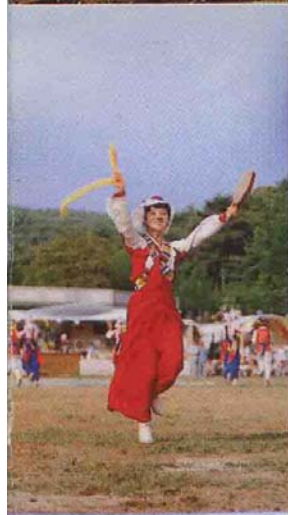




KOREAN FOLK CUSTOMS



Korean Folk Customs

by Pang Hwan Ju

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1990**

Preface

The great leader President Kim Il Sung said:

"Our nation's history of five thousand years is renowned for the cultural heritage which has been created during this period."

The cultural heritage which has survived the vicissitudes of history contains good manners and customs peculiar to the Korean people.

Under the wise leadership of the great leader President Kim Il Sung and the Workers' Party of Korea our people observe good manners and customs that were handed down by our forefathers to suit the socialist way of life.

Korean costume, building, cookery, games, etiquette and observation of holidays which retain traditional style, have been improved. They give the effect of gracefulness.

The book gives an outline of the Korean customs and practices.

From the author

April 1990

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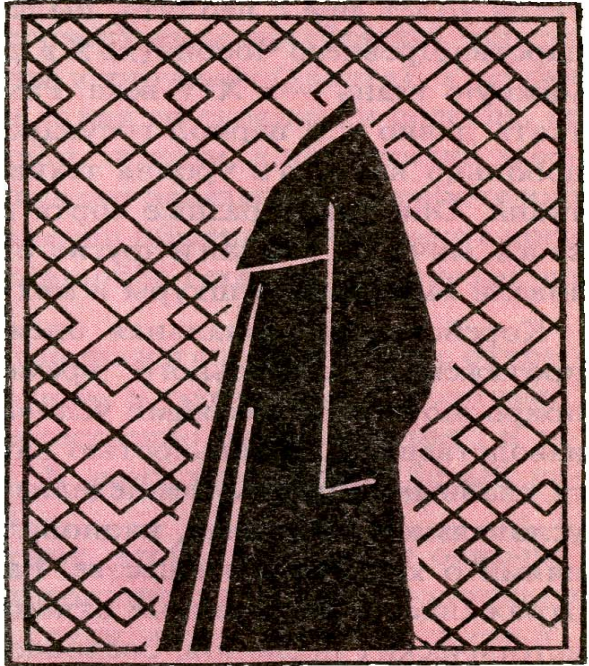
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1. COSTUME



The Korean people have from olden times used hemp, silk, ramie and cotton cloth. There are evidences of hemp cloth weaving in the Neolithic era, thousands of years B.C. Silk weaving began in the period of Kojoson and cotton weaving in the 14th century. Ramie weaving began long time ago and reached a high level in the period of Koryo.

Different kinds of silks were produced for garments. Fine gauze and thin silks were used for clothes for spring, summer and autumn wear, and satins for winter wear.

Fur, hides and vegetable fibres were rarely used for clothes.

Korean costume is the product of a long historical process which had close bearing on the constitution of Koreans, the mild climate of Korea, their principal occupation in agriculture, their living in the room with heated floor and national predilection for smartness and gracefulness.

It bears traces of social relations of the corresponding period.

Old books and mural paintings in Koguryo tombs show the ancient Korean costume and ancient attire habit and its further improvement in the period of the Three Kingdoms.

In the period of Three Kingdoms there were already upper, lower and outer garments.

In the periods of Koryo and the Ri dynasty there were slight alterations in length and breadth in some kinds of Korean costume and the outer garments became varied depending on sex, age, occupation and social status.

In this way the basic form of national costume has been improved and handed down.

Men's Costume

The men's costume consists of *paji*(trousers), *jogori*(jacket), *joggii*(sleeveless outer jacket) and *turumagi*(overcoat). Being wide in the waist and leg, the *paji* is

folded and banded in the front at the waist and its bottoms are folded sideways to be fastened by ties.

Leggings were often worn on a long journey or for brisk movement.

The Korean jacket is open-fronted and has collar, outer collar, sleeves, neckband, and string.

The collar is not stand-up but surrounds the neck comfortably and is folded over in front.

Part of collar is overlaid with two centimetres wide white neckband, which is changeable with new one. The left outer collar is folded over the right one and is fastened with it by the string.

The string is made of double cloths and is three to four centimetres wide and 40-50 centimetres long. The string is tied in a knot as an ornament.

The colour of the costume is mostly white and sometimes clothes of grey, jade-green or other colour are worn. People usually wear coat and trousers of the same colour.

The outer garment is worn over trousers and jacket.

The *joggi*, an outer jacket, is sleeveless and has no neckband. It has upper and lower pockets on both sides and is buttoned up. The *joggi* is of different colours and patterns.

The *turumagi*, an outer garment, resembles jacket in design, but has a longer skirt that reaches down below the knees, progressively widening downwards.

There were *jangot* and *topo* which were long outer garments similar to *turumagi* and worn in accordance with social status.

Jangot was usually worn by government officials and *topo* by scholars. Unlike *turumagi*, *jangot* had slit on both sides and in the back and broad sleeves. It was made of white or jade-green ramie and worn in all seasons. Tasselled waistband was worn and its colour differed with the wearer's social status. *Topo* was similar to *jangot* and was doubled in the back and had longer sleeves.

There were short outer garments like *magoja* which were usually worn by the middle classes. These are to be seen only on the stage today.

There were *tunggori*(upper garment), *jambaengi*(lower garment) and *kunjogori*(outer garment) as working clothes.

The *paji*, *jogori*, *joggi* and *turumagi* are now worn by some old people.

Women's Costume

The women's costume consists of *chima*(skirt), *jogori*(jacket) and *turumagi*(overcoat).

There are two kinds of skirts—long wrapping skirt and cylindrical skirt. The long wrapping skirt has wide pleats to wind about the body from the waist down. The seamless cylindrical skirt is of cylindrical shape and resembles a contemporary skirt.

The skirt flows smartly downwards with many folds pleated at the waist. The long wrapping skirt is made wide and it is so long that its hem almost trails along the ground. So, when walking, it is held up rightward or leftward.

The seamless cylindrical skirt designed for ceremonial or gala occasions is rather longer than that for ordinary use and its length differs according to the wearer's age.

Material for skirt and its colour change according to the season and skirt is richly patterned.

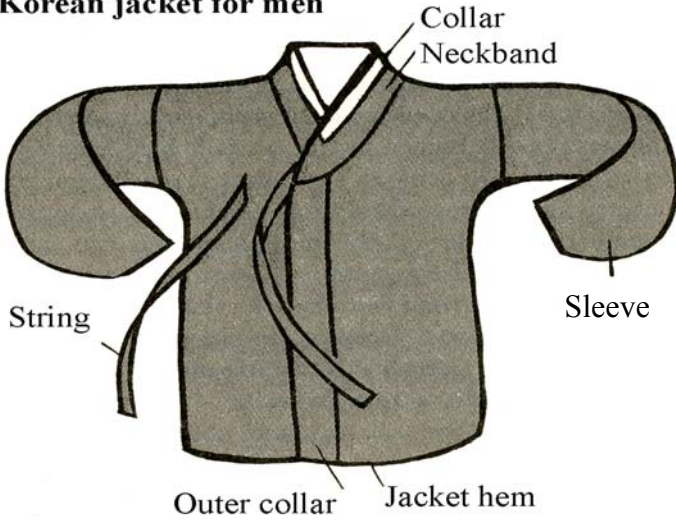
In contrast to the men's, the women's jacket is characterized by curves and the edge of neckband and outer collar is rounded. Rich colours and patterns are also features of the women's jacket.

In the past green jacket was popular and yellow one was worn for ceremonial occasions. Wearing green jacket and red skirt once was rated as the best attire. Girls and young women preferred light purple or maroon jacket and middle-aged women, jade-green jacket.

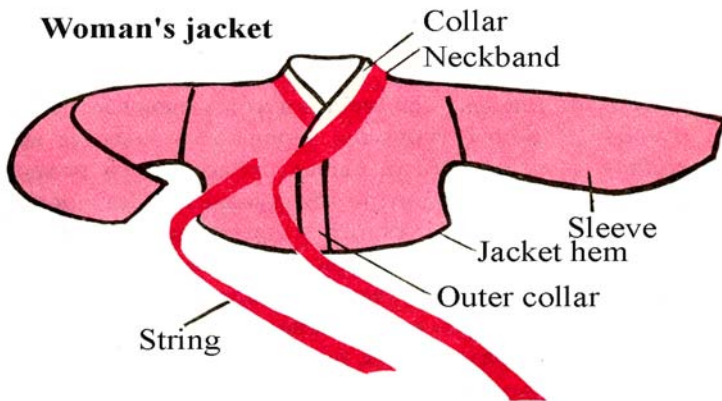
In order to accentuate the distinctive flavour of the female jacket, pieces of

