HELLO from KOREA
안녕!
HELLO from KOREA
HELLO from Korea

2005 Edition
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Published by
The Korean Overseas Information Service
Seoul, Republic of Korea (ROK)

Printed in Seoul, Korea

This book was published to promote international understanding and knowledge of Korea.

ISBN 89-7375-374-4 43910
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The Dangun Myth

Once there was a divine prince named Hwanung, who was the son of Hwanin, the God of the Heavens. Hwanung wanted to help mankind, and asked his father to grant him the Korean Peninsula to govern. Hwanin granted his wish, and Hwanung was sent to Earth with three thousand followers.

Hwanung appeared near a divine sandal wood tree on the slopes of Mt. Taebaeksan. He took the title of Cheon-wang, or Heavenly King, and established Sinsi, the City of God. He appointed three ministers to be in charge of wind, rain, and the clouds, and taught the people 360 useful arts including agriculture, medicine, carpentry, weaving and fishing. He also taught them what was good and what was evil, and set up a code of law.

In those days, there was a bear and a tiger living in a big cave near the sandal wood tree where Hwanung became human, and everyday they went to the sacred sandal wood tree to pray to Hwanung to make them human. Eventually, the Heavenly King was moved by their prayers. He called them to him and gave them twenty bulbs of garlic and a divine spray of mugwort, and said, "Eat these, and do not seek the light of day for one hundred days. If you do this, you will become human."

The bear and the tiger ate the garlic and mugwort and went back to their cave. The tiger was too impatient to survive this ordeal and left after a short while. Meanwhile, the bear patiently waited and after only twenty-one days, she became a beautiful woman. She became known as Ungnyeo.

The woman was overjoyed, but she could find no one to marry her, so she visited the sandal wood tree again and prayed that she might be blessed with a child. Hwanung again took pity on her, and temporarily transformed himself into a human. She conceived, and gave birth to a son, who was called Dangun.

He became the first human king of the Peninsula. He established his capital at Pyongyang and he gave his kingdom the name Joseon. Later, he moved his capital to Asadal on Mt. Taebaeksan and ruled for 1,500 years. After that, he abdicated and became a mountain god.
Land and Climate

The Korean Peninsula extends southward from the northeastern part of the Asian continent. The peninsula is currently divided into the Democratic People's Republic of Korea (DPRK) in the north, and the Republic of Korea (ROK) in the south. To the west of the peninsula lies the Yellow Sea, with China on the other side. Japan lies across the East Sea, and the Pacific Ocean lies to the south. The country has a varied terrain, with about 70 percent being mountainous, particularly on the east coast. The western and southern coasts are deeply indented, and there are more than 3,000 islands along the coasts. Major rivers on the peninsula include the Amnokgang River (Yalu, 790km) and the Dumangang River (Tumen, 521km) in the north and the Nakdonggang River (525km) and the Hangang River (514km) in the south. The highest mountains on the peninsula are Mt. Baekdusan (2,744m), Mt. Hallasan (1,950m) on Jejudo Island and Mt. Seoraksan (1,708m).

Korea enjoys four seasons and a variety of different weather types. Spring and autumn are rather short, but very pleasant with crisp weather and many days of sunshine. Located in the East Asian monsoon belt, the peninsula has hot, humid summers, with the main rainfall occurring during the monsoon season which usually begins at the end of June. Winter is cold and dry, with occasional snow, although spells of cold weather normally alternate with days of warmer weather in rough weekly cycles.

Facts

Official Name : The Republic of Korea (ROK)
Area : of total peninsula: 222,154 km2; of ROK: 99,460 km2
Location : latitude 33° to 43° north and longitude 124° to 131° east
Capital : Seoul
Other Major Cities : Busan, Daegu, Incheon, Gwangju, Daejeon and Ulsan
Monetary Unit : won (about 1,033 won to the U.S. dollar)
People

Koreans are one ethnic group speaking one language. They share certain distinct physical characteristics which differentiate them from other Asian people including Chinese and Japanese, and they have a strong cultural identity. Korean people are believed to be the descendants of several Mongol tribes which migrated to the Korean Peninsula from Central Asia particularly during the Neolithic Age (5000 B.C.-1000 B.C.) and the Bronze Age (1000 B.C.-300 B.C.). By the beginning of the Christian era, Koreans were a homogeneous people, although the country was not politically unified until the seventh century A.D.

The population of the Republic of Korea topped 48.3 million in 2003. Its population density is among the world's highest, and Seoul, the capital city, has about 10 million inhabitants. Other major cities include Busan, Daegu, Incheon, Gwangju, Daejeon and Ulsan. In recent years, urbaniza-
Korean Language

The Korean language is spoken by the more than 70 million people living on the peninsula and its outlying islands as well as the 5.7 million Koreans living in other parts of the world. The fact that Koreans all speak and write the same language has been a crucial factor in their strong national identity. Modern Korean has several different dialects including the standard one used in Seoul and central areas, but they are similar enough that speakers do not have trouble understanding each other.

Linguistic and ethnological studies have established that the Korean language belongs to the Ural-Altaic group of Central Asia, which also includes Turkish, Hungarian, Finnish, Mongolian, Tibetan and Japanese. Korean, like Japanese, also includes a rich vocabulary borrowed from Chinese in the same way that many European languages include a large number of Latin and Greek words. Hangeul, the Korean alphabet (originally called Hunminjeongeum) was invented in 1446 by King Sejong and his court, and consists of 10 vowels and 14 consonants which are used to form syllabic groupings. Hangeul is easy to learn and write, which has contributed greatly to the high Korean literacy rate.

HANGEUL (한글)

Consonantes: г, к, н, д, т, р, ㅣ, м, ㅂ, ㅅ

Vocales: а, я, е, о, и, у, ё, яё, еу, и

안녕하세요 (How do you do?)

an nyeong ha se yo
tion has been increasing, although the government is taking steps to slow down this trend. The traditional extended family system is giving way to the nuclear family.

Religious freedom is provided for in the Korean Constitution, and Koreans have taken to religion with a fervor. Some 51 percent of the public holds religious beliefs, and the percentage continues to increase. Major religions include Buddhism and Christianity.

Constitution & Government

The Republic of Korea was officially established on August 15, 1948. The Republic has a democratic form of government based on the separation of powers and a system of checks and balances as prescribed in the constitution, which was promulgated on July 17, 1948. There are three government branches: the executive, the legislative and the judiciary.

The President heads the executive branch and is elected to a single five-year term by direct popular vote.
He performs his executive functions through the State Council. With the President as its chairman and the Prime Minister as vice chairman, the council, similar to the cabinet, has as its members the heads of 19 ministries.

Legislative power is vested in the National Assembly, a unicameral body. Currently, the National Assembly consists of 243 members who are elected from as many districts by popular vote to a four-year term, and 56 members selected in a proportional representation system among political parties winning more than 3 percent of the total votes cast.

The judiciary of Korea consists of three levels of courts: the Supreme Court, High Courts, and District Courts including the specialized Patent Court, Family Court and Administrative Court. The courts exercise jurisdiction over civil, criminal, administrative, electoral, and other judicial matters, while also overseeing affairs related to the registration of real estate, census registers, deposits, and judicial clerks.
Economy

Korea has many world-class industries such as electronics, textiles, petrochemicals, steel products, automobiles, construction and shipbuilding.

From a country nearing bankruptcy, Korea has turned itself into a creditor country with the world's fourth largest foreign exchange reserves totaling $160 billion. Despite the synchronized global slowdown, Korea is posting a sound growth of 5 to 6%.

The country has made its mark as an information technology power. The world's leading credit rating agencies, which once downgraded Korea's sovereign credit rating to non-investment grade, upgraded Korea's rating back to A-level.

The government implemented sweeping reforms in the four key sectors of financial, corporate, labor and public. Under the conviction that reform is a never-ending process, Korea's reform measures were institutionalized through a new set of rules and regulations.

Information infrastructure, such as broad-band internet, was expanded to cover the whole country, making Korea a new IT superpower.

Korea stands to improve the overall business environment for the goal of emerging Northeast Asia's new business center. Given the geographical proximity to China, Northeast Asia as a region expects to emerge as a major economic powerhouse. In order to take advantage of geopolitical factors, Korea is making active efforts to emerge as the logistic and finance center of the Northeast Asian region.
Education

The Korean education system consists of elementary school (six years), middle school (three years), high school (three years), and college and university (two to four years) with graduate courses leading to Ph.D. degrees. From the start of 2002, middle school education was made mandatory until age 14. The curriculum, revised in 1997, introduces ten basic common subjects, autonomous activities and special activities that cover the ten years from the first year of elementary school through to the first year of high school and elective subjects for the final two years of high school.

The new curricula were put into effect, beginning with kindergartens, in 2000. The application of curricula in elementary schools started with the 1st and 2nd grades in 2000, followed by the 3rd and 4th grades in 2001 and the 5th and 6th grades in 2002. In middle schools and high schools, it applied to first year students and freshmen in 2001 and in 2002 respectively. In general, high school education tends to be rigorous, as the competition for college admission is stiff.
# A Typical Middle School Student's Schedule

**Name:** Yi Jeong-won  **Class:** 3-17

<table>
<thead>
<tr>
<th>Period</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:20</td>
<td>Homeroom</td>
<td>Korean</td>
<td>Industrial Arts/Home Eco.</td>
<td>Korean</td>
<td>Physical Education</td>
<td>English</td>
</tr>
<tr>
<td>9:15</td>
<td>1</td>
<td>Mathematics</td>
<td>Ethics</td>
<td>Mathematics</td>
<td>Industrial Arts/Home Eco.</td>
<td>Music</td>
</tr>
<tr>
<td>10:00</td>
<td>2</td>
<td>Korean</td>
<td>Natural Science</td>
<td>Korean</td>
<td>History</td>
<td>Sociology</td>
</tr>
<tr>
<td>10:55</td>
<td>3</td>
<td>Physical Education</td>
<td>Physical</td>
<td>Physical Education</td>
<td>Natural Science</td>
<td>Biology</td>
</tr>
<tr>
<td>11:50</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12:45</td>
<td>5</td>
<td>English</td>
<td>Industrial Arts/Home Econ.</td>
<td>Fine Arts</td>
<td>English</td>
<td>Chinese Characters</td>
</tr>
<tr>
<td>1:30</td>
<td>6</td>
<td>Ethics</td>
<td>Sociology</td>
<td>Elective</td>
<td>Mathematics</td>
<td>Mathematics</td>
</tr>
<tr>
<td>3:10</td>
<td>7</td>
<td>History</td>
<td></td>
<td>Homeroom</td>
<td>Industrial Arts/Home Econ.</td>
<td></td>
</tr>
</tbody>
</table>
HELLO from KOREA
Legend has it that in 2333 B.C., a semi-divine being named Dangun founded a kingdom called Joseon on the Korean Peninsula. Koreans regard that year as the founding date of the Korean nation. In the more than 4,000 years since then, the Korean people have been consistent in preserving traditional concepts and values and yet have quickly, and skillfully adapted to changing circumstances. While this brief chapter cannot hope to do justice to the richness of Korean history, it is hoped that the reader will be able to learn about some of the events which helped form this nation.

The Beginning

Scholars generally believe that the earliest kingdoms or states on the Korean Peninsula first began to form during the Bronze Age (1000 B.C.-300 B.C.). Of these, the kingdom supposedly founded by Dangun, generally known as Gojoseon or Old Joseon, soon emerged as the strongest, and had consolidated its power by the beginning in the fourth century B.C.

As Old Joseon's strength grew, China became more and more concerned. Therefore, the Chinese Emperor Han Wuti launched an invasion in 109 B.C. and destroyed the kingdom the following year.

Within a century, though, a new kingdom called Goguryeo (37 B.C.-A.D. 668) emerged in the northern half of the peninsula. Goguryeo was a nation of warriors led by aggressive and valiant kings such as King Gwanggaeto (r. 391-410). It conquered neighboring tribes one after another, and expanded in virtually every direction.

At its height, its territory thrust deep into Manchuria and stretched well
into the southern half of the Korean Peninsula.

A new kingdom named Baekje (18 B.C.-A.D. 660) developed south of the Hangang River in the vicinity of present day Seoul. The people of Baekje were more peaceful than the ferocious warriors of Goguryeo, and they moved south to avoid the threat of their northern rival. By the fourth century, Baekje was firmly established as a prosperous and civilized state, trading extensively with its overseas neighbors. In fact, Baekje served as an important bridge for the transmission of mainland culture to Japan by passing on Buddhism, Chinese characters, and political and social institutions. A Baekje scholar, Wang In, even taught a Japanese Crown Prince.

Silla (57 B.C.-A.D. 668), farthest from China, was at first the weakest and least developed of the three kingdoms. The last to adopt foreign creeds and ideas, its society was markedly class-oriented. But Silla grew quickly, drawing resources from its unique Hwarang (an elite youth group) corps and Buddhist teachings.

By the mid-sixth century, Silla had consolidated its power and territory and formed a military alliance with Tang China to subjugate both Goguryeo and Baekje. The Silla-Tang forces were successful, and the peninsula was unified for the first time in 668. Following this, the survivors of the Goguryeo Kingdom repulsed Tang forces in Manchuria and the northern part of the peninsula and established the Kingdom of Balhae in 698.

