

EPISTOLARY KOREA



*Letters in the
Communicative Space
of the Chosŏn,
1392–1910*

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Letters Between Spouses

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Perhaps the most common and intimate of private letters are those between spouses. Married couples during the Chosŏn spent much time apart; hence, there are numerous spousal letters. Occasions of separation included when the husband took up residence away from home, to pursue his career, either by preparing for the civil service examination or serving in office, while his wife remained at a provincial home, when a husband was banished in punishment, when a wife visited her natal home, and war.

Four sets of letters are presented here in chronological order. They represent the different moments and sentiments of spousal communication—playfulness, foreboding, anxiety, and frustrated ambition. I would like to briefly mention the linguistic medium in which these letters were written. Because of the intimate nature of the spousal letters, one might assume that they were written in the Korean script. Under the prevailing wisdom concerning the diglossic literary culture, the Korean alphabet and literary Chinese are viewed in dichotomy, the one private, female, and local, the other public, male, and cosmopolitan. In this chapter, however, I have chosen many letters that wives wrote in literary Chinese. I do not deny that spousal letters were usually written in the Korean script or that it was this script that women primarily used. I merely wish to show that the diglossic literary culture and its relations to gender were far too complex to be explained by a dichotomy. Regardless of the linguistic medium, these letters echo across time deeply personal sentiments embedded in the most complex and intimate of relationships.

The first letter is by Song Tŏkpong (1521?–1578), a famous woman literary stylist and poet of the early Chosŏn. She was born the second daughter of Song Chun, who served as the first counselor in the Office of Special Counselors. Tŏkpong is her nom de plume. Song was married to Yu Hŭich'un (1513–1577), a famous scholar-official and the author of the *Diary of Miam* (*Miam ilgi*).¹ Most of Song's works have been lost; her reputation as a writer rests

on a small number of her works included in the *Diary of Miam*—several poems that she exchanged with her husband,² and two letters that she wrote to him. Although it is difficult to gauge female literacy in literary Chinese during the early Chosŏn, Song's literary accomplishments seem to have been exceptional. Literary women were not unknown, but they tended to write poetry. Hŏ Nansŏrhŏn (1563–1589), whose fame reached as far as China, is a good example.³ There are few examples of prose of female authorship from the early Chosŏn. Song's letter to her husband included in this chapter is a rare surviving example of prose written in literary Chinese by a woman that predates the Imjin War (1592–1598).

Although we do not know much about Song's father, judging by the post he held—one reserved for officials of high scholarly distinction—he was an accomplished scholar. He probably taught his daughter literary Chinese. She was also fortunate in marriage; her husband was a renowned scholar who appreciated and valued her literary talent. Yu Hŭich'un passed the civil service examination in 1538 and served in a prestigious censorial position, but he was implicated in a seditious plot in 1547 and spent long years in exile.⁴ Only in 1567 was he released. He then served in various posts, finally retiring in 1575 from his post as the minister of personnel.

Song's letter to her husband is dated the twelfth day of the sixth month, 1570. It is a reply to a letter by Yu, who took up residence in the capital because of his official post. Song was staying at her country home. The occasion on which this amusing letter was written is explained in the preface, which is also translated.

The second letter was written by Kim Sŏngil (1538–1593) to his wife. We have already seen in chapter 9 Kim's letter of exhortation that he wrote soon after the Imjin War broke out in 1592. He wrote the exhortation when he was appointed chief recruiter of the army of Kyŏngsang Province. Soon afterward, he was made governor of Eastern Kyŏngsang. Since Kyŏngsang Province was occupied by the Japanese army, he had to move furtively. This letter mentions that he moved from Sanŭm to Chiksan. The letter, in the Korean script, was written at the end of the *imjin* year (1592) and was a sort of New Year's greeting to his wife. It bore the address of the family residence of the governor of eastern Kyŏngsang Province, but the content of the letter indicates that Kim's wife was staying with her mother. The format of the letter does not make it clear whether he had lived all along with his wife's family, a practice still common during the early Chosŏn, so that his in-law's residence was referred to as his own, or whether his mother-in-law stayed with his wife at his residence. It

is likely that the former was the case. In any case, all of these residences were in the area of Andong. Wherever Kim normally lived with his wife, he never went home or saw his wife again after this separation. He died of illness at Chinju, Kyŏngsang Province, in the spring of 1593.