KOREAN JACKET

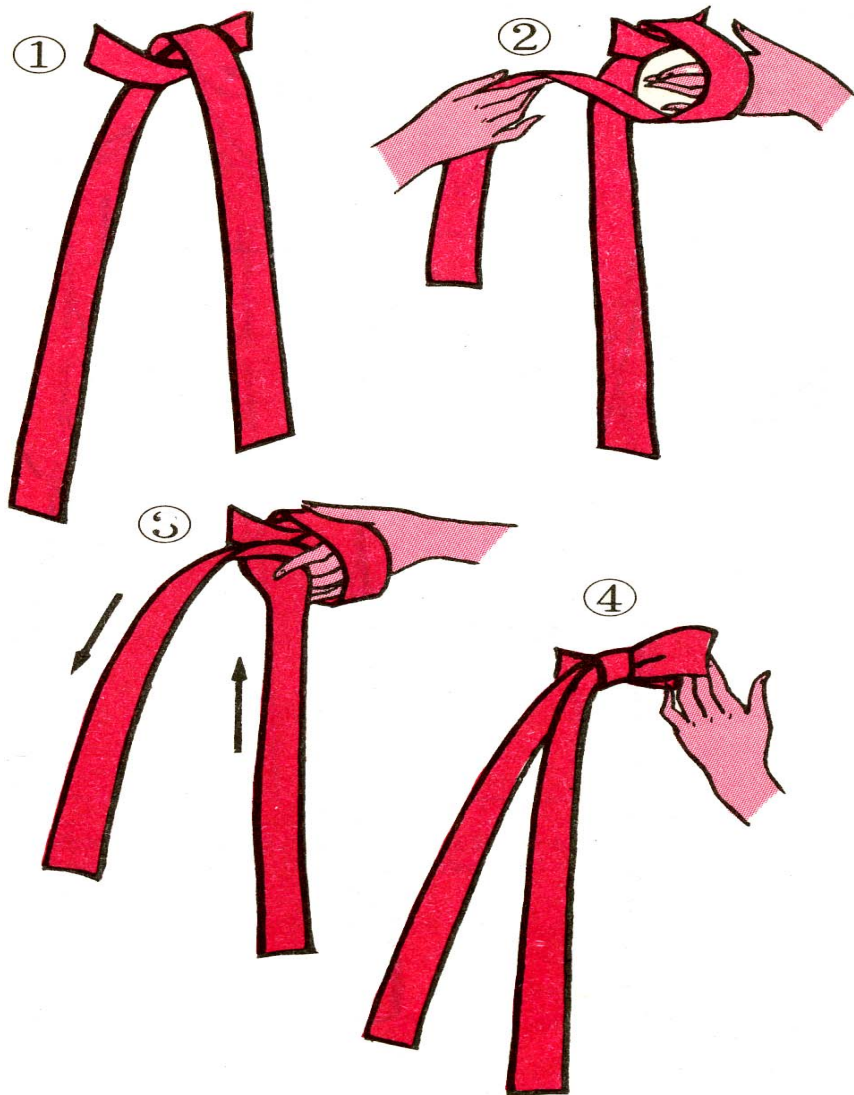
Korean jacket for men

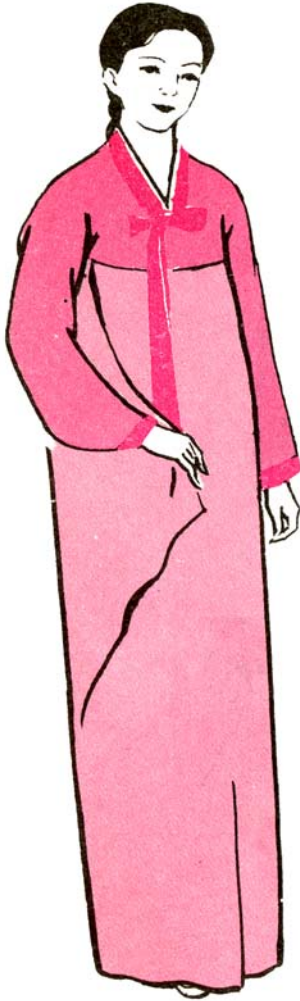


Woman's jacket



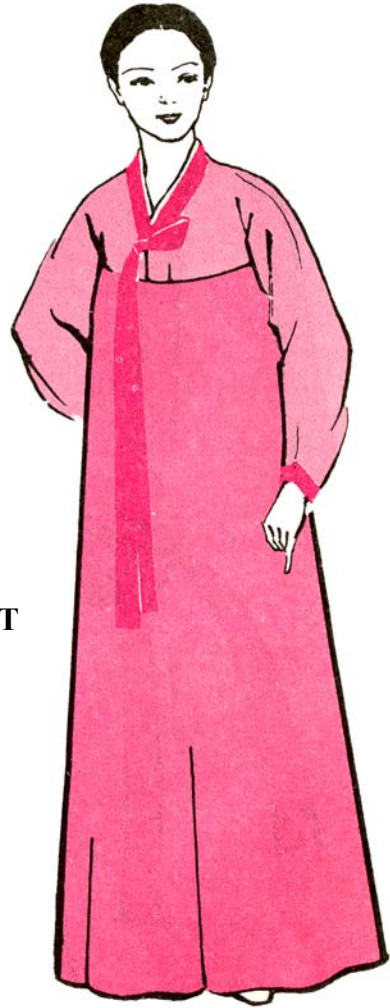
TYING OF COAT STRINGS





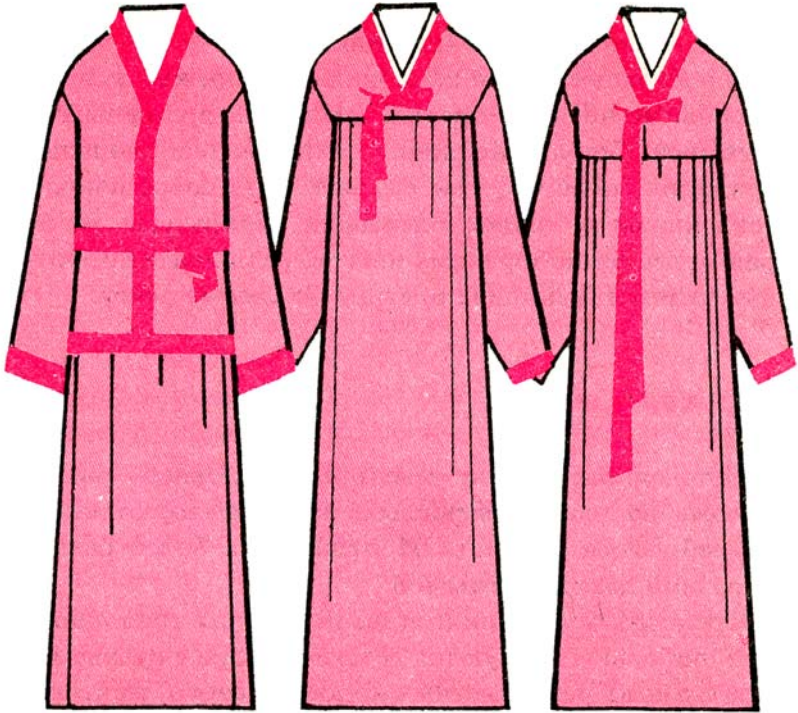
Long wrapping skirt

SKIRT



Seamless cylindrical skirt

CHANGE IN THE FORMS OF SKIRT AND JACKET



Skirt and jacket
of the Kojoson
and the Three
Kingdoms eras

Skirt and jacket
of the Koryo and
Ri dynasty periods

Contemporary
skirt and jacket

cloth different in colour from it are attached to the edges of sleeves, neckband, string and the hem of the dress. The jacket in which pieces of cloth of different colour are attached up to the armpit is called *sanhoejang* jacket. The attached pieces of cloth are sometimes of maroon colour, but it is common that string and neckband are of maroon colour and the hem of sleeves is deep blue. The ground colour of *sanhoejang* jacket is usually green.

Skirt and jacket are worn characteristically. The jacket is cut small and short so as to fit tightly, while the skirt is made wide and long to hang full and loose.

Women, too, wear the *turumagi* as their outer garment. This is similar to the long jacket and made of fine cloth. It is worn as a garment for outings.

There were practices of wearing *tunggori* (sleeveless jacket) and *katjogori* (fur coat) over jacket in the cold weather. These garments were gaily coloured and patterned and their fur lining lined their outside hems as an ornament.

There were also female outer garments such as the *wonsam*, the *hwalot* and the *rasam*, but these are to be seen only on the stage today.

The *wonsam* had the neckband which overlapped in front and was short in front and long in the rear and its sleeves were made of stripes of different colours. It was made of coloured or simple silks and worn on ceremonial occasions.

The *hwalot* resembled the *wonsam* and was laced with gay flower patterns on the hem of sleeves and on its front part. The *rasam* had ornamental neckband on jade-green ground and sleeves made of coloured stripes and was used as ceremonial dress.

Joksam (upper garment), *torangchima* or *mongdangchima* (lower garment) were worn as working dress and *haengjuchima* (apron) was worn in the kitchen.

Today women wear Korean jacket and skirt for red-letter days and holidays.

Today our women are gaily dressed in richly coloured and patterned garments to suit the aesthetic tastes of the times, keeping alive the folk traditions, and are clothed in good dress differently according to the season.

Children's Costume

The children's costume is basically the same as that of the adults but with appropriate adaptations. Soft material of different colours is used for children's costume.

Conspicuous among various kinds of children's clothing is a rainbow-striped jacket with striped sleeves of red, yellow, blue, green, etc. resembling the rainbow.

Boys are dressed in it up to the age of about two while girls wear it as a dress for outings even after they have started school.

Today girls' attire in red skirt and rainbow-striped jacket enjoys popularity.

Headgear and Footwear

Men's headgear changed through ages. But the typical one was the *kat*. Cylindrical in form with a broad rim to afford shade, the *kat* was worn originally in summer, but during the latter period of feudal society it was worn even indoors, regardless of the season. This was a requirement of etiquette.

The *manggon* and *tanggon* which were made of horsehair and other materials to keep hair from hanging down were put on inside the *kat*. When it rained, the *kat* was topped with a *katmo*.

The *kat* was made of reed, bamboo, Wisteria Chinensis, silk, cotton, paper, horsehair and so on.

Once women also wore the *kat*. The female *kat* was little different from that of the man but was made of silk, bamboo, oil paper and other materials and was commonly decorated with beautiful patterns of flowers and birds.

Today the *kat* and *tanggon* can be seen only on the stage.

Women used to put on a kerchief. Even today old women still have it on in slightly different styles from place to place.

Our people had a variety of footwear suited to their daily life and tastes. There were necked shoes similar to boots and neckless ones.

In the period of the Three Kingdoms a variety of leather and silk shoes were used. In the period of the Ri dynasty *jinsin* which was oil-soaked waterproof leather shoes and *gotsin* with flower patterns embroidered on silk were in use.

Namaksin were wooden shoes and *mituri* were sandals made of hemp or tree bark and *jipsin* were made of straw. Today these can be seen only on the stage.

Ornaments

Ornaments can be broadly classified into three categories—hair, waist and dress ornaments.

Hair ornaments included ribbons, topknot pins and hairpins. Women's hair ornaments were richer in variety and more colourful than those of men.

There were two kinds of hair ribbons—one that was tied to the end of the pigtails of boys and girls and the other that decorated the married women's tied-up hair. The ribbons for boys and girls were a little wider while those for married women were narrow. Girls wore a red ribbon of fine gauze while boys, a black one. Ribbons for married women, red or purple, were intertwined with the braided or done-up hair in such a way that a part of them was visible.

The topknot pin, the male hair ornament, was made of gold, silver, amber, coral, jade and the like, which contributed with their brightness to the ornamental effect of hairdress.

The hairpin is inserted into female hair when it is done up. Korean women used it from olden times. It was made from white brass and embellished with gold, silver, jade and the Seven Treasures. It was quite common for the hairpin to be decorated with gracefully sculptured gold, silver and jade and attached even by beads.

There was a wide variety of ornamental hairpins. Hairpins with the figure of



Female attire in Korean jacket and skirt

The costume of the era of the Three Kingdoms (the mural of an ancient tomb, imitation clothes and trinkets)





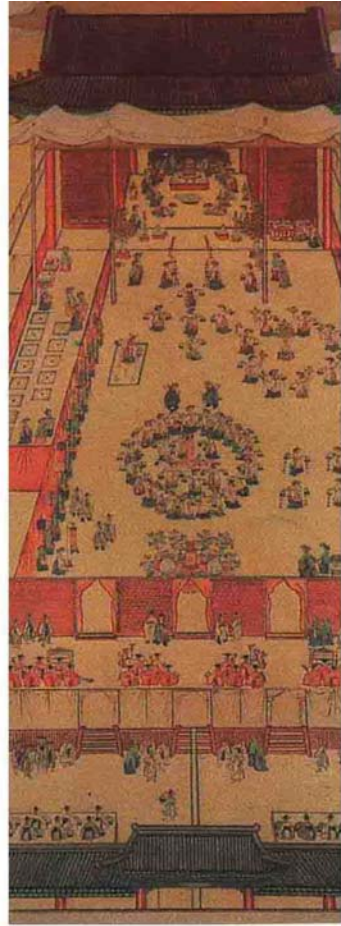
**The costume of the era
of the Three Kingdoms
(military and civilian)**





The costume of the eras of Koryo and Ri dynasties (ancient pictures and sculpture)





The costume of the eras of Koryo and Ri dynasties (ancient pictures and trinkets)





Contemporary dresses (girl's and young married woman's)





Contemporary dresses (women's and children's)

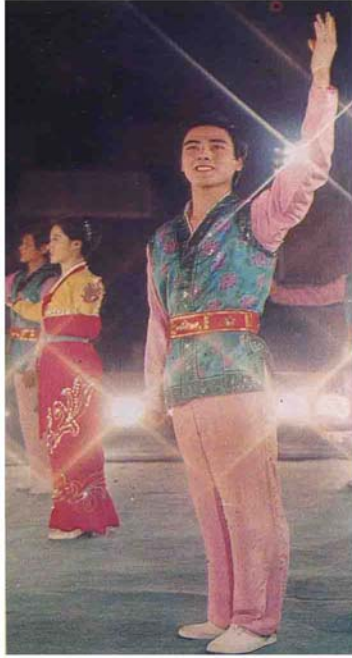






Stage costume







dragon or phoenix on their head were worn on wedding and other ceremonial occasions.

Our forefathers were fond of wearing waist trimmings such as sashes, pouches, encased ornamental knives and pendant trinkets. Quite a few of them were excellent works of art.

There were two kinds of sashes—*kwadae* and *yopae*. *Kwadae* was leather or cloth sashes with ornamental gold, silver or copper trinkets, and *yopae* was a belt with ornamental pendants made of gold, silver, copper, iron and jade.

Originally, the pouch was worn by a man to keep tobacco or the manuscript of a poem in, but in the closing period of the feudal era women, too, wore it.

Men used to wear an encased ornamental knife hanging from their belt. There were a variety of ornamental knives such as ornamental silver knife, big ornamental knife, ornamental knife with the hilt made of deer's horn, tortoise-shell, buffalo's horn, rosewood or aloes wood. Their shapes are varied. With the increase of its ornamental value, women, too, came to wear a small one.

Pendant trinkets were favoured by women. They were made of gold, silver, and jade in a variety of designs.

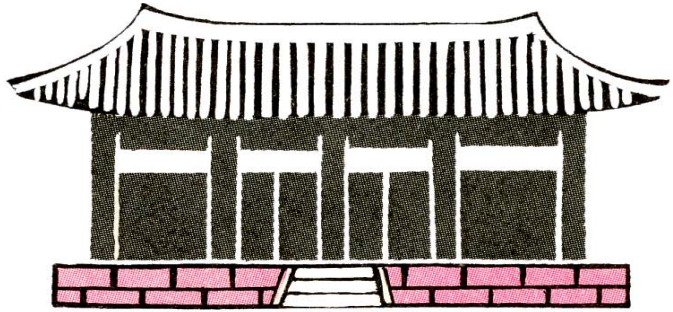
Three sets of pendant trinkets were worn on everyday clothes, and four or five sets of trinkets, on ceremonial and gala occasions. Conspicuous among them were jade caskets containing musk. Round or oval-shaped, they were made of white jade, green jadeite, coral, gold, silver and the like and engraved with arabesque or bird patterns. In addition, there were forked trinket, branched-coral trinket, jade trinket, stringed-bead trinket, butterfly trinket and tiger's toe trinket, which were so called according to their shape and materials. Exquisite trinkets were fastened to the string of jacket with beautifully braided threads and others were worn beneath the flimsy skirt in such a way as to be seen from outside.

Today our people do not wear trinkets.

Foreign guests who visit our country are presented with an encased ornamental silver knife in token of welcome, friendship and unity, and of wishes for their long life in good health.

The great leader President **Kim Il Sung** presents encased ornamental silver knives to the boys and gold rings to the girls of triplets and quadruplets born in this country.

2.HOUSE



The origin of the Korean house can be traced to the Neolithic era. Their sites show that the dugout, the first human habitation, was replaced by half underground houses. Houses began to be built above ground in the bronze age.

Viewed in section, the houses built above ground were a development of the dugout through the half underground houses. Houses were successively round, rectangular and square in plan.

The ancient tombs of the Three Kingdoms supply vivid materials about the Korean houses.

The dwelling houses are different from office and castle buildings in essential features. These features can be seen in plan and section.

Dwellings

From olden times one-story dwellings were prevalent. According to the disposition of the living rooms, dwellings are classified into three types: a single-row-roomed house, a two-row-roomed house and a three-row-roomed house.