Although politically separate, the three kingdoms of Goguryeo, Baekje and Silla were related ethnically and linguistically. Each of them devel-
oped a sophisticated political structure and legal system and adopted Confucian ethics and Buddhism.

**Unified Silla and Balhae**

For two and a half centuries, Silla enjoyed peace and prosperity. Freed from the worries of domestic conflicts and external invasions, it achieved rapid development in the arts, religion, commerce, education and all other fields. The Silla capital, present-day Gyeongju, had a population of over one million and boasted magnificent royal palaces and Buddhist temples.

Buddhism flourished under the patronage of the nobility and the court, and exerted tremendous influence upon state affairs, artistic creation and ethics. Some of Korea's outstanding historical monuments are attributed to the creative genius and religious fervor of the artisans of this time. Among them are Bulguksa Temple and Seokguram Grotto, both located in the vicinity of Gyeongju.

Silla reached the peak of its prosperity and power in the mid-eighth century, but gradually declined thereafter. Conflicts among the nobility intensified, while rebel leaders claimed succession to the earlier dynasties of Goguryeo and Baekje. In 935 the king of Silla yielded power to Wang Geon...
Kim Yu-sin (595 ~ 673)

In the Silla Kingdom, talented young men were chosen to be members of the Hwarang (an elite youth group). They were trained in academics, philosophy, and the classics, morals, and in the military arts: horseback riding, swordsmanship, archery and strategy and the cultural arts: poetry, painting, music and dancing. They followed five rules set by the famous Buddhist monk Wongwang: 1) to be loyal to the king; 2) to obey parents; 3) to be faithful to friends; 4) never to retreat in battle and 5) not to kill unless necessary. It was through the efforts of the Hwarang that the peninsula was unified. Among them, Kim Yu-sin ranks among the best.

Considered the greatest Silla general, Kim Yu-sin won some spectacular victories which allowed Silla to unify the country. Born an aristocrat, Kim Yu-sin dreamed of becoming a great warrior and began military training early. He joined the Hwarang at the age of 15, and by 18, was considered a master swordsman. But he fell in love with a gisaeng, a female entertainer similar to the Japanese geisha. This turned out to have a tragic ending. Unable to concentrate on his studies he went to visit her every night. His mother found out about this and reprimanded him severely, so he decided to abandon his lover to continue his studies. One day, after returning from a training session, he fell asleep on his horse. The horse, accustomed to stopping by the gisaeng’s house everyday, took Kim there. Upon waking up, Kim was shaken and in front of his lover, killed his horse to make sure he would never return to her again. His lover killed herself, and Kim went off by himself to train in the mountains for seven years.

When he emerged, he quickly demonstrated his skills, and was soon made a commander in the Silla army. By the time Silla had become allied with the Tang China forces in 655, Kim was in command of the Silla forces. They captured the capital of Baekje in 660, and in 668, they were finally able to defeat Goguryeo.

Kim Yu-sin was well rewarded by the king for his efforts and lived comfortably until the ripe old age of 78.

(posthumous name, King Taejo), founder of the Goryeo Dynasty.

Subsequent to the fall of Goguryeo, Dae Jo-yeong, a former Goguryeo general, formed an army of Goguryeo and Malgal (a Tungusic tribe) people, and led a migration to Chinese-controlled territory. They settled eventually near Jilin in Manchuria, and there founded a state which was at first called Chin, but in 713 was renamed Balhae (Bohai in Chinese). Balhae soon gained control of most of the former Goguryeo territory. The
ruling class of Balhae consisted mostly of Goguryeo (i.e. Korean) people. Balhae declared itself the successor to Goguryeo, and sometimes called itself Goryeo-guk (state of Goryeo).

Balhae's political system resembled that of Tang, and its capital, Sanggyeong, was modelled on the Tang capital, Chang-an. Its distinctive culture drew from both Tang and Goguryeo. When Balhae was overrun by the Khitan in the beginning of the 10th century, its ruling class took refuge in the newly established state of Goryeo.

Goryeo

The founding monarch of Goryeo (935–1392), Wang Geon, was a general who had served under a rebel prince of Silla. Choosing his native town Songdo, the present-day Gaeseong, located about 60km north of Seoul, as the seat of his kingdom, he proclaimed a policy to recover the lost territory of Goguryeo in Manchuria. He therefore named his kingdom Goryeo, from which the modern name Korea is derived.

From the outset, the royal court of Goryeo adopted Buddhism as the state religion. It flourished greatly, stimulating temple construction and the carving of Buddhist images as well as icon paintings, but temples and monks came to wield excessive power, and during the kingdom's later years, conflicts between scholar officials and warriors and between Confucianists and Buddhists weakened it. The Mongol incursions which
began in 1231 resulted in a Mongol occupation of Goryeo for nearly a century.

Joseon

Cofucianism was introduced into Korea around the beginning of the Christian era, almost at the same time as the earliest written Chinese. It was not, however, until the Joseon Dynasty (1392-1910) that Confucianism began to dominate Korean society.

The founder of the Joseon Dynasty, Yi Seong-gye (posthumous name, King Taejo), used the influence of Confucian intellectuals to overthrow the Goryeo Dynasty. He moved the capital from Gaeseong, where the Buddhist influence was still strong, to Seoul in 1394, thus making Seoul one of the oldest capitals in the world. Thereafter, Confucianism permeated all areas of life in Korea.

The Joseon rulers governed with a well-balanced, sophisticated political system, based on Confucian principles. To become a government official, one needed to take the gwageo, civil service examination, which
tested people on Chinese classics.

Confucianism also determined the rigid social structure. The society in general valued academic learning highly while disdaining commerce and
manufacturing. At the top was the *yangban* or scholar-aristocrat class who dominated government, the military, and society. Next came the *jungin* or "middle people" consisting of professionals like government functionaries, doctors, lawyers, and artists. Below them were the *sangmin* or commoners, who made up most of the population. They were mainly peasants who were given land to farm. Merchants and artisans were also in this class. At the bottom were the *cheonmin*, the serfs, servants or slaves who were considered low-born or outcasts.

It is generally believed that the Joseon Dynasty had its golden days under the rule of King Sejong (r.1418-50), Joseon's fourth monarch. During his reign Korea enjoyed an unprecedented flowering of culture and the arts.

In the late 16th century, however, a horde of Japanese invaders led by the warlord Toyotomi Hideyoshi overran most of Joseon, on its way to invading China. Most of the peninsula was devastated, and numerous cultural treasures and artifacts were pillaged. In addition, many Korean artisans, particularly potters, were forcibly taken to Japan, where they contributed much to the development of the Japanese ceramic industry.

Korean patriots mounted spirited resistance, and thanks to heroes like Admiral Yi Sun-sin, they were able to cut off the Japanese supply lines. The Japanese began to withdraw with the death of Hideyoshi and the war ended in 1598, after having had a disastrous impact upon Korea.

Korea was again invaded in 1627 and 1636 by the Manchus, who eventually conquered the Ming in China and established the Qing Dynasty (1644-1911). Around this time, a movement known as the *Silhak* or School of Practical Learning began to gain considerable momentum among liberal-minded scholar-officials as a way to build a modern nation state. They strongly recommended agricultural and industrial modernization and sweeping reforms in land distribution. Unfortunately, these intellectuals were not in power, and the conservative government failed to adopt their ideas.

Thus Korea remained a hermit kingdom adamantly opposed to the West and its ideas, technology, diplomacy and trade. Subsequently, Korea wasn't prepared to deal with the rapid change of events at the turn of the
Admiral Yi Sun-sin
(1545 ~ 1598)

“He who risks death shall live, and he who seeks life shall die”.
-Yi Sun-sin

In the annals of Korean naval history, Yi Sun-sin stands out as one of the greatest commanders of all time. Most would agree that he is probably the greatest hero Korea has produced.

He entered the military at 31 and from early on demonstrated the characteristics that made him great, by effecting innovations in military strategies to fit each situation.

Having served with distinction in numerous minor posts, he was appointed Commander of the Jeolla-do Left Naval Station at Jwa-suyeong (modern Yeosu) in 1591. He immediately set about building up the naval defense of the area by repairing weapons, building warships and training their crews. He had the famous Geobukseon, or turtle ships, built on the model of a 15th century ship but with added firepower and speed.

These are believed to have been the world’s first ironclad warships. Plated with iron, they were covered with numerous spikes that were concealed with mats, which made enemy boarding more treacherous during battle. The bow of the boat was fitted with a dragon’s head and in the mouth, there was a cannon in the mouth of each. Additionally, sulfuric fumes poured out of the mouth creating a smoke screen, making it difficult for the enemy to determine the exact location of the ship. Cannons were placed all around, and there were many ports for archers. The turtle ships protected the sailors from arrow and musket fire, and were extremely difficult to board. It was also quick and easily maneuverable.

In the fourth lunar month of 1592, Japan invaded an unprepared Korea and quickly reached Seoul. The royal court was forced to flee. At this point, Admiral Yi fought a series of major naval battles in swift succession. Despite being greatly outnumbered, he won them all and nearly destroyed the Japanese fleet.

On the 18th day of the 11th lunar month, 500 Japanese ships gathered in the strait of Noryang to return to Japan. Reinforced by the Ming Chinese fleet, the Koreans attacked the retreating Japanese. At the height of the battle, Admiral Yi was struck by a stray enemy bullet. Calling his son and nephew, who served under him, to his side, he said, “Do not weep, do not announce my death. Beat the drum, blow the trumpet, wave the flag to advance. We are still fighting; finish the enemy to the last one.” More than 200 Japanese ships were sunk in that battle.

Koreans are proud of Yi Sun-sin not only because he was a great naval commander and military strategist, but also because he was a man of upright character and unquestionable loyalty to the nation despite personal hardship and unwarranted disgrace. Yi insisted that the only way to save one’s life was to risk it. In his honor, he was given a number of posthumous titles, one of which included Chun-gmugong, or Lord of Loyal Valor, given by King Injo in 1643.
century when Japan defeated China, Korea's patron. Japan, which had risen as a new industrial power in Asia, annexed Korea in 1905, and made it into its colony by 1910, thereby ending the Joseon Dynasty.

Did You Know?

Yi Sun-sin was a man of many talents, one of which was his literary ability. Despite being a military man, he showed surprising style and eloquence in his diaries and his poetry. Here is an example of his sijo or poems:

In the moonlight on Hansan Isle
all alone in my lookout,
I grasp my great sword
at my side
lost in troubled thought.
From nowhere, the wail of a flute pierces my heart.
The Japanese Occupation and Korea’s Independence Movement

Japan's government-general in Seoul was interested mainly in economic exploitation, and Japanese farmers and fishermen were given Korean land free or at low cost. Large quantities of rice were exported to Japan, and Koreans faced a serious food shortage. The Korean standard of living deteriorated drastically; hundreds of thousands of Korean farmers were forced to move to Manchuria or Japan, only to find life no easier there.

Colonial rule stimulated the growth of nationalism among Koreans. On March 1, 1919, thirty-three Korean patriots gathered in Pagoda Park in Seoul to proclaim a Declaration of Independence. This touched off a nationwide movement to demand an end to Japanese colonial rule, but the movement sadly was crushed by Japanese forces, at the cost of thousands of Korean lives.

In a threatening move in 1907, the Japanese army, demanding the abdication of Joseon’s King Gojong (r.1863-1907), deployed their artillery on Mt. Namsan in the southern outskirts of the capital. Japan eventually made Korea a colony in 1910.
This event, later known as the Samil (March 1) Independence Movement, was a milestone in Korea's fight for freedom. Even though it failed to depose the Japanese, it strengthened the Korean people's sense of national identity and patriotism, and led to the establishment of a Provisional Government in Shanghai, China, and to an organized armed struggle against the Japanese colonialists in Manchuria.

Japan implemented a policy to assimilate Koreans into the Japanese culture. Japanese language was used in Korean schools, and Koreans were forced to adopt Japanese-style names. Nonetheless, Koreans managed to retain their cultural identity. During this period, many national treasures and cultural artifacts were taken to Japan and have yet to be returned.
The Founding of the Republic

On August 15, 1945, Japan unconditionally surrendered to the Allied Powers shortly after atomic bombs were dropped on Hiroshima and Nagasaki. As a result, Korea was finally liberated, and regained its independence after thirty-five years of colonial rule. The Korean people were overjoyed, but this joy was shortlived.

Ideological conflict broke out, and the people were divided over who should rule. Soviet forces quickly occupied the northern part of the peninsula, while U.S. forces moved into the southern part, under an accord reached at the Potsdam Conference in July 1945.

On May 10, 1948, general elections were held in the South alone, and on August 15, the Daehanminguk, or the Republic of Korea (ROK), was officially established with Seoul as its capital and Syngman Rhee as President. Almost concurrently, a Communist regime was established in the North with Kim Il-sung as the ruler with virtually absolute power. On September 9, 1948, the Joseon Minjujuui Inmin Gonghwaguk, or the Democratic People's Republic of Korea (DPRK), was officially established in the North with Pyeongyang as its capital.

On June 25, 1950, North Korea launched a full-scale invasion of the South. After initial success, the N.K. forces were repulsed by combined U.N. forces, and pushed back to the Amnokgang River. The People's Republic of China then intervened and soon the two sides were at a stalemate near the 38th parallel. A ceasefire agreement was signed on July 27, 1953.

