were and use them as cultural resources for tourism. And they have made restaurants, rest rooms and guest houses to attract tourists into streets who visit the cultural heritages in the area. And the revitalized streets secure the history of citizens who live in the space for a long time entirely to continue the vitality of the area. Hwaseong also as a world heritage site has most of old paths and is under the process of being arranged into a cultural street.

It is possible to check the location of a public institution and street in the downtown of Hwaseong through [Hwaseongsungyokwigye] written just after its construction. The cadastral map of Suwon produced at 1911 when Korea changed from postmodern society to modern one, enables to check the shapes of various buildings and streets in the downtown due to precise measuring. The cadastral map of that time mostly conforms to the form of Hwaseong in the drawing of Hwaseongsungyokwigye. Therefore, the cadastral map of 1911 can be an index that shows the original form of Hwaseong.

The inside of Hwaseong was arranged as streets at the initial stage of construction. The streets of Hwaseong were largely constructed through 2 steps of construction and one was to construct crossroads and the other was to construct a new road. And besides these roads, roads were naturally formed to connect public buildings and houses. The restoration of new roads in Hwaseong largely consists of the restoration of the new road and naturally-formed roads.

First, it is necessary to understand the intersection at the crossroads that traffic passes through now in order to restore old paths. This crossroads is linked to Paldalmun and Janganmun in the south and north respectively and Haenggung in the west and up to Changryungmun (Dongmun) beyond Ogyo, that is, Maehyanggyo in the east.

The new road starts at the east of the crossroads and one way is linked to the north of Dongjangdae and the other to Janganmum. And the other road is linked to Younghwajung through a new long road from Janganmum. The new road separates into 2 ways in front of Jananmum and these two ways become one road after 140m and then are linked to Bukmum in a little curve. Before two ways become one road, a new road is branched to the west to be linked to Hwasemum.

An old road in the down town is constructed toward the crossroads in front of Hwaseong Haenggung at the both sides of the castle gate and two different main roads are branched out from this road. The width of a street is about 7~8m and some main roads are only about 3m long.

In the cadastral map of 1911, the width of a road is not maintained at a certain width and it changes to be narrow and then to be wide partially. It is assumed that this change was made as houses violate the road toward the streets. Therefore, the restoration of the old roads will be planned by referring to the cadastral map of 1911 at least.

To restore the old roads, first, the old roads will be decided as the roads of city planning to be pedestrian roads and then the shape of old roads will be decided.

Sculptures around neighboring buildings and various cultural facilities will be decided for the revitalization of tourism. It is necessary to rearrange signboards to activate a specific street prior to

the restoration of old roads in general. And it will be a step of the restoration of old streets that artists create new signboards to be fit to the characteristics of local shopping streets based on ' Banchado' which illustrated Jeongjo's trip. The replacement of signboards as a first step makes the street to be rated as the street of culture and then it enhances the pride of local residents and raises their affection to the community together with the increase of tourists. This is not the continuation of culture and making of a village of culture simply but also becomes an opportunity to revitalize the culture and economy of the community through the increase of residents' affection to the community.

After all, the restoration project of old streets can be a renewal project linked to the construction of Hanoks and the arrangement of restored facilities and can continue culture with the right of free walking and can construct a new cultural space.

4-2. Creation of a culture street of Suwon Cheonbyun

There is no street to represent art and culture in Suwon Hwaseong. A city of history and culture with long history should have a street of culture and art within the area. There was no separate street as the center of culture and art was inside Hwaseong Haenggung at the Jeongjo age. So, there was no street of culture and art within the castle wall now.

But it is necessary to form a street with certain space that can concentrate art and culture from the traditions times to modern within the castle wall, for Suwon Hwaseong was constructed as a harmony of culture. This means that Suwon Hwaseong is a way to connect cultural and artistic resources to the community by understanding a new culture and art together with construction with a dynamic ecosystem of culture and art as a city of history and recognizing the structure and function of a new art.