According to the arrangement of the main building containing living rooms and kitchen, the outer building with some living quarters and rooms for various use the verandah and the gate, houses are classified into four types: single-row-roomed house, Γ - or \sqsubset -shaped house, two-row-roomed house consisting of the main building and outer building lying in parallel, \square -shaped house comprising the main and outer buildings, verandah and gate.

The main building contains the lower room for the old, the middle room and the upper room. The upper room is reserved for reading. In the past the outer building contained the living room for entertaining male guests.

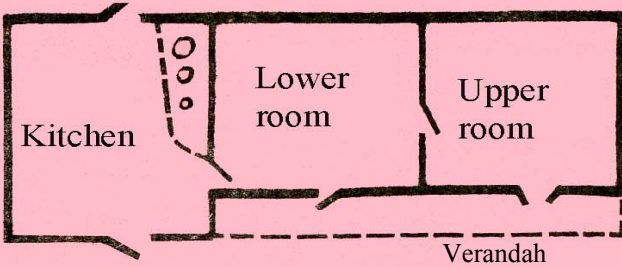
In addition, there are housekeeping rooms divided into different rooms according to their use. There are also the mill section, barn and others.

The main building has living rooms with sliding partitions between them.

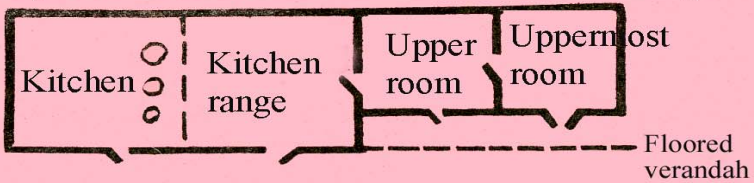
PLAN OF A HOUSE

A SINGLE-ROW-ROOMED HOUSE

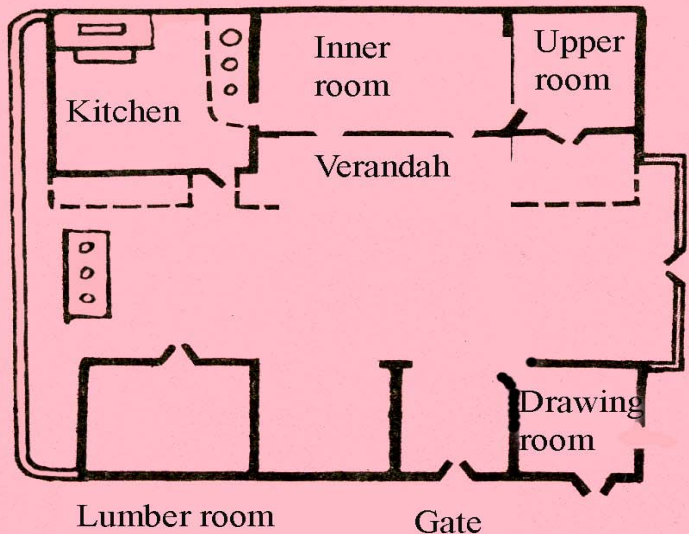
A single-row-roomed house without kitchen range



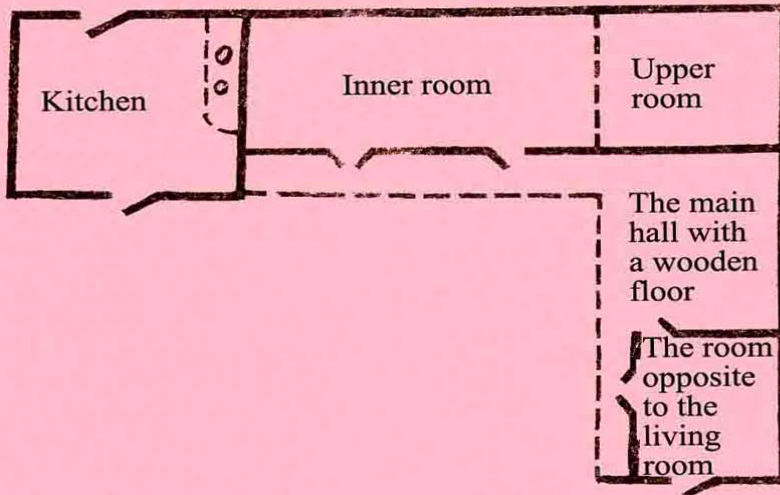
A single-row-roomed house without kitchen range



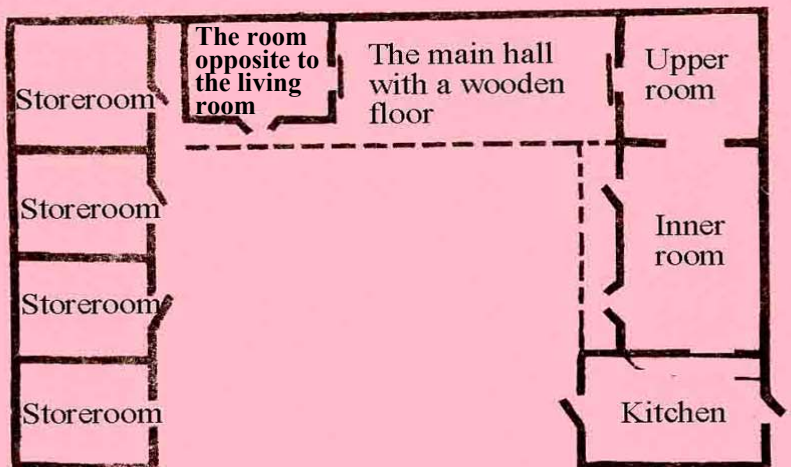
A TWO-ROW-ROOMED HOUSE



└-shaped house

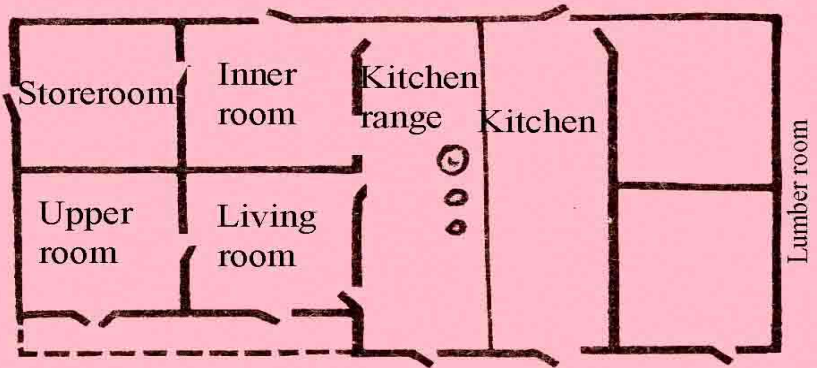


┌-shaped house

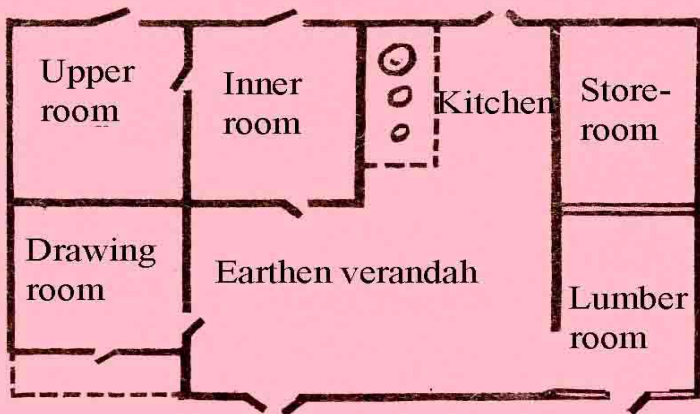


TWO-ROW-ROOMED HOUSE

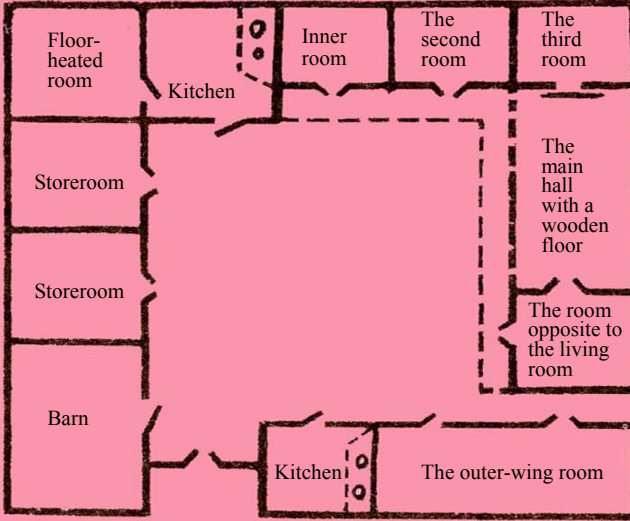
Two-row-roomed house with kitchen range



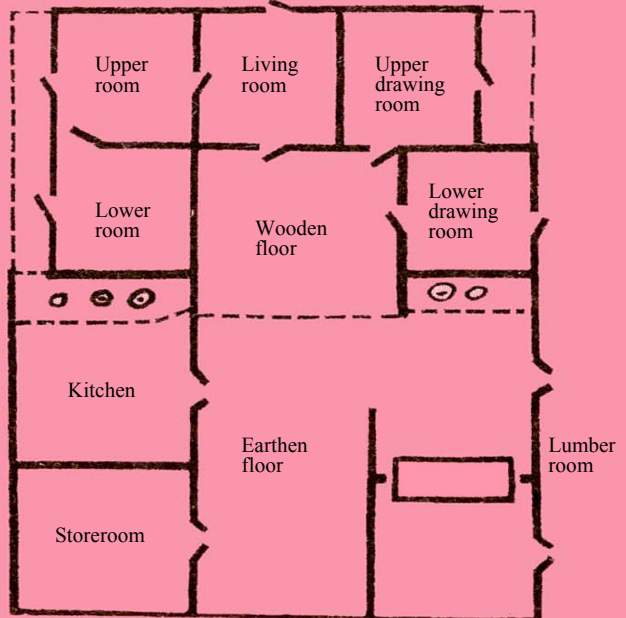
Two-row-roomed house without kitchen range



□ -shaped house



THREE-ROW-ROOMED HOUSE



When necessary, the sliding partitions are kept open, so that the rooms can be used as a large hall.

Each room has a door opening to the wooden floor of the verandah leading to the outside. One has to take off one's shoes before entering the rooms.

Dwellings also have some characteristic features in special arrangement. These features are conspicuous in pillar, roof, wall, floor, door and ornamentation.

Pillar and Roof

The foundation of a house is usually laid a little above ground level. Foundation stones are laid on the ground. Flat and hard stones are used as cornerstones after trimming their edges, upper and lower surfaces. Granite and other stones trimmed squarely or cylindrically or spherically on the upper side and squarely on the lower part are used.

Round or polygonal pillars are set up on the cornerstones. Round pillars lend grace and splendour to the appearance of the house and bellied round pillars impart magnificence to it. Polygonal pillars are simple and yet avoid monotony.

The heads of pillars are tied with transverse and tie beams and provided with brackets, which support the roof. Brackets are gorgeously treated and often adorned with a series of carvings for ornamental effect.

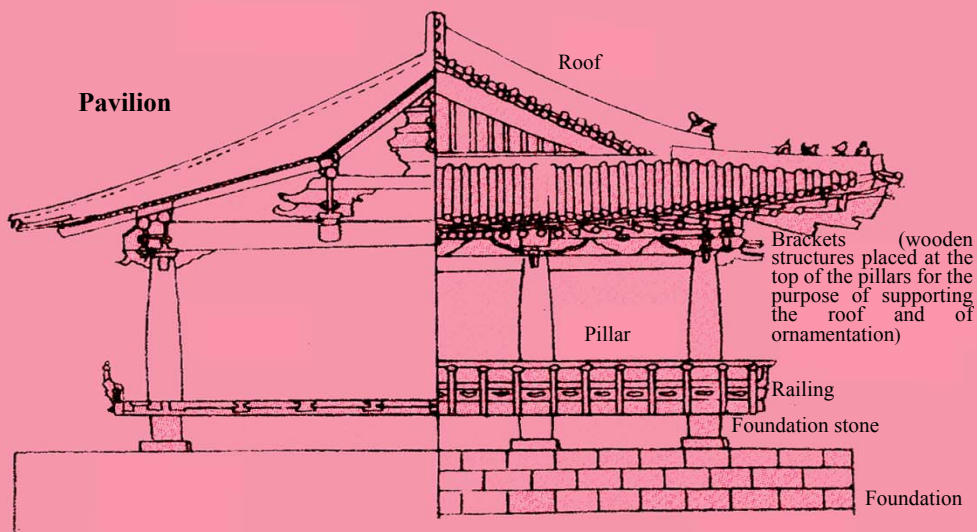
Rafters and additional rafters are placed fanwise on the four corners under the roof for decorative purposes.

From an early date our people paid special attention to the treatment of the roof and introduced the hip-saddle and other types of roofs.