During the three years of war, the entire land was devastated, and the economy was wrecked. Millions of people were left homeless and separated from their families. The damage went far beyond that, though, as this war in which Koreans fought against Koreans hardened the division between the North and South and left scars which still last today.

After the war, the country obviously faced many problems. Syngman Rhee became increasingly autocratic, and by the late 1950s, he dominated Korean politics. Demonstrations broke out in protest, and on April 19, 1960, the student-led popular uprising later known as the Sailgu (April 19) Revolution broke out, which forced Rhee to step down.
The Constitution was amended and in August 1960, Yun Po-sun was sworn in as President of the Second Republic, with Chang Myon as Prime Minister. This administration continued until May 16, 1961, when a military coup led by General Park Chung-hee took control of the government. He was later elected president. Under his leadership, rapid economic development began to take place.

In 1972, Park had the Constitution revised again to establish the Yusin, Revitalizing Reforms, system, inaugurating the Fourth Republic. The Yusin system gave Park even more power and allowed him to stay in power virtually indefinitely.

Park was assassinated by an associate of his in October, 1979, and Prime Minister Choi Kyu-hah became acting president. But his rule was extremely brief. On December 12, 1979, General Chun Doo-hwan came into power in a coup-like military revolt, and was elected president on August 27, 1980.

In May of 1980, there was a pro-democracy uprising in the southwestern city of Gwangju, which was later known as the Gwangju Democratization Movement. Many students and citizens who were protesting Chun's autocratic rule and fighting for democracy were killed or wounded by army troops sent to suppress them.
By the mid-1980s, student demonstrators, workers, opposition politicians, homemakers and other concerned citizens had coalesced in protest against Chun. Their active calls for direct presidential elections and democracy could not be ignored.

On June 29, 1987, the head of the ruling Democratic Justice Party (DJP), Roh Tae-woo, issued the June 29 Declaration of Political Reforms, which provided for the first direct election of a president in sixteen years, but dissent between opposition leaders split the opposition votes, and Roh Tae-woo was elected president.

A number of measures were adopted by Roh's administration to strengthen the democratic nature of the government. Around this time, September 17-October 2, 1988, the Games of the 24th Olimpiad were held in Seoul. Korea's successful staging of the largest Olympics up until that time signalled the Republic's emergence as a major player on the world stage.

On February 25, 1993, the Kim Young-sam Administration was inaugurated, marking the first time in more than thirty years that the Republic had a president without a military background.

Kim Dae-jung was elected president in December 1997 and was inaugurated on February 25, 1998. His "Government of the People" was created through the first ever peaceful transfer of power between the ruling and an opposition party in the fifty years of modern Korean political history.

Since its inauguration, the Kim Dae-jung Administration has sought to engage North Korea through what is called the "sunshine policy." Thanks to this policy, President Kim met North Korean leader, Kim Jong-il, in Pyongyang, on June 13-15, 2000, for unprecedented summit talks between the leaders of the two Koreas.

The Roh Moo-hyun administration, or the "Participatory Government," was launched on February 25, 2003. The Roh administration, the 16th in the republic's history, set forth three goals: "Democracy with the People," "Society of Balanced Development," and "Era of Peace and Prosperity in Northeast Asia." It also announced four tenets of administration: "Principles and Trust," "Fairness and Transparency," "Dialogue and Compromise" and "Decentralization and Autonomy."
34 - HELLO from KOREA
Over the course of thousands of years, Korea has developed an incredibly rich variety of cultural and artistic expression. In addition, it has blended foreign influences, especially Chinese, with indigenous elements to create unique beliefs, ways of living, literature and handicrafts. In modern times, Western influences have been added to the mixture to create a sometimes heart-stopping blend of old and new, contrasts and juxtapositions in the texture of Korean life.

**Traditional Crafts**

One branch of Korean art that grew directly out of the needs of Korean lifestyles is that of Korean handicrafts, many of which are still produced much as they have been for hundreds or thousands of years, though now for a slightly different market. Thanks to their quality of workmanship and elegance of design, Korean handicrafts today are prized objects when they are fresh from the makers' hands.

Korean woodwork and lacquerware, which are among Korea's best known crafts, owe many of their qualities to the characteristics of traditional Korean living space. Koreans usually slept and sat on the floor and they still often do. Almost any Korean can sit on the floor comfortably for hours without their legs falling asleep. Old Korean furniture made of wood emphasized an economic use of space and simple yet appealing design. Only the best woods were used and pieces were connected through joining or framing, avoiding the use of glue or nails as much as possible. Accordingly, opaque paint was seldom used in finishing them; rather, the wood was rubbed with oil or painted with transparent lacquer.

Articles of wooden furniture from the Joseon Dynasty (1392-1910) include wardrobes, chests, shelves, tables large and small, bookcases, cupboards, and other articles of daily life. Metal ornaments like hinges
and locks were made of white bronze (a copper alloy with a large proportion of tin), bronze, copper, and especially iron stained with oil.

What is really spectacular, is the ornamentation of Korean wooden articles by the mother-of-pearl inlay technique, a separate art itself which dates back as far as the Silla Kingdom (57 B.C.-A.D. 935). In this technique, tiny pieces of eggshell-thin mother-of-pearl are hand cut into shapes, and then glued into position on unfinished wood. Then the deep, dark, shiny lacquer, usually black or deep red, is applied, surrounding the intricate shimmering mother-of-pearl designs. This technique reached its high point during the Goryeo period (935-1392). Later, in the Joseon Dynasty, designs became less delicate and formal, and instead, bolder and more realistic.

Another branch of Korean crafts that has a history of thousands of years is metalcrafts. A highly sophisticated level of metalcrafts skill can be found in a wide range of objects.
made of gold, silver, bronze, and iron dating as far back as the Three Kingdoms period. In fact, personal decorative pieces were at their finest during the Unified Silla period (668-935). Exquisite jewelry like earrings and bracelets were made of gold and finished with filigree or spangles, and belts entirely made of gold were decorated with hanging jade pendants shaped like commas to oscillate with the slightest motion.

With the introduction of Buddhism, the production of Buddhist objects in

Did You Know?

Printing in Korea has one of the longest and most brilliant histories in the world. Movable metal printing typeface was used in Korea as early as 1234, predating the Gutenberg printing press by more than 200 years. The earliest verified example of movable-type printing is a collection of Zen Buddhist sermons, printed in 1377 during the Goryeo period. A copy of this edition is currently preserved at the French National Library in Paris.
bronze also flourished during the Silla period. These included incense burners, gongs, and caskets or cases to contain *sari-ra*, the ashes of monks cremated after death. Meant to enshrine the "spiritual body," these caskets often took the form of pagodas.

Bronze temple bells were also cast in great quantity and were no mere sleigh bells. The smallest ones were only a foot high, but some were several meters tall. Rung by being struck with a thick piece of wood hanging from the ceiling by a chain, the bell emits a long and penetrating tone. Unique in their shape, design, and sound, these bells represent the best of Korean metal art. Legend has it that the 11-foot-high Emille Bell, which was cast in 771 and can be heard for forty miles on a clear night, owes its beautiful tone to the crying of a baby sacrificed for the recasting of the bell.

Many Korean crafts continue to be practiced and taught to new generations, especially through Human Cultural Treasures whose skills are regarded by the Korean government as part of the national heritage, and who receive government protection and support. Although some crafts are no longer essential to the daily existence of the average Korean, most continue to be readily accessible and influence the look of Korean life.


**Hanbok**  
*Korean Traditional Dress*

The hanbok is the most accessible form of Korean art. It can be seen on the streets of Korea and even on Paris fashion runways. The traditional Korean dress, the *hanbok*, is custom made using a variety of colors and fabrics depending on the age of the wearer and the occasion on which the dress is to be worn. Young girls wear red skirts and yellow jackets, but they switch red skirts and green jackets after they marry. Older women choose from a wide variety of bright colors and patterns in fabric. Special, more ornate *hanbok* are worn for special ceremonies. For both men and women, the *hanbok* are made of silk brocade or satin for winter, and lighter silks for warmer seasons. For summer, hand-woven ramie cloth is often used, and made into stiffly starched, gauzy outfits.

Under the influence of fashions from Tang China, Korean noblemen wore wide trousers and belted jackets, and noblewomen, long trousers with hip-length jackets towards the end of the Three Kingdoms period. Later, under Mongol influence, the women's jackets were shortened and skirts were high up on the waist. Then, towards the 15th century, the skirt was raised again to be tied high up, just under the arms, and the jacket was shortened: pretty much as women’s *hanbok*, is worn today.

The curved sleeves, the narrow white collar, and the half bow of the woman’s *hanbok*, are the three points on which its beauty of a *hanbok* is judged.

The outfit is not complete without accessories. Aristocrat women of the Joseon period often spent hundreds of hours embroidering long, heavily ornamented hair ribbons, silk pockets or purses for men and women (*bokjumeoni*) and norigae. Norigae are pendants fastened under the bow of the jacket, that have an ornament, like a jade carving, with a long silk tassel.

Men’s accessories consisted mostly of stiff horsehair hats (*gat*), which were worn pretty much from the Silla period until early in this century, and a long silk cord tied around the chest, but these days, those accessories are rarely worn by men, except on ceremonial occasions.

In fact, traditional clothing is now usually reserved for special occasions, like being part of a wedding party, or New Year’s, or a 60th birthday party. Still, in the street or on the subway, you can see people wearing traditional clothing almost everyday, especially older people, who tend to wear *hanbok* more often.
HELLO from KOREA
Ceramic Arts

Korea has long been noted worldwide for its ceramic ware, which has developed into one of its most highly developed fine arts. It seems that for as long as Korean people have been around, they have made pottery. After the Silla unification in A.D. 668, Korean potters began to glaze their pieces, usually with yellow or green glazes. These pieces included urns, bowls, cups, and jars, which were sometimes decorated with stamped designs or ink drawings. Even roof tiles were decorated in bas-relief. It was during this period that the celadon glaze for which Korea is so famous began to develop.

Celadon is the name for the clear, delicate, usually greenish glaze which was refined and developed through to the Goryeo period, when celadon pottery reached its peak. The most common forms of celadon-ware were dishes, cups, vases, bowls, pitchers, and water droppers used to add water to ink for writing. Various techniques were used to decorate the celadonware, including an inlay technique that was developed during the 12th century.

Other techniques also developed, like carving designs into the clay, reverse inlay, painting the whole piece with different-colored clay, usually white, and scraping it away in designs, or painting designs on the clay with iron underglazes, which would turn black during firing, or copper
underglazes, which would turn red, brown, or green.

The celadon which was so popular during Goryeo, however, gradually gave way to buncheong and white porcelain during the Joseon dynasty. In contrast to the elegance and delicacy of ornamentation on celadon pieces, buncheong pieces, loosely brushed with white liquid clay, had a freer, more spontaneous charm. They were decorated with stamped or carved designs or were painted with iron glaze. The Japanese liked these buncheong pieces so much that they abducted Korean potters during a 16th century invasion to produce them in Japan.

Later, Korean potters began to decorate white porcelain with iron or copper glaze. The 15th century technique of painting the pieces with cobalt blue was revived with great success. These blue-and-white pieces, in the form of jars, bowls, dishes, brushholders, and waterdroppers, favored fresh, clear designs and paintings.

Today, ceramic arts in Korea are continuously being developed by new artists who show and sell their work in galleries and stores just as artists working in other media do.
Calligraphy: The Art of the Scholar

Writing things down with pen or pencil on paper as we do everyday usually requires little effort or thought. Most of us do not worry about our handwriting or how it looks, as long as it is readable. Even calligraphers who write in Romance, Germanic, or Slavic language, do not have to face all the iron discipline, nor do they have the dazzling freedom offered by the art of calligraphy in Korea.

Traditionally, the characters used in calligraphy in Korea as well as in Japan has been Chinese, the only written language of East Asia for thousands of years. Even after the invention of the Korean alphabet hangeul in 1446, Chinese continued to be used as the written language of the official sphere until the late 19th century. Because Chinese is written with tens of thousands of characters, each with a different arrangement, number of strokes, and meaning, learning how to read and write these characters is no small task. Chinese calligraphy was introduced to Korea about 1,500 years ago.

To do brush-writing, or butgeulssi, as it is called in Korean, the Four Friends of the Scholar are needed. They are ink, an ink stone, a brush, and paper, all of the finest quality possible. The ink is made of carbon mixed with glue and fragrance which are formed into very hard, dense, black blocks. The ink stone was made of stone, usually blue stone, of just the right hardness and with a smooth sloping surface in the depression that holds water at the deep end.

Most important in butgeulssi is the balance of spacing and the proportions of the characters, spontaneously executed with no retouching. This
is a kind of ink you cannot erase. You may choose to follow the style of a particular school or tradition, and each of these has its own set of rules and aesthetics, based on the artistry of the calligrapher.

Starting from the Goryeo dynasty, Korean kings adopted the Chinese practice of choosing public officials through a periodic civil service examination. The applicants were tested on their knowledge of Chinese classics and among other things, the quality of their calligraphy. Thus, historically, to attain the highest positions in society depended on how learned a man was and how accomplished his writing style was.

You may have guessed already that butgeulssi is not for the dilettante. Most brush-writing artists today begin with rigorous, long training, and recognized success is for the very few. Even those who learn butgeulssi as amateurs continue to study with their teachers for ten, twenty, thirty years. It is one of the most demanding arts in Korea, and requires the best of Korean discipline, artistry, and spirituality.