The third section of original texts translated here is an exchange between Kwak Chu (1569–1617) and his wife, Madam Ha (1580–1652?). These two letters (numbered 27 and 112), believed to have been written in the early 1600s, are selected from 172 letters that were excavated from the Ha tomb in 1989. Chapter 19 discusses the general nature of these excavated letters; there is no need to add to that discussion, except to point out that although there are ninety-six letters from Kwak to his wife, there are only six from Ha to her husband. According to Paek Tuhyŏn, who transcribed these letters into modern Korean, there is only one set that can be identified as paired—a husband's letter and his wife's reply. What is translated here is this exchange.

The letters from the Ha tomb, like those excavated from Madam Kim's tomb (which will be discussed in chapter 23), show that elite families living near one another in the countryside, such as the Kwaks and the Has, maintained extensive epistolary exchanges among family members and that the Korean script was the medium of exchange. As has already been pointed out, of the 172 letters in the Ha tomb, 167 are in the Korean script. These letters reveal a great deal about the everyday life of these families. As is evident in Kwak's letter, Ha, who is nearing childbirth, is staying at her parents' home. It was a custom in Korea for women to give birth at their natal parents' homes (until the time women went to hospitals to deliver). Kwak, staying at his own home, is understandably anxious and urges his wife repeatedly to send news at the first sign of delivery so that he can rush to her side. In addition to this letter, there are three more sent around this time on the same topic (letters 28–30). It is interesting to note the honorifics the husband and wife use when writing to each other: the husband uses a medium level of the sort meant for someone junior in age, whereas the wife uses a high level, the form meant for someone older and higher within the family or for guests of the same social status.

The fourth group consists of several exchanges of letters between Kim Samŭidang (1769–1823) and her husband, Ha Uk (pen name Tamnaktang; 1769–?). Kim was born to an unknown scholar, Kim Inhyŏk, in a village near Namwŏn, Chŏlla Province. In 1786, she married Ha Uk of the same village, who had the same birth date as her. Samŭidang is her *nom de plume*. Both the Kims and the Has were provincial scholar families that had not produced

an examination passer for many generations and whose fortunes had been on the wane. As far as is known, no member of her or her husband's family attained an official post or scholarly fame.

Among female writers of the Chosŏn, Kim occupies a prominent place. She left voluminous writings—more than twenty-two pieces of poetry and twenty pieces of prose, making her one of the most prolific female writers before the twentieth century. What makes her writing particularly notable is that all of it is in literary Chinese. Although the contours of the diglossic literary culture of the Chosŏn were more complex than a division between literary Chinese and vernacular Korean along gender lines, literary Chinese remained predominantly the province of the male. Considering her family's meager financial and social status, it is most likely that she acquired literary Chinese through determination. Her steely disposition also shows in her correspondence with her husband.

We know Kim's husband only through the letters and poems that he wrote to his wife. Like many young men of rural scholarly families, Ha Uk dreamed of restoring the faded glory of his family and making his name by passing the civil service examination. For a man in his position, this was the only means to accomplish his objective, and so this was not an unusual effort. Nothing came of it, but he persisted for a long time. For about fifteen years, from the time of his marriage in 1786 until 1801, he spent most of his time away from his family either at some library in the mountains or in the capital to prepare for and to take the examination. Several letters between Ha and Kim translated here date from the period when he was staying in the capital.

The letters exchanged between Ha and Kim shed light on the dynamics between the couple as they engaged in a daunting and ultimately elusive quest. Kim was more than a willing partner in the project; in fact, she invested all her hopes and resources in it. It seems as if, barred from public office by her gender, she was pursuing a dream of glory through her husband. It is clear that Ha did not come close to passing to any meaningful level, failing one examination after another. Though obviously disappointed, Kim remained unfazed. She encouraged and exhorted him to strive further, refusing to permit him to abandon his hopeless quest. The Ha family's financial resources were limited, but she went to such extremes as to sell her hair, hairpins, and other things to support his studies. Less sure of himself, Ha seems wistful and apologetic.

In 1801, the Ha family seems to have come to the end of its financial rope. The Has had to leave Namwŏn and relocate to Chinan, a much more rural area that offered farmland. Although they tried to model their lives on a vi-

sion of rural tranquility, and they wrote poems to this effect, it does not appear that they were able to abandon dreams of attaining an examination degree. One of Kim's poems from 1810 is supposed to have been written as she sent her husband away to take the civil service examination in the capital.⁵ This shows that ten years after their move to Chinan, he was still attempting to pass the examination.