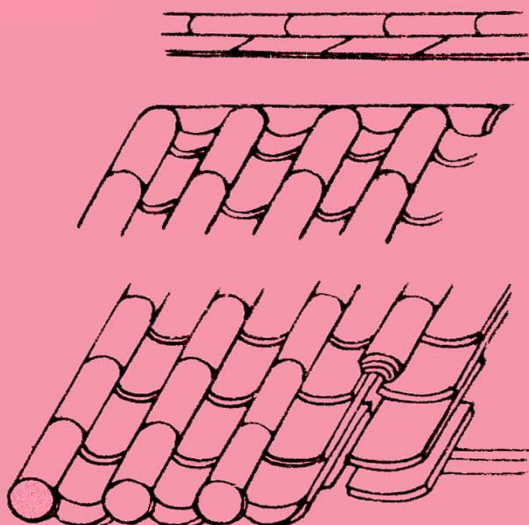
Most Korean dwellings have ridge roofs, which are grouped into three types: the gabled roof with a double slope, the hipped roof sloping to all four sides and the hip-saddle roof.

There is the four-sided roof which has no ridge-piece and slopes towards

THE CROSS SECTION OF THE KOREAN HOUSE

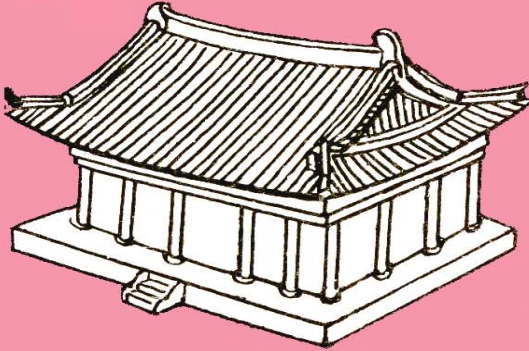


Roofing Tiles

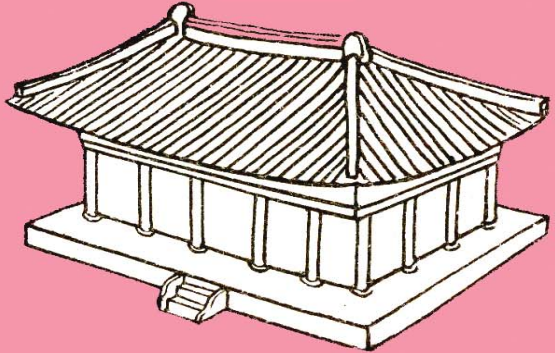


STYLES OF ROOF

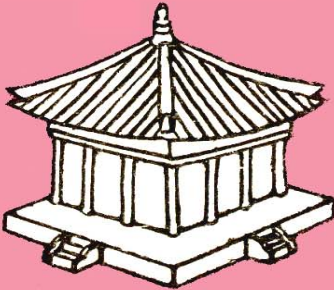
Hip-saddle roof



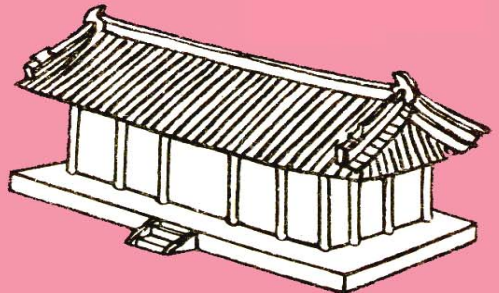
Hipped roof



Roof sloping to four sides

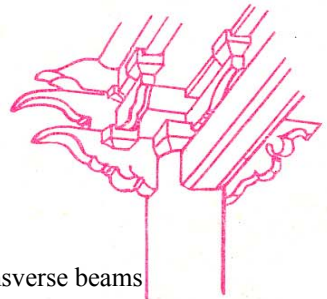
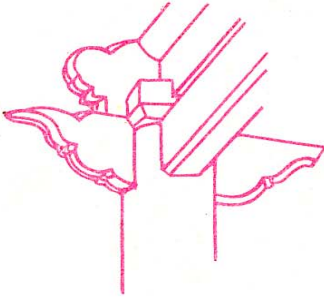


Ridge roof

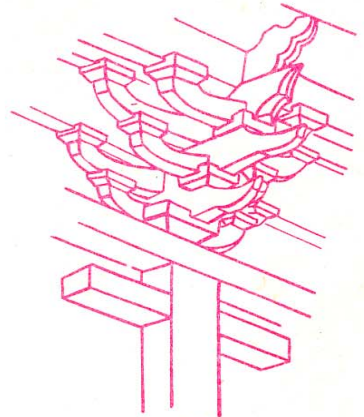
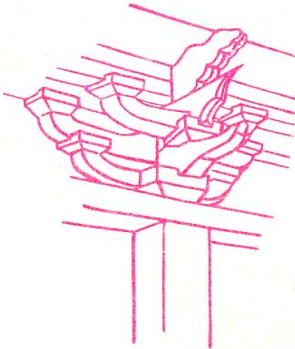


PICTURE OF BRACKETS

***Ikkong*-type brackets** (They are tied with transverse beams and placed on pillars only)



Multiple brackets (They are tied with transverse beams and placed on and between pillars)



four sides from the centre. A variety of the hipped roof, it is widely used as the covering of pavilions.

The hip-saddle roof is a peculiar combination of the gable and the hipped roof. This roof is the most excellent of the three types in terms of architectural treatment. It consists of the half upper part of the gabled roof and the half lower part of the hipped roof.

The hip-saddle roof has projecting eaves and rafters which are curved upward towards the edge. The roof with upwardly curved eaves seems to be disengaged from the supporting framework and soar into the air.

This conveys an impression of elegance, magnificence and security.

As for the roofing materials, the renowned Korean tiles have been in use from ancient times.

There are convex and concave tiles of different colours and ornamental tiles are placed at the edges of eaves, ridge piece and corner ridges.

Slates are also in common use for roofing as were wood and straw in the past.

Wall and Door

There are walls made of clay, timber or stone. In the past most of Korean houses had clay walls.

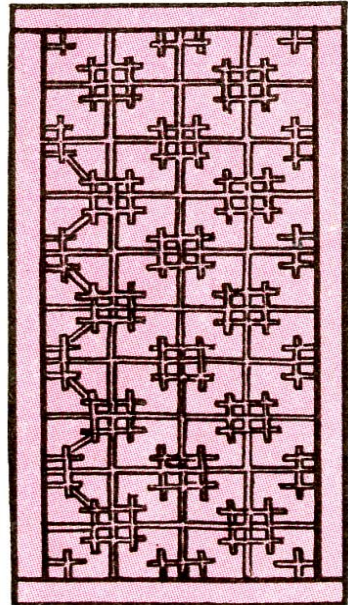
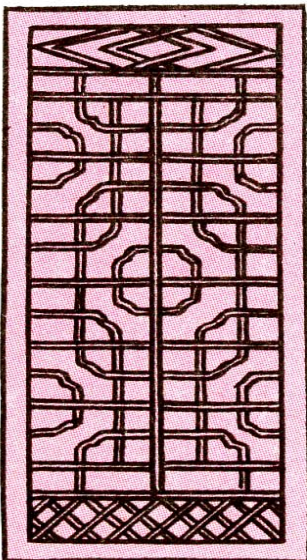
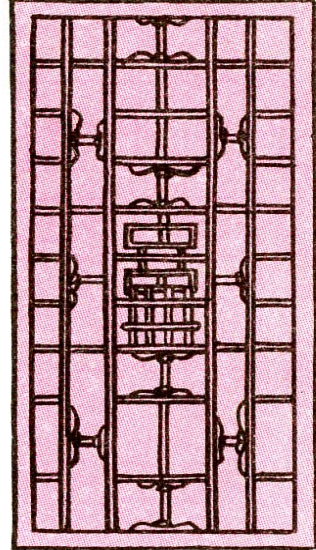
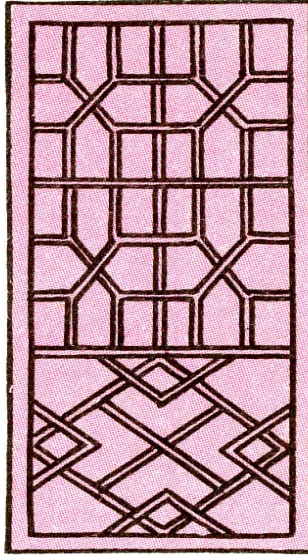
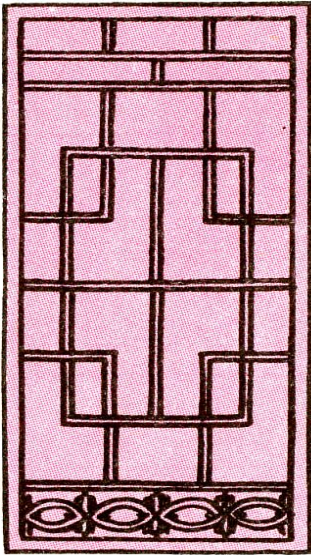
Sticks were interwoven with kaoliang stalks and laths and plastered over with clay inside and outside to make clay walls.

The main building with living rooms is made to face south to admit plenty of sunlight through the papered sliding doors. The doors used to be covered with the renowned Korean paper before glass was introduced.

The outer door was designed to open outwards and the sliding door to slide sideways. The outer door was usually coupled with the sliding door and kept open in daytime while the sliding door was shut.

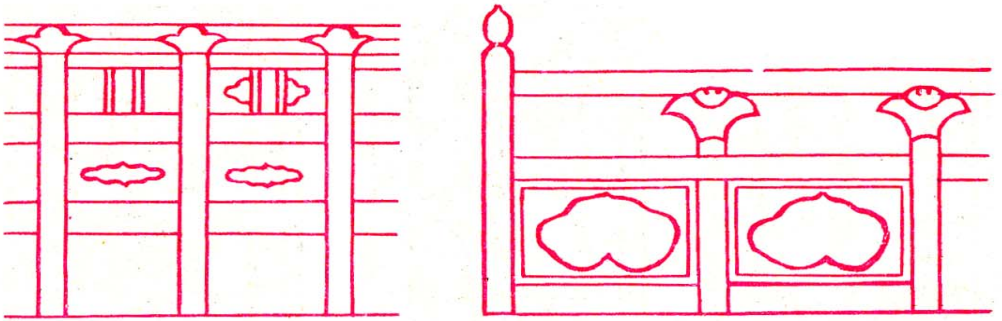
Our ancestors took a particular interest in door design and introduced various

DECORATIONS OF DOOR FRAMES

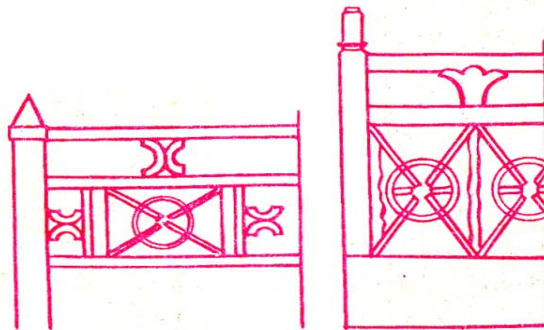


STYLES OF RAILING DECORATIONS

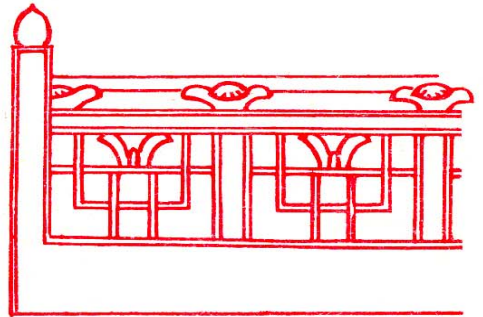
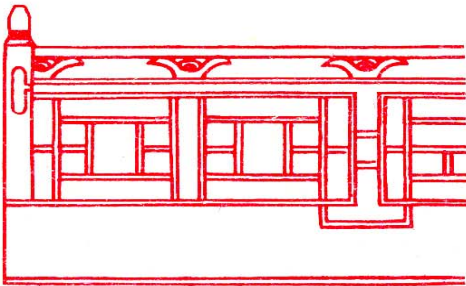
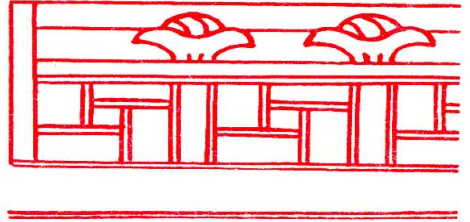
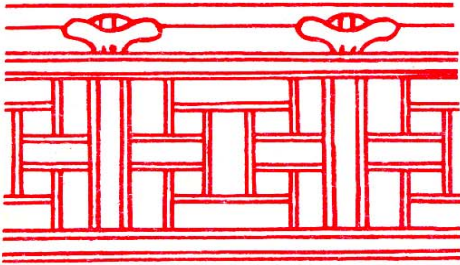
Openwork



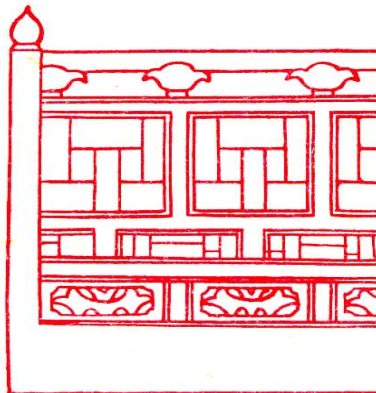
Grille decoration



Comb-teeth-shaped decoration



Combination of openwork and grille decoration



kinds of lattice and flower-pattern-latticed doors.

Rooms were partitioned by paper sliding doors. Rear and side walls were fitted with a small window for lighting and ventilation.

The gates were made to look imposing. An elaborate tall gate was crowned with a high hip-saddle roof. At times it had ornamental rafters protruding to the eaves and brackets under the roof.