Many of the most accomplished calligraphers were painters too, like Kim Jeong-hui. Using the same brush to create a leaning orchid or wind-blown bamboo grove, these artists might write a poem about what they had painted. Even so, Korean painting has its own wealth of traditions.
Painting

Koreans have painted from the very beginning. The earliest remaining murals are found in tombs of the Goguryeo Kingdom, dating back to the fourth century. Paintings from this period demonstrate Buddhist influences and already used shading techniques.

The Academy of Painting was established in the early Goryeo period. The educated upper-class as well as professional painters trained at this academy painted with an increasing diversity of themes in addition to the Buddhist themes of the previous period: portraits, animals, and the Four Gentleman's Plants (*sagunja*)—the plumtree, the chrysanthemum, the orchid, and the bamboo—which represented four different virtues. As with calligraphy, paintings were done with brush and black ink on paper or silk, and emphasized line, texture, and proportion to create effects.

Different styles continued to develop through the Joseon period, with the introduction of new Chinese styles as well as Western painting techniques. Color was also used in fresh and delicate tints in portraits and tableaux of nobility, usually relaxing and partying.
unique in their style and technique. Kim had an excellent sense of space, and used swift brush strokes to create strong lines, combining them with soft colors which well represented the emotions of the Korean people.

In his later years he devoted himself to genre painting, the art that depicts scenes from the ordinary events of everyday life. This school of painting was an artistic criticism of the aristocratic yangban and their artistic tastes. This may have been somewhat surprising, since Kim was a painter employed by the government. His genre paintings included his typically adept depictions of mountains and streams, Taoist immortals, flowers and grasses, but the themes centered on people at work.

His works influenced the styles of many painters to come and left a clear mark on the history of Korean art. His paintings have also served as documentation of the lives of the Korean people during the period.

The paintings that still remain have been designated national treasures and are exhibited in major art museums.

But like many other artistic geniuses, Kim Hong-do died lonely, suffering illness and poverty.

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**Kim Hong-do**

(1745-?)

In the world of Korean painting, there have been many brilliant talents, but among the best was Kim Hong-do. While his landscapes represent the best of Korea’s realism school and his portraits are greatly admired, he, along with Sin Yun-bok, is regarded as a flag-bearer for the style of genre painting depicting the lives of common people, a style which emerged in the later Joseon period. Thus along with An Gyeon and Jang Seung-eop, he is considered one of the three great masters of the Joseon Dynasty.

It is said that when he was young, not only was he talented, but also very charismatic, which perhaps added to his style and humor. He was reputed to be very attractive and outgoing, and was popular among his contemporaries; even the king liked him.

When he was 29, he painted a portrait of the crown prince and when he was 44, he travelled around the country painting pictures of the local scenery, which were then sent to the king. In his 50s, he painted landscapes of mountains, trees and streams from real scenes and created works that were unique in their style and technique. Kim had an excellent sense of space, and used swift brush strokes to create strong lines, combining them with soft colors which well represented the emotions of the Korean people.

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But like many other artistic geniuses, Kim Hong-do died lonely, suffering illness and poverty.
A folk painting, Tiger and Magpie
The glorious tradition of brush painting has suffered a decline since the late 19th century, however, when Western, modern painting styles were introduced. Many Korean artists went to Japan, France and other countries during the early years of the 20th century to study painting and other forms of Western art. Artists like Go Hui-dong led the early development of Western-style painting in Korea. After the Korean War (1950-1953), Korean artists, mainly the younger ones, embraced abstract expressionism which was popular in Europe and other countries after World War II.

Modern painting in Korea has developed continuously since then. Korean artists have experimented with different international trends in art from modernism to minimalism, while there have also been movements to rediscover the spirit of traditional art. Today, Korea boasts many excellent artists who are active in and out of the country. Traditional brush painting, on the other hands, has experienced drastic changes through the incorporation of modern art perspectives and techniques.
Sculpture

Unlike paintings on paper or silk, stone or metal sculptures from early Korean history were sturdy enough to leave behind ample testimony to the importance of Buddhism in Korea's history and culture. Historically, most and the best Korean sculpture is Buddhist, or rather, is Buddha.

The first Korean Buddhas, of gilt-bronze and clay, date back to the sixth century and were found in Goguryeo. The Baekje and Silla kingdoms began to make Buddhas in their own styles shortly after. Buddhas from Goguryeo had rigid bodies, big hands, big usnisas (round bumps on top of the head that symbolize Buddha's supreme wisdom), and barely a smile on their long, thin faces. Buddhas from Baekje, on the other hand, are famous for their benevolent, definitely smiling faces and are warmer, more subtle than the Goguryeo's. The Silla Buddhas had round faces with geometric, stylized features with smiles more subtle than Baekje's and realistically sculpted bodies. The most magnificent Buddha in Korea is in the Seokguram
Paik Namjune
(1932 ~ )

How do you look at your television set? Korean video artist Paik Namjune has been asking audiences that question through his work for the past thirty years. Most art critics and artists consider Paik Namjune not only the founder of video art but one of the most important experimental artists of this century.

Much of his art work attempts to challenge the way we look at television. In one of his first exhibitions in New York City in 1965, he let the audience play with the images on a television screen with giant magnets. Later he used various techniques to distort the broadcast image from famous television shows. His aim was to get his audiences to see in a different light the little “sacred” box omnipresent in their homes.

Paik has never hesitated to experiment with “sacred” objects. While studying music in Germany in the 1950s, he performed on pianos which had noise-makers, clocks and assorted household objects glued onto them. Sometimes he chopped or wrecked the piano to obtain different sounds. His goal was to use the unexpected to show that art could be spontaneous and to engage the audience directly.

Before moving to America in 1964, Paik helped found the avant garde group Fluxus, which was part of a larger movement to take art out of the museum and to make it a part of people’s everyday lives by experimenting with a variety of different materials and techniques.

Paik then chose to play with video technology. In the 1970s, he collaborated with Shuya Abe to build a “video synthesizer” which generated electronic video images timed to music. In its first broadcast in Boston, the video synthesizer played multicolored images to the music of the Beatles. Excited about video art’s possibilities, Paik once proclaimed that the television screen would replace the painter’s canvas.

To help make this a reality, Paik moved onto larger, more elaborate projects. After V-ramid (1982) and Tricolor Video (1982), Paik created the first show broadcast by satellite called Good Morning Mr. Orwell (1984), a program which invited performers and artists from around the globe to contribute to what he called a “Global Groove.”

In commemoration of the 1988 Seoul Olympics, Paik built a massive work entitled The More the Better, with over 1,000 video screens of various shapes and sizes.

Paik Namjune, forever the innovator, has used this global perspective to enhance our perceptions of television, of the world and of each other. Now past the age of sixty, Paik remains active on the international art scene. Though he has already earned his place in history, this dynamic artist still has his eyes set firmly on the future.
Grotto, a shrine built during the Unified Silla period.

Later, during the Goryeo Dynasty, the eyes and cheekbones of Buddha figures became more distinguishably Korean but the bodies were stiff and formal compared to the vitality of sculptures of previous periods. Buddhist sculpture continued to decline with the suppression of Buddhism and the emphasis on Confucianism in the Joseon period.

As in all the arts, a new age in Korean sculpture began with the introduction of Western techniques and traditions. Beginning with zealous adherence to academic realism early in the 20th century, Korean sculptors soon branched out into different styles, creating abstract and avant garde works in the 1960s. Many works have an intensely spiritual quality that seems not so removed from Korea's long tradition of Buddhist images.
Architecture

What kind of spaces did Koreans build and live in? Geomancy was always essential to the construction of all types of buildings in Korea. It was an art of determining the place for a structure that would receive the greatest blessing from nature. The most favorable position for a structure was one facing the south with a mountainous area behind it and a flowing body of water in front. The capital was moved to Seoul in 1394 for precisely these reasons.

The building of temples was stimulated by the introduction of Buddhism via China, and was heavily influenced by Chinese building styles. One of Korea's distinct contributions to East Asian Buddhist architecture was the Korean stone pagoda, for which the Baekje style
was dominant during the Three Kingdoms period. Three pagodas stand in a line going east to west, each with its own hall, therefore called the one-hall per-pagoda style. There were also two-pagoda and three-pagoda structures. Bulguksa is one of the most beautiful of the temples built in the Unified Silla period.

The woodwork of these temples was often painted in patterns of flaming colors, called dancheong, a technique still practiced today. Used in traditional motifs and symbols, each color is supposed to have its own meaning: blue=spring, red=summer, white=autumn, black=winter, yellow=the changing of seasons, and reddish brown=harmony.

Of course, people didn't live in these temples, and the typical house that Korean farmers lived in, dating back to the Joseon Dynasty, was quite different. Always single story, these farmers' homes had thatched roofs and clay walls, and were usually built in an L- or U-shape around an open courtyard.

Did You Know?

Traditional Korean houses have long had central heating. The kitchen stove was connected to vents underneath the floor of the main room (or rooms), which radiated heat up through the floor. This made it comfortable to sleep and sit on cushions or mattresses on the floor. Heated floors, or ondol, are still the way in which Korean homes are heated, although now they use water pipes heated by gas or electricity, instead of firewood.
Music

You've seen Korea at least in the pages of this book, but you may not have heard her. And how can you know her if you haven't heard her? Unfortunately, this book is not equipped with sound, so you'll just have to read about it here, and go elsewhere to hear, first-hand, an example of Korean music.

Traditional Korean music, like its art or history, is a category so broad that it is difficult to talk about briefly. Together with more than 60 distinct instruments, 45 of which are still played today, Korean music has its own distinct repertory and musical forms. The earliest instrumental Korean music that is still performed today, Sujecheon, is a form of court music over a thousand years old, performed by an instrumental ensemble that includes the daegeum a transverse bamboo flutes, the piri a cylindrical oboe, the gayageum a twelve-stringed zither, and a variety of drums and other percussion instruments. Court music also included military music and ritual music, which accompanied Confucian rituals or ceremonies at royal shrines. Confucian ritual music is still performed in Seoul every year.
The nobility also enjoyed vocal music in the form of gagok, verse sung with a small ensemble in 16- and 10-beat meters, and sijo, short lyric songs sung on variations of a basic melody.

More commonly heard these days, however, is music that was for the common people: farmers' music, shaman music, Buddhist music. The rhythmic, vibrant music made by farmers is led by the brassy voice of the small gong, the kkwaenggwari, usually to accompany dancing.

Folk songs were commonly based on a five-or four-tone system, unlike the Western twelve-tone system, which means instead of having do, re, mi, fa, sol, la, si, the notes of a major scale, you might have sol, la, do, re, mi. One of the characteristics that distinguishes Korean folk songs is the use of a 3/1 time, one two three, one two three, unlike the 2/1 meter, one two, one two, used in the folk songs of Japan and China. Another form of vocal music of folk origin is pansori. It is both musical and dramatic in form. Alternately spoken, sung, and acted, a pansori performance tells one of five basic stories based on old Korean legends, with the performer improvising his/her own touches.

Traditional instruments like the hourglass drum (janggo) and the
kkwaenggwari have gained increasing popularity. These days it’s fairly easy to find cultural centers or private institutions that teach these instruments to amateurs, especially the college-aged.

Traditional music is, however, not the music of choice for most young Korean people, or even most older Korean people. Classical Western music has long been accepted and performed in Korea, and that is what most Korean young people study. The first Korean symphony orchestra, the Korea Philharmonic Orchestra Society, was established in 1945, and since then Korea has produced a remarkable number of world-class clas-

The Chung Trio: Myung-hwa, Kyung-hwa and Myung-whun (1944-), (1948-), (1953-)

Many would agree that the Korean people are musically inclined. Not only does Korea have a rich tradition of music, but the Korean love of music is observed almost anywhere today. Most Korean parents try to have their children take piano or violin lessons, thus creating a huge and sustainable market for small music schools and private tutors.

Singing is even more popular, with normally shy office workers and young misses packing into noraebang (karaoke rooms) to croon old standards and to belt out pop hits. Who among them isn’t secretly hoping to be discovered on a Sunday morning variety show or at a college singing competition and make it big?

The Korean passion for music has disseminated overseas: Korean communities abroad sponsor their own song festivals, while leading conservatories in America and Europe have a disproportionate number of pupils with such Korean surnames as Kim, Lee, and Park.

Members of the Chung Trio are perhaps the most famous Korean artists ever. They are known as the Chung Trio on the rare occasions when they are able to perform together, but they have also become prominent in their own right as individual musicians. Together they received the Excellence 2000 Award for their contributions to music development in the United States and were appointed goodwill ambassadors for the UNDCP in June 1992.

Chung Myung-hwa, the eldest of the trio, was born in Seoul in 1944. She began piano lessons at the age of four but switched to the cello a few years later. At the age of thirteen she received her first musical accolade at a national music competition. Finishing her high school studies at the Seoul Arts School, she went to the Juilliard School of Music in New York from which she graduated. She went on to study at the University of Southern California. In 1969 she performed at the White House and in 1971, was awarded first prize in the cello division of the Geneva Competition. She has performed with such world renowned conductors as Zubin Mehta and Carlo Maria Giulini.