This couple's exchanges have social implications as well. They display both the intensity and the difficulty of the quest for an examination degree by rural literati. This stratum of the population had varying financial resources but shared a common aspiration, the examination degree. There was no alternative avenue to success. The spread of education made competition for the degree even fiercer. Thus, the possibility of attaining a degree for the rural elite seems to have grown even more remote. Although these elites had an alternative model of a life of scholarship and literary accomplishment, and many tried to find meaning in their lives through this means, large segments of the elite population seem to have remained disappointed.

Nowhere are the hopes, determination, and disappointment of the rural scholarly elite more vividly expressed than in Kim's writings. In her case, the element of gender renders her frustrated aspiration more acute and complex. Her letters express the typical unrequited dream, especially the female ambition that can be fulfilled only through a male surrogate. That all of her writings were in literary Chinese makes them more poignant. In 1930, Kim's writings were published as a two-volume collected works.⁶ Her writing rescued her from the oblivion she feared and rendered her an identity and a fame, though posthumous, for which she longed.

ORIGINAL TEXTS



1. Madam Song's⁷ Reply to Her Husband, Lord Munjöl, Yu Hüich'un (1570)⁸

Yu, Miam ilgi ch'o, 2:292-93, 5:326-27.

(Lord Munjöl⁹ has been serving as the first counselor in the Office of Special Counselors¹⁰ and because of his official duty stayed in the capital for four months by himself. He wrote to his wife, telling her that he had abstained

from women for all this time, exaggerating the difficulties of doing so, and boasting that he bestowed upon her an unrepayably huge favor. At her home in Tamyang,¹¹ Madam [Song] replies, thanking her husband.)¹²

I humbly read your letter. You boasted that you bestowed upon me a great favor beyond recompense, and indeed I cannot find adequate words with which to express my gratitude. A gentleman's control of his conduct and cultivation of his mind are based on the wise instructions of the sages; how can you say that you did this for the sake of a woman? Moreover, once your mind has been set firmly to remain unclouded by desire, then you will not be distracted; why would you seek the repayment for this favor from a woman in the inner quarters?

If you think that your abstinence of three or four months is a deed of lofty purity done as a favor [to me], this does not bespeak a serene and disinterested person. If you have attained serenity and purity so that you can turn a deaf ear to outside temptations and preserve inner equilibrium, would you need to send me a letter boasting of your accomplishment? You are surrounded by friends and cared for by underlings and servants. Indeed, ten pairs of eyes see your every act, and sooner or later your good deed will naturally be spoken of, and so there is really no need for you to write and make a point of it. Judging from this, you appear to be so afflicted as to proclaim your deed benevolent and right, and pathologically in need of instant recognition. When your wife carefully contemplates this, these are deeply worrisome points.

Your humble wife also has rendered an unforgettable deed to my lord. Do not dismiss it lightly. You have lived a few months of abstinence, and in each touch of your brush, in every word, you boast of it. You will reach sixty years of age very soon, and this abstinence is a benefit to your health, not a bestowal of favor beyond recompense upon me. This is not to say that I do not recognize the fact that, placed as you are in a noble position, which is the envy of all within the capital, even a few months' abstinence is not something easily accomplished by all.

When your mother passed away, you were very far away,¹³ and no one in the wide world helped me. I could only wail at Heaven and mourn alone. I devoted myself to funereal procedures, making sure that all were in accordance with ritual prescription, and none were amiss.¹⁴ Those who were nearby commented that "in choosing and taking care of the tomb and in offering sacrifices, not even her own child could have done better." After the three-year mourning was completed,¹⁵ I made a trip of 10,000 *li*¹⁶ over obstacles and dif-

ficulties [to go to you]. Who does not know this? What I have rendered you are the deeds of sincere devotion, and these are what can be called unforgettable deeds. If you compare your abstinence of a few months to these aforementioned deeds, which is heavier and which is lighter?

I pray that you eliminate all distracting thoughts and preserve your health so as to lengthen your life. This is what I wish for day and night. In prostration, I pray for your understanding of my thoughts.

