

# *Korea*

GEORGE MASON UNIVERSITY  
THE GOVERNOR'S ASIAN STUDIES ACADEMY

1989

한국의

얼말글

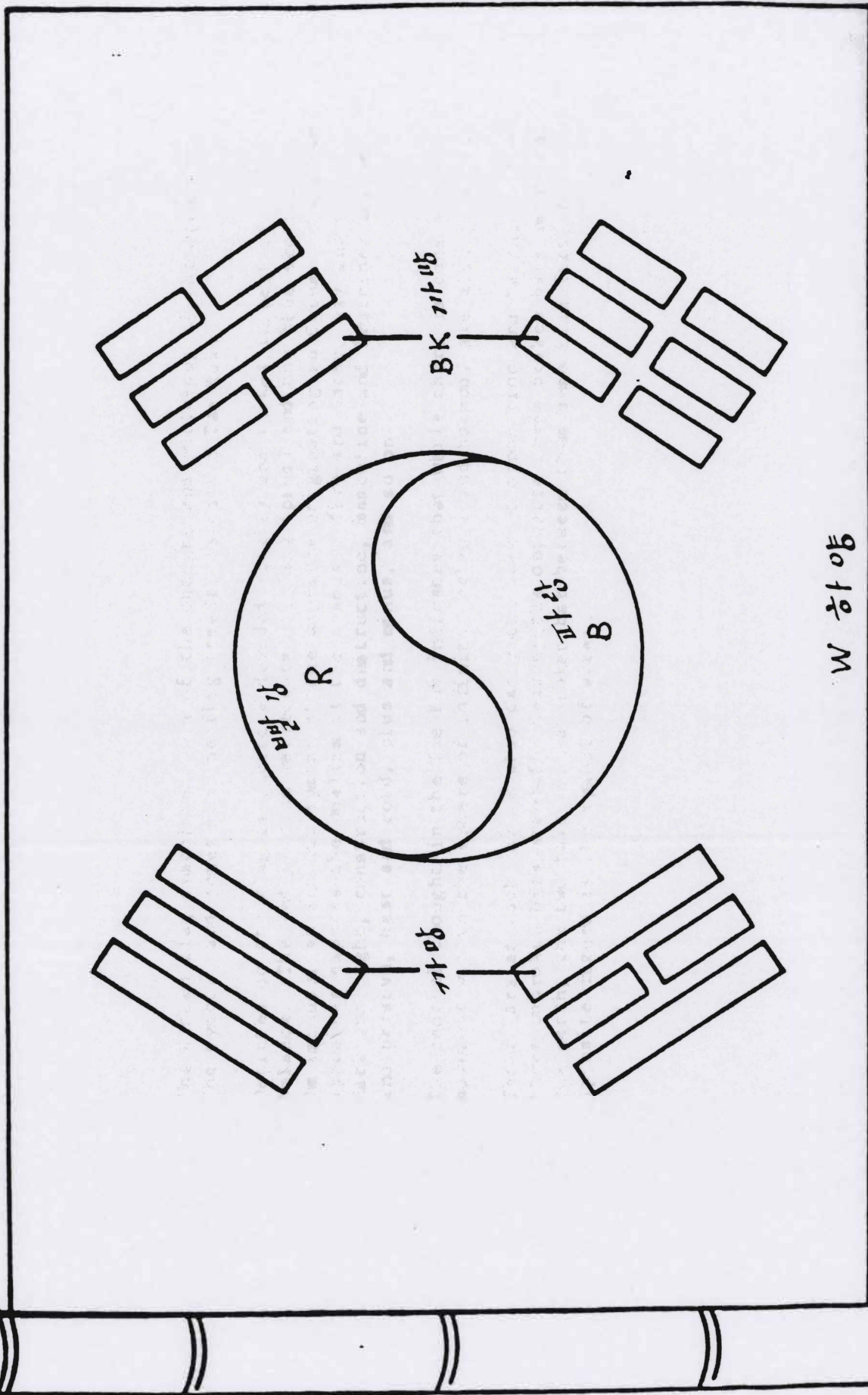
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대한민국  
REPUBLIC OF KOREA



W 하양



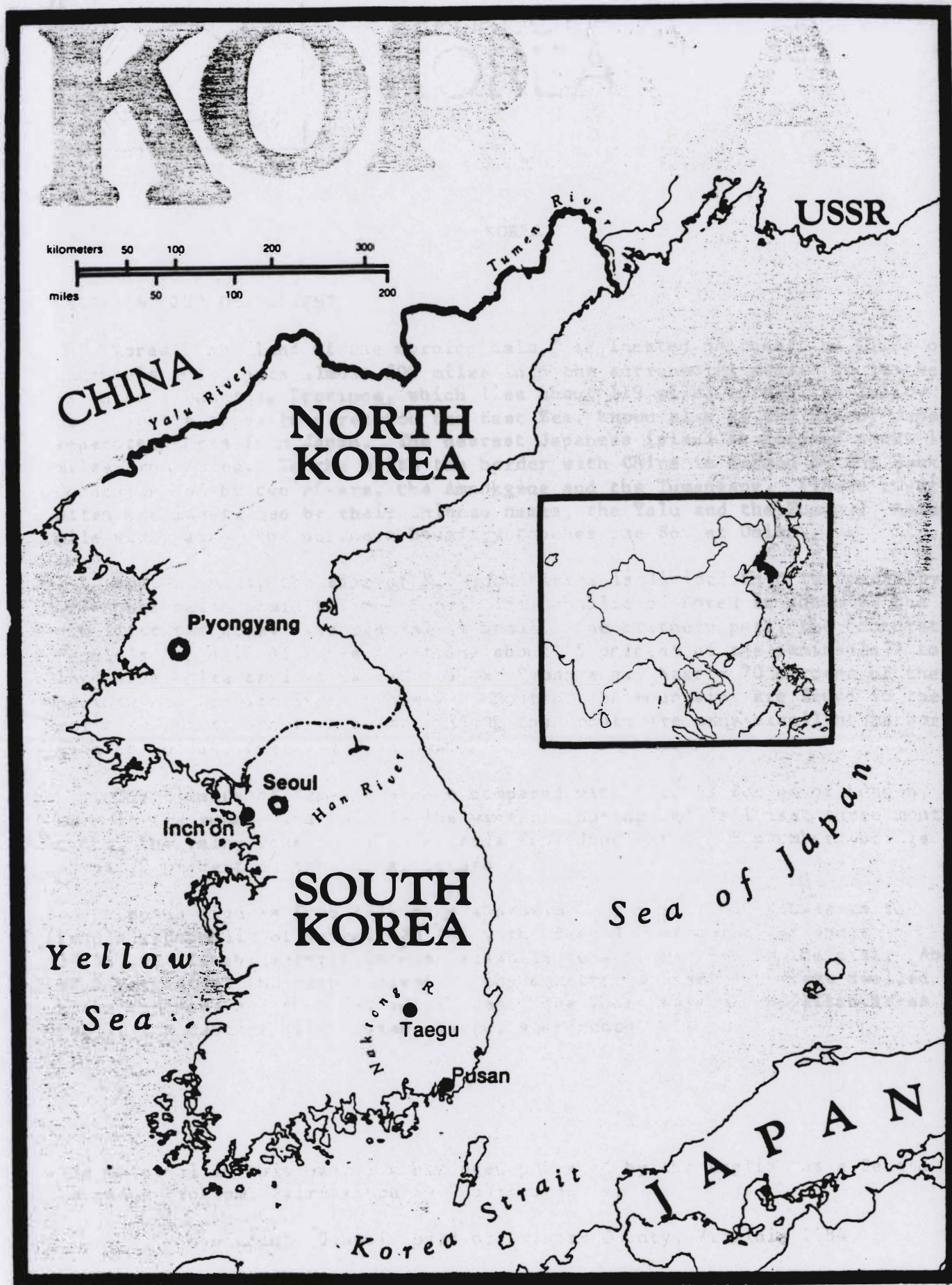
태극기

The Korean flag symbolizes much of the thought and philosophy of the Orient. The symbol, and sometimes the flag itself, is called Tae Kuk.

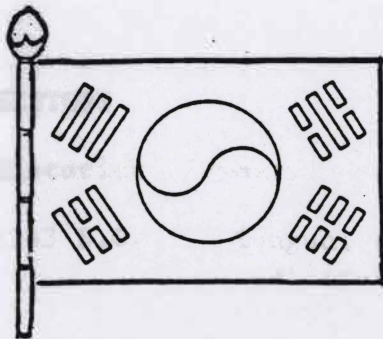
Depicted on the flag is a circle divided equally and locked in perfect balance. The red section represents the Yang (plus) and the blue section the Yin (minus), an ancient symbol of the universe originating in China. These two opposites express the dualism of the cosmos: fire and water, day and night, dark and light, construction and destruction, masculine and feminine, active and passive, heat and cold, plus and minus, and so on.

The central thought in the Tae Kuk indicates that while there is constant movement within the sphere of infinity, balance and harmony are also present.

Three bars at each corner also carry the idea of opposition and balance. The three unbroken bars stand for heaven; the opposite three broken bars represent the earth; the two bars with a broken bar between them symbolize fire; the opposite figure is the symbol of water.







# REPUBLIC OF KOREA

## KOREA

### GEOGRAPHY AND DEMOGRAPHY

Korea, the "land of the morning calm," is located northeast of China on a peninsula which juts almost 500 miles into the surrounding seas. To its west is China's Shantung Province, which lies about 119 miles across the Yellow Sea. In the opposite direction the East Sea, known also as the Sea of Japan, separates Korea from Japan. The nearest Japanese island is located about 163 miles from Korea. To the north the border with China is formed by the Paektu Mountains and by two rivers, the Amnokgang and the Tumangang. (These rivers often are identified by their Chinese names, the Yalu and the Tumen.) A ten-mile strip along the northern boundary touches the Soviet Union.

Approximately the size of New York, Korea is divided into two parts by a 487-square-mile demilitarized zone. The Republic of Korea is south of the demilitarized zone. Its capital is Seoul. The northern part, the Democratic People's Republic of Korea, contains about 55 percent of the peninsula's total land area. Its capital is situated at Pyongyang. Nearly 70 percent of the peninsula's terrain is mountainous. Most of the mountains are found in the north and on the eastern coast. Along the coasts are many excellent harbors, such as Wonsan, Pusan, and Inchon.

The climate of Korea has been compared with that of Boston or London, warm in the summer and cold in the winter. Spring and fall last three months each. The rainy season, which extends from June through September, brings about 70 percent of the annual rainfall.

Census figures from 1979 show approximately 17,500,000 people in the People's Republic of Korea. In 1980, the Republic of Korea had about 37,550,000 inhabitants; this population is less rural than in the past. About 42.8 percent of the people lived in the country, another 2 percent dwelled along the sea, and the rest were urban. The four large metropolitan areas are Seoul, the capital city, Pusan, Taegu, and Inchon.

The material in this overview has been prepared by the English as a Second Language Program, Fairfax County Public Schools.



## HISTORY

### Historical Summary

- 2333 B.C.      Tangun, a legendary figure, is credited as the founder of Korean civilization. In time Korea became known as "Chosun—the land of the morning calm."
- 668 A.D.      The Silla kings joined three warring tribes into one united kingdom which covered the entire peninsula.
- 936            The Koryu kingdom began to rule Korea.
- 1392           The Yi dynasty was established.
- 1592           The Japanese invaded Korea for the first time. After six years of warfare, combined Korean and Chinese forces expelled them.
- 1876           Korea opened its ports to outside trade, ending 300 years of isolation. During those 300 years it had become known as the "Hermit Kingdom."
- 1882           Relations between Korea and the United States were established.
- 1910           Korea was formally annexed by Japan and the Yi dynasty ended.
- 1946           At the conclusion of World War II, Korea was divided at the 38th parallel. The Soviet Union exercised influence over the north and the United States over the south.
- 1950           The North Korean army invaded the south, resulting in a three-year war.
- 1953           A cease-fire was declared at the 38th parallel. Syngman Rhee was chosen President by the National Assembly.
- 1960           President Rhee resigned, and Yun Bo Suk became President.
- 1961           General Park Chung Hee seized power.
- 1962           Park Chung Hee was elected President.
- 1983           General Chun Do Hwan was elected President.
- 1986           The Asian Olympiad will be held in Seoul.
- 1988           Seoul will host the 1988 Summer Olympic Games.