Ornaments

Colourful pictures and designs were painted on the wooden frames of the building as an antiseptic measure as well as for decoration.

Each section of a wooden building is painted in a definite ornamental style, but every building has its own distinct ornamentation determined by its structure, character and function.

There are a variety of ornamental styles which may be grouped according to their characteristic features into three stylistic categories: *pom*, *moru* and *kum*.

The simplest of these is the *pom* style which is characterized by black lines with white contours. This is usually applied to the *aeimbang*, beams, brackets, rafters and double rafters. It is often used on the rear and interior parts of buildings which are less conspicuous to the public. Its simplicity of style has a relaxing effect.

The *moru* style is more elaborate. This is not so simple as the *pom* style nor as gorgeous and intricate as the *kum* style. So it was widely used in all types of buildings. It is applied on the sides of *aeimbang*, beams, crossbeams and other pieces. It is patterned after the shape of snails, pomegranates, bells and scales. This style is applied in the same manner to both the exterior and interior of a building while the *kum* style to its rear part.

The *kum* style is an elaborate profusion of velvety textures. Characterized by exquisite colours, patterns and designs, it is applied to the facade of monumental

buildings.

Our ornamentation mainly employs red, light green, blue yellow and black colours in different hues and combinations. A primary coat of light green is always applied just to the surface that is to be decorated, then the patterns are drawn and then the colours are applied.

Our ornamentation has some characteristic features. It is usually executed in patterns of different paint textures. Even the most intricate and delicate decoration is easily executed according to a definite principle and it gives a gorgeous yet bright and optimistic effect. Ornamentation is usually executed in a variety of bright colours. In the ornamentation of houses more attention is paid to the interior than to the exterior and to the upper parts of the house than to the lower parts. The colours and patterns are chosen to blend with the environments, which in turn serve to set them off.

Under-floor Heating System

Houses have an under-floor heating system.

In this heating system, the flames and smoke formed in the fireplace of kitchen are allowed to pass through flues laid under the floor to heat the room. The plastered floor is papered a few times and covered with oiled paper.

The floor laid with yellow glossy oiled paper lends brightness to the room.

Hamel, a Dutchman, who was rescued from a disaster at sea and stayed in Korea before returning home in the 16th century wrote in the account of his drifting that he had slept on the attractive papered floor during his stay in Korea.

The floor of a room was often spread with a beautiful sedge mat, and people would sit on cushions of various patterns. A curtain was hung at the door to shut off heat in hot days.

Today quite a few dwellings in town and country have hot-water heating laid under floor. The great leader President **Kim Il Sung** personally suggested the

introduction of under-floor hot-water heating and indicated in practical terms how to implement it. It is a creative application of our traditional heating system to contemporary buildings and high-rise apartments. Today under-floor hot-water heating has been widely introduced.

The floor is heated progressively warmer towards the kitchen in accordance with the traditional custom of our people. The elder members of the family occupy the part of the floor nearest to the kitchen as in the past while the young ones sit further away from the kitchen.

The interior decoration of the room reflects our traditional mode of life. The floor is covered with laminated paper with due regard to our people's sedentary habits and the practice of removing shoes before entering the room. The walls and ceiling of the room are papered. Patterned papers of different colours are used in different rooms to harmonize with the interior decoration of each particular room.

Furniture

The living rooms are fitted with a wardrobe inlaid with mother-of-pearl, bedclothes chest and closet for storage of different goods.

Cabinets in the room are inlaid with mother-of-pearl or have brass and white brass decorations, which lend brightness to the room.

The walls are hung with pictures or plaques bearing meaningful inscriptions and the lacquered low desk inlaid with mother-of-pearl is tastefully placed on the matted floor with stationery arranged on it.

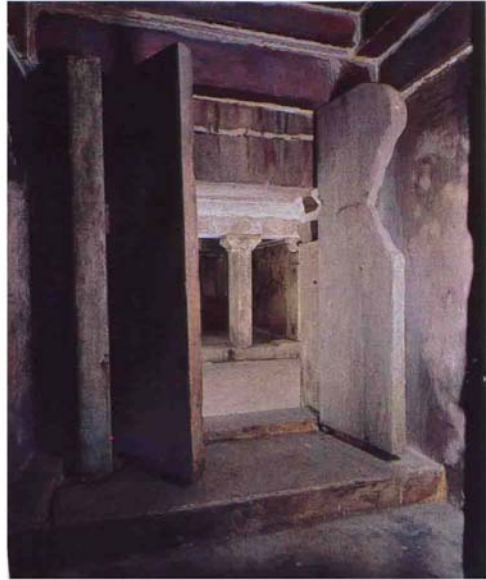
A folding screen with a variety of pictures is set against the back wall, adding coziness to the room.

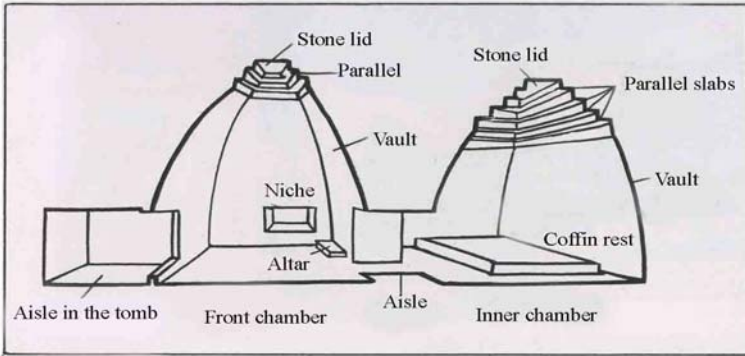
Curious and potted plants are placed beside the table on the upper part of the floor.



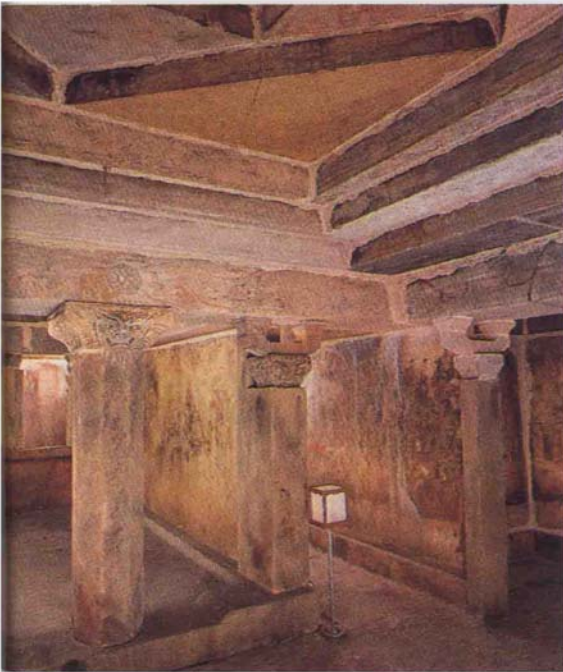
Ryongwang Pavilion in Pyongyang

The ancient tombs of the Koguryo era supply fresh information about the Korean house





PICTURES OF TOMB CHAMBERS





Ancient Korean house

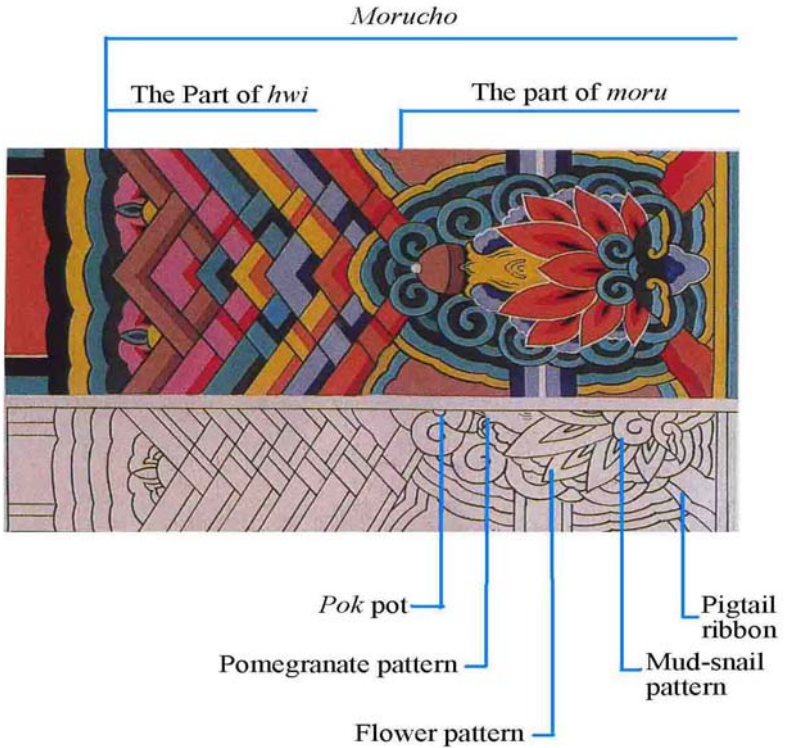




Chongnyu Pavilion and Potong Gate of the walled city Pyongyang



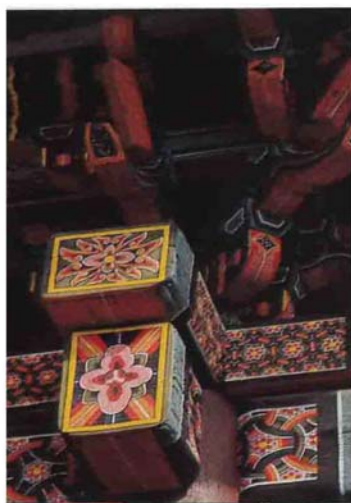
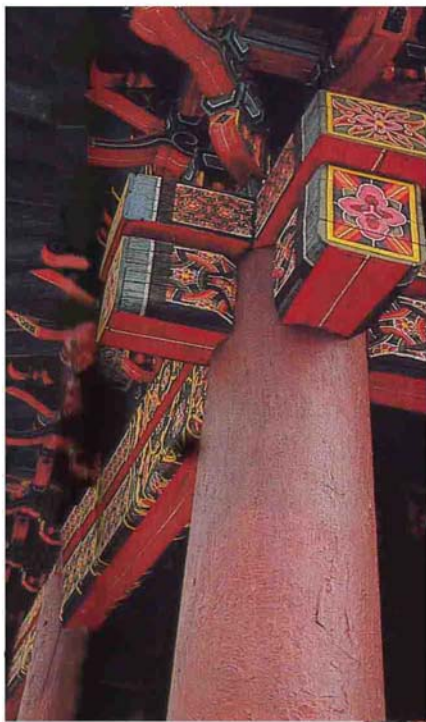
PICTURE OF MORUCHO



Morucho means coloured designs painted on the edges of the building parts. It consists of *moru* and *hwi*. According to its shapes, *moru* is classified into drum-*moru*, bottle-*moru*, pot-*moru* and mud-snail-*moru*. *Hwi* is divided into *paja-hwi*, imbricate-*hwi* and wavy-*hwi*.

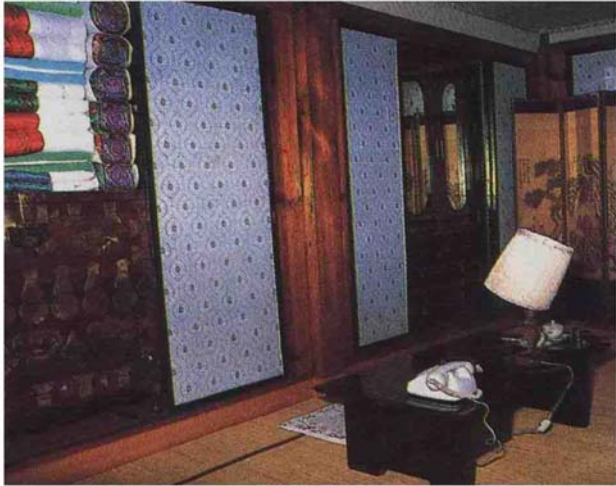


With gradual increase of the ornamental significance of brackets, they have been carved into different gorgeous shapes



Ancient Korean houses
(traditional hotels in
Kaesong)







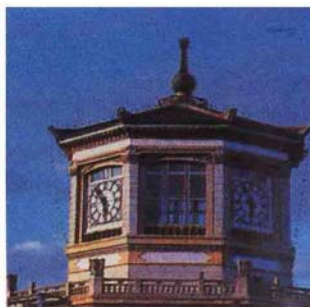
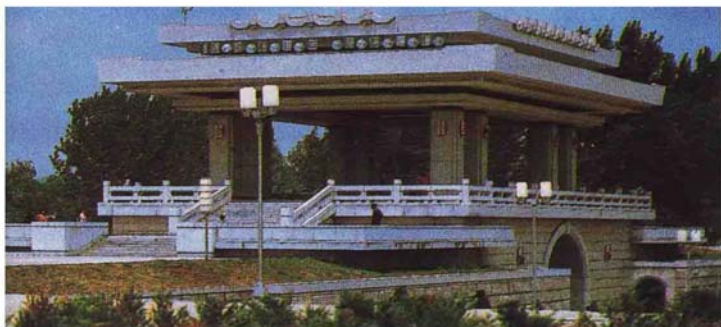
**Contemporary Korean
houses (public buildings)**







The traditional architectural styles are introduced in the structural parts and elements of the modern buildings



Contemporary dwellings



Yard

There were courtyard and back yard. Enclosed by buildings, the courtyard was serviceable in many ways. There a well, the rests for soy jars and flower garden were arranged. In some places there were set one or two-tiered stands for potted plants there.