Song
(Every word and idea expressed by my wife is true.
I cannot help admiring it!)¹⁷



2. Kim Söngil's Letter to His Wife (1592)

Kim, "Charyo wönmun," no. 9, in Kim, Ön'gan üi yön'gu, 182.

A letter to my home

The family residence of the governor of eastern Kyöngsang Province

Napsil, Andong

Accompanying:

Two dried yellow fish

Two *kün*¹⁸ of jujube mushrooms

Twenty pomegranates.

How are you all doing these cold days? You have been foremost in my thoughts. I came to this small town of Sanüm, and although I am safe I am plagued with worry over how to handle these Japanese thugs who will ransack the area as soon as spring arrives. All my clothes followed me here from Chiksan, and so don't worry that I may suffer cold. Have a good year-end with your mother. I am unable to write separately to the children, and so please give them my love.

Though I am serving as governor, I barely get to eat, and so I cannot send anything to you. If we can see each other again, we may be able to cease worrying about each other, but I do not know when that might be.

Please do not long for me, and stay well. So much to say, but I will end here.

Twenty-fourth day, twelfth month.



3. An Exchange of Letters Between Kwak Chu and His Wife,
Madam Ha (early 1600s)

A. KWAK CHU'S LETTER TO MADAM HA (NUMBER 27)

Paek, Hyönp'ung Kwak ssi ön'gan chuhae, 187-93.

How have you been doing with the children? I have not heard from you. I have not forgotten you even for a minute, but I cannot send a message at will. It is incomparably frustrating! The children's faces don't leave me, and so you can imagine how anxious I am.

How is the pain in your chest? Is it all cured? Because I have so many cares, if you are healthy at least, it would be a great relief! Although father has been saying that I should be able to leave any day, he does not come forth with the date of my departure. This adds to the tension. As soon as the delivery begins, you should make sure that someone is sent here immediately. Even if it is the middle of the night, I will leave at once. So, make sure to send someone with no delay! If someone comes fast, I will give him a big reward. Let them know this so that they will come in haste. If it is delayed, you will suffer, while I do not. So, do not neglect my request.

When are you planning to go to Posöng? When you go, please let me know. Father is waiting to send P'ungse to acquire a hawk on that occasion. If you do not inform him before that visit, he will be terribly disappointed and chagrined. So, make sure to let us know beforehand so that P'ungse can go with you. There are so many difficult things around me, and so I will end my brief note. Again, make sure to send someone immediately at the first sign of delivery.

B. MADAM HA'S REPLY (NUMBER 112)

Paek, Hyönp'ung Kwak ssi ön'gan chuhae, 503-6.

I was very happy to see Tori unexpectedly bearing a letter saying that you are doing fine as well as father. I have not had a comfortable day. My chest

has caused no problem, but I have had no energy. The children are all doing well.

Because my cousin has not arrived, a visit to Posöng has not been decided. When she arrives, I will let you know. I received the things that you sent. There are many things that I want to talk to you about, but since Tori is in a big hurry, I will end here.

From Oya, on the eleventh.

PS. Please give my regards to your son.¹⁹ I regret that I have so little to send you. [Accompanying] Seven *toe* and 8 *hop* of [some grain]; 4 *toe* of *narak*, 3 *toe* and 5 *hop* of beans, one pheasant.²⁰



4. Letters Between Kim Samüidang and Her Husband, Ha Uk

A. MADAM KIM'S LETTER TO HER HUSBAND

*Yi and Chöng, Han'guk kojön yösöng munhak üi segye,
sanmump'yön, 249-50.*

To my husband,

The autumn wind on the tree that stands in the courtyard is chilly in the morning, and I wonder how you are faring away from home. There is an old saying, "a scholar is sad in the fall." I understand that "sadness" here means that one is to be moved and has thus resolved to be firm. I am wondering whether you too have been moved by this season and become firmer in your determination. What I have long desired deep in my heart is that you pluck the autumn lotus flower from the dragon pool [K. *yongji*, C. *longchi*]²¹ and cut a branch of autumn laurel in the turtle palace (*sömgung*).²² Every night I toss and turn with anxiety that you might fail in this endeavor. The phrase in a Tang poem "the long autumn night [K. *ch'uyajang*, C. *qiu ye chang*]"²³ refers to a child-woman who is bound by self-involved sentiment and is not something that I discuss in my chamber. Please do not neglect your study for the examination. I eagerly await the day that you will return home after having placed your name on the roster for glory. Your parents are doing well. You need not be anxious for them.