## POLITICAL SYSTEM

Until the twentieth century, Korea's government was based on Confucian socio-political doctrine. Its role was to assure a proper relationship between the elite ruling classes and the populace in an authoritarian, hierarchical social order. This traditional system of government was abolished by the Japanese when they annexed Korea in 1910. At first the Japanese established a military dictatorship. Eventually, they granted Koreans moderate control of the government although they continued to administer and to exploit Korea for their own benefit. After World War II, Korea was divided at the 38th parallel into two administrative divisions. The Soviet Union exercised political influence over the north, and in the south the United States sponsored the pro-Western democratic government of the Republic of Korea.

The current Constitution of the Republic of Korea provides for a parliamentary system of government with executive, legislative, and judicial branches. The chief official of the executive branch is the President, who is elected to a single seven-year term by the electoral college. The electoral college, in turn, is composed of at least 5,000 electors, who are popularly elected by secret ballot. The legislative branch comprises the unicameral National Assembly. Its 276 members are chosen by popular vote for four-year terms. The National Assembly has authority to make laws, direct foreign policy, declare war, control the administrative agencies that implement the laws of the country, and impeach. Judicial power is vested in the court system, which includes the Supreme Court, appellate courts, and district courts.

## ECONOMIC SYSTEM

For generations, the mainstay of the Korean economy has been agriculture. Since most of the land is mountainous, farmers have concentrated on increasing the yield of their limited arable land. About two-thirds of the farmland in the Republic of Korea is used for rice, and growing enough rice to feed the nation has been a heavily emphasized goal. Other foods raised in significant quantities by farmers in the south are barley, wheat, soybeans, corn, millet, fruits, and potatoes. Many of these foods are processed as canned goods.

During the 1960s the Republic of Korea's urban economy started to bloom. In the countryside, on the other hand, it remained stagnant. To help the rural population, the New Community Movement ("Saemaul Undong") was begun in 1971. Through this program villages have been modernized, modern methods of farming have been introduced, and the rural way of life has been revitalized.

To harness the energy of the rivers, the People's Republic has built many hydroelectric plants in the mountainous north. There, most of Korea's iron ore is mined. Important deposits of tungsten and graphite are located in the south.



Because Korea's natural resources are not abundant, trade is becoming its economic life line. The manufacture of cotton textiles is one of the oldest and largest industries in Korea. Major export items produced by the Republic of Korea are steel, nonferrous metals, industrial machinery, electronic products such as television sets and computers, cotton and silk textiles, footwear, clothing, automobiles, and plastic products. In the north, the principal trading partners are the Soviet Union and China; in the south, the United States, Japan, and Europe. Other areas to which the Republic of Korea exports goods include Africa, the Middle East, Mong Kong, and Canada.

The economy of the Republic of Korea averaged an astounding annual growth of nearly ten percent between 1961 and 1981. The average income in 1981 was \$1,503. Agriculture accounted for 34.2 percent of the total employment in 1981, industry for 21.3 percent, and services for 44.5 percent. In comparison, the 1963 figures were 63.1 percent for agriculture, 8.7 percent for industry, and 28.2 percent for services. Unemployment decreased from 8.2 percent in 1963 to 4.5 percent in 1981.

### EDUCATIONAL SYSTEM

The educational system in the Republic of Korea is organized in roughly the same pattern as that of the United States. All children between the ages of six and eleven or twelve are required to attend six years of elementary school. Elementary school classes typically have 60 to 70 students each. Subsidized by the government, elementary school is free. Three years of compulsory middle school are followed by three years of high school. Most high school graduates attend a university for four years. Families must pay tuition for high school and university.

Some kindergarten classes are provided for five- and six-year-old children. In 1981 about eight percent of the eligible children were enrolled in kindergarten, and the government plans to open kindergartens for many more students. At the secondary level, vocational schools are available for students who want to receive job training. Some junior colleges offer two-year programs in vocational and technical fields and in elementary education.

In the past, after the six years of compulsory elementary school, students took examinations which determined whether they could enter middle school. Now these exams have been abolished, and students who finish elementary school are assigned to middle schools in their neighborhoods.

To qualify for high school and again for college or university, students must pass highly competitive examinations. Families who can afford tutors hire them when their children reach high school. The students go to school six or seven hours a day five days a week and about half as long on Saturdays. The tutors work with the students before and after school every day for many more hours.

The importance of education to Korean society is reflected in the literacy rate. In the early 1960s, the literacy rate in the Republic of Korea had risen to 80 percent; by 1983 approximately 100 percent of the population was literate.



## RELIGION AND PHILOSOPHY

The earliest religion in Korea was animistic. Legends which surround it tell about Tangun, who is honored as the founder of Korean civilization.

Buddhism, the Religion of Enlightenment, was introduced to the northern part of Korea in 372 A.D. Over the years, the message taught in the sixth century B.C. by Siddhartha Gautama changed as it traveled from country to country. Proclaimed The Buddha, or The Enlightened One, Siddhartha showed his disciples how to follow the Middle Way, eschewing both luxury and extreme self-denial. He asked them to discipline themselves through the Noble Eightfold Path: right beliefs, right purposes, right speech, right behavior, right employment, right effort, right thinking, and right meditation. Suffering, Buddha said, was a part of life, but suffering would end when individuals extinguished their desires. The person who wanted nothing would find escape from suffering, and the Eightfold Noble Path would lead the faithful to this goal.

Generally, Koreans who practice Siddhartha's teachings believe in the life-reincarnation cycle, a precept derived from Hinduism. Like Buddhists throughout the world, they try to achieve perfection in their lifetime, and suffering is an integral part of their quest. When their souls are purified, they feel they have achieved Nirvana, the state of blessedness. Suffering is vanquished, and they are forced no longer to endure the cycle of rebirth.

Within one hundred years of Buddhism's introduction to Korea, it had spread from one end of the peninsula to the other. The religion with the largest following in Korea, Buddhism had about 11,000,000 followers in 1981. Almost every Buddhist temple compound, however, has a side chapel with a shrine honoring a deity from the ancient animistic religion--a union of Korea's two strong religious forces.

The second most popular religion in Korea is Christianity, which had about nine million believers in 1981. There are approximately six times as many Protestants as Roman Catholics. Presbyterians and Methodists are the largest denominations. The Catholics began mission work in Korea in the early seventeenth century; the Protestants, in contrast, arrived in the 1890s.

Islam was brought to Korea by Turkish troops who came in 1950 to fight in the Korean War. In 1981 there were approximately 20,000 Moslems and three mosques in Korea.

In addition to the major religions, more than 240 "new religions" have developed in recent years. These movements are indigenous to Korea. Altogether, they have about 1,600,000 members.

For centuries, Confucianism has been the most widely followed set of beliefs in Korea. It is a philosophy, not a religion, a way of life outlined by the great Chinese teacher Confucius. It sets forth the duties that people have to one another; the son, for example, is subordinate to the father, the younger to the elder brother, the wife to the husband, the subject to the ruler. Confucian teachings stress loyalty of children to parents, progeny to ancestors, and friends to each other. If the system of relationships is followed, peace and harmony are promoted. The precepts of Confucianism are not adhered to as strictly in modern Korea as they have been in the past. Their effect on attitudes even today cannot be denied, and no matter which religion Koreans follow, most believe in at least some of the teachings of Confucius.

## LANGUAGE

Korea's spoken language is more than 4,000 years old. It is closer to the Ural-Altaic tongues, such as Turkish, Finnish, and Hungarian, than to the romance languages or other Asian languages. For centuries, the Koreans used Chinese characters for writing. The symbols were difficult to learn, however, and only wealthy men who could afford tutors were able to master them. The common people were not literate.

In the fifteenth century, King Sae-Jong developed "Han-Gul," Korea's present system of writing. Concerned because so many of his subjects could not read and write, he wanted to devise an accurate written language easy enough for all Koreans to learn regardless of their social status or wealth. He was opposed by many court officials and learned scholars. They believed his project would degrade the language, lowering it to the "level of the dust." In spite of their objections, King Sae-Jong persevered for three years. In 1443 he and the linguists who helped him presented to the public the simple alphabet now known as "Han-Gul."

"Han-Gul," the "script for the people," is a completely phonetic system. Its 24 letters consist of 14 consonants and 10 vowels; they are combined to form syllables, just as letters are in English. Syllables have a minimum of two letters and a maximum of four. (For additional information about "Han-Gul," please see the selection "The Korean Language" in the Cultures Resource Files for Korea.)

## FAMILY AND CULTURE

Korean society revolves around the home. A person's first loyalty is to the family, and family interests are more important than those of the individual. The family's structure is Confucian. It is based primarily on the relationship between father and son, not between husband and wife. Women traditionally have held a lower position than men, although Korean women are nevertheless among the most respected in the Orient. Because of the wife's lesser status, she feels compelled to serve her mother-in-law or sister-in-law as part of her obligation to her husband.



The large extended family is common. Many generations live under the same roof, and all are expected to obey the oldest male without question. Close family ties are maintained. Relatives probably mean more in Korea than in many other countries. Thus, any person with the same family name who traces ancestors to the same place of origin is considered a relative.

A Korean has only a first and a last name; however, the first name has two parts. One part is a common name that denotes the same siblings in a generation and the other is the personal name. As an example, the generation name Jong has been given to the three brothers listed below:

Jong-Woo Lee

Jong-Hoon Lee

Jong-Sun Lee

The generation name and personal name are used together, and they frequently are joined with a hyphen. In the United States, the second part of the first name often is mistaken for a middle name, and all three brothers may be called Jong Lee. In Korea the last name is written first and the first name last, another practice confusing to Americans.

Lee  
(family name)

Jong  
(generation name)

Woo  
(personal name)

Age demands and receives special courtesy. An older person's name is not used, for example. To show respect, a title such as "aunt," "uncle," "brother," or "sister" is substituted. A teacher is called "Teacher" or "Honorable," but is not called by his or her name.

Because the Korean language does not have the titles "Mrs." or "Mr.," immigrants who hear themselves addressed with these titles feel some culture shock. In Korea a woman retains her maiden name after marriage even though the children use the father's last name. A woman is addressed as "Professor Lee's Wife" or "Jong-Woo's Mother" unless she has achieved her own standing in society. Then she is called "Professor Chung" or "Dr. Chung."

Korean manners dictate reserve in displaying emotions. Anger might be expressed by staring, not by shouting and gesturing. To ask forgiveness, an apology could be a smile.

Greeting strangers is not customary. When two acquaintances meet, the younger person greets the older one first. Long ago, an inferior saluted a superior indoors by kneeling, bending at the waist, then standing and remaining standing until told to sit. Outdoors, the procedure was reduced to a bow. Most Koreans observe this elaborate custom only on special occasions like the Lunar New Year, birthdays, and reunions. Some conservative families practice it daily, however.

When a person hands an object to an elder or is given something in return, two hands are used or the right hand is supported by the left. A list of bad manners includes sitting too close to an elder, remaining seated when an elder enters or stands, or standing above and looking down on an elder. Certainly one would not touch older people on the head, tap them, place a hand on the shoulder, or offer to shake hands. Other practices frowned on, more so in the past than now, are winking, eating in the street or during a walk, embracing, and kissing. A man and woman who walk together or hold an intimate conversation in public are considered impolite.



For a long time, the association of the sexes in Korea followed strict codes. Practices which originated to protect women led over the years to stern taboos governing the relationships between men and women. A man would not go into the inner courtyard of even his closest relatives, much less the living room, and an adult daughter would not visit the room of her father or brother alone. Rigid customs such as these are fading, but vestiges still remain in male-oriented Korean society.