If expanding this activity, it will make the foundations to create, produce, distribute and consume culture and art naturally in order to establish an ecosystem of city culture and art and another foundation to develop Suwon as an international city of art and culture by expanding the cultural infrastructures and attracting artists.

For this, it is necessary to construct a street of art and culture at both sides of Suwon Cheonbyun constructed at the Jeongjo age. Cheonbyun is famous as a natural river and makes beautiful scenes according to the change of a season. And it is necessary to reconstruct the street in general as the arrangement around Cheonbyun and a small park were prepared already.

The method to construct a street of culture can be planned in 2 types and the first one is that Suwon city purchases and remodels the buildings around Cheonbyun and then rents them to writers and workshop operators. The second one is that Suwon city designates this area as the facility for city planning and then lets the persons who are willing to run workshops run workshops and shops at the same time by renting the buildings around Cheonbyun to naturally to them naturally.

The first target of Suwon city is to construct a one-stop street of art and culture at Suwon Cheonbyun where artists create works directly and tourists watch them while experiencing in a certain space and those works can be sold.

And by opening a special market for various traditional products including old traditional furniture (called as a flea market) once a week at Cheonbyun, Suwon city plans to construct a space where tourists can create happy shopping culture and local residents can enjoy the landscape at Suwon Hwaseong. The city can give an opportunity to antique traders within the castle to lead such an activity as a new subject of culture within the castle.

After all, Suwon Cheonbyun, not as a river simply, can be formed as a new street of culture (a village of culture) where all of local residents, artists and the city continue culture as a central street of culture and art.

4-3. Creation of a Hanok village

The downtown of Hwaseong was constructed into 4 districts centering on the crossroads built in front of Hwaseong Haenggung. Especially, the south-west district was the area south of Hwaseong Haenggung as the town for bureaucrats and the rich. Therefore, most of houses were Hanoks and there was a Hanok with 99 rooms, which was rated to be biggest except the palace. But most of Hanoks that were built at the Jeongjo age and later disappeared and now most of buildings have strange styles.

The characteristic of the world-famous cities of history and culture is that a downtown constructed

centering around a heritage site maintains traditional types of buildings in most cases. It is very natural to visit a city in order to see the people who live in traditional buildings in a downtown while continuing the identity and tradition of a community.

However, most of Hanoks disappeared in Hwaseong and it is difficult to see a shape of a traditional city. So, it is necessary to revive a village of Hanoks within the castle like Hanok villages in Bukchon and Jeonju. For this, it is required for the city to propose a systematic and specific alternative plan to make the system that the city support Hanoks mainly with the Hanoks within Hwaseong first and then to derive the active construction of Hanoks within Hwaseong, improvement of a living environment and revitalization of tourism later.

And as an alternative to construct a village of Hanoks, it is required to execute the ' Hanok designation system' that designates Hanoks per a lot forcibly first than then conducts control and support, and the ' Hanok registration system' that designates an area of Hanoks and then conducts control and support.

5. Conclusion

Hwaseong Fortress was constructed as an act of filial devotion by Jeongjo who brought the Renaissance to Joseon Dynasty. Its political and commercial functions were critical. In the fortress, there were a government office and shops as well as military facilities which guard the fortress.

Until now, walls and gates of the fortress have been restored. The inner part will be gradually consolidated. Above all things, the old streets should be restored and its importance must be well promoted. The restoration of the old streets will bring Renaissance of Suwon. Therefore, the restoration work shouldn't be driven alone by Suwon city. It should be promoted in cooperation with local NGOs, local governments and even local artists. With the new development strategy of Suwon Hwaseong Fortress which will be presented in this paper, Suwon's cultural heritage such as dance, art, architecture, landscape architecture and martial arts must be also inherited. In the long-term, this will be a new foundation of Suwon City's prosperity. This paper hereby presents the new development strategy of inheriting cultural and historical legacies of Suwon Hwaseong Fortress and restoring its village.

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