Her sister Kyung-hwa first learned to play the piano at the age of four but switched the violin at the age of six. In 1960 she played in Japan as a member of a goodwill delegation, and in 1961 was enrolled at the Juilliard School of Music, where she studied under noted virtuoso Ivan Galamian. In 1965 she
was the second musician from Asia to perform at the Miami Concert Hall. Her accolades include first place in the New York Leventritt Music Competition in 1967. She has given over 100 performances with such world-class orchestras as the New York Philharmonic and the London Symphony and with prominent conductors like Andre Previn and Leopold Stokowski.

Their brother Myung-whun also began playing the piano at the age of four and by the time he was seven, he was playing with the Seoul City Orchestra and with the Seattle Orchestra at the age of eight. A graduate of the Juilliard School of Music and Mannes School of Music, he first established himself on the international music scene as a pianist, winning second prize in the Tchaikovsky Piano Competition in 1974. After completing studies in conducting at Juilliard, he made his mark as a conductor and in 1978 became the assistant conductor for the Los Angeles Philharmonic Orchestra. In 1983, he moved to Europe where he began conducting Germany’s Saarland Radio Orchestra in 1986, and Italy’s Florence Opera in 1987. He has also guest-conducted some of the world’s most prestigious orchestras: the Berlin Philharmonic, the New York Philharmonic and the Royal Philharmonic, to name a few. In recognition of his talents, he was appointed the musical director and conductor for the Bastille Opera House in Paris in 1989. Chung was also awarded the 1989 Arturo Toscanini prize for conducting.

Although Chung is credited with turning around the struggling Bastille Opera House, he was unceremoniously sacked in 1994 after a change in management. Chung and Hugues Gall, the new administrator, locked horns over Chung’s refusal to renegotiate his contract over artistic control, pay, and terms of service. After a lengthy court battle, Chung agreed to step down after the first performance of the 1994 fall season.

He was recently designated music director and resident conductor of Orchestra National de France (ONF), one of the two orchestras operated by Radio France. Chung has also been a resident conductor for the Santa Cecilia Orchestra in Rome since 1997.

ical musicians, like the Chung trio, violinist Chang Hanna, and singers Choi Hans and Jo Sumi among others.

Most radio stations today, however, play pop music, which is cranked out by new groups that spring up everyday. From reggae to heavy metal, from smooth Lionel Richie sound-alikes to rap (in Korean!), almost every kind of popular music has been recorded by Korean pop artists, making their own mixes as they gain greater familiarity with borrowed idioms. Whatever music Koreans listen to, almost any Korean would agree that she or he lives in a country of musical people.
Dance

From the earliest music to the pounding beat of night clubs, dance usually goes hand in hand with music. Also, like Korean music, Korean dance comes in a wide and contrasting range of styles and origins.

Most movement that accompanies Confucian ritual forms is minimal and stately; sixty-four dancers (men) in eight rows bow slowly in accompaniment to the music during the Confucian ritual ceremony performed today. The performance of the ancestral ritual in honor of the 20 or so rulers of the Joseon Dynasty involves a wider range of movement, and the dancers, again in eight rows of eight men dressed in rich purple robes, make a circle with their arms and lift their feet, in addition to making their reverential bows.

Court dance developed more freely under Buddhism than under Confucianism. During the Goryeo period, elaborate court dances were performed by women, with stage properties and magnificent costumes. Dances were also performed to ask Buddha to let souls enter into nirvana. These included the Butterfly Dance performed by female nuns, the Cymbal Dance performed by male monks, and the Law Drum Dance per-
formed by a solo dancer.

Most of the costumes worn in court dances cover the entire body, and the legs are hidden under full robes and skirts. What kind of movement were the people watching these dances? Obviously, the emphasis was not on the full, athletic extension of limbs and high jumps. Instead, the beauty of these dances depended on subtlety of expressive gestures, smooth and uninterrupted movement, and an unceasing, spiritual intensity.

Although a mixture of Buddhist and Confucian influences can be found in most traditional Korean dances, among those that remain today, the most popular belong to the commoner: shamanist and farmers' dances, in which dancers follow and improvise on basic movements. The shaman, or mudang, who was the people's communication link to spirits, performed dance rituals to console the spirits of the dead and to ask for good fortune.
Whether we are watching the hypnotic, unrestrained movement of a shaman ritual or the elegant movement of *salpuri*, the shamanistic dance is powerfully rhythmic and so emotionally charged that it is impossible not to feel caught up in it. Many of the shaman-based dances depend on a marvelous dexterity of expression in complex and subtle rhythms.

Many farmers’ dances are shaman-influenced also. Following the lunar calendar, farmers’ dances, vigorous and celebratory, are usually performed twice a year. Alternately leaping and moving close to the ground, dancers follow singing and rhythms played by the *kkwaenggwari*. Another popular dance of folk origin these days is the mask dance or *talchum*. Both drama and dance, *talchum* pokes fun at the nobility in comic scenes with shamans, corrupt monks, thick-headed nobility, quarrelling spouses, and more. Wearing stylized masks that proclaim the identity of the characters, dancers swing through deep plies, leap, and gesture broadly with their heads to help tell the story.

Although these dances once were performed in small villages, most
people see them these days in modern performance halls. In keeping with these changes in venue, Korean dancers have continued to master new forms and traditions.

Korean dancers first began to study abroad during this century, bringing back new techniques when they came home. The first ballet company was started after Korean liberation from Japan in the late 1940s, and balletic technique continues to be a strong influence on most Korean dancers today. Modern dance schools have also established themselves in Korea with the first introducing the Martha Graham technique. Interestingly, the newest and most powerful trends in Korean modern dance blend new styles with traditional dance movement, continually creating innovative movement that is uniquely Korean.
For such a small land mass, Korea is packed with fascinating geographical features and places of historical interest. It even has its share of natural wonders which defy rational explanation.

Although the survey below is sketchy, we hope that you will get an idea of the rugged terrain and the history that characterize Korea.

**Mt. Seoraksan**

Long overshadowed by the Geumgangsan range over the border, Mt. Seoraksan or the "Snow Hills" are still quite stunning in all seasons. Other mountains in Korea may be higher, but none can boast of such a magnificent range of rock formations, ravines, valleys, lakes and waterfalls as Mt. Seoraksan.

Some of the more interesting things to see include: *Heundeulbawi* or "Rocking Rock," a boulder that can be pushed by anyone without danger
of it rolling away; Cheonbuldong (thousand Buddha) Valley, whose stone formations look uncannily like humans and animals; and Daeseung Waterfall, where a mountain spirit was said to have taken refuge from an attacking monster which was then killed by a heavenly lightning bolt.

The 354km² national park is also home to several Buddhist temples and hermitages, the most famous being the Sinheungsas Temple.

Huwon and Changdeokgung

There are four Joseon Dynasty palaces in Seoul, all within walking distance of each other, but Changdeokgung is most popular. It is the best preserved of the palaces and is quite accessible.

The palace was constructed in 1405 by King Taejong as an annex to Gyeongbokgung Palace and has been enlarged several times, but it was destroyed by fire during the Hideyoshi invasion of 1592. Though the
palace was reconstructed during the reigns of King Seonjo (r. 1567-1608) and Gwanghaegun (r. 1608-23), most of the structures were destroyed again in the coup that overthrew Gwanghaegun in 1623, and were rebuilt by 1646. Unfortunately, this was not to be the last fire, but Changdeokgung nevertheless served as the royal residence for the kings of Joseon from 1611 to 1872. During the turbulent period of the late 19th century, the king moved from one palace to another until the royal family returned to Changdeokgung in 1907.

Until 1989 the palace was the residence of the last surviving member of the royal family, Princess Yi Bang-ja. She lived until the age of 87, being a firsthand witness and humble survivor of the turbulences of modern Korean history.

Another feature that distinguishes Changdeokgung Palace from the others are the royal garages which still house the first car in Korea, a Cadillac brought in 1903 by its proud owner, King Sunjong.

Changdeokgung's biggest attraction is, however, Huwon, the Back Garden. Huwon did not escape the ravages of the Japanese invasion of 1592, but most of the original buildings were rebuilt after 1623 by King Injo (r.1623-48) and his successors. Members of the royal family relaxed and held parties on its 32 hectare grounds. Huwon's landscaped gardens,
woods, ponds and pavilions exemplify the principle of harmony with nature that underlies the beauty of Korea's traditional gardens.

Huwon (the Back Garden) of Changdeokgung Palace
Mt. Maisan and Towers

Near Jeonju in Jeollabuk-do Province you may come across a strange sight, a mountain that separates in mid-air. Locals will tell you that the slightly taller half of "the Horse Ear Mountain (Mt. Maisan)" is the husband, the smaller the wife.

Legend has it that two mountain spirits ascending to heaven had to make their climb before dawn to avoid being seen by humans. Up they scurried until the wife felt a prickly sensation. A diligent housewife who had come out to draw some water spied them, and the wife told her husband to stop, but he ignored her and climbed even faster. As punishment for being seen, they were frozen into rock right at the moment he turned his back on her in annoyance.

Mt. Maisan is also famous for a series of stone towers or pagodas which were built singlehandedly by an eccentric hermit named Yi Gapryong some 100 years ago. These more than 80 towers are engineering marvels. Working only at night for more than ten years, Yi would place natural stones layer upon layer, without the use of any mechanical tool or mortar. The tallest ones stand over 10 meters high, but they are in no danger of falling despite the absence of mortar. They have withstood the ravages of time for more than a century, even of typhoons which have
uprooted huge trees.

How did he do it and why? To his daughter-in-law's query he replied that he did not do them alone; a heavenly spirit descended to Earth every night and helped him with its mighty strength. The pagodas were intended for the salvation of all mankind. To strengthen their spirit, he brought stones from celebrated mountains and rivers from all over the country and included some in each tower. While he worked on these pagodas, he lived on a diet of only pine needles, and he also wrote a Sacred Book before he died at the ripe old age of 98. Unfortunately, no one has yet been able to figure out the mysterious script he wrote in it.
Shrines

Countless shrines dot the countryside, but they honor not so much the individual heros as the values they lived by and died for. Many are memorials to a faithful daughter or son, for Koreans revered *hyodo*, or filial piety, as the highest virtue.

Some even honor animals. In the village of Osu in Jeollabuk-do Province, there is a gravestone marked "the grave of a faithful dog." It was erected in honor of a dog which sacrificed his own life while trying to put out flames engulfing his master, who had fallen in a drunken stupor. The local magistrate himself reportedly wrote the inscription.

But the most heartbreaking legend in
Korean folklore is the inspiration for Howonsa, the Temple of the Tiger's Wish, in Gyeongju. Tigers feature prominently in Korean folk literature, usually as the affectionate dupes or scheming enemies of humans, but the female tiger of this tale is a noble creature, a rebuke to lesser humans.

According to the story, an ambitious young man named Kim Hyeon met a beautiful young woman at the Heungnyunsan Temple near Gyeongju during an annual festival in the eighth lunar month. It was said that the one who walked around the pavilion there the most times in eight days would have his or her wish granted. Meeting every night in silence, Kim Hyeon and the woman fell in love.

On the last night, Hyeon begged to follow her home. He did not understand her reluctance until he reached the house and met her mother, a tiger. Immediately her three brothers came home and sensed his presence. The woman begged them to spare him, agreeing to sacrifice herself as heaven's punishment for her brothers' excesses.

Hyeon was horrified. He refused to go along with her plan of making him a hero by slaying her as a tiger. Nevertheless, the
next morning a tiger rampaged through the market and Hyeon was called upon to hunt it down.

Away from the public he could not bring himself to touch a hair of his beloved. Resigned, she changed back into a woman, took his sword, and told him she could not avoid her fate, but if he would build a temple in her memory then she would surely come back in her next life as a human, as she had wished at Heungnyunsa. That was the only way they could be together. With that she stabbed herself and died as a tiger.

Kim Hyeon was showered with honors and riches, having his own wish fulfilled. He built the temple, but although he visited it everyday, nothing could assuage his bitter grief.
Jejudo Island

Jejudo Island off the southern coast is an anomaly in many ways. In the past it served as the place of exile for disgraced officials. Today it is a resort island, nicknamed the Hawaii of the Orient. It is a favorite destination for honeymooners and golfers from Japan.

It is the largest of the thousands of islands that dot Korea's coastline. The 1,847.1km² island has extinct volcanos, sparkling beaches and fishing villages which give rise to another nickname, the Emerald Isle of the Orient.

The island is located in a semi-tropical belt where crops flourish nearly year round. With average temperatures of 24°C, 6°C in winter, and snow on mountain peaks, 1,700 different kinds of plants from semi-tropical to frigid zone species flourish in nature. Jejudo is even a major producer of oranges and bananas in Korea.

When Koreans think of Jejudo, they think of three things: wind, rocks, and horses. It is so windy on the island that rocks are incorporated into the local architecture to weigh structures down. Yet the most popular postcard image of Jejudo is probably Mt. Hallasan (1,950m) in the back-
ground and rape flowers swaying in the wind.

The second most famous image may be the peculiar dolharubang Stone Grandfather, sculptures of lava and basalt rock. They look like short totem poles with stylized features, bulging eyes, elongated noses and ears, and serve to protect villages.

A legacy of Jejudo's past are horse and cattle ranches. The horses are descendants of Mongolian warhorses raised for Korean armies, while herds of cattle today are bred for beef consumption.