Traditionally, the location of a village or house was determined by divination. The ideal site has a hill behind it and a stream in the front. Although many types of houses have been built in Korea, the common thatched-roof dwelling is shaped like an "L" and is surrounded by a high fence. It has a living room, perhaps a dining room, and one or two bedrooms. In the living room wooden cabinets inlaid with mother-of-pearl are built into the wall. Beautifully embroidered silk mats used for sleeping are stored in the glass-covered cabinets. Screens and hand-painted scrolls decorate the room as well. At the end of the living room adjacent to the kitchen, family members gather on a large cushion, which functions as a "conversation pit."

Many houses have "ohndohl" floors, which provide a unique heating system. Little tunnels are constructed under the floors, and heat from the kitchen is channeled through them. Living rooms with "ohndohl" floors are connected to the kitchen. The charcoal fire used for cooking warms the floors at the same time. In the summer meals are prepared on a different stove, which is freestanding. Not part of the "ohndohl" system, it does not conduct heat, and the floors stay cool.

Breakfast is the most important meal of the day. It consists of soup, rice, and side dishes of meat and vegetables. Koreans believe they need a substantial breakfast in order to work hard during the day. In the evening, they prefer a light supper. When Koreans entertain favorite guests, they serve special dishes such as "bool-ko-gi" (marinated fire steak), "kalbi" (ribs), "chap-chae" (sweet noodles with vegetables), and shrimp. "Kimchi," a pickled and very spicy cabbage, is relished by most Koreans.

Only a few Koreans own private cars. Most of them depend on public transportation. Even school children either walk to and from school or ride public buses. In rural areas, many people use tractors to carry their goods. River boats are another means of transportation. Although the major cities are connected by rail and highway, Korea has spent many years rebuilding the bridges, roads, and tracks destroyed during the Korean War.

The most popular sport in Korea is soccer. Other favorites are baseball, basketball, tennis, and ping pong. Korean folk wrestling and Tae-Kwon-Do, or karate, are widely enjoyed as well. During the holidays, Koreans play many traditional games, such as cookie-bobbing, seesawing, shuttlecock, and swinging. (For additional information about these games, see the selection "Korean Games" in the Cultures Resource Files for Korea.)

The traditional dress worn by Korean women is the "han bohk." It consists of a short blouse, the "chogori," and a flowing silk skirt, the "chima." Men wear a shirt, vest, and trousers. Most modern Koreans prefer Western clothing, however, and the elegant, centuries-old costume seldom is worn on ordinary occasions except by elderly people. On holidays, though, the entire family dons brightly colored traditional attire, indicating tacitly the continuing importance of tradition to contemporary Koreans.

Koreans celebrate birthdays, but unlike people in the United States they do not add another year to their ages at each birthday. At birth a baby is considered one year old. When the New Year arrives, the child becomes two years old. At each subsequent New Year, not at each birthday, a person grows another year older.

Four birthdays--birth, the hundredth day, the first birthday, and the sixtieth--are regarded as extremely special. They are celebrated with great splendor.

o Birth

To protect a baby from evil after its birth, a straw rope is hung across the gate to the house. Twisted to the left in a spiral, it is intertwined with pine branches and red peppers if the child is a boy. For a girl, pine branches and charcoal are woven into the rope. If the parents hope to have more children, they burn the rope under the eaves of the house after 21 days. If they want no more children, they burn the garland or bury it at some distance from the house, usually in a clean, sunny place on a mountain.

o The Hundredth Day ("Paekil")

"Paekil," the hundredth day after a child's birth, is celebrated by the immediate family, relatives, and close friends because the child has survived a difficult period. Rice cakes, wine, and delicacies such as red and black bean cakes sweetened with sugar or honey are served at a small feast. The parents give rice cakes to as many people as possible to help share the happiness of the occasion.

o First Birthday ("Tol")

The celebration for the first birthday is similar to "Paekil," but the highlight occurs when the child symbolically predicts his or her future. For the party, the child is dressed in new, traditional Korean clothes. A boy wears the headgear of an unmarried youth, and a girl is adorned with cosmetics. The child is seated before a table of foods and various objects: thread, books, notebooks, brushes, ink, and money, all given by friends and relatives. The object the baby picks up is said to foretell the future. If it is a writing brush or book, the child will become a scholar; money and rice signify wealth; cake or other food, a government official; a sword or bow, a great military commander; and thread, a long life. At this time, guests often present gifts of money, clothing, or gold. At the end of the gathering, departing guests are given packages of rice cake and other foods. Especially welcome are the rice cakes, which are thought to bring long life and happiness.



After "Tol," the birthday of any member of the family is observed with food and wine, but festivities are limited. The sixtieth and seventieth birthdays are considered especially important, however, because without the benefit of modern health care, few Koreans reached these birthdays in the past.

- Sixtieth Birthday ("Hwan-Gap")

A person completes the zodiacal cycle on "Hwan-Gwap," the sixtieth birthday, which is a time for great celebration. The children invite all the family friends to an elaborate feast in honor of their parents. With much merrymaking, the parents are seated at the main table, and sons and daughters, in order by age, bow to them and offer them wine. The father's younger brothers and their sons and daughters then pay their respects in the same manner. When the ritual is over, adults and children join in dancing and singing. They also present poetry and songs written especially for their parents. After the sixtieth birthday, every year is celebrated, but not so splendidly as "Hwan-Gap."



## A SUMMARY OF THE EXHIBIT "5000 YEARS OF KOREAN ART"

This summary will review the various ages of Korean development presented by the film entitled "5000 Years of Korean Art" and how the ideas of these times influenced the art forms.

Korean art reaches back to find its beginnings in the Neolithic Age (5000BC-600BC), Bronze (600BC-300BC), Iron age (400BC-300BC), and Nangnang (108BC-313AD). Many of the items found during these times were utensils used in daily life, such as a clay pot, or in the tombs of royalty.

The emergence of the Three Kingdoms occurred between the first century BC and seventh century AD and they were called Koguryo, Paekche and Silla. Each kingdom was greatly affected by its geographical location. Koguryo was found in the north and was known for its warlike tendencies. This area served as a "gateway" to Chinese ideas especially in its beliefs of Buddhism that spread through the rest of Korea. Evidence of distant thought was apparent in the soldering technique found in Korea. It can be traced to the Mediterranean Region and dated between 206BC and 220AD. Paekche was in the fertile southeast and was noted for its skilled artisans. The ceramic works emphasize flat bottoms and a gentle practical style. This region transmitted ideas from the mainland to Japan. In the southwest was Silla. This area was the wealthiest and most conservative of the Three Kingdoms. The ceramic kilns were especially famous, however, due to the composition of the clay the resulting product had a coarse texture.

Much of the art from this age was retrieved from various tombs discovered in the twentieth century. Some of the most important finds were the Golden Grown Tomb and Heavenly Horse. Due to the lavish burial practices of this culture, a large amount of gold, silver, and bronze items were buried with the deceased. (Many of the objects were never designed for actual use.) Most of the crowns and ornaments were constructed of gold spangles and comma-shaped jewels, commonly of jade. Through these ancient treasures it can be seen how the people of these times may have shaped their life-styles. An example of this is the miniature buildings uncovered.

Between 668 and 918AD the Three Kingdoms merged into a prosperous and stable Unified Silla. By the ninth century Korea controlled maritime commerce between Eastern China, Korea and Japan. It had even established trading communities along the South China coast. With this international contact came the profound impact of Buddhism from the T'ang Chinese upon the Korean culture. The Three Kingdoms accepted this faith partially due to the belief that the nobles and state would be protected. Monasteries were ornately constructed to house the spreading belief. One example can be seen in the rooftiles that adorned these structures. They reflected Unified Silla workmanship with deep carving of elaborate and elegant hooks and scrolls. However, as powerful as Buddhist thought was, the once-separate kingdoms each retained a bit of its own individual style. Buddhist images began to reflect the aggressiveness of Koguryo, naturalism of Paekche and a fusion of styles from Silla.



Even though cremation was a common Buddhist practice, the aristocracy continued to construct royal burial tombs. (However, multiple burials in towerlike tombs replaced the single structures.) One of the most famous burial places of this time was that of Prime Minister Kim Taesung built upon Mt. T'oham in Kyongju (715AD). This displayed the mixture of old rich burial practices of the royalty and Buddhist prominence. The tomb was carved of figures from the pantheon of Mahayana Buddhism.

In 918 Wang Kum toppled the deteriorating central government of Unified Silla and established the Koryo Dynasty which flourished until 1392. During this time moveable type was introduced, a Chinese style civil service used and education for the nonaristocratic male arose. Buddhism was at its height and this was apparent in the main forms of Korean art. Metalwork showed an extravagant use of inlaid designs such as bronze or mother of pearl with silver. This was found in many works gracing temples.

A significant contribution from the Koryo Period was the development of celadon glaze. Korean artisans experimented with this green glaze in combination with inlay designs. This resulted in extremely intricate work. This technique is dated through simple celadon ceramics found in King Injong's tomb in 1146. This celadon glaze became increasingly complex with the close of the century.

The Koryo Dynasty faced its downfall however with harsh attacks from the Monguls. A religious effort was made by the Korean people to repel these invaders by carving the Buddhist

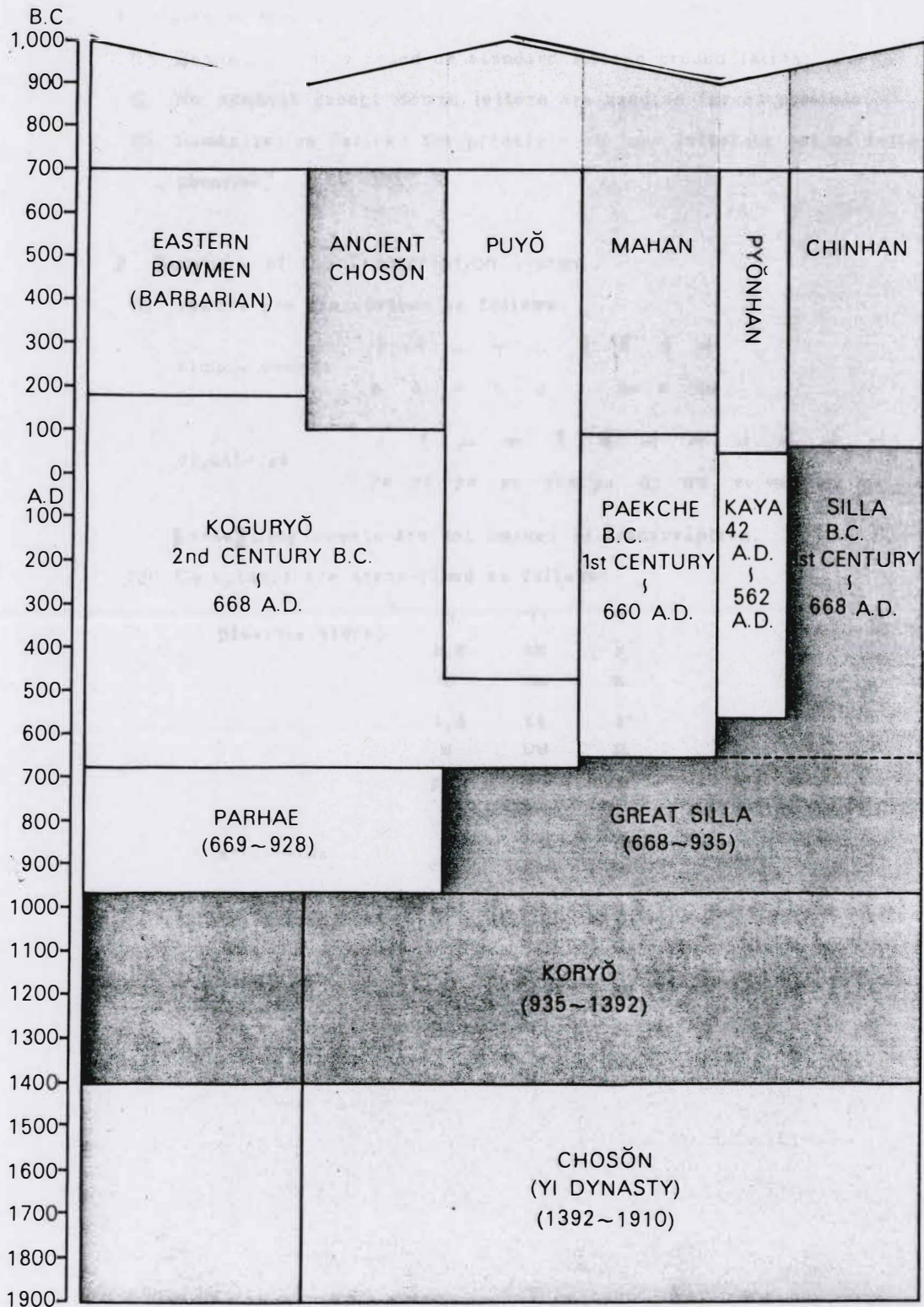
texts in 81,258 woodblocks. This occurred between 1236 and 1251 and they are the oldest complete set of the Buddhist canon known as the Tripitaka Koreana.