B. THE HUSBAND'S LETTER TO HIS WIFE

Yi and Chǒng, Han'guk kojŏn yŏsŏng munhak ũi segye,
sanmunp'yŏn, 251.

Your letter of the fifth month consoled my longing for home in this distant place. When autumn came, and I received your unexpected letter, I was deeply touched by your steadfast affection. Nevertheless, plucking a lotus from the dragon pool and cutting a branch of a laurel at the turtle palace are delayed, and so I am ashamed to face you, as I am unable to return home no matter how much I desire it. Now that autumn is here, I do not know where I will unfold my heart. I can only say that your judicious care of my parents will increase our blessing.

C. SAMŬIDANG'S LETTER TO HER HUSBAND

Yi and Chǒng, Han'guk kojŏn yŏsŏng munhak ũi segye,
sanmunp'yŏn, 252.

Since Seoul and this rural village are separated by a great distance, it is natural that news comes rarely and letters no longer come. This village is so far removed from the town and the post station that it is difficult either to use a postman or even to find servants working for the post station. It just happened that when I opened the gate early in the morning, I happened to see a man about to depart for Seoul. He was a soldier guarding the palace wall, and he was going there on duty. Of people going to Seoul, who could be more reliable than this man? Hence, this letter is written in a hurry.

The thought of your living the way you do away from home saddens me, but I truly believe that you will prevail in your objective. Still, I wonder about the lateness of it all—studying by the window and passing the examination thus to bring glory to parents. Your parents are well, and so is everyone here, and so please do not worry about us. The one who brings this letter lives in the neighborhood. Please send me news about yourself when he returns.

D. HUSBAND'S LETTER TO SAMŬIDANG

Yi and Chǒng, Han'guk kojŏn yŏsŏng munhak ũi segye,
sanmunp'yŏn, 252.

Whenever I am seized by sadness, I take your letter from a box and read it. It makes me feel as if I see you face-to-face, and I am consoled. I cannot help marveling at the letter; all your words are encouraging words to study hard. Although I am incompetent and unable to do one thousandth of what you expect of me, studying for the examination is a serious matter and I would not dare neglect it. I also long for the day I can make my name. I saw that those who arrived here later than me from our town have returned home. I realize that I have stayed away from home a long time! My only wish is that you stay well, along with my parents.

E. SAMŬIDANG'S LETTER TO HER HUSBAND

Yi and Chǒng, Han'guk kojŏn yŏsŏng munhak ũi segye,
sanmunp'yŏn, 255.

Green grass is brilliant on the long banks; the neighing of a horse sounded lonely. I put something on—in haste inside out—and went outside the gate, and saw a solitary young man passing by. I at once had our servant boy inquire about the news from the examination hall and learned that you had failed again this time. I am sure that you must have suffered much. Please rest assured that my help will not lessen in the future. Last year I sold my hair to get food, and this spring I sold my hairpin to get money for your travel. Even if I have to sell every item of jewelry and every other adornment, how could we not make enough provision for the expenses necessary for you to take the examinations? I hear that there will be a celebratory examination in the fall, and I am assuming that you won't be able to come home. I am sending this since there is a way to forward it, and I am sending an outer robe.

NOTES

1. The *Dairy of Miam* is the diary that Yu Hüich'un kept between 1568 and 1577, and it records both public and private matters.

2. Yu, *Miam ilgi ch'o*, 5:321–26.

3. Ho Nansörhön is arguably the best-known woman poet from early Chosön Korea. Her name was Ch'ohüi, but she is known as Nansörhön, a nom de plume, in Korea, and as Kyöngbön (Jingfan), another nom de plume, in China. She was a sister of Hö Kyun (1569–1618), a famous writer. Around 1577 she was married to Kim Söngnip, but her marriage was supposed to have been unhappy. Kim died during the Imjin War. Nansörhön burned most of her poems, but in 1607 her brother edited what he had saved of Nansörhön's poems and presented them to Zhu Zhifan, the Chinese ambassador on a mission to Korea. Zhu published them in China, where they received a great deal of attention and admiration from such luminaries as Tang Xianzu, the great dramatist. Her poetry was also published in Japan. The 1711 edition (from Japan) is extant. See Chang and Saussy, *Women Writers of Traditional China*, 209–15.