Jejudo is well known for its marine products: seaweed and shellfish, particularly abalone, oysters and octopus, major catches and for its graceful women divers known as haenyeo. Distinctive in their black suits and white headgear, the haenyeo are the traditional breadwinners of Jejudo households. Jejudo is the only place in Korea where something close to a true matriarchy is to be found.

Not only do Jejudo's architecture, climate and family hierarchy differ from the mainland's, but its dialect and diet do, too. Islanders speak the same Korean language, but their accent is so strong that it is almost incomprehensible. Their diet is simpler with fewer side dishes and more emphasis on seafood. Because of the warmer climate, kimchi is not a part
of the Jejudo diet.

Jejudo's physical attractions are many to be sure, but perhaps it occupies a special place in Korean hearts because although it is only 60 miles away from the mainland, it really is a world apart.

**Gyeongju**

At its peak, Gyeongju, the capital of the Silla Kingdom and of the Unified Silla state thereafter, was one of the world's greatest cities. UNESCO cited Gyeongju as one of the world's top ten historic sites in 1979, while Koreans justifiably call it the "Museum without Walls" because of its remarkably intact collection of historical buildings, temples, tombs, artifacts and royal burial mounds.

For a thousand years before Silla defeated neighboring Baekje in A.D. 660 and Goguryeo in A.D. 668, Gyeongju was a sleepy provincial city, but with the hard-won confidence and wealth, products of victories over
the two more established societies, Gyeongju began to flourish as a center of the arts and religion as well as politics. A consolidation of the already developed cultures of Baekje and Goguryeo, close links to the brilliant culture of Tang China, and the prominence of Buddhism were other factors that helped to establish Gyeongju's golden age. Gyeongju artisans were especially famed for their masonry and metalcraft.

Unfortunately, Gyeongju's fortunes began to decline in the 9th century as Silla lost its luster and strength, finally falling in A.D. 935. Although it is no longer a major city, Gyeongju retains its distinction as the single most significant depository of Korea's cultural heritage in a land ravaged by war and invasions.

Gyeongju's most famous landmark is Bulguksa Temple, built in A.D. 535 and enlarged in A.D. 751. Its name, meaning Land of Happiness, indicates the ebullient confidence of a country that lacked nothing. Originally the temple was made up of over 80 wooden buildings, but Bulguksa was scaled back in the Goryeo and Joseon dynasties (chal-
lenges to Confucianism were systematically enfeebled or eradicated in Joseon), and almost completely obliterated by the 16th century Japanese invasion. Reconstruction was attempted in bits and pieces but the temple was only restored to a measure of its former glory after its site was completely excavated from 1969 to 1973. All the stone structures, however, are the originals.

Near the Gyeongju National Park is Cheomseongdae Observatory, the world's first known astronomical tower built sometime between 632 and 647. Apparently its unusual bottle shape is not the result of fancy; researchers believe that the tower was built according to complex mathematical formulae. The 12 stones of the base seem to correspond to the months of the year, and the 30 layers of stone represent the days of the month. The 24 stones that jut out at regular intervals correlate with the 24 seasonal subdivisions of the lunar-solar calendar. In all there are 366 stones, one for each day of the year.

The crowning achievement of Buddhist Silla may be Seokguram Grotto, a granite-domed feat of engineering which houses a seated
Sakyamuni facing the East Sea and surrounded by basreliefs of bodhisattvas.

It was built as an adjunct to Bulguksa Temple by Prime Minister Kim Dae-seong under King Gyeongdeok in A.D. 751. According to the *Samgungnyusa* (History of the Three Kingdoms) by the monk Iryeon, more than religious fervor motivated Kim. Seokbulsa (or the "Light of Truth"), as it was first called, was a monument to Kim Dae-seong's parents.

Kim Dae-seong was born to a poor family, but an offering at a temple enabled him to be reincarnated as the son of the high-ranking Kim Munryang. One day while he was hunting bear on Mt. Tohamsan, the youth had a vision and vowed to build Bulguksa for his parents of this world, and Seokbulsa for his parents of the other world, but it is the rest of us who appreciate the artistry and majesty of the shrine today.
Did You Know? The DMZ has become the favored preserve of otherwise endangered flora and fauna? Since no one has been allowed to walk around there for more than forty years, an extraordinary twist of fate has made remnant of a past conflict a surprisingly peaceful sanctuary for birds, boars, bears, deer and other species, which attracts researchers from all over the world.
The DMZ and Panmunjeom

The Demilitarized Zone (DMZ) remains a scar on the consciousness of the Korean people, but it is undeniably fascinating as the last physical vestige of the Cold War, a tense flashpoint for possible hostilities, and an arena for subtle rivalries between North and South Korea, and all this only 44 kilometers from Seoul.

Geographically, the DMZ is a four-kilometer-wide strip of land that stretches 250km (155 miles) from the east to the west coast and is divided in half. The zone is supposed to be neutral, but since 1974 UN and South Korean authorities have discovered several tunnels penetrating the southern half, presumably, for the transport of North Korean troops. Visitors can witness with painful clarity the backbreaking, yet futile, toil that must have gone into boring through the solid granite.

It is easy to arrange a visit to the DMZ. Tour buses regularly travel along Tongillo (Unification Highway) and cross Freedom Bridge into the village of Panmunjeom, the site of the armistice negotiations that ended the Korean conflict in 1953. But the two sides are technically still at war; they are merely observing an extended cease-fire. Panmunjeom is also the seat of the intermittent dialogue between the Democratic People's Republic of Korea (North Korea) and the Republic of Korea (South Korea).
Sports and leisure have come to play an important part in everyday life for many Koreans, particularly in recent times. Perhaps because of the many difficulties the country has faced, the Korean people have a particularly strong love of sports and recreation. Many people comment that Koreans are passionate people: as hard as they work, they love to play even more. At the company picnics, you can see an intensity and energy seldom matched in the office. The younger finally get to show their stuff, while the slowly-aging try to relive their youth, but instead feel their age.

As Korea continues to develop, athletes at all levels are becoming more and more competitive. Furthermore, since the standard of living has risen sharply, people are finding a wider variety of athletic and recreational activities to indulge in and the necessary bucks to do so.

Spectator Sports

Interest in spectator sports has mushroomed over the last several decades. From archery to yachting, Koreans compete both domestically and internationally, doing well in some, and not as well in others. Here is a look at some of the more popular sports.
Baseball

Just as in many other countries, baseball is a very popular sport in Korea. Getting their first glove or bat on their birthday remains an unmatched thrill for young Korean boys, and most have their own favorite slugger or team. Baseball's popularity is easily seen throughout the country. From children wearing baseball caps or reading baseball comic books to businessmen sitting on the subway reading the sports newspapers for scores and statistics, baseball is obviously a big deal in Korea.

Baseball was played in Korea first around 1906. A professional baseball league was inaugurated in 1982 with six teams. Two more were
added later, one in 1986 and the other in 1989. Each team is sponsored by a different Korean corporation and plays a 133 game season. There are at present eight teams in the league. Foreign players joined local teams starting in the 1998 season. At present, 24 foreign players, from the United States, Venezuela, the Dominican Republic and other countries are playing for the eight local teams.

Korean youth teams are also very competitive and have fared particularly well in international competition. In 1984 and 1985 Korea won the Little League World Series which are held annually in Williamsport, PA, USA. In addition, at the AAA World Youth Baseball Championships for 16 to 18 year-olds, the Korean team has finished in the top five a total of six times over the last 13 years. They won in 1981 and more recently in 1994.

Recently, Korean baseball stars have begun to make a name for themselves in American and Japanese leagues. After a rough start in the Major Leagues, Park Chan-ho is now a starting pitcher for the Texas Rangers and Kim Byung-hyun is piling up strikeouts with the Boston Red SOX. Choi Hee-sup is active as an up-and-coming first-baseman for the Florida Marlins, a U.S. Major League Baseball team.
Soccer

Korean people by tradition love soccer. Baseball and soccer enjoy broad appeal in Korea as both leisure and spectator sports. Some like it because it is simple to learn and play and does not require much equipment; others because to be good requires such an incredible balance of speed, stamina, coordination and awareness: and still others, because they just like to kick things.

Korea was the first country in Asia to field a professional soccer team. The professional league, established in 1983, changed its name to the Korean League in 1998 and is currently comprised of ten teams. This league has firmly established Korea as a powerhouse in Asian soccer. Korea had the distinction of advancing to the FIFA World Cup finals five times in a row from the 1986 Mexico World Cup to the 2002 Korea-Japan World Cup. It became the Asian country to join the finals most frequently with six entries. The Korean football team surprised the world by qualifying for a semifinal berth.

In 1983, Korea finished fourth in the World Youth Soccer competition held in Mexico, showing off promising signs to the soccer fans around
the world. The unyielding "fighting spirit," outstanding mobility and untiring stamina have become the symbol of Korean soccer. The Korean team's "red uniform" has become an idol for young children who dream of taking the field in the years ahead.

The Korean national team became a force to be reckoned with when Dutchman Guus Hiddink led the team to the semifinals at the 2002 World Cup Korea-Japan by defeating Poland, Portugal, Italy and Spain in that order before losing to Germany at the semifinal game. It was the best performance in Korea's 100-year modern football history.

The 2002 World Cup has not only propelled Korea to become a powerhouse in the world of soccer, but also provided the country with a full range of football infrastructure as a co-host of the global event, including 10 modern stadiums and an exclusive training field for her national team. Koreans' ardent love of soccer and the indefatigable fighting spirit of the players as well as their fearless and courageous challenge to the world's football powers have been the driving force behind their current stature. Some members of the Korean World Cup team are now playing actively in professional soccer teams in the United States, the Netherlands, Japan, Germany and Belgium.

2002 FIFA World Cup Korea/Japan

The 2002 World Cup, the first held in Asia, is widely praised as a success that has dissipated pre-tournament worries over the first co-hosted tournament in the soccer championship's 72-year history.

FIFA officials and organizers of the event agree that this World Cup has been an almost-perfect event, free from much-feared terrorism and hooliganism.

Korea has opened a new chapter in the nation's soccer history by advancing to the World Cup semifinals after defeating such European football heavy weights as Portugal, Spain and three-time champion Italy. Korea became the first Asian nation to advance to the semifinals.

The performance of the indefatigable Korean players was more than enough to impress the global audience and the outpouring of "Red
Devils’ across the country to support their team during the World Cup illustrated potent cohesiveness of the Korean people as a whole.

Since there were multiple sources of Korea’s dynamic performance on
and off the soccer field, Korea may be on the threshold of a new economic takeoff. It certainly was high time for the government as well as the private sector to make the best of this hard-earned momentum.
Taekwondo

Taekwondo is a martial art for self-defense that has existed in Korea for over 2,000 years. While similar in some ways to Chinese kungfu, Japanese karate, and the other Korean martial arts such as hapgido and dangsundo, taekwondo tends to emphasize the use of the legs and feet through powerful kicks. Taekwondo experts have amazed people throughout the world with their acrobatic skills, breaking boards 10 feet off the ground or hitting multiple targets in mid-air. Taekwondo has become a Korean national sport and is a compulsory course for training in the military. Like other martial arts, taekwondo focuses on the development and discipline of both the body and the mind, one reason it has spread swiftly to many foreign countries. Currently, some 40 million people practice the sport in more than 160 countries.

Taekwondo was adopted as a regular event in the 10th Asian Games. A demonstration sport at the 1988 and the 1992 Summer Olympics, taekwondo became a regular event at the 2000 Summer Olympics in Sydney.
Others

Basketball seems to be the latest craze, especially among the younger generation. It is not uncommon to see groups of kids hanging around the nets after school and on weekends sporting their hi-tops and baggy shorts trying to make everyone else look bad. The enthusiasm in basketball is seen everywhere: from the professional Korean Basketball League to the start of an annual 3-on-3 tournament at the Hangang Riverside Park. A professional basketball tournament was organized in Korea in 1997. Currently, ten teams are competing for a league championship every year.

Do you Know?
The strongest man under the heavens is Korean. Actually, that may not be true, but Korean ssireum fans would like to think so. Ssireum is a traditional Korean form of wrestling believed to have a history of about 1,500 years. In a ring of sand seven meters wide, two competitors grab each other by a sash tied around both the waist and upper thigh and try to throw or push the other to the ground. A professional league was formed in 1983 and now wrestlers are divided into weight classes. A national tournament is held eight times a year and the winner of the unlimited class division is given the title Strongest Man Under the Heavens.
HELLO from KOREA
In golf, Korea has recently produced many world-class players. In particular, professional female golfers such as Pak Seri, Kim Mi-hyun and Grace Park distinguished themselves by winning several LPGA or Women's US Open titles. Choi Kyung-ju charged his way to win two PGA titles in 2002 alone.

In tennis, Lee Hyung-taik became the first Korean man ever to win a major international event when he won the Addidas International tournament held in Sydney, Australia in January 2003.

Koreans also competed well among the top athletes in the Olympics as well as in other major international events, such as archery, shooting, table tennis, short-track speed skating and ski jump.
The Olympics

The Olympics have long had a special meaning to Koreans. Korea participated in the 1948 London Olympics for the first time as an independent nation and managed to win two bronze medals. Since then, South Korean athletes have improved their records in the Olympic games, particularly in the last several Olympics.