Out of this turmoil emerged the Yi Dynasty founded by General Yi Song-gye. (Early Yi dates from the fifteenth to sixteenth century and the Late Yi from the last half of the seventeenth to early twentieth century.) With this new rule came the influence of Confucianism and suppression of Buddhism. Local developments were emphasized as Korea focused its sights inward and attention shifted from the upper class to the people. The delicate celadon ceramics were being replaced with a stolid shape of white porcelain. (A blue underglaze was used however for the gentry.) The creation of the Korean alphabet was sponsored by King Sejong's reign in 1419 through 1450. Up to this time the Chinese language was dominant. In an effort to revert back to older Chinese ways of Confucianism was emphasized. During the rule of Yongjo (1725-1776) and Chongjo (1777-1800) Confucian scholars helped to foster a "rebirth" of Korean culture. New students of practical learning spurred awakening interest in the real world, such as the silhak. Painters began to depict actual Korean scenery and people. In the Late Yi period, motifs like the "Four Gentlemen" and "Ten Longivities" emerged as distinctly Korean trademarks. These motifs had symbolic purpose.

Throughout this rediscovery of Korean culture, however, there was domestic unrest, natural disaster and invasion. Christianity and Western thought crept into Korea via China as early as the sixteenth century with noticeable evidence by the eighteenth.



Painting adopted European shadings. The introduction of foreign thought had a lasting impact on Korean life. The tone and style of the Korean nationality was not lost, however, and remained present in the Late Yi artworks. As the West impressed the East, the East also impressed the West.



### III. Guidelines for the Romanization of Korean

#### 1. Basic Principles for Transcription

- (1) Romanization is based on standard Korean pronunciation.
- (2) No symbols except Roman letters are used, so far as possible.
- (3) Romanization follows the principle of 'one letter (or set of letters) per phoneme.'

#### 2. Summary of the Transcription System

- (1) Vowels are transcribed as follows:

simple vowels	ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ	ㅞ	ㅟ	ㅠ	ㅡ
	a	o	u	ü	i	ae	e	oe						

diphthongs	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ	ㅞ	ㅟ	ㅠ	ㅡ	ㅢ
	ya	yö	yo	yu	yae	ye	üi	wa	wo	wae	we	wi		

【Note】 Long vowels are not marked in transcription.

- (2) Consonants are transcribed as follows:

plosives(stops)	ㄱ	ㄲ	ㅋ
	k, g	kk	k'
	ㄷ	ㄸ	ㅌ
	t, d	tt	t'
	ㅌ	ㅍ	p'
affricates	ㅈ	ㅉ	ㅊ
	ch, j	tch	ch'
	ㅊ	ㅌ	ㅍ
fricatives	ㅅ	ㅆ	ㅎ
	s, sh	ss	h
nasals	ㄴ	ㄹ	ㅇ
	m	n	ng
liquids	ㄹ		
	r, l		



## Simple Vowels:

ㅏ	ㅑ	ㅓ	ㅕ	ㅡ	ㅣ	ㅞ	ㅟ	ㅠ	ㅡ
a	o	o	u	ü	i	áe	e	oe *	ue *

## Diphthongs:

## 1. y+vowel

ㅟ	ㅠ	ㅢ	ㅤ	ㅥ	ㅦ
ya	yö	yo	yu	yáe	ye

## 2. w+vowel

ㅧ	ㅨ	ㅩ	ㅪ	ㅫ
üi(wi)	wa	wáe	wo	we

Consonants: \*\*  
(Lax)

ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ	ㅈ
k-g-k' kiyók	n niün	t-d-t' tiküt	r-l riül	m müüm	p-b-p' piüp	s-sh siot	ng iüng	ch-j-t' chiüt

## Aspirated:

ㅊ	ㅋ	ㅌ	ㅍ	ㅎ
ch'-t' ch'iüt	k' k'iük	t'-t' t'iüt	p'-p' p'iüp	h hiüt

Glottalized:  
(Tense)

ㄲ	ㄴ̆	ㄷ̆	ㄹ̆	ㅁ̆
kk-k' ssang- ki yök	tt ssang- tiküt	pp ssang- piüp	ss-t' ss ssang- siot	cc ssang- chiüt

\* The vowel ㅠ oe is pronounced in a fashion coming close to the ö in the German word öl. The vowel ㅡ ue is pronounced more or less like the ü in the word süß. However for many speakers both vowels do not exist or are in free variation with the sounds we for the vowel ㅠ and wi for the vowel ㅡ.

\*\* The mark behind consonants stands for "unreleased."

### How to write han'gŭl.

All symbols of han'gŭl are written from top to bottom and from left to right. The order of the strokes is as illustrated below. Strokes are never interrupted, not even when they change direction halfway.

	1	2	3	4	5		1	2	3	4	5



	1	2	3	4	5
ㅏ	→	→	↓		
ㅑ	→	→	↓	↓	
ㅓ	↓	→			
ㅕ	↓	→	↓	→	
ㅗ	↓	→	↓	→	↓
ㅛ	↓	→	↓		
ㅜ	↓	→	↓		
ㅠ	↓	↓	→		
ㅡ	→	↓			

	1	2	3	4	5
ㅗ	→	↓	→	↓	
ㅛ	→	↓	→	↓	↓
ㅕ	→	↓	↓		
ㅛ	→	↓	↓		
ㅓ	→				
ㅕ	→	↓			
ㅓ	↓				

Formation of some vowels and diphthongs.

ㅑ = ㅏ + ㅣ (ae)  
 ㅓ = ㅑ + ㅣ (yae)  
 ㅕ = ㅓ + ㅣ (e)  
 ㅗ = ㅕ + ㅣ (ye)  
 ㅛ = ㅓ + ㅣ (ui)  
 ㅜ = ㅓ + ㅣ (wi)(ue)

ㅛ = ㅓ + ㅣ (we)(oe)  
 ㅕ = ㅓ + ㅣ (wa)  
 ㅛ = ㅓ + ㅣ (wae)  
 ㅛ = ㅓ + ㅣ (wō)  
 ㅛ = ㅓ + ㅣ (we)

# 한글 자모 일람표

23

한 이 표

모음 자음	ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ
ㄱ, ㅋ	가	قا	사	قا	고	قا	구	구	구	기
ㄴ	나	나	나	나	노	노	누	누	누	니
ㄷ, ㅌ	다	다	다	다	도	도	두	두	두	디
ㄹ	라	라	라	라	로	로	루	루	루	리
ㅁ	마	마	마	마	모	모	무	무	무	미
ㅂ, ㅍ	바	바	바	바	보	보	부	부	부	비
ㅅ	사	사	사	사	소	소	수	수	수	시
ㅇ	아	아	아	아	오	오	우	우	우	이
ㅈ, ㅊ	차	차	차	차	초	초	추	추	추	치
ㅊ	차	차	차	차	초	초	추	추	추	치
ㅋ	카	카	카	카	코	코	쿠	쿠	쿠	키
ㅌ	타	타	타	타	토	토	투	투	투	티
ㅍ	파	파	파	파	포	포	푸	푸	푸	피
ㅎ	하	하	하	하	호	호	후	후	후	히



The last consonant of a syllable is called patchim (받침). Some of these consonants actually sound the same when the syllable is pronounced separately.

They are:

- (1) ㄱ, ㅋ, ㆁ, ㄷ, ㅌ.....represented by 'ㄱ'

example : 각, 약, 역, 낙, 밖, 닭, 닭.

- (2) ㄴ, ㄷ, ㄹ, ㄷ, ㄹ.....represented by 'ㄴ'

example : 안, 앞, 앞, 없.

- (3) ㄷ, ㄷ, ㅌ, ㅌ, ㅌ, ㅌ.....represented by 'ㄷ'

example : 열, 옷, 잊, 옷, 발, 었.

- (4) ㄷ, ㄷ, ㄷ.....represented by 'ㄷ'

example : 알, 앞, 들.

- (5) ㅁ, ㅁ.....represented by 'ㅁ'


example : 답, 답.

- (6) ㅂ, ㅅ, ㅅ.....represented by 'ㅂ'

example : 입, 앞, 없.

ㄱ


shoes



구두

기	으	구	두

ㄴ




나비

butterfly

니	은	나	비

ㄷ




다리

bridge

디	을	다	리

ㄹ




노래

song

리	을	노	래

ㅁ




머리

hair

미	음	머	리

ㅂ



바지

pants

비	음	바	지



milk



우유

ㅇ

이응

우유

spoon



수저

ㅅ

시웃

수저

purse

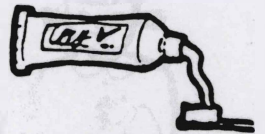


지갑

ㅈ

지웃

지갑



치약

tooth-paste

ㅊ

치웃

치약

knife



칼

ㅋ

키웁

칼

rabbit



토끼

ㅌ

티을

토끼

ㅍ



포도

grape

ㅎ



sun

해

ㅍ | ㅍ

포 | 도

히 | ㅎ

해

ㅈ



자

ruler

ㄴ



너

you

아

자 | 자

어

너 | 너

ㅅ



약

medicine

ㅈ



장

tongue

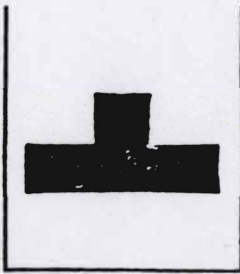
야

약 | 약

여

혀 | 혀



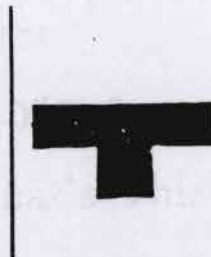


소

COW

오	

소	소

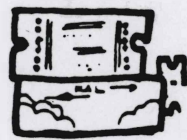


눈

eyes

우	

눈	눈

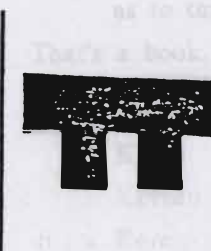


표

mark

요	

표	표

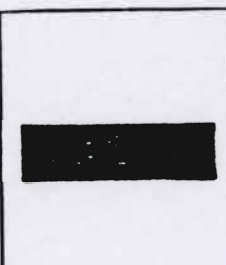


귤

orange

유	

귤	귤

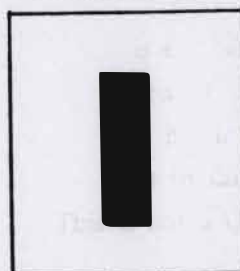


금

gold

으	

금	금



이

teeth

이	

이	이

□ 제일과 □

이게 뭐예요?

## Lesson 1: What's This?

책상  
책상이에요  
이게  
1. 이게 책상이에요.

책  
책이에요  
그건  
2. 그건 책이에요.

말  
한국  
한국말  
3. 한국말 책이에요.

창문  
창문이에요  
저건  
4. 저건 창문이에요.

칠판  
칠판이에요  
5. 저건 칠판이에요.

아니예요  
의자(가)  
의자가 아니예요  
이건  
6. 이건 의자가 아니예요.

desk  
is a desk  
this thing  
This is a desk.

book  
is a book  
as to that thing  
That's a book.

language  
Korea  
Korean language  
It's a Korean language book.

window  
is a window  
as to that thing yonder  
That over there is a window.

blackboard  
is a blackboard  
That over there is a blackboard.

is not (something or somebody)  
chair  
is not a chair  
as to this thing  
This is not a chair.