The back yard was planted with fruit trees and flowers. Around the courtyard and back yard were fences along which trees of different kinds were planted. The courtyard with luxuriant trees around produced the effect of pastorality, while the back yard was remindful of an orchard or arbor.

A well was dug in front of the house or in the courtyard.

When choosing the site for a house, our people from olden times are said to have looked for a proper place to dig a well. There were shallow well and the well from which water was drawn with a bucket or with the help of shadoof. Beside the well trees were planted to add to its appearance.

The gateway of the country house was bordered by barns, storage sheds for farm implements and sheds for domestic animals.

The Korean style of architecture can mainly be seen in rural houses and also in urban theatres, halls, study houses, restaurants and other cultural and public service establishments.

The columns, roofs, ornamentation and lattice windows of the Korean architectural tradition have been raised to a new phase of development. These can be seen in the Grand People's Study House, the People's Palace of Culture, the Pyongyang Grand Theatre, the Ongnyu, Ryonmot, Moran and other restaurants, the gate to the Revolutionary Martyrs Cemetery on Mt. Taesong in Pyongyang and in the International Friendship Exhibition erected on Mt. Myohyang and other monumental buildings.

The traditional architectural style is skillfully introduced in the Tower of the

Juche Idea, the Arch of Triumph and other monuments and many modern buildings, which leave a profound impression upon onlookers.

3. FOOD



From time immemorial our ancestors have cultivated Korean cuisine on this land.

Ever since 3,000-2,000 B.C. our people have grown millet, broomcorn millet, kaoliang, soybeans, red-beans and other grains and bred various domestic animals.

Already a long time ago they acquired the skill of making bean paste and wine, preparing broils, curing fish and pickling fish and other varieties of side dishes and using honey and oil in the preparation of food. They prepared rice cakes of special flavour and used to prepare glutinous rice mixed with honey, dates, chestnuts and cake made of rice flour and wormwood paste, fried flower-patterned cookies, finger-shaped cake and rice cake steamed on a layer of pine needles.

Oil-and-honey pastry, bean curd, pepper and other seasonings and haute cuisine were developed from ancient times.

Staple Food

The staple food of Koreans consists of boiled rice, rice cakes, noodles, gruel, pancakes and jellies.

Meals are prepared with rice, millet, barley, broomcorn millet, and grains of kaoliang.

People liked to eat boiled rice wrapped in lettuce, laver or aster leaves. This habit was established long ago.

There are five-grain dish, honeyed glutinous rice, and rice hash.

They used to take five-grain dish on January 15th of the lunar calendar in the hope that they would have a rich harvest of five kinds of grains in the New Year.

Honeyed glutinous rice is prepared with glutinous rice mixed with honey, chestnuts, dates, sesame oil, pinenuts and walnuts, etc.

Rice hash is prepared by mixing boiled rice with seasoned greens, sliced raw

fish or meat, a meat dish and mussels broiled on the skewer.

There are grain gruel and mixed gruel. Typical grain gruels are rice gruel, green-pea gruel and rice and red-bean gruel. There are also various gruels prepared with apricot seed, pinenuts, chestnuts or fish.

Noodles are an important staple food. There are noodles made of wheat, buckwheat, potato starch and maize flour.

Wheat flour noodles are prevalent in the southern part of the country where wheat grows plentifully.

Buckwheat noodles are specially popular. Pyongyang cold noodles are made of buckwheat. Pyongyang cold noodles are stiff and served in a refreshing and tasty soup with a sourish flavour.

Noodles are served in meat stock. Pheasant meat stock is the most valued ahead of beef stock and chicken stock.

According to their preparation, noodles fall into hot noodles, cold noodles, noodle hash and brass-plate noodles.

Hot noodles and cold noodles have individual peculiar relish. Noodle hash is prepared by mixing noodles with sesame oil and smothering them with seasoned garnishings. Brass-plate noodles are noodles mixed with sesame oil and smothered with seasoned garnish and are served on a shallow round brass plate.

From olden times our people used to take spiced noodles garnished with slices of pear, cucumber, and pheasant meat and fried eggs and chipped ice in summer and spiced noodles in warm meat stock with meat garnish in winter.

Rice cake is a popular food among our people. There are more than fifty varieties of it, which differ in their preparation and ingredients.

To prepare rice cake, rice or rice powder is steamed, boiled or pounded.

Typical of pounded rice cake is the one made of glutinous rice. To prepare glutinous rice cake, glutinous rice is steamed, pounded and cut into pieces which are coated with powdered soy beans, red-beans, green beans, sesame seeds or honey. Powdered dates, chestnuts, dried persimmons, pinenuts, mushrooms and pine pollen are also used for coating.

There are a variety of the rice cake made of rice powder which differ in their preparation. Rice powder mixed with hot water is kneaded into crescent or clam-shaped doughs which are then stuffed with filling. Jujubes, chestnuts, sesame seeds, unripe beans and red-beans are used as filling. These doughs are spread on a layer of pine needles and steamed to get the flavour of the pine tree. This is called *songphyon*.

Rice cakes are also made of steamed sour rice powder. Typical of them is *jungphyon*. Garnish imparts delicate flavour to it.

In olden times jujubes were used to make letter-shaped decorations on the rice powder cakes and then they were steamed, hence their name *komyong*.

There are also steamed rice cake, white rice cake, *kyongdan*, *hwajon* and *chuak*. Steamed rice cake is prepared by steaming glutinous or plain rice powder sprinkled with a little water in a perforated earthenware steamer. White rice cake is prepared by pounding the kneaded rice powder after steaming. Kneaded doughs of rice powder is boiled in water, which is called *kyongdan*. Rice powder is kneaded into different shapes and stewed or fried in oil, which is called *hwajon* or *chuak*.

There are a variety of pancake and jelly, which differ in their preparation and ingredients.

Kaoliang pancake flavoured with germ barley powder, millet pancake of Pyongyang district, tasty green bean pancake of Haeju district, green bean jelly of Kaesong district are popular from olden times.

Subsidiary Food

Among Korean side dishes are soup, stew, broth, smothered dishes, *kimchi*, salad, steamed dishes, grilled food, shish kebab, broils, hard-boiled food, sliced boiled meat, sliced raw fish or meat and dried slices of meat seasoned with spices and pickles.

Soup is often served at breakfast and supper. Hot soup is usually preferred, but in summer cold soup is also served. Soup is made of vegetables, meat, fish, wild edible herbs and others.

In addition there are stew, broth and smothered dishes.

Tang falls into *yangthang*, *japthang*, and *yolgujathang* by methods of cooking. *Yangthang* is prepared by smothering an essential ingredient to the appetizing condition. *Japthang* is prepared by smothering different ingredients together. *Yolgujathang* is prepared by cooking and smothering different ingredients separately to preserve their individual relish.

Yolgujathang is a well-known special food. The chafing dish originally meant a distinctively shaped brass brazier used to boil *yolgujathang*, but now it means the food cooked in it.

The ingredients of chafing dish include pheasant meat, chicken, beef, pork, abalone, lobster, trepang, green onion, parsley, bamboo shoots, bracken, pine mushroom, dried gourd shavings, roots of the broad bellflower, eggs, chestnuts, jujubes, ginkgo nuts, pinenuts, more than 30 in total. Almost all these ingredients are coated with wheat flour or egg and then cooked on a brass chafing dish over a charcoal fire.

There is *koum*, another variety of *tang*, which is prepared by smothering the main ingredients for a long time. Smothered mutton, chicken and carp are widely known. Meat or fish are simmered for a long time and then strained to obtain thick stock and smothered meat.

Kimchi with its original flavour is the most widespread of Korean side dishes.

Kimchi is prepared from cabbage, radish, and other vegetables and wild edible herbs mixed with garlic, green onion, red pepper and other seasonings, fruits and pickles.

Lactic and other organic acids produced by fermentation impart a delicate sourish relish and a special aroma to *kimchi*.

There is a wide variety of *kimchi*. They fall into pickled *kimchi* prepared for the winter and seasonal *kimchi* pickled in spring, summer and autumn.



Korean dishes have special flavour

Staple food





Rice cakes and noodles prepared according to the traditional method are popular



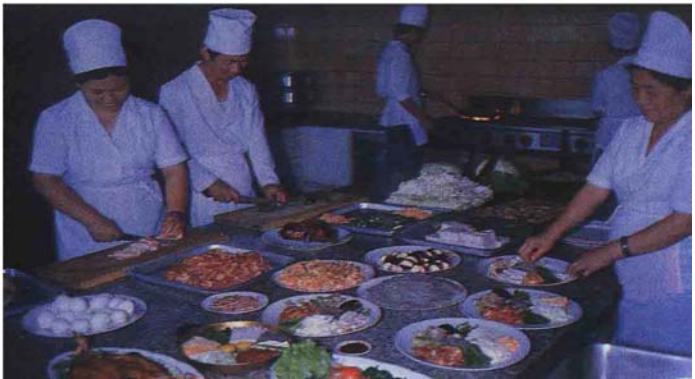
Pancakes

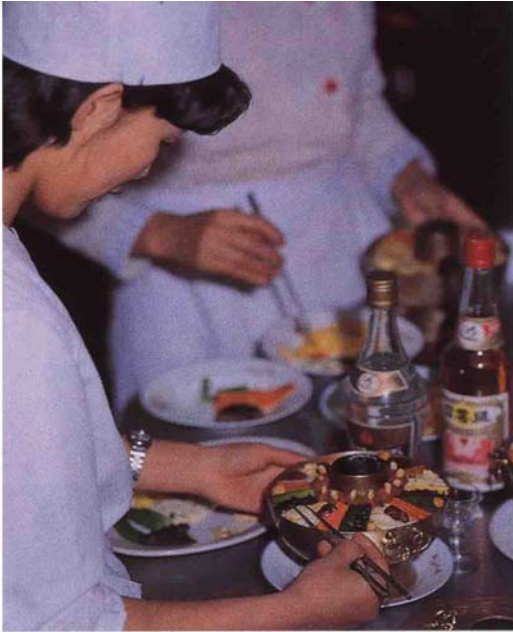
Green bean pancakes are
tasty and have various
curative effects





Sinsollo (chafing dish)





Chafing dish and roast meat are original Korean dishes







A meat composite



**Broiled squid and
Korean snakehead
fish salad**

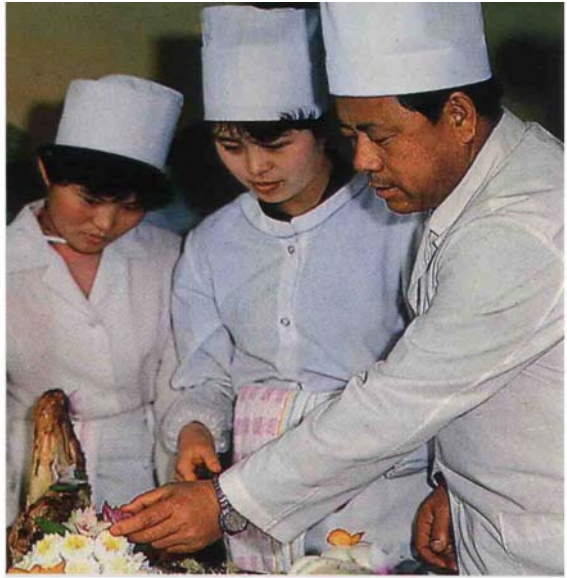




**Steamed chicken garnished with seven ingredients
and special spices**

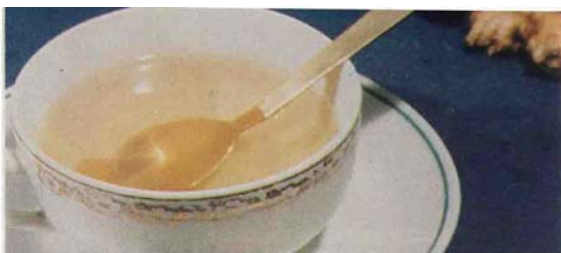


**The traditional
cookery is widely
passed on**





**The traditional
confection and
drinks are popular**



Bean curd and soybean sprouts are subsidiary made of soybeans. In addition to subsidiary foods prepared by broiling and fermenting there are broils taken as side dishes. Typical of these are broiled meat or fish and shish kebab.

Meat and fish are roasted or broiled with seasoning. Roasted beef is the most valued. Roots of wild plants like *Codonopsis lanceolata* and broad bellflower and other wild vegetables are also broiled.

Seasoned meat roasted on a spit is served. Green onions, pine mushrooms, when added, give their own name to the roast meat. Beef roasted on a spit is most valued. Beef slices roasted on the sesame oil paper spread on a grill is rated as the most palatable.

Our people widely use parboiled and seasoned greens as vegetable foods. Vegetables, or in combination with other materials, are parboiled and seasoned. Salad is prepared with seasoned individual vegetables or in their combination and has many variations.

In addition, there is a wide variety of meat dishes; meat boiled down in soy sauce and parboiled, fried or steamed meat.

There are three kinds of steamed meat or fish: fish or chicken steamed on a brass plate, slices of boiled rib and crabs, sea slug, clam and abalone boiled in beef soup.