Korea hosted the Summer Olympic Games in its capital, Seoul, in 1988. The Games allowed many foreigners a chance to have a glimpse of many aspects of Korean life while they watched the country's fine athletes. Korean teams earned their best-ever results in the 1988 Games, ranking fourth in the gold medal count with twelve and it stood sixth in the over-

Did You Know?

Korea has a history of great marathon runners. At the 1936 Olympics in Berlin, Korean male marathoners Sohn Kee-chung and Nam Sung-yong took the gold and the bronze, respectively. Sohn, in particular, surprised many spectators there as he set an Olympic record. Unfortunately, they were forced to run in the Games as Japanese because Korea was under the colonial rule of Japan at the time.

all medal count with thirty three. In the 1992 Barcelona Olympics, Korea placed seventh out of 172 countries with twelve golds, five silvers and twelve bronzes. Korea ranked 10th in the 1996 Atlanta Olympics with seven gold, 15 silver and five bronze medals, and 12th in the Sydney Olympics four years later with eight golds, nine silvers and eleven bronzes. In the 2004 Athens Olympics, Korea won nine gold, twelve silver and nine bronze medals, placing ninth.

Recreational Sports

Just as spectator sports have been increasing in popularity in Korea, so have recreational sports. As the nation grows richer, people of all ages are finding more time, money and energy to enjoy themselves and keep in shape.

Since Korea is about 70 percent mountainous, Koreans have traditionally enjoyed mountain climbing. On the weekends, mountain trails are usually packed with families or hiking clubs spending the day away from the city. Some go for the exercise, working out at exercise facilities near peaks. Others go to pay their respect at Buddhist temples high in the
mountains, or others collect the fresh mountain spring water. Most, however, just go to relax and breathe the fresh air and to spend time with their friends.

Modern sports centers where people can swim, bowl, lift, work out, or do aerobics have popped up throughout the country. Buses travel around the apartment complexes picking up youngsters who go to lessons to learn to swim and young mothers trying to maintain their girlish figures with aerobics. At the center, they often encounter tired businessmen trying to work off the spare tires around their waists and counter in the jacuzzi and sauna the excesses of the previous night on the town or young men trying to build their muscles. At the bowling lanes, a random mix of people bowl late into the night. From bored homemakers to businessmen, from young couples on a date to groups of lonely hearts of both sexes, they are all in search of strikes.

There are also thousands of places where people can train in not only taekwondo, but hapgido, judo, geomdo, kungfu, or almost any other martial art. Parents like having their children learn these skills not only to make them stronger but also to help discipline the minds. More and more females are also taking classes for self-defense. Others take lessons simply for the camaraderie or to stay in shape.
The younger generation in Korea is enjoying the recent wave of modernization and Westernization, and are finding a much wider range of things to do beyond the usual movies or drinking.

Many health-oriented students form sports clubs on campus or in their neighborhoods. Beyond the usual pick-up games of basketball, soccer, baseball, or volleyball, they often organize skiing or hiking trips, sometimes even hang-gliding.

The more adventurous can go windsurfing and water-skiing, not to mention the universal classic pastime, fishing. More and more swimming pools have been built. In the city, people can go to batting cages and enclosed driving ranges to brush up on their baseball and golf skills.

Billiards and table tennis have always been popular among college-age students. Particularly in the areas around colleges, it is impossible to walk more than 50 feet without running into one hall or another. Recently, pocket billiards have become popular, and many pool halls and cafes have pocket pool tables.

The older generation, too, take a great interest in recreation and fitness. Besides mountain climbing, many enjoy walking or games of badminton. Overweight businessmen are taking time out of their busy schedules to
jog, walk, exerbike, work out, or do anything else they can to get in shape. An increasing number of businesses are arranging facilities where employees can exercise during breaks and before and after work.

Lately, the most popular sports for adults seem to be tennis and golf. There are tennis courts at most apartment complexes and schools, as well as at many private clubs, and these days, tennis is so popular that it is extremely difficult to get court time at night or on weekends. Golf is much the same way, as middle-aged Koreans have really taken to this sport. As in many parts of the world, many flock to private golf courses located outside of the city on weekends to relieve stress, to gain favor with the boss or clients, or just to improve their handicap. For the more traditional baduk and janggi, the Korean version of chess, are common ways to relax in the evenings or on weekends.
Chajeonnori is played not only for fun, but also to foster village teamwork.
Holidays

Although Koreans work hard, they always appreciate a holiday as a time of rest and reunion. Between the two calendar systems in use, the lunar and the solar, in the country, the year is full of special days, and when personal birthdays and other milestones are added, every month brings something to look forward to.

Lamentably, however, the pace of modern Korea hardly allows urban citizens to keep up with the traditional feast days that their agrarian ancestors enjoyed. Although the two biggest holidays, the Lunar New Year Day and Chuseok, have retained many of their traditional trappings, observation of other days has diminished to the eating of a special dish. Koreans old enough to remember, however, fondly recall the pleasure of an entire day off from hard labor to celebrate and feast with the entire community, and to wish for good fortune.

The Lunar Calendar

Since the Three Kingdoms period, farmers followed a calendar based on the moon circling of the earth. A month is 29 or 30 days, and there are twelve months in a year, but this adds up to 354 days a year, compared to 365 in the solar calendar. The 11-day difference is made up every 33 months in a 30-day leap month called yundal. Since it is essentially a repeat of the month before, the leap month is considered a blessed period, free of "unlucky" days. Weddings and other ceremonies are purposely scheduled for this month. Although the Western calendar was officially adopted in the 19th century, many Koreans still calculate important personal days by the lunar calendar.

The list of lunar holidays below is by no means complete. Each region,
religion, and village has a unique tradition or folk festival, some completely unknown to the rest of the country. What these special days have in common, though, is their celebration of nature, community, and family, not to mention their collective wish for prosperity and luck.

Even today in industrialized Korea, families from all across the peninsula gather together at least twice a year (creating massive traffic jams!), usually at the household of the oldest male. All the wives help to prepare the feast while children play, and the men sit around talking.

**Traditional Holidays**

**New Year's Eve — Last Day of the Year**

The superstitions and customs of New Year's Eve have given way to the greater importance of the following day, but surely reviving them might bring additional luck.

In the past, women went to the well at dawn to be the first to draw "lucky water." They also began preparing the feast for the next day, including the rice-cake soup in pheasant broth called *tteokguk*. Another custom was the settlement of outstanding debts by midnight.

The household stayed up well after midnight, with even children fighting not to succumb to sleep lest their eyebrows turned white.

**Seol (New Year's Day) — First Day of the First Month**

This is one of the two biggest holidays in Korea where the New Year is celebrated twice. While January 1 is still an official holiday, most families make the cross-country trip to their hometowns for the Lunar New Year, which falls in late January or early February.

As in the West, this day sends off the previous year and ushers in the new.

In the weeks preceding this day, friends exchange cards to thank each other for deeds of the past and to wish them a happy new year. Nowadays church-going Koreans send their Christmas greetings as well.

Children dress up in rainbow-colored silk *hanbok* and perform the *sebae* (New Year bow) before all the elders of the family and wishing them bok (good fortune) in the coming year. In turn, they are rewarded
with golden words of advice and pocket money, the amount depending on their age and position in the family. This is one custom that is in no danger of dying out from rapid industrialization and urbanization.

Some of the games that make this day special, but are losing ground to electronic forms of recreation, are a tug-of-war, kite-flying, seesawing, and yunnori, a kind of board game played with sticks.

The tug-of-war is more than a game of sheer strength. Because the ropes are bound in such a way as to symbolize the joining of man and woman, the contest promises fertility and productivity for the winning team, essential for farming and fishing communities.

Kite-flying is not only a sophisticated sport in Korea, but also the medium by which the previous year's bad luck and illnesses are released to the heavens. Over seventy different designs are known, including the shield kite, the baduk ("go" in Japanese) board kite, the skirt kite, and the stingray kite. The most popular is the shield kite, with its distinctive round hole. The hole acts to control speed and direction. These qualities were necessary for kite battles, in which boys tried to cut each others' kite strings, which were coated with shards of glass.
Traditionally for girls over seven, the see-saw was their window to the world. New Year's Day used to be the only time of the year that girls could see over the courtyard walls. Nowadays, the see-saw is more a test of rhythm and balance than the social event girls look forward to all year. Jumping up and down on the low, flat board is a great deal more difficult than it appears. The momentum comes entirely from the timing of the leaps.

The menu for this day varies from region to region and family to family, but common to every table is *tteokguk*, a soup of slices of rice cake in beef or chicken broth not the pheasant broth used in the old days. Koreans say that eating *tteokguk* means eating another year. Other dishes are dumplings, *bindaetteok* (mung-bean pancakes—much more appetizing than they sound), and *sujeonggwa* (cinnamon tea) or *sikhye*, a rice punch.

Families offer food and drink to ancestors in a memorial ceremony. Although memorial rites are held at other times throughout the year, but on this day ancestors are served *tteokguk* as well.
**Yunnori**

This game is ever popular during major holidays. *Yunnori* is basically very simple. Instead of dice or a spinner, the combination of four sticks determines how far to move on the board. The board can be set up anywhere with chalk or a magic marker. The bigger the board, the better.

The sticks are shaped like small canoes, flat on one side and rounded on the other, with tapered ends. On the bottom (flat) side of one stick is a special mark, called baek-doo. Each team has four chips, either black or white. All four chips of one color must go around the board once for the team to win.

The number of spaces which a player can move depends on how the sticks land after being tossed. When one flat side is up and three rounded sides are up, the combination allows one step forward. Two up and two down allow a forward movement of two spaces. Three flat up and one rounded up is good for three spaces. If all the sticks are flat side up, the move ahead is four spaces. Finally, if all the sticks are rounded side up, it allows a move of five steps.

Chips separately, or when two land on the same space they can move together. It is possible for all four to travel in a pack, but the danger lies in being caught and "eaten" by the other team’s chips, whenever chip lands on a space occupied by the other team’s chip, the captured chip must go all the way back to the beginning and the capturer get another turn.

The board is set up with short cuts. Normally, the chips must move around counterclockwise. There is a special circle, so that diagonal short cuts are possible depending on where your opponents lie.

Each team is given only four chips no matter how many are in the group. The captain of each side must coordinate the strategies of avoiding, attacking, and doubling to bring all four chips around the most quickly.

Unlike other popular adult games, there is usually no money exchanged but winners may eat extra rice cakes.

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**Dano ("Double Five," or Fifth Day of the Fifth Month)**

To welcome the beginning of summer, memorial rites for ancestors were observed and then the fun began. Women washed their hair in water in which iris roots had been boiled (changpo) and gathered herbs to be dried. This was the one day of the year that married women were free to visit their own families. Women also swung on high swings while men engaged in ssireum, traditional Korean wrestling.

In anticipation of the heat, kings sent fans to officials while villages sent fans to Seoul. The royal clinic made jehotang, a health soup, for the king. The traditional menu also included shad soup, steamed carp and
cherry punch. Round rice cakes flavored with mugwort and other mountain greens are still served in some households.

Gangneung in Gangwon-do Province is famous for its five-day Dano festival. In fact, the government has officially designated the festival as Important Intangible Cultural Treasure No.13. In addition to the folk games played at other times of the year, the festival includes a Confucian ritual, shaman exorcisms, masked dances, farmers' dance, and even a circus. After working up a vigorous sweat, merrymakers drink powerful liquor brewed especially for the celebration.

Chilseok (Seventh Day of the Seventh Month)

This may be the most romantic day of the calendar. Korean legend has it that the Vega and Altair stars are the celestial reincarnations of two lovers, Gyeonu (Herdboy) and Jiknyeo (Weaving Maiden), who meet only once a year.

As the story goes, the daughter of the Heavenly King lived on the eastern side of the heavenly stream, or Milky Way, and weaved beautiful fabrics every night. Worried that she might be lonely, the king married her to a handsome herdboy tending flocks on the western side, but the two lovers were so caught up in romance that she neglected her weaving. In anger, the king banished her back across the stream. Their sorrow moved the king to allow her to cross the stream once a year on Chilseok on a bridge made of magpies and crows. Rainfall at night signified their tears of joy, while rain on the following morning meant tears of parting.

Foods for this day were ricecakes, zucchini pancakes, noodles, and cucumber kimchi.

Chuseok ("Harvest Festival Day")
Fifteenth Day of the Eight Month

This is another of Korea's major holidays, and the most generous in spirit. It is a day of thanksgiving for a good harvest. As on Lunar New Year's Day, families return to their home towns from all across the country to celebrate together.

Families traditionally received new clothes on this day but today they are likely to dress up in hanbok. They pay respects to their ancestors with
wine, rice cakes, and newly-harvested fruits and grains like chest-nuts, jujubes, persimmons, apples, and Korean pears. The day is not complete without the half-moon shaped rice cakes called *songpyeon*.

Folk games are played at this time of year too, when the weather is brilliant.
New Year's Day (January 1) : Some Koreans still celebrate the New Year on this official holiday, while many more now celebrate on the Lunar Calendar's New Year's Day, Seollal.

Seol (First Day of the First Month by the Lunar Calendar) : It is one of the most important holidays in Korea like Christmas in the Western world. Family members who live scattered around the nation reunite on this day to spend time together. This holiday features family rituals honoring ancestors and many traditional games.