## Part I

- 지도  
지도예요  
7. 저건 지도예요.  
그림(이)  
8. 그림이 아니예요.

map  
is a map  
That over there is a map.  
  
drawing, picture  
It's not a picture.

**Questions and Answers**

- 저게  
1. 저게 지도예요?  
네  
네. 그건 지도예요.

that thing there  
Is that over there a map?  
Yes  
Yes, that's a map.

2. 이건 지도예요?

Is this a map?

- 그림이에요  
지도가 아니예요  
아뇨  
아뇨. 그건 지도가 아니예요.  
그림이에요.

is a picture  
is not a map  
No  
No, that's not a map. It's a picture.

3. 이건 지도예요, 그림이에요?  
지도예요.

Is this a map or (is it) a picture?  
It's a map.

- 뭐  
뭐예요  
4. 이게 뭐예요?  
책이에요.

some thing, what thing  
is what  
What is this?  
It's a book.

5. 저건 뭐예요?  
문  
문이에요.

What's that over there?  
door  
It's a door.



# 제일과 인사

## Lesson 2: Greetings

### TEXT

## I

제일

the first

과

lesson

인사

greeting

선생

Mr., Mrs., Miss, teacher, doctor

안녕

peace, good health, well-being

김 일 환

1. 안녕하세요? /

How are you?

이 철 민

2. 예, 안녕하세요? /

Fine (thank you), and you?

날씨

the weather

참

very

좋아요 (좋지-)

is (are, am) good

김 일 환

3. 날씨가 참 좋지요? /

Very fine weather, isn't it?

이 철 민

1. 예, 참 좋아요. /

Yes, it's very nice!

요즘

these days, nowadays

재미

interest, enjoyment

어떠세요

how is? how are?

김 일 환

5. 요즘 재미가 어떠세요? /

How are you getting along these days?

그저

just

그렇지요

am (is, are) so so

이 철 민

6. 그저 그렇지요, / 뭐. \

(Just) so so. (I can't complain.)

2월 22일

참

exclamation indicating sudden re-  
membrance

-도

also

김 일 환

7. 참<sup>ㅂ</sup>한 선생님께서도<sup>ㅂ</sup>안녕하세요? /

By the way, how is Mr. Han?

잘

well, all right

있어요

is, am, are

이 철 민

8. 예, ㄱ잘 있어요. ㄱ

He's fine.

그분

he, she, that person (honorific)

-한테

to

안부

regards, best wishes

전해요(전하-)

conveys, transmits, passes

김 일 환

9. 그분한테<sup>ㅂ</sup>안부 전해 주세요. ㄱ

Please give him my best regards.

이 철 민

10. 예, ㄱ전해 드리지요. ㄱ

I certainly will.

그럼

well, then

또

again

봌어요(봌지-)

meets (honorific)

김 일 환

11. 그럼, ㅂ 또 봌겠어요. ㄱ

Well, I'll see you again.

이 철 민

12. 예, ㄱ안녕히 가세요. ㄱ

Good-bye!

## III

어디

where

가요(가-)

goes

전 성 철

13. 노 선생님<sup>ㅂ</sup>어디 가세요? ㄱHow do you do, Mr. No. (Lit: Where  
are you going, Mr. No?)

오래간  
만이에요

(for) a long time  
elapsed since

14. 아, ㄴ 전 선생님<sup>ㅂ</sup> 오래간 만이에요. ㄴ

노 국 진

Oh! Mr. Chon! Its a long time since we met.

요새  
지내요(지내지-)

lately, nowadays  
lives, spends, gets along

15. 요새<sup>ㅂ</sup> 어떻게<sup>ㅂ</sup> 지내세요 ㄴ

진 성 철

How have you been lately?

아주  
바빠요(바쁘지-)

extremely  
is busy.

16. 아주<sup>ㅂ</sup> 바빠요 ㄴ

노 국 진

I've been very busy.

17. 왜요? ㄴ

진 성 철

Why?

한국  
말  
한국말  
공부해요(공부하지-)

Korea  
word, language  
Korean (language)  
studies

18. 한국말<sup>ㅂ</sup> 공부하느라고요. ㄴ

노 국 진

Because I am studying Korean.



## 대 화

(Conversation),

안녕하십니까 ?

annyŏnghasimnikka?

How are you?

예, 안녕하십니까 ?

nye, annyŏnghasimnikka?

Fine, thank you.

How are you?

감사합니다. (고맙습니다.)

kamsahamnida. (komapsūmnida.)

Thank you.

미안합니다.

mianhamnida.

I'm sorry.

천만에 말씀입니다. (천만에요.)

chŏnmane malssūmimnida. (chŏnmaneyo.)

You're welcome.

안녕히 가십시오.

anyōngi kāsipsio.

Good-bye.

(Spoken by the person who's staying.)

안녕히 계십시오.

an yōngi

kesipsio

Good-bye.

(Spoken by the person who's leaving.)

이름이 무엇입니까?

erumi

mooutimnika

What's your name?

저는 이 영자입니다.

chōnūn (Yi Yong Ja)immida.

My name is Yi Yong Ja.

## 대화

(Conversation)

(이게) 얼마니까?

ige ōlmannikka?

How much is this?

(2천) 500원입니다.

kugon obaek won imnida.

They are 500 won.

어디에 가십니까?

ŏdie kasimnikka?

Where are you going?

시내에 갑니다.

sinaee kamnida.

I'm going downtown.

어디(에)서 사십니까?

ŏdieso sasimnikka?

Where do you live?

신촌에서 삽니다.

sinchoneso samnida.

I live in sinchon.



뭘 드시겠습니까?  
mul tusigessumnikka?

What will you have?

불고기 좀 주십시오.  
pulgogi chom chusipsio.

Please give me some pulgogi.

맛이 어떻습니까?  
masi ottosumnikka?

How is the taste?

맛이 있습니다.  
masi issumnida.

It's delicious.  
(It doesn't taste good)

맛이 없습니다.)  
(masi opsumnida.)

\_\_\_\_\_ 좀 주십시오.  
불고기  
물  
커피  
우유

## 대화

(Conversation)

의자가 필요하십니까?

uija pilyohasimnikka.

Do you need a chair?

예, 좀 쉬고 싶습니다.

ye jomsuigo sipsumnida.

Yes, I want to rest.

김치를 좋아하십니까?

Kimchiul choahasimnikka.

Do you like Kimchi?

예 좋아합니다.

ye chosumnikka.

Yes, I like it.

서울이 좋습니까?

Seoul chosumnikka.

Is Seoul nice?

예 참 좋습니다.

ye chan chosumnida.

Yes, It's very nice.

# Family Words

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할 아버지 (Grandfather)

할머니 (Grandmother)

아버지 (father) / 아빠 (Dad)

어머니 (mother) / 엄마 (Mom)

오빠 (younger sister  
calls her brother)

언니 (younger sister  
calls her sister)

형 (younger brother  
calls his brother)

누나 (younger brother  
calls his sister)

동생 (older brother  
calls his brother) { 여동생 (sister)  
남동생 (brother)

아저씨 (uncle)

아주머니 (aunt)



# Body Parts

머리 (head)

얼굴 (face)

이마 (forehead)

무릎 (knee)

눈 (eye)

가슴 (chest)

눈썹 (eyebrow)

배 (stomach)

코 (nose)

입 (mouth)

볼 (cheek)

입술 (lip)

팔 (arm)

발 (foot)

다리 (leg)

손가락 (finger)

목 (neck)

발가락 (toe)

귀 (ear)

# - Color Words

빨강 (red)

노랑 (yellow)

파랑 (blue)

초록 (green)

하양 (white)

까맣 (black)

보라 (purple)

밤색 (brown)

주황 (orange)

분홍 (pink)

회색 (gray)

# Number Words

43

1	2	3	4	5	6	7	8	9	10
하나	둘	셋	넷	다섯	여섯	일곱	여덟	아홉	열
ha na	dul	sat	net	dasut	yusut	ilgop	yudul	ahope	yul
can									
use derivative									
一	二	三	四	五	六	七	八	九	十
일	이	삼	사	오	육	칠	팔	구	십
il	ee	sahm	sah	oh	youk	chil	pahl	koo	skip

## Days of the Week

월	요일	(Monday)
화	요일	(Tuesday)
수	요일	(Wednesday)
목	요일	(Thursday)
금	요일	(Friday)
토	요일	(Saturday)
일	요일	(Sunday)

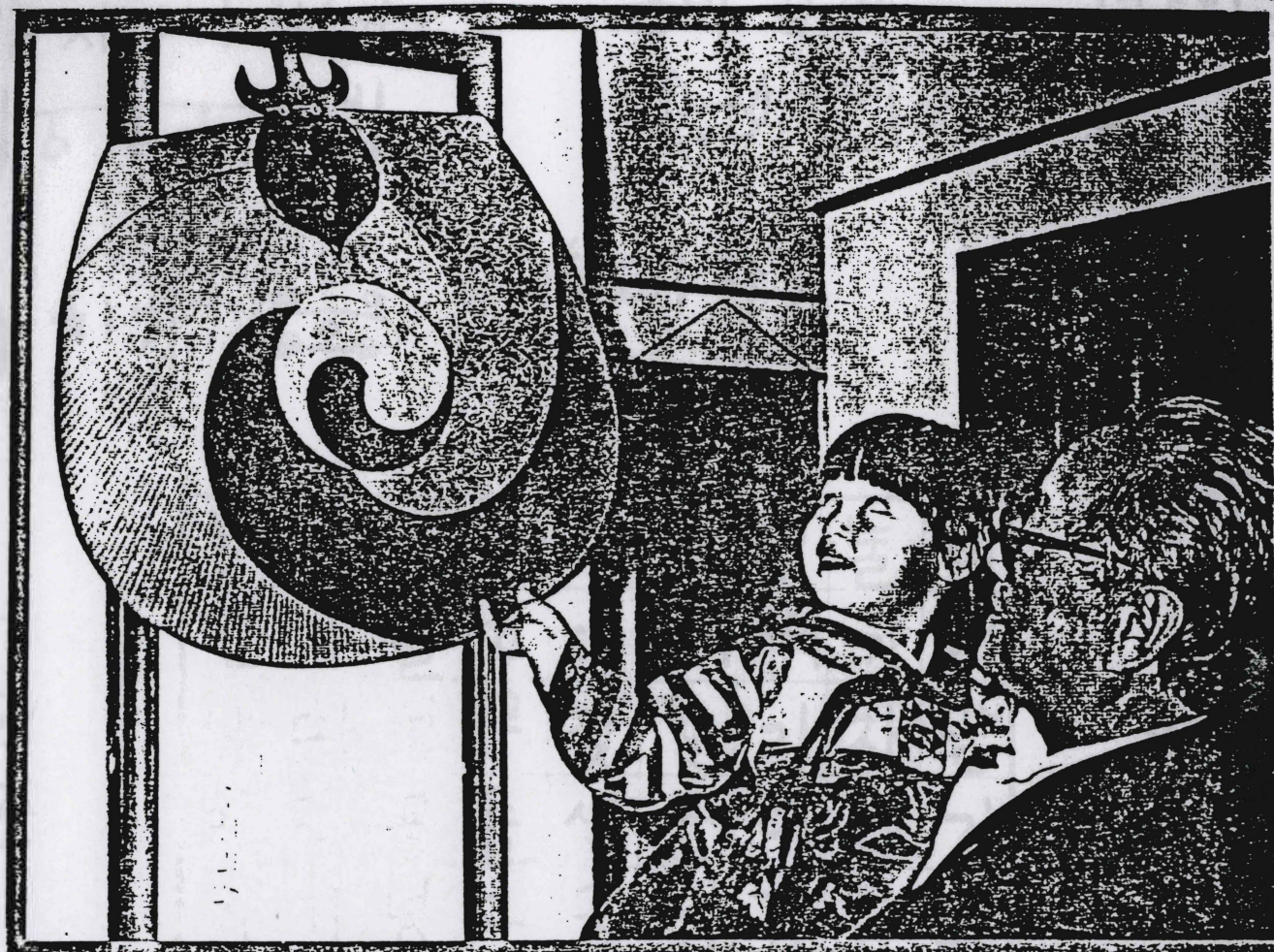
What day of the week is this?