Hoe (sliced and seasoned raw fish or meat), *po* (dried slices of meat) and *jotgal* (pickled fish) are also used as side dishes.

Hoe is a side dish prepared with sliced meat or fish or shellfish which are raw or parboiled and garnished with crown daisy, radish, and pear and seasoned with vinegared soy sauce and vinegared thick soypaste mixed with red pepper.

Po is dried fish or meat slices. In our country *po* has been prepared from olden times. There are *po* of fish, beef, pheasant meat, venison and the like.

There are different kinds of *po* which differ in their preparation: dried fish or meat after sprinkling them with salt or with salt and pepper powder, fish or meat slices which are dried after being repeatedly seasoned with spiced soysauce and pounded until tender, fish or meat slices which are dried in a shape of a plate after

being seasoned and those dried after being salted and seasoned with honey and spiced soysauce. *Po* of beef and cuttlefish are valued as nutritious and appetizing food. *Po* has not only a unique flavour but also the additional advantage that it can be preserved for a long time.

Jotgal is prepared from fish, spawn, shrimps, shellfish and the like. Popular among them are pickles of shellfish, shrimps, cuttlefish and oyster. These are used for subsidiary food and for the seasoning of *kimchi*.

Confection

Typical Korean candy and cakes are taffy, oil-and-honey pastry, taffy candy, *tasik*, *suksilgwa* and *jonggwa*.

Taffy is usually made of grains that have been fermented. According to its cooking method taffy is divided into black taffy and grain syrup. By their main and secondary gradients, black taffies are divided into glutinous rice, kaoliang, foxtail millet, broomcorn millet, potato starch, corn, peanut, walnut, sesame and pinenut taffies. Grain syrup is made by stiffening fluid taffy by heating it and is used for adding flavour to food. .

Oil-and-honey pastry is made with wheat flour by frying flour paste and coating it with honey. Oil-and-honey pastry is divided into *yakgwa* and *kangjong*.

Yakgwa is made with the mixture of flour, honey and oil, which is fried in oil and coated with honey. *Kangjong* is a cake made of glutinous rice which is pounded, kneaded into a certain shape and dried, fried in oil and coated with taffy or honey, and with pop-rice, roasted sesame seeds or pinenuts.

Taffy candy, *tasik*, *jonggwa* and *suksilgwa* are cakes with various ingredients mixed with honey.

Taffy candy is made from soybeans, walnuts, pinenuts, groundnuts, sesame seeds and the like which are mixed with honey, flattened and cut into a certain size.

Tasik is made from starch, glutinous rice, pine pollen, angelica plant and tasty chestnuts which are powdered, mixed with honey and pressed with the mould with a design.

Jonggwa is made from *insam* (ginseng), dried persimmons, jujubes, chestnuts and the like which are boiled down in watered honey or taffy fluid.

Suksilgwa is made from chestnuts, jujubes, ginger and the like which are boiled and mixed with honey and shaped into the different shapes and then covered with cinnamon powder and powdered pinenuts.

Drinks

From time immemorial Korea produced a wide variety of rice wine and soft drinks.

The alcoholic beverages include rice wines, coarse liquor with a low alcohol content, and hard liquor with a high alcohol content.

The coarse liquor, having less alcohol effect, is a popular beverage.

Rice wines are clear and have a moderate alcohol content, so they are usually served at the banquet table. Wines made from glutinous rice are renowned from olden times.

The hard liquors are found with different local flavour depending on the method of distillation and what aromatic substances and herbs have been added.

Notable among them are *kamhongno* of Pyongyang, *pyokhyang* of South Phyongan Province, *riganggo* of Hwanghae Provinces and Koryo *insam* liquor of Kaesong.

Kamhongno is clear and has high alcoholic content. It has a sweet and pungent relish. *Riganggo* is prepared with hard liquors mixed with ginger and toringo crab apple juices. *Chungnyokgo* is the liquor flavoured with bamboo and ginger juices.

Viper liquors are prepared by immersing a certain variety of vipers in liquors to dissolve their poison in them after making them throw up food by plunging

them in clear water. They are popular as they are effective against hypertension, arthritis and urinary diseases.

In addition there are liquors in which cinnamon, *insam* or fruit juice is added to have peculiar aroma and flavour.

There are refreshing drinks such as *hwachae*, *sujonggwa*, *sikhye* and *kamju*.

Hwachae is diluted *Schizandra chinensis* fruit juice or honey to which honeyed fruit slices, pinenuts and ice are added. It is used as a soft drink in summer.

Sujonggwa is a beverage made with honey, ginger, dried persimmons, pinenuts and cinnamon powder. In addition, pear, peach, pomegranate's fruit, orange and other fruit are used as its ingredients. It has often been served on the New Year's Day for its pungent and aromatic flavour from olden times.

Sikhye is produced by fermenting boiled rice in extract from barley malt. It is a winter drink.

Kamju is similar to *sikhye*, and is a favorite drink in the northwestern part of the country. Cooking of Korean dishes has been widely spread.

With the rapid progress of the food industry a wide variety of Korean dishes are made by industrial methods and supplied to the people.

4. CONTESTS AND GAMES



Folk games have a long historic background. There were a wide variety of folk games already in the period of the Three Kingdoms. Murals of ancient tombs of Koguryo give vivid pictures of their scenes.

The mural of an ancient tomb called "wrestling tomb" shows a scene of wrestling, whereas the mural of Anak Tomb No. 3 represents a scene of a strength contest called *subakhoe*. The murals of the tomb in Tokhung-ri and other tombs show archery contest on horseback. There had been *masangjae* which is horse riding contest and *kyokgu* which is a game of playing ball on horseback.

In the period of Koguryo a hunting contest was held on Rangnang Hill every year in spring. The story of Ondal who is said to have won fame in the contest is well known.

Today Korean people enjoy folk contests and games on red-letter days and during the break of work.

Archery Contest

From olden times young people of Korea used to hold archery contest and other games in the contest yard even in out-of-the-way villages. The mural of the ancient tomb of Koguryo in Tokhung-ri, Kangso District, shows a scene of contest between four men on horseback shooting arrows at the targets set on the top of five long stakes. The contest is attended by two umpires and the counter of scores to conduct the contest in accordance with strict rules.

In the past in archery contest archers were divided into two sides and shooting consisted of three or five rounds and in each round the champion shot five arrows. Highest total score of hits for three or five rounds determined the winner.

On the day of the contest many people gathered and cheered the champions by dancing and singing.

Archers entered by turn into the shooting ground in a steady gait, holding the bow fast to his thigh and bearing arrows at the waist. Then horn bugles were blown and the musical band played the welcome music. When an archer made

three hits at the same target, the winning side cheered singing the song "Jihwaja".

The archer who won first place was given the title of the *jangwon* of the year and prize and the loser was called *mangji* and bore the contest expense.

Today archery is one of the popular games in Korea. Today there are men's and women's individual and 3-6 member team archery events. Men's shooting is at 90, 70, 50 and 30 metres and women's shooting is at 70,60,50 and 30 metres.

Each archer shoots 36 arrows at each event, 144 arrows in all. In archery contest two singles are held, and the best score of them is taken as the score of a single and the total score as that of two singles.

Wrestling

Korean wrestling is a traditional sport which is popular among the people.

Korean wrestling is a contest in which two persons struggle in a stooped posture to throw each other to the ground. In Korean wrestling each participant holds his adversary by the waist with the right hand and by his thigh band with the left hand.

Every year in spring, summer and autumn the national wrestling contest is held, when stalwart fighting spirit, agility and fine techniques are on display.

Today wrestling is widely held on festive days in the capital and other parts of the country as one of interesting national games.

Wrestling is divided into different weight categories: 60, 70, 80, over 80 kg and open weight categories. Subject to special rules and wearing red and blue thigh bands, wrestlers measure their strength and skill against each other in a ring ten metres across.

A round lasts five minutes, and there is three-minute break between rounds. They contend for victory in three rounds in accordance to their weight category.

Individual and group contests and tournaments are held. The winner of the tournament is awarded an ox with a garland around his neck and the runner-up in descending order with a pig, goat or other domestic animals.

Tug of War

This is a traditional Korean mass game.

Many people take part in it, so the rope has to be prepared with the utmost care.

The team wins when it drags the other team over a finish line drawn at a distance of five or six metres from the demarcation line in the centre.

This interesting game combines the mind and body of the whole team by means of a single rope.

In the past the game used to start from the contest of 12-15 year old children divided into two sides. The game continued from the New Year's Day of the lunar calendar until the 15th of the first lunar month when the last big event was held which was attended by a huge number of villagers, men and women, young and old, who would enjoy the festive day, some taking part in the game and others rooting for it dancing and singing and looking on it.

Today tug of war is a common popular game.

Each team consisting of 20, 30 or 40 persons dragging the rope marked with red cloth in the middle on both sides presents an amusing spectacle.

Harmonious movements of players are decisive in winning the game. From the beginning of the game not only the players but also spectators breathe in harmony with each other and cheer in concert.

There is no game so naturally welding the players' mind with spectators' but the tug of war game.

This game is played widely at kindergartens, schools, pleasure grounds and stadiums. It has become part and parcel of the cheerful life of our people.

Swinging and Jumping Seesaw

In the old days women enjoyed various games. The swinging contest was judged in various ways. The swinger had to touch a bell hung in the air with foot. Or a graduated cord was attached to the trapeze to measure the height the swinger attained.

Swinging contests used to be held on a national scale on fete days.

Ho Ransolhon, Korean poetess of the 16th century, wrote in her poem "Ballad of Swinging":

*Village women on the swing
Are flying high into the sky,
Having a sash around the waist
Banding the head with a towel.*

*The decorated ropes
Sway in the wind
Jade trinkets jingling aloud,
Willow leaves are falling leisurely.*

The horizontal bar of the frame from which the swing hangs is taken as high as 11 metres and two poles of the frame are set apart two metres wide at the top and 3,5 metres on the ground. Two poles are tied with two horizontal beams in their upper part.

A bell is hung from the bar connected with the graduated pole. In the swinging contest the bell is at first hung at the height chosen by the swinger and then gradually raised by one metre, 50 or 20 centimetres.

The player can try twice at the swing and touch the bell at the set height, but in case she fails twice, the player is not allowed to take part further in the contest. Ranking is decided by the height of the bell the swinger touches with due regard to the spent time and the number of swinging cycles.

Jumping seesaw is a widespread game which is popular among Korean women.

From ancient times they enjoyed jumping seesaw, saying that jumping seesaw in January prevents the soles of one's feet from getting a sticker that year. On fete days girls and young women as well as children and middle-aged women in their best clothes played jumping seesaw, displaying their skill and nice figures.

In jumping seesaw they performed various feats such as somersault in the air, stretching their legs forward and backward or sideways or bending the waist backward before coming to earth or conducted rhythmical movements to the tune of a folk song.

Today jumping seesaw is widely performed as a contest.

People compete with each other by straight jumping, jumping by turns and jumping with feats for two minutes.

Two jumpers contest in straight jumping. The person who jumps higher than 2.3 metres on an average for two minutes normally receives ten points and the person who jumps lower receives accordingly lesser points.

Jumping by turns is performed by four players divided into two pairs. The pair which jump higher than two metres on an average for two minutes, taking turns with each other over 24 times, receive ten points, and the pair which fail to do so receive accordingly lesser points.

In jumping with feats the jumper performs feats with a fan, a small drum, a towel, a lace, or a ring. Normal points are 3 for jumping 1.5 metres on an average for two minutes, 5 for each feat performance, 2 for techniques, and accordingly lesser points for the performance below the mark.

There are individual, team and combined events. Reduced points are given in proportion to the degree of violation of the set rules.

The teeterboard is made of resilient timber to be 4.5-5 metres long and 35-40 centimetres wide. The height of the prop is 30-35 centimetres.

The artistes of the Pyongyang Circus command unstinting admiration from the audience at home and abroad for the extraordinary techniques and the special national flavour.

Chess, *Yut* and *Konu*

Chess is another traditional pastime which is popular among the Korean people.

The old book "Ouyadam" says that a dignitary of the royal family boasted of being master of chess but was beaten by a simple farmer and was humbled.

Each side has 16 chessmen—a king, two chariots, two horses, two elephants, two guards, two cannons and five pawns.

Korean chess is characterized by the simplicity of its structure, its logical rules and the scope it affords for resourceful moves. It requires a high degree of technical skill to play it well.

Yut is a women's game in which pieces are tossed and the markers are moved according to the points gained.

There are a variety of *yut* by provinces. Widespread among them are "stick *yut*", "chestnut *yut*" and "kidney bean *yut*".