Samil Independence Movement Day (March First) : This day marks the beginning of the independence movement against the Japanese during their colonial rule. On this day in 1919, leaders of social and religious circles gathered at a park in central Seoul and declared Korea’s independence from the Japanese colonialists.

Buddha's Birthday (Eighth Day of the Fourth Month by the Lunar Calendar) : Solemn rituals are held at Buddhist temples across the country. The day’s festivities reach their climax when monks and laymen march through city streets with beautiful paper lanterns.

Children's Day (May 5) : Children are the center of attention on this day as their parents shower them with presents and take them on outings.
Constitution Day (July 17) : This national holiday celebrates the establishment of the first Korean Constitution on July 17, 1948. The Republic of Korea was established about a month later.

Liberation Day (August 15) : Taegeukgi, the Korean national flag, fly from nearly every building on this day, which marks the end of 35-year Japanese colonial rule in 1945.

Chuseok or Harvest Festival Day (Fifteenth Day of the Eighth Month by the Lunar Calendar) : This is one of the great national holidays of the year. On this day a feast is prepared and families hold memorial services at family grave sites. Viewing the full moon is a feature of the evening.

National Foundation Day (October 3) : Called Gaecheonjeol Day, this is the day when Dangun founded the first Korean kingdom.

Christmas (December 25) : Christianity took hold in Korea only in the 19th century, so this day has less religious significance. Just as everywhere else, though, it is a time to exchange greetings and gifts. Grandfather Santa, as he is called in Korea, is somewhat smaller in build than his Western counterpart.
The easiest and most enjoyable way to enter a new culture is through its food. You can't name the Cabinet members of a given country, but you can instantly name its most famous dish, and though we recognize some associations as stereotypes they allow us to identify with the people of that community more than any other aspect of a culture. Perhaps this is because everyone has certain strongly held associations about food, which are remarkably similar throughout the world.

The most famous Korean dish is kimchi, and it would not be wrong to assume that most Koreans eat kimchi in one form or another everyday. Kimchi is a general term for a pickled vegetable side dish, made of Chinese cabbage, radish, cucumbers, and red peppers. Scholars have documented over 170 varieties, but the most common is kimchi made with Chinese cabbage.

Kimchi is but one of many side dishes that accompany rice. Since all the dishes are presented together on a table, Korean etiquette does not require a specific order in eating. Rather, the focus is on the number of dishes.

Traditionally, the number of dishes indicated the position of both the
**Kimchi**

Tangy and hot, it’s the accent and counterpoint to a traditional meal of rice and soup, but nowadays, kimchi is turning up in pizzas and burgers, making it a most versatile ingredient, not to mention the test of a good cook. Even bachelors who can hardly cook to survive know how to transform leftover kimchi and rice into sizzling fried rice or bubbling kimchi stew.

The process of making kimchi is an excellent example of how Korean women approach cooking. (Most men never enter the kitchen, and most women learn how to cook only after marrying, and under the tutelage of their mothers-in-law.)

Measurements? A handful of this, a pinch of that. Food processors? Bare hands rigorously pound, mash, or rub. Fingers are dipped into the sauce for a taste. Seasonings are adjusted drop by drop. The best makers of kimchi are “old hands,” literally, because Korean cooking is very much a manual-intensive labor, and the best cooks are said to have a magic touch.

No recipe book can substitute for the years of trial and error necessary to develop the tastebuds to detect subtle variations of flavor and the intuition to season accordingly. In the past, all the women who married into one family learned to make kimchi in the same kitchen with their mothers-in-law. The family’s distinctive flavor of kimchi has been handed down through generations.

These days, fewer women have the time or space to make kimchi in the traditional way. With nuclear families now the rule, urban households living in apartments are unable to join together for Gimjang, the annual winter kimchi making during which enough batches are made to last several households all winter. Kimchi used to be stored underground in earthen-ware jars that aided the fermentation process, but nowadays, special containers and even refrigerators are being developed to allow modern women to make smaller batches all year round.

The easiest and quickest kimchi to make is mul kimchi, or water-kimchi. Slightly sweet and very refreshing, it’s the perfect complement to heavy, rich dishes. Unlike most other forms of kimchi, this one does not require fermented salt shrimp paste (jeotgal), and is fermented within days.

household and the guest. In the Joseon Dynasty, there were five kinds of settings for everyday meals, never mind feasts. Only the royals could afford and enjoy the 12-course meal. The yangban class (aristocrats) were entitled to 9- or 7-course. Commoners were limited to the 5- or 3-course, meals. Three-course may not sound like much, but a menu consisted of at least rice, soup, kimchi, three vegetable dishes, two broiled foods, and two salty condiments. Imagine then the daily fare of the royal court, and
the kitchen that had to prepare it three times a day!

Of course, not many people have such elaborate meals everyday now. But even a dish as simple as noodles requires side dishes that add the spice and bite that Korean food is so famous for.

Anyone who has ever been to a Korean restaurant knows that eating is a communal ritual. The gas burner that each table comes equipped with cooks a single pot of stew or a pan of broiled meat or fish, from which everyone partakes. Friendships are sealed with the sharing of drinks, as one guest finishes a glass and passes it to another. Unsanitary? Not really. Many Koreans still feel that sharing a common cup or pot is the best way to share a comradely feeling.
Recipes:

*Bulgogi*: marinated, grilled beef
*Bibimbap*: rice mixed with vegetables
*Gimbap*: rice and vegetables rolled in seaweed

A typical Korean meal includes a bowl of rice, soup, vegetables, and either fish, dubu (bean curd, also known as tofu) or a little meat, and of course, kimchi. The better-known dishes like bulgogi are not everyday fare but are served on special occasions.

Since many of the ingredients that make up a typical meal are hard to find outside an Asian grocery, we've picked a few dishes that can be made with things you'd already have on hand. Some of them need a couple of days of preparation, so plan the meal ahead. Be sure to have an experienced cook nearby if you're unfamiliar with the terms.

The recipes are readily adaptable to substitutes, and the measurements are not precise, so read through each recipe completely before starting. The recipes here serve four moderate appetites.

The seasonings used in almost all Korean dishes are simple and easy to find: garlic, salt, sugar, green onions, red pepper, vinegar, soy sauce, and sesame seed oil. Any dish can be improved with a bowl of dipping sauce on the side. It's easy to make. Just combine one tablespoon of soy sauce with a combination of finely chopped green onions and garlic, vinegar, sesame seeds, oil, and red pepper flakes, and mix.

**Rice**

To make perfect Korean-style rice use the short grained variety, which is preferred for its fluffy sticky taste. Wash two cups of grains, picking out stones and dark ends, and rinse. Repeat until the water runs off clear. Transfer the rice to a heavy pot; stoneware is best, and press flat. Add enough water so that your hand is submerged when placed on top of the rice.

With the lid on, let the rice cook on low heat until boiling, then turn the gas down very low. Simmer covered for ten to fifteen minutes, then turn
off the heat. Allow the rice to steam until the grains are soft. Eat while hot, and save the scrapings from the bottom for the special treat called *nurungji* (loosen with hot water). This should serve 2-3.

**Bulgogi**

Because beef was so rare in the past, dishes like *bulgogi* and *galbi*, marinated short ribs, were served only on special occasions. Today, a trip to a *galbi* house is the equivalent of going out for a nice steak dinner. Fortunately, *bulgogi* is easy to make at home.

Marinate 2.5kg of sliced beef sirloin, with 3 tablespoons of sugar, 2 tablespoons of rice wine. The sauce is made of 4 tablespoons of soy sauce, a dash of black pepper, 1.5 tablespoons of minced garlic, 3 tablespoons of chopped green onions, 2 tablespoons of sesame oil, and 1 tablespoon of sesame seeds.

The secret of making delicious *bulgogi* is to tenderize the meat with sugar and wine. If you don't have rice wine, try sherry, or even cola. Let the beef marinate for half an hour while preparing the sauce. Pour the
sauce over the beef and rub so that each piece is thoroughly covered. The more you knead the meat in the sauce, the better it will taste. Marinate for at least an hour in the refrigerator. And that's it!

Korean restaurants use a dome-shaped grill that lets the juices drip off to the sides when grilling. Save the drippings. They are delicious mixed into white rice.

**Bibimbap**

*Bibimbap* is a meal in a bowl. *Bibim* means to mix, which is how to eat the artfully arranged layers of julienned vegetables, egg, and meat with sauce over rice. It seems a shame to break up the lovely pinwheel effect, but the taste is definitely worth it.

*Bibimbap* is the representative dish of southwestern Jeolla-do Provinces, famed for their arts, culture, and cuisine. But there is no geographical boundary in Koreans’ love of *bibimbap*. And culinary experts agree that the bounteous spread of a Jeolla-do meal, really, is unmatched for its generosity and taste. This rice dish brings together all of the best of
a Korean table.

All the ingredients may not be easily available, but your Asian grocery might stock Chinese balloon flower root (doraji) or bracken (gosari). These vegetables sometimes come in dried forms, which are just as good after soaking. When using balloon flower root, soak it in salted water to remove any bitterness. Chop off the hard ends and split the roots into long, thin slices.

The beauty of bibimbap is that almost any other vegetable can substitute. Cucumbers, spinach, carrot, Korean radish, mushrooms, watercress, and other leafy vegetables, anything that can add to the mix of color and texture.

Wash all vegetables. Peel and julienne all root vegetables. Saute them separately in a lightly oiled pan and season with a pinch of salt and pepper. Using spinach, boil it briefly. Drain, and then saute as above. Leafy vegetables can just be cut into bite-sized strips.

Remove mushroom stems and julienne and saute them. For the cucumber, peel and salt to remove water. Cut, and saute lightly.

For protein, place an egg or sunny side up an each serving. Beef, sliced into small strips and sautéed with minced garlic, chopped green onions, a few drops of soy sauce, and a couple of pinches of sugar can also be added.

Make a bed of rice in each bowl. Arrange some of each ingredient carefully in sections radiating from the center. Top with the ground beef, and over that lay the egg.

To eat, mix all the ingredients vigorously. Add red pepper paste and sesame oil to taste to keep everything moist.
Gimbap

*Gimbap* is a snack food more than anything else. It's what children pack for lunch on outings and field trips. Like *bibimbap* it's mixture.

A square bamboo rolling mat and 8-10 sheets of seaweed, which should be available at any Asian or health food store. Other delicious, but optional, items to pick up are sesame oil, rice vinegar and yellow pickled radish.

*Gimbap* requires more rice than the usual serving because it is hard to eat only a few. Follow the steps above to make rice, but use six cups of uncooked rice. Make sure the pot is big enough to allow for expansion.

In the meantime, prepare the filling. Wash and peel two carrots and two cucumbers. Slice in half lengthwise, then again, and again until each strip is about the thickness of a pencil. They should be as long as the sheet of seaweed. If not, put separate strips back to back. When using ham, or imitation crab sticks, do the same.

Next, beat 3-4 eggs. In a non-stick or well-oiled fry pan, pour half of the egg until it coats the bottom in a thin film. Cook on low heat until the top is almost done. Very carefully, flip it over with a turner. (Ask for help). Ease the cooked egg out of the pan and let it cool. Repeat with the remaining egg. Slice them into even strips.

For a traditional taste, use beef instead of ham or crabsticks. Brown ground beef in the same pan. Break up the meat with a fork until it crumbles and season lightly with salt and pepper. Let the fat drip off. Once the rice is done, season it. This step is not absolutely necessary, but it makes
the gimbap more flavorful. Add to the rice while still hot three tablespoons of rice vinegar, slightly sweet for a Japanese taste, or add sesame seed oil for a nuttier, meatier one.

Quickly rub each sheet of seaweed between your hands to remove extra flakes. Then, lay the seaweed on the rolling mat so that it is flush with the bottom edge. Spoon out one large scoop of rice and pat it down so that there is an even, 1 cm-thick layer of rice on the bottom. Press one strip of each filling into a mound the width of the seaweed.

Now, lift the bottom edge of the rolling mat and fold it over the rice so that it is completely covered. At the same time, keep your hands cupped to form a round mold. Roll forward while pressing the fingers into the base of the rolled rice. Maintain pressure as you roll so that it keeps its shape until the end of the sheet. The sticky rice will keep the roll from falling apart. Repeat the process for each seaweed sheet.

For dessert, Koreans usually have sliced fresh fruit and herb teas. After a full meal, these are great for the digestion.
Coffee or Tea?

Korea has traditionally been a tea-drinking culture. The tea ceremony for which Japan is famous actually had its origins in Buddhist Korea, but because of Confucian aesthetics and politics, the art of making and drinking green tea devolved into the simple drinking of barley tea.

Green tea is indeed a stimulant, stronger than coffee, as the tea leaves are unprocessed. In tea rooms called dabang, which also serve as meeting places, business offices, or study rooms, green tea remains a popular choice. Other Korean teas that are popular for their therapeutic effects are ssang-hwa tea, traditional Asian herbal medicine with a raw egg yolk, insam (ginseng) tea for overall strength, omija, berry tea, yuja, (citron) tea for colds, and ginger tea for indigestion.

Coffee has become part of the modern diet by virtue of its simplicity. Some Koreans drink instant coffee but nowadays, many people are enjoying the taste of brewed coffee and even lattes in one of the many coffee specialty shops and cafes and at home.
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