무슨 요일입니까?  
mu seun yoil im ni ka

It's Wednesday.

수요일입니다.  
su yoil im ni da





## 부 채

부채 속에 빨강 바람 들어 있어요.  
 부채 속에 노랑 바람 들어 있어요.  
 부채 속에 파랑 바람 들어 있어요.

빨강 바람 해 바람 하늘 바람이고요  
 노랑 바람 꽃 바람 땅 바람이고요  
 파랑 바람 물 바람 바다 바람이지요.

부채 속에 하늘이 들어 있어요.  
 부채 속에 땅덩이 들어 있어요.  
 부채 속에 바다가 들어 있어요.

윤성중

## A Fan

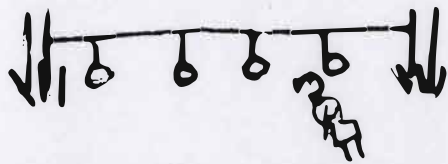
There is a red wind in the fan.  
 There is a yellow wind in the fan.  
 There is a blue wind in the fan.

The red wind is a sun wind, the wind from the sky.  
 The yellow wind is a flower wind, the wind from the earth.  
 The blue wind is a water wind, the wind from the sea.

There is a sky in the fan.  
 There is an earth in the fan.  
 There is an ocean in the fan.



과자따먹기



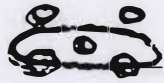
색종이접기



널뛰기<sup>45</sup>



구슬치기



술래잡기



소꿉장난



화투



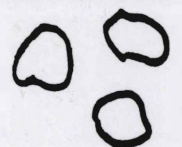
고무줄



윷	과	술	래	잡	기	널	놀	이
연	자	줄	고	그	네	뛰	기	저
날	따	석	무	짓	윷	기	자	맘
리	먹	공	줄	색	종	이	접	기
기	기	넝	구	공	기	꿍	달	소
치	기	자	화	슬	징	성	이	꿍
이	섬	십	투	닥	치	법	기	장
팽	제	기	차	기	말	기	팽	난



공기



연날리기



팽이치기



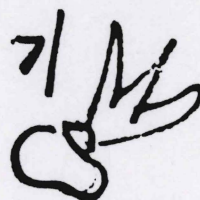
그네뛰기



줄넘기



제기차기



# Sa Kun Ja (Four Gentlemen)

Orchid: use curved line, Spring  
 Bamboo: use straight line, Summer  
 Chrysanthemum: use curved and straight line, Fall  
 Plum: use curved and straight line, Winter

1. You must have a picture in your mind before you start to draw on the rice paper.
2. The brush is a tool that must be held correctly and moved gracefully or it will produce nothing. Hold it at the balance in the middle with your thumb and index fingers and then put other three fingers slightly to the brush handle.
3. The wrist and arm are straight, paralalled to the paper. Now move the brush from side to side like a pendulum by moving only the wrist. This wrist stroke will make it easy for you to paint narrow leaves like the orchid leaf.
4. Put a sheet of blanket under your rice-paper and slowly rotate your wrist. If you are holding your brush correctly, the paint should follow the center of the leaf and leave the paper at the end of the leaf.
5. Control the ink stick color--darkest, dark, and light.

## Method:

Now dip the brush in the water and then move your brush across the top of the jar to remove some of water.

Dip the brush in dark ink until it becomes well filled with medium dark, then put just the tip of the brush point in the darkest color.

The "four gentlemen" are four flowers/plants, each of which is a symbol of some aspect of character and life. The orchid symbolizes deep fragrance, a sweetness of spirit that comes from within; the chrysanthemum stands for dignity and chastity and endurance as it withstands frost. The plum blossom is purity and truth, and the bamboo symbolizes strength, bravery and honesty.

As each of us tries to perfect these characteristics in our lives, we become more perfect human beings or "gentlemen." This strengthening of character: the diligence, perseverance, practice, and patience it takes to discipline oneself finally becomes evident in one's painting.



Yute, which is similar to parchisi, is one of the most popular games in Korea. Enjoyed by young and old alike, it is played by two teams. Players try to distance each other on the yute board, moving from the starting point to home. Four yute sticks, similar to dice, are thrown in the air, to determine the number of moves.

**Directions:**

- Played by two teams of any equal number of players.
- Played on the floor or on the table if the game is small.
- Alternate players between the two teams when throwing the yute sticks.

The yute sticks are rounded on one side and flat on the other. If yute sticks are not available, you can substitute halved walnut shells, dried beans — any object that are rounded on one side and flattened on the other side.

**Materials:** yute board and five yute "men"

1. To - one flat-sided man up - move one spot
2. KAE - two flat-sided men up - move two spots
3. KUL - three flat-sided men up - move three spots
4. YUTE - four flat-sided men up - move four spots and throw again
5. MO - all rounded-side men up - move five spots and throw again

**Rules:**

1. If you already have your own "man" on a spot where you want to go, you may piggy-back your "men" and move together.
2. If an opposite "man" is on the spot where you need to go, automatically the opposite "man" is off the game board.

**Object of the Game:**

To move all four "men" around the board as quickly as possible using the shortest route.

**BAH-DOOK - (Territory Game)**  
(Korean)

This is an ancient game played year round. Often tournaments are held to rank the players who compete, somewhat like brown belt, green belt, and black belt in Tae Kwan Do. Except for the few who compete, the game is usually played at home between father and son and lasts for days and days. This game is well known in Japan as the "GO" game. The lower ranked player always plays with black stones and starts first.

**Materials:**

- 18 X 18 board lined with 1 X 1 inch squares
- Black and white smooth flat stones (Usually 180 white and 181 black stones are used for really serious players; otherwise, you can substitute dark and light dried beans.)

**Directions:**

- Place stones one at a time on the spot where the two lines are crossed, not in the square as in the case of chess or checkers.
- Try to surround opponent's stones. Remove opponent's stones when they are totally surrounded and acquire the territory.
- The game is over when all the territory is taken by the two players.
- Count squares of the territory you acquired. The person with the more squares wins.

# BAK DOOK - Modified

## Object of the Game:

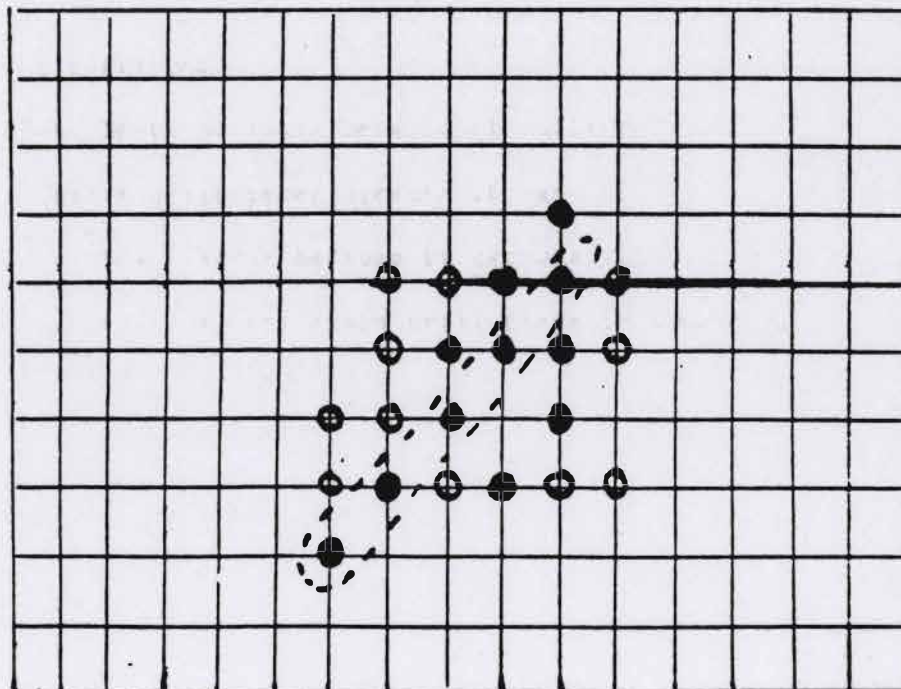
- To line up 5 stones in a row, either vertically, horizontally, or diagonally before your opponent does. This game is similar to the TIC-TAC-TOE game.

## Materials:

- Playing board
- Black and white stones (substitute with dark and light dried beans)

## Directions:

- Two players in turn place stones one at a time on the intersection or cross-section on the board.
- The first player to have 5 stones in a row either vertically, horizontally, or diagonally wins.





## Games of Korea

These games are popular with Korean people. Many of them will be familiar to you. In the games, you will be learning some Korean words.

### Kahwe, Bahwe, Bo - Scissors, Stone, Paper

This game may be used to decide who will take the first turn in a game or activity. It can also be played in groups as teams and the one with the most points wins.

#### Directions:

Each player faces his partner or members of the group and to the chant of "Kahwe-Bahwe-Bo," each player shakes his fist up and down three times. On the third time (on the syllable "Bo"), the players place their hand in one of the positions below:



PAPER



ROCK



SCISSORS

#### Winning positions:

1. Stone beats scissors because it dulls scissors.
2. Scissors beats paper because it can cut it.
3. Paper beats stone because it can wrap it.

If there is a tie, try again until there is a winner.

## Kohng-ghee

This game is similar to "Jacks." Each player needs five small stones or five Korean bean bags. Lay them on the floor. Pick up one stone and toss it into the air, pick up another stone from the floor and then catch the stone you tossed up before it hits the floor. Lay one stone to the side (or hold one in your palm) and repeat until all four stones have been picked up.

Next, toss one stone in the air and pick up two stones and repeat.

Next, toss one stone in the air and pick up three stones at once. Pick up the remaining one the same way.

Next, pick up all four stones.

When the player misses the stone in the air or the ones on the floor, the turn is lost and the opponent takes over.

When all the steps are completed, the player throws all five stones in the air and catches as many as possible on the back of the hand. Leaving the stones on the back of the hand, the player tosses them in the air and, with the palm still down, tries to catch them in the air.

This is a complete cycle. One point is given for each stone caught.

If there were three stones on the back of the hand and the player only catches two, only two points are earned.

Ko,      Ko,      Ko,      Ip  
(nose) (nose) (nose) (mouth)

This is a "Do as I say, not as I do" game. Sit either in two lines facing each other or in a circle. If you have two lines, each line should select a leader. The leader tries to get the opposite team to do what he does and not what he says.

The leader faces the opposite team and points to his nose and says, Ko, Ko, Ko, when he is ready to say Ip, he points to something else. The leader may say any other part of his body but doesn't point to it. The players who touch what the leader touches and not what he says are out.

The team that outlasts the other team is winner or in a circle the player who outlasts all others is the winner.

"Ko, Ko, Ko, Ip" means nose, nose, nose, mouth. Substitute "nose" with other languages for additional variation or learn more Korean words such as Noon--eyes, Kwe--ears, Bahl--foot, Sohn--hand, Dari--leg.

## Jahb-Chae (잡채)

(mixed vegetables)

1/2 lb. beef, cut into thin strips

3-4 green pepper (long-horn)

1 onion

1 carrot

4-5 Chinese mushrooms

1/2 lb. Chinese vermicelli

2 eggs

2 tablespoons vegetable oil

1/2 teaspoon black pepper

Mixture A: 2 tablespoon soy sauce

1 teaspoon minced ginger

1 teaspoon minced garlic

dash of pepper

Mixture B: 1 1/2 tablespoons soy sauce

1 tablespoon sugar

1 tablespoon sesame seeds

2 tablespoon sesame oil

Combine meat and Chinese mushrooms with mixture A.

Saute in vegetable oil over high heat.

Seedless green pepper, onion, carrot: cut into thin strips of uniform sizes.

Saute in vegetable oil.

Cook Chinese vermicelli, drain and cut into 7-inch lengths.

Separate eggs, make thin omelet, cut into thin strips.

Combine all ingredients with mixture B. Egg whites and yolk on top. Garnish dried chili pepper. Serve immediately.