4. Yu was first exiled to Cheju Island, but because it was thought to be too near his hometown, Haenam, he was transferred to Chongsöng in Hamgyöng Province.

5. Yi, *Samüidang Kim puin yugo*, 285.

6. Ibid., 3–4.

7. Song is supposed to have written many poems, and thirty-six of her poems were published as a book titled the *Collected Works of Tökpöng* (*Tökpöng chip*) in 1571, but they are no longer extant. What remains of her writings includes this letter, two other prose pieces, and twenty poems.

8. This letter is included twice in Yu, *Miam ilgi ch'o*. The first appearance (2:292–93) is in the entry of the twelfth, the sixth month, the *kyöngo* year (1570). The entry reads, "My wife wrote a long letter, and had Kwangnyöm, her son, copy it and send it." It quotes the whole letter and ends with Yu's own response to it. The second time the letter is included (5:326–27) is in a special chapter at the end of the *Dairy of Miam* in which special writings by Yu and Song are collected. It is prefaced by a synopsis of Yu's letter to which this letter is a reply and ends with the postscript that this letter has been always regarded as a family treasure.

9. Yu Hüich'un's posthumous title.

10. This was a senior third rank position, responsible for the Royal Lecture and the composition of various royal missives.

11. Tamyang was where Song Tökpöng's natal home was. This letter was written at a time when marriages were still uxoriocal, and apparently Song still lived at her parents' home.

12. The preceding is the preface to Madam Song's letter as it appears in the special chapter. See Yu, *Miam ilgi ch'o*, 5:326.

13. This must refer to when Yu was in exile.

14. She is saying that she had to be much more careful because her husband was on the criminal register.

15. This shows that in terms of funeral and death rituals, Confucian ritual was already practiced by the *yangban* aristocracy.

16. A *li* is a unit of measure equal to approximately 449.17 meters (a third of a mile).

17. This is what Yu wrote in his diary entry after reading Song's reply.

18. A *kün* is a measure of weight; 1 *kün* is equal to 641 grams.

19. This refers to Kwak's son from his first marriage.

20. A *toe* is a bulk measure. It represents the volume of a cube with faces 596.4 square centimeters in area. A *hop* is one tenth of a *toe*.

21. The "dragon pool" here refers to a pond of Emperor Xuanzong (r. 846–859) of the Tang dynasty. Plucking a lotus flower from the dragon pool means passing a civil service examination and receiving an official post. Li Shangyin (812–858) wrote a poem titled "Dragon Pool" ("Longchi") in which he satirized Emperor Xuanzong. See Li, *Li Shangyin shige jijie*; for an English translation, see Liu, *The Poetry of Li Shang-yin*, poem 93, 183–84.

22. This refers to a palace in the moon. The whole phrase means achieving something extraordinary.

23. This is a phrase from the poem "Alone, Not Seeing Him" (K. "Tokpulyöñ," C. "Tu bu jian") by Shen Quanqi, and it refers to a woman's longing for an absent husband. See *Quan Tangshi*, 2:365.

GLOSSARY

Andong	安東	Cheju	濟州
Chiksan	稷山	Chinan	鎮安
Chinju	晉州	Chölla	全羅
Chongsöng	鐘城	<i>ch'uyajang/qiu ye chang</i>	秋夜長
Ha	河	Ha Uk	河昱
Haenam	海南	Hamgyöng	咸鏡
Hö Kyöngbön (Xu Jingfan)	許景樊	Hö Kyun	許筠
Hö Nansörhön	許蘭雪軒	Kim Samüidang	金三宜堂
Kim Söngil	金誠一	<i>kün</i>	寸
Kwak Chu	郭澍	<i>Miam ilgi</i>	眉巖日記
<i>Miam ilgi ch'o</i>	眉巖日記草	(Lord) Munjöl	文節(公)
Namwön	南原	Napsil	納失
Paek Tuhyon	백두현	P'ungse	蓬塞
Sanüm	山陰	<i>sömgung</i>	蟾宮
Song Tökpöng	宋德峯	Tamnaktang	湛樂堂
Tamyang	潭陽	"Tokpulyöñ"/"Tu bu jian"	獨不見
<i>yongji/longchi</i>	龍池	Yu Hüich'un	柳希春
Zhu Zhifan	朱之蕃		