## GALBI (갈비)

(Korean Barbecue with Ribs)

6 slabs of rib, cut into 3-4 inches square pieces. Score each piece deeply every 1/2 inch.

4 tablespoons sugar

1 1/2 spoons pepper

Mixture A: 4 tablespoons soy sauce

4 tablespoons minced green onion

1 tablespoons sesame seeds

2 tablespoons sesame oil

2 teaspoons minced garlic

1 teaspoon minced ginger

Prepare rib separately with half amount of mixture A.

Add sugar to ribs, sprinkle pepper.

Combine ribs with mixture A. Let stand 30 minutes.

Broil on a charcoal fire. Serve hot.



Mahn-Doo (만두)  
(Deep-fried dumpling)

1 pound ready-made wonton wrappers (100 sheets)

The Filling

1 pound ground beef

1 pound ground turkey meat

2 tablespoons vegetable oil

1 teaspoon salt

1 teaspoon pepper

2 tablespoons soy sauce

1 package brown gravy mix (Knorr)

6 (1 can) drained canned water chestnuts, finely chopped

2 zucchini, chopped, salted, and drained

3-4 spring onions, chopped

1 teaspoon minced garlic

1 teaspoon minced ginger

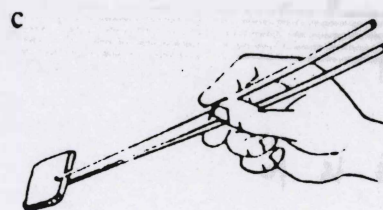
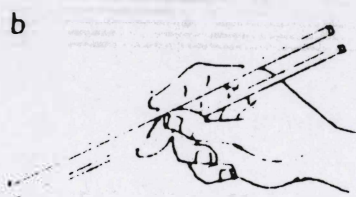
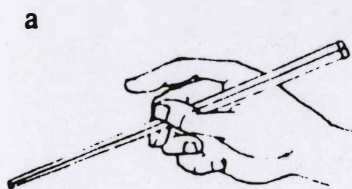
1-2 eggs

To assemble the mahn-doo: Place a heaped teaspoonful of the filling in the center of each wrapper. With a finger dipped in water or egg white, moisten the edges of the wrapper and pinch the two ends firmly together.

To Cook: Set a 12-inch skillet over high heat and pour 4 cups of oil into it. Heat the oil until a haze forms above it or it registers 375° on a deep-frying thermometer. Deep-fry the man-doo's, 10-12 at a time, for 2 minutes, or until they are crisp and golden. Transfer them to paper towels to drain while you fry the rest.

How to use chopsticks.

- Pick up the chopstick almost as if you were going to hold a pen, but place it at the base of your thumb with the third and fourth fingers supporting about  $\frac{1}{3}$  of the chopstick, leaving your index finger free to use as a lever.
- Now place top chopstick in a parallel position, held firmly with the thumb and index finger, practice picking up an imaginary grain of rice.
- The first chopstick always remains firmly in position in the crock of your thumb, and held there by your third and fourth finger, the top chopstick is used as a lever and should move freely. You use the pair as pincers to pick up any food you wish.



# AKIRANG

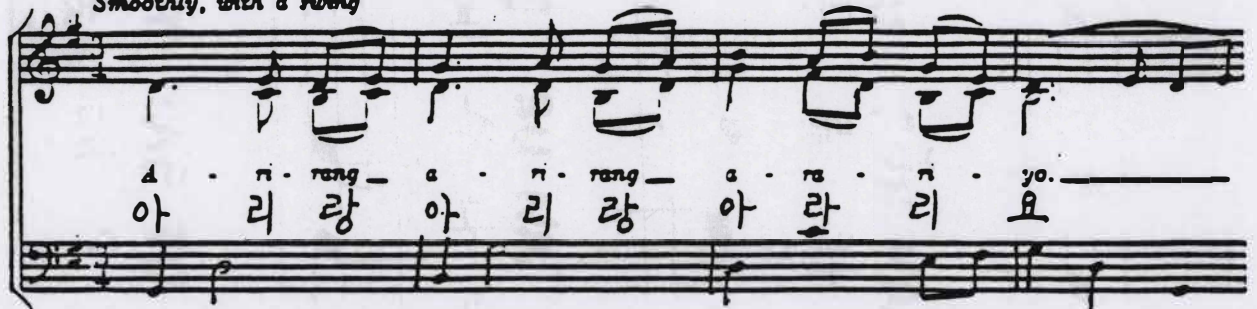
This song, the most popular of all Korean folk songs, is one of eight "Anirangs" native to the eight provinces into which Korea was divided prior to 1896. Originating in Kyonggi Do (Province) where the Special City of Seoul is located, the song soon spread throughout the country and inspired folks in the other provinces to create their own "Anirangs." Most of these contained few modifications of the original melody or lyrics. The song took its name from Anirang Hill, a small hill in the northeastern outskirts of

Seoul leading to one of the public cemeteries. Since Korea is a mountainous country, each province has its own Anirang Hill. Only the original song is called "Anirang." The others are identified by adding the name of the province, such as the "Kangwon Do Anirang" which follows.

Thomas Choonbai Park has arranged the vocal harmony of this song in the European fashion favored by modern Koreans.

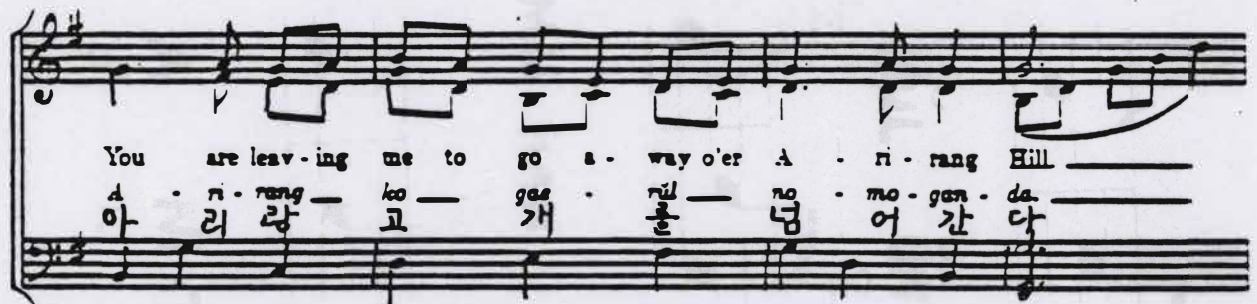
Kyonggi Province

*Smoothly, with a swing*



A - ri - rang - a - ri - rang - a - ri - yo.

아 리 랑 아 리 랑 아 라 리 요



You are leav - ing me to go a - way o'er A - ri - rang Hill

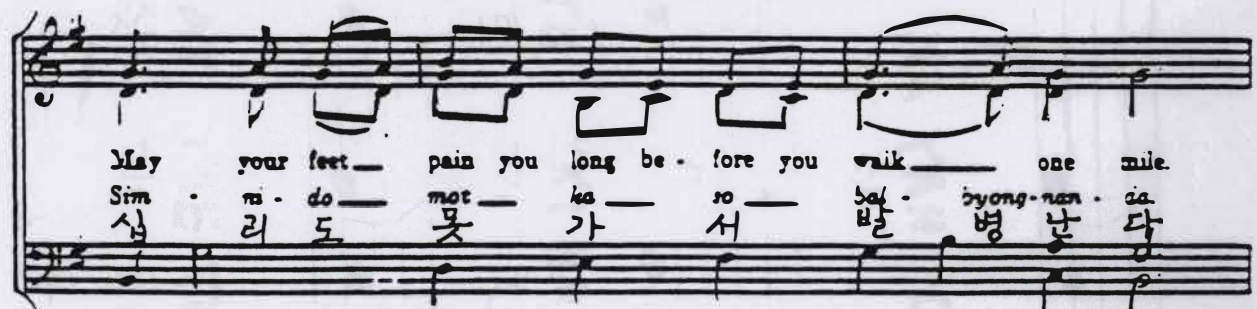
아 리 랑 - 고 개 물 - 넘 어 간 다



Oh, my dar - ling if you leave me a - lone.

나 올 버 리 고 가 시 는 념 온

Na - ri po - ri - go ka - ri - nun - nim un.



May your feet - pain you long be - fore you walk one mile.

심 리 도 못 가 서 발 병 난 다

Sim - ri do - mot - ga - seo - bal - byong - nan - da

2. (Repeat first two lines.)

Many stars sparkle high in the sky above.

Still my heart is heavy with the sorrow your leaving brings.

3. (Repeat first two lines.)

Tell me, is Anirang Hill bewitched?

The more I climb, the higher it seems!

아 리 랑

경기도 민요

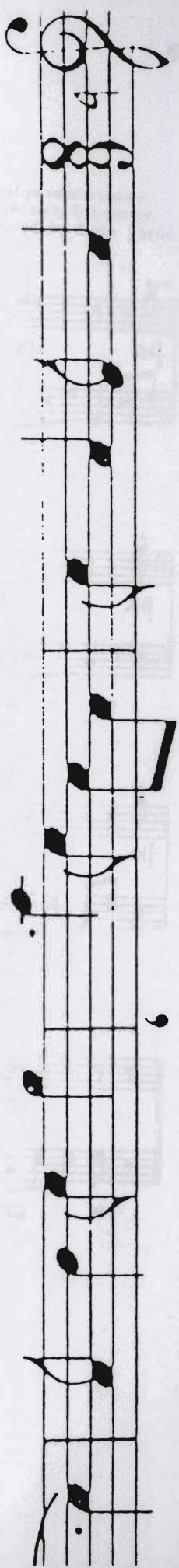
아 리 랑 아 리 랑 아 라 리 요

아 리 랑 고 개 물 넘 어 간 다

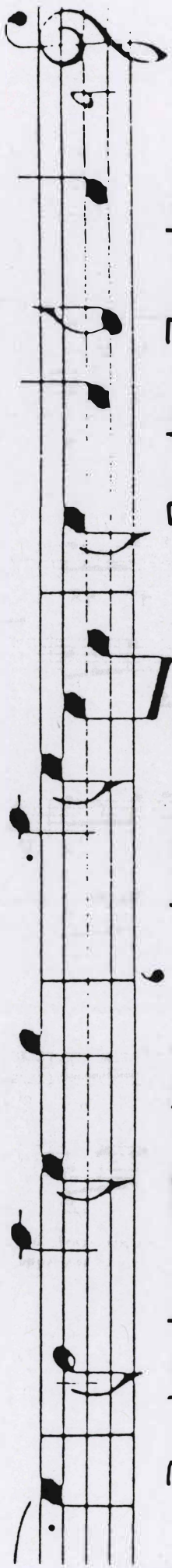
나 올 버 리 고 가 시 는 념 온

심 리 도 못 가 서 발 병 난 다

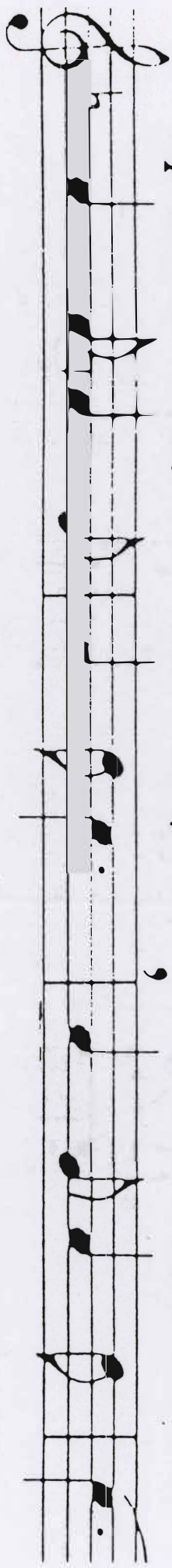




PU RUM HA NUL UN HA SU HA YAN CHOK PAE EN  
푸 른 하 늘 은 하 수 하 얀 쪽 바 예



KYE SU NA MU HAN NAMU TO KRI HAN MA RI  
my 계 수 나 무 한 나무 토 기 한 마 리



TOT TAE TO A NI TAL KO SAT TAE TO OP SI  
f 돛 대 도 아 니 달 고 샷 대 도 없 이



KA KI TO CHAL TO KAN TA SO CHOK NA RA RO  
가 기 도 잘 도 간 다 서 쪽 나 라 도



# Carnival of Venice

세모 난 내 모자  
My Hat is Triangular

Italian popular melody  
of the early 19th century  
Arranged by Luis Jordá

Moderato

Piano

*mf* 내 모자 세모 났네 세모 난 내 모자 세

모 가 아 닌 것은 내 모 자 아 네 요 세

모 가 아 닌 것은 내 모 자 아 네 요 세

모 가 아 닌 것은 내 모 자 아 네 요

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**McCUNE-REISCHAUER ROMANIZATION**  
(Ministry of Education System in parentheses)

	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ		
ㅏ	KA (GA)	NA (NA)	NA (NA)	TA (DA)	NA (RA)	RA (RA)	MA (MA)	PA (BA)	SA (SA)	A (A)
ㅑ	KYA (GYA)	YA (NYA)	NYA (NYA)	CHA (DYA)	YA (RYA)	RYA (RYA)	MYA (MYA)	PYA (BYA)	SHA (SYA)	YA (YA)
ㅓ	KŎ (GEO)	NŎ (NEO)	NŎ (NEO)	TŎ (DEO)	NŎ (REO)	RŎ (REO)	MŎ (MEO)	PŎ (BFO)	SŎ (SFO)	Ŏ (YEO)
ㅕ	KYŎ (GYEO)	YŎ (NYEO)	NYŎ (NYEO)	CHŎ (DYFO)	YŎ (RYEO)	RYŎ (RYEO)	MYŎ (MYEO)	PYŎ (BYEO)	SHŎ (SYEO)	YŎ (YEO)
ㅗ	KO (GO)	NO (NO)	NO (NO)	TO (DO)	NO (RO)	RO (RO)	MO (MO)	PO (BO)	SO (SO)	O (O)
ㅛ	KYO (GYO)	YO (NYO)	NYO (NYO)	CHO (DYO)	YO (RYO)	RYO (RYO)	MYO (MYO)	PYO (BYO)	SHO (SYO)	YO (YO)
ㅜ	KU (GU)	NU (NU)	NU (NU)	TU (DU)	NU (RU)	RU (RU)	MU (MU)	PU (BU)	SU (SU)	U (U)
ㅠ	KYU (GYU)	YU (NYU)	NYU (NYU)	CHU (DYU)	YU (RYU)	RYU (RYU)	MYU (MYU)	PYU (BYU)	SHU (SYU)	YU (YU)
ㅡ	KŬ (GEU)	NŬ (NEU)	NŬ (NEU)	TŬ (DEU)	NŬ (REU)	RŬ (REU)	MŬ (MEU)	PŬ (BEU)	SŬ (SEU)	Ŭ (EU)
ㅣ	KI (GI)	NI (NI)	NI (NI)	CHI (DI)	I (RI)	RI (RI)	MI (MI)	PI (BI)	SI (SI)	I (I)
ㅚ	KAE (GYE)	NAE (NAE)	NAE (NAE)	TAE (DAE)	NAE (RAE)	RAE (RAE)	MAE (MAE)	PAE (BAE)	SAE (SAE)	AE (AE)
ㅜ	KYAE (GYAE)	YAE (NYAE)	NYAE (NYAE)	CHAE (DYAE)	YAE (RYAE)	RYAE (RYAE)	MYAE (MYAE)	PYAE (BYAE)	SHAE (SYAE)	YAE (YAE)
ㅝ	KE (GE)	NE (NE)	NE (NE)	TE (DE)	NE (RE)	RE (RE)	ME (ME)	PE (BE)	SE (SE)	E (E)
ㅞ	KYE (GYE)	YE (NYE)	NYE (NYE)	CHE (DYE)	YE (RYE)	RYE (RYE)	MYE (MYE)	PYE (BYE)	SHE (SYE)	YE (YE)
ㅟ	KWA (GWA)	NWA (NWA)	NWA (NWA)	TWA (DWA)	NWA (RWA)	RWA (RWA)	MWA (MWA)	PWA (BWA)	SWA (SWA)	WA (WA)
ㅠ	KWAE (GWAE)	NWAE (NWAE)	NWAE (NWAE)	TWAE (DWAE)	NWAE (RWAE)	RWAE (RWAE)	MWAE (MWAE)	PWAE (BWAE)	SWAE (SWAE)	WAE (WAE)
ㅢ	KOE (GOE)	NOE (NOE)	NOE (NOE)	TOE (DOE)	NOE (ROE)	ROE (ROE)	MOE (MOE)	POE (BOE)	SOE (SOE)	OE (OE)
ㅣ	KWŎ (GWEO)	NWŎ (NWEO)	NWŎ (NWEO)	TWŎ (DWEO)	NWŎ (RWEO)	RWŎ (RWEO)	MWŎ (MWEO)	PWŎ (BWEO)	SWŎ (SWEO)	WŎ (WEO)
ㅤ	KWE (GWE)	NWE (NWE)	NWE (NWE)	TWE (DWE)	NWE (RWE)	RWE (RWE)	MWE (MWE)	PWE (BWE)	SWE (SWE)	WE (WE)
ㅥ	KWI (GWI)	NWI (NWI)	NWI (NWI)	TWI (DWI)	NWI (RWI)	RWI (RWI)	MWI (MWI)	PWI (BWI)	SWI (SWI)	WI (WI)
ㅦ	KI (GEUI)	NI (NEUI)	NI (NEUI)	TI (DEUI)	NI (REUI)	RI (REUI)	MI (MEUI)	PI (BEUI)	SI (SEUI)	UI (EUI)
Final Consonant	K (G)	N (N)	—	T (D)	L (L)	—	M (M)	P (B)	T (D)	NG (NG)

ㅈ	ㅊ	ㅋ	ㅌ	ㅍ	ㅎ	ㅊ	ㅌ	ㅍ	ㅊ	ㅌ
CHA (JA)	CH'A (CHA)	K'A (KA)	T'A (TA)	P'A (PA)	HA (HA)	KKA (GGA)	TTA (DDA)	PPA (BBA)	SSA (SSA)	TCHA (JJA)
CHA (JYA)	CH'A (CHYA)	K'YA (KYA)	CH'A (TYA)	P'YA (PYA)	HYA (HYA)	KKYA (GGYA)	TTYA (DDYA)	PPYA (BBYA)	SSYA (SSYA)	TCHA (JJYA)
CHŎ (JEO)	CH'Ŏ (CHEO)	K'Ŏ (KEO)	T'Ŏ (TEO)	P'Ŏ (PEO)	HŎ (HEO)	KKŎ (GGE)	TTŎ (DDEO)	PPŎ (BBEO)	SSŎ (SSEO)	TCHŎ (JJE)
CHŎ (JYEO)	CH'Ŏ (CHYEO)	K'YŎ (KYEO)	CH'Ŏ (TYEO)	P'YŎ (PYEO)	HYŎ (HYEO)	KKYŎ (GGYEO)	TTYŎ (DDYEO)	PPYŎ (BBYEO)	SSYŎ (SSYEO)	TCHŎ (JJYEO)
CHO (JO)	CH'O (CHO)	K'O (KO)	T'O (TO)	P'O (PO)	HO (HO)	KKO (GGO)	TTO (DDO)	PPO (BBO)	SSO (SSO)	TCHO (JJO)
CHO (JYO)	CH'O (CHYO)	K'YO (KYO)	CH'O (TYO)	P'YO (PYO)	HYO (HYO)	KKYO (GGYO)	TTYO (DDYO)	PPYO (BBYO)	SSYO (SSYO)	TCHO (JJYO)
CHU (JU)	CH'U (CHU)	K'U (KU)	T'U (TU)	PU (PU)	HU (HU)	KKU (GKU)	TTU (DDU)	PPU (BBU)	SSU (SSU)	TCHU (JJU)
CHU (JYU)	CH'U (CHYU)	K'YU (KYU)	CH'U (TYU)	P'YU (PYU)	HYU (HYU)	KKYU (GGYU)	TTYU (DDYU)	PPYU (BBYU)	SSYU (SSYU)	TCHU (JJYU)
CHŪ (JEU)	CH'Ū (CHEU)	K'Ū (KEU)	T'Ū (TEU)	P'Ū (PEU)	HŪ (HEU)	KKŪ (GGEU)	TTŪ (DDEU)	PPŪ (BBEU)	SSŪ (SSEU)	TCHŪ (JJEU)
CHI (JI)	CH'I (CHI)	K'I (KI)	CH'I (TI)	P'I (PI)	HI (HI)	KKI (GGI)	TTI (DDI)	PPI (BBI)	SSI (SSI)	TCHI (JJI)
CHAE (JAE)	CH'AE (CHAE)	K'AE (KAE)	T'AE (TAE)	P'AE (PAE)	HAE (HAE)	KKAE (GGA)	TTAE (DDAE)	PPAE (BBAE)	SSAE (SSAE)	TCHAE (JJA)
CHAE (JYAE)	CH'AE (CHYAE)	K'YAE (KYAE)	CH'AE (TYAE)	P'YAE (PYAE)	HYAE (HYAE)	KKYAE (GGYAE)	TTYAE (DDYAE)	PPYAE (BBYAE)	SSYAE (SSYAE)	TCHAE (JJAE)
CHE (JE)	CH'E (CHE)	K'E (KE)	T'E (TE)	P'E (PE)	HE (HE)	KKE (GGE)	TTE (DDE)	PPE (BBE)	SSE (SSE)	TCHE (JJE)
CHE (JYE)	CH'E (CHYE)	K'YE (KYE)	CH'E (TYE)	P'YE (PYE)	HYE (HYE)	KKYE (GGYE)	TTYE (DDYE)	PPYE (BBYE)	SSYE (SSYE)	TCHE (JJYE)
CHWA (JWA)	CH'WA (CHWA)	K'WA (KWA)	T'WA (TWA)	P'WA (PWA)	HWA (HWA)	KKWA (GGWA)	TTWA (DDWA)	PPWA (BBWA)	SSWA (SSWA)	TCHWA (JWA)
CHWAE (JWAE)	CH'WAE (CHWAE)	K'WAE (KWAE)	T'WAE (TWAE)	P'WAE (PWA)	HWAE (HWAE)	KKWAE (GGWAE)	TTWAE (DDWAE)	PPWAE (BBWAE)	SSWAE (SSWAE)	TCHWAE (JJWAE)
CHOE (JOE)	CH'OE (CHOE)	K'OE (KOE)	T'OE (TOE)	P'OE (POE)	HOE (HOE)	KKOE (GGOE)	TTOE (DDOE)	PPOE (BBOE)	SSOE (SSOE)	TCHOE (JJOE)
CHWŎ (JWEO)	CH'WŎ (CHWEO)	K'WŎ (KWEO)	T'WŎ (TWEO)	P'WŎ (PWE)	HWŎ (HWEO)	KKWŎ (GGWEO)	TTWŎ (DDWEO)	PPWŎ (BBWEO)	SSWŎ (SSWEO)	TCHWŎ (JJWEO)
CHWE (JWE)	CH'WE (CHWE)	K'WE (KWE)	T'WE (TWE)	P'WE (PWE)	HWE (HWE)	KKWE (GGWE)	TTWE (DDWE)	PPWE (BBWE)	SSWE (SSWE)	TCHWE (JJWE)
CHWI (JWI)	CH'WI (CHWI)	K'WI (KWI)	T'WI (TWI)	P'WI (PWI)	HWI (HWI)	KKWI (GGWI)	TTWI (DDWI)	PPWI (BBWI)	SSWI (SSWI)	TCHWI (JJWI)
CHI (JEU)	CH'I (CHEUI)	K'I (KEUI)	T'I (TEUI)	P'I (PEUI)	HUI (HEUI)	KKI (GGEUI)	TTI (DDEUI)	PPI (BBEUI)	SSI (SSEUI)	TCHI (JJEUI)
T (D)	T (D)	—	T (D)	P (B)	—	KK (GG)	TT (DD)	—	— (D)	—