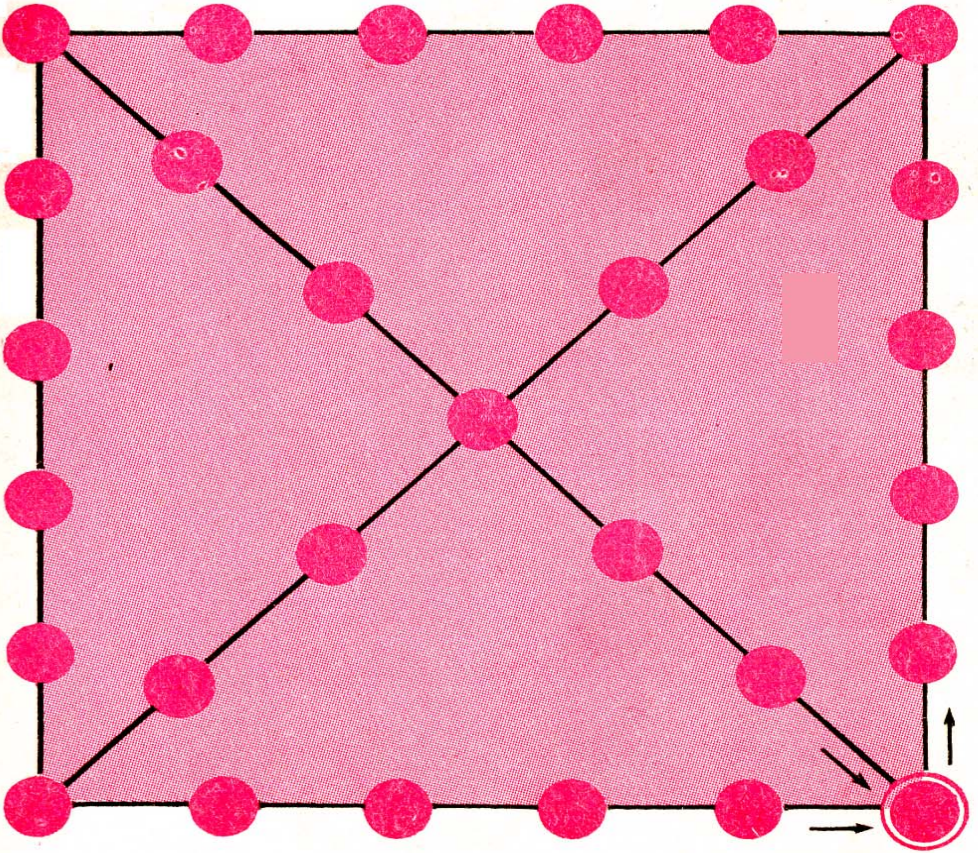
"Stick *yut*" is played with four pieces made with round straight sticks which are halved along the length, whittled to be convex on the face and cut as long as the span of hand.

Pieces of "chestnut *yut*" are made from the stick the size of a little finger by cutting it two-three centimetres long and resemble a chestnut, hence the name. Pieces of "kidney bean *yut*" are made by cracking red-beans or kidney beans or by making holes on one side of them and painting them.

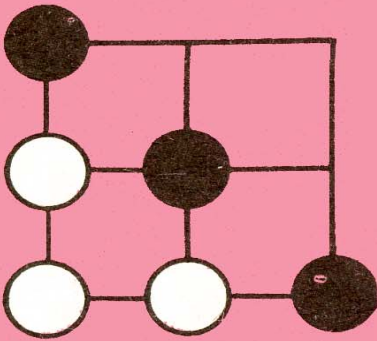
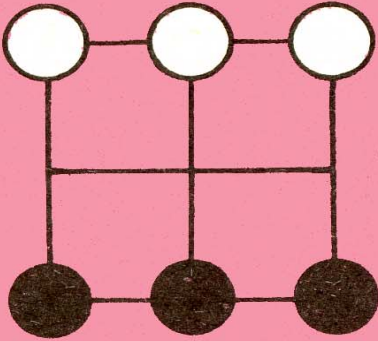
In *yut* game each *yut* piece has its name and points according as it, when tossed, falls the obverse up or down on the ground.

The *yut* game is played with four *yut* pieces, four markers for each side and a board with 29 positions. Points are determined by tossing the four *yut* pieces and by their points each of the four markers is accordingly positioned on the *yut* board. The winner is the side which first completes four rounds of the *yut* board with all four of its markers. The game requires skill in actually tossing the *yut* pieces, but tactics regarding moving the markers are equally important.

FOUR-STICK GAME BOARD



KONU

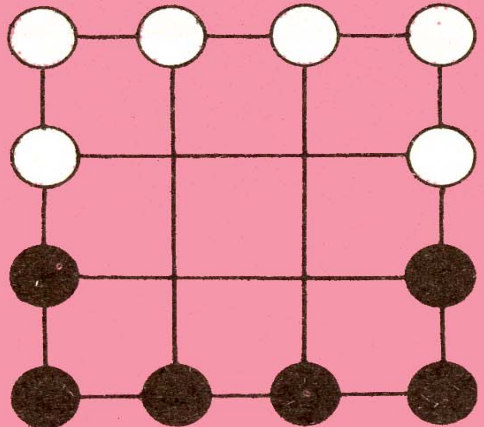


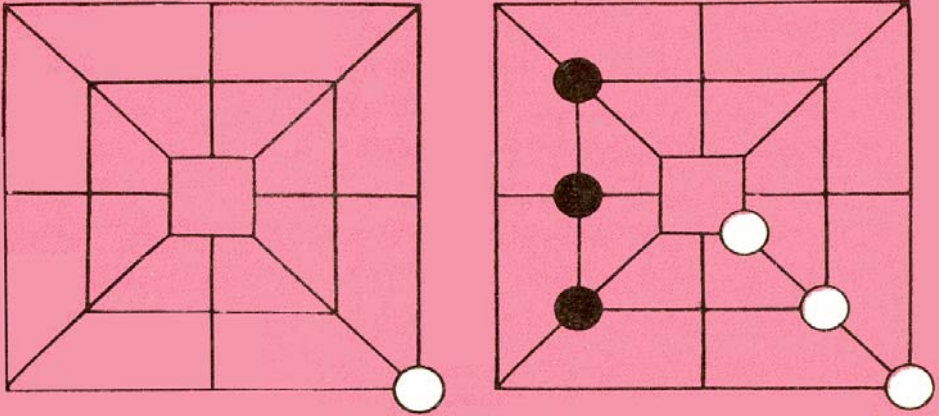
Konu on four-line pattern

Each player, having six pawns, moves a pawn once at a time. When one player places his pawn by the side of another one which stands next to the pawn of the adversary, the latter is dead and removed. The player who removes all the pawns of the adversary is the winner.

Pat konu

The player who, moving his pawn once at a time, stalemates the pawns of the adversary wins the game.



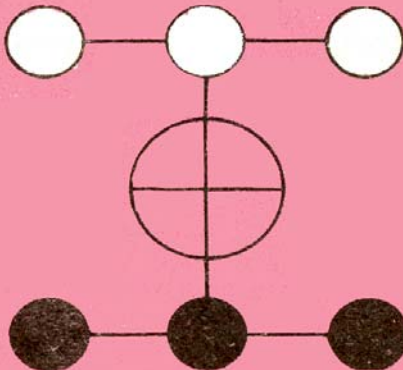


Cham Konu

The players in turn move their pawns. When three pawns are placed side by side in a row, they form *konu*, which entitles the player to remove a pawn of the adversary. The position from which the pawn has been removed is left unoccupied until all the pawns are placed. When all the pawns are placed, they are moved to form *konu* and kill a pawn of the adversary. The player who removes all the pawns of the adversary is the winner.

Hobak konu

The player who, moving his pawn once at a time, stalemates the pawns of the adversary is the winner. The pawns which enter the adversary's position cannot move out of it.



Konu is played by two people, using pieces on a checkerboard line pattern, on which pieces are placed and moved and kill the pieces of the adversary. The winner is the person who first kills most of the pieces of the adversary. There is a variety of *konu* game.

It is a widespread popular game, which people can easily play anywhere during the break of work.

In the past there were played *paduk* (the national board game of Korea), *ssangyuk* (a kind of backgammon), *tapsungdo*, *sutu*, *kolpae* and *sipae*.

Peasant Music Dance

The peasant dance is a widespread folk dance which expresses the vigorous and magnanimous spirit of the Korean people. Many people in colourful costumes perform it in a wide yard or field. It has a pleasing rhythm and a rich lyrical flavour.

Peasant dances are usually arranged at the time of rice transplanting or weeding.

Peasants used to dance to the accompaniment of music before work, during break or in the evening after a day's work.

They did this when they collectively worked to build roads, bridges, dams, waterways, houses or to dig wells. They also danced on the occasion of festive days, tugs of war and other functions and collective entertainments.

The dancers are divided into two groups—one group dance about playing musical instruments and the other dance in mask. There were 20-25 instrumentalists including four or five persons playing on small gongs. Gong, small gong, various drums such as *janggo* and other percussion instruments and *saenap* (a wind instrument) were used.

One who beats the gong plays the role of conductor. He is called *sangsoe*. He leads dance by beating the gong and by his motions and plays an important role.

Instrumentalists are headed by the gong beater, and tailed by *sogo* beaters,

behind them dancers in mask follow in a procession. Attractive is their original attirement, particularly gong beaters' plumed hats and dancers' hats with long whirling pigtail ribbons attached to the tip. All the men playing instruments wear white trousers and jackets and blue *koeja* (a kind of outer garment) with sashes of different colours. Dancers' attirement is particularly colorful and lively. Some performers wear white steeple-crowned caps decorated with flowers and some others use drumsticks tipped with strung beads. Masqueraders wear various kinds of masks.

There is a variety of peasant music dances in different provinces, but they have common character in their composition and movements. They usually include group dance, solo dance and gesture dance with dramatic elements.

In the group dance which is called courtyard dance all the dancers perform dance, going round the yard. To the beat of tune the dance is performed individually in a lively manner or in groups of two, three or four.

The gesture dance is a dance performed by dancers in mask.

When the group dance performed by twos, threes or fours is at its height, the masked dancers join it, whose actions expose and jeer at gentry and feudal officials, depict military drill and fight.

Kujong dances are performed by one or two dancers with a show of individual techniques. Among them are dances performed with playing on *janggo*, drum, *sogo* or gong.

The peasant dance is characterized by galloping steps and whirling the tasseled caps. When taking a galloping step forward, the dancer's body stoops somewhat forward. The peasant dance is lively. When dancing, the performers twirl their tasseled caps, the long ribbons attached to them describing various figures.

The peasant dance is based on the lively rhythmic movements which reflect the optimistic features of the peasants' life and acrobatic elements. These include jumping, quick turn, quick movements of hands and legs, various gestures, funny walking and running.

The performers sing labour songs and songs in celebration of bumper crops,

standing or in a procession, before or after the playing of instruments, or to the beat of ordinary drum, *janggo* or gong. Songs are sometimes led by some one and followed by others or sung in unison.

Today peasant dance is often seen in theatres or at the stadium when the mass game is being played. Every year cooperative farmers hold this dance in token of their gratitude to the great leader President Kim Il Sung and the dear Comrade Kim Jong Il for their present welfare when they settle their year-end accounts.

When girls in gala dress dance around the musicians, boys join them, whirling long pigtail ribbons by vigorous movements of their heads. This reflects the valiant national spirit of the Korean people, inherited from the period of Koguryo.

As more and more people participate in a dancing party, even the old people are stirred by the tune and the beat to join in and masqueraders add to the merriment by their impressive movements.

The origin of the peasant dance which is loved by our people coincides with farming. Today this dance is usually held at polling places, pleasure parks and picnic parties.

Masque Dance

The masque dance which originated from labour and people's life in ancient times and has developed since then inspires people with joy and courage and hatred for the enemy.

The mural of Anak Tomb No. 3, a remain of Koguryo of the mid-4th century, shows a scene of a man in mask dancing to the accompaniment of instruments played by three musicians.

The shapes of masks, seasons for masque dance, attire and the composition and subject of masque dance somewhat differ from province to province.

Notable are the masque dance of Hwanghae Provinces, the masked dramas of the central Korea and the five comedian play of the south coastal areas.

Among them Pongsan masque dance in North Hwanghae Province is widely

known. It comprises witty dialogue, dancing and singing and is colourful and original in its subject and form.

The movements the dancers perform to the rhythm of ballad and with twist and flourish of their colourful costume are very rhythmic and lively and leave a profound impression on the audience.

The lion dance prevalent in the Pukchong area is popular. It comprises witty talk and masque dance. It is performed by hunchbacked hunter in mask, those in a lion's mask and disguise, nobleman, clown, physician, hermit and the like to expose and jeer at the greed and immoralities of the nobility. The lion dance in slow movement accompanied by playing of flute and beating of big drums provokes merriment and *nokduri* dance exhibits gallantry and is full of optimism.

Children's Games

There are a wide variety of traditional children's games. Among them are top spinning, kite flying, shuttlecock game, rope skipping, play with a toy pinwheel, hide-and-seek, tipcat, sledding, jackstones, blocks building, capping, play at war, hopscotch, play at handclapping and cat's cradle.

Children enjoy a variety of traditional games to their liking—games played indoors, in the yard or on the iced ground.

In top spinning players compete with each other as to whose top spins longer, whose top continues to spin longer without toppling after being collided with each other or who is the first to run a certain distance on the ice, whipping a top. Among the tops in use are tops stuck with two pieces of gourd or with coins as wings, cone-shaped, bellied or slender-waisted tops. Children whipping the top on the ice in the cold winter day present an impressive sight.

In kite flying the players compete with each other as to how far and high they fly a kite. They used to fly kites, made in different shapes, between the first and the 15th of January of lunar calendar and let them off to fly high in the sky on the 15th.

When flying a kite, children sang the following song:

*Kite, kite, fly
High into the sky
Like an eagle,
Like clouds.*

Square kites were mostly used. They are painted in different colours and pictures are drawn on them. Some have a round mark in their upper part, some are painted in a different colour in the lower part and yet some others are shaped like a stingray or a cuttlefish or have long tail ribbon.

Today kite flying is a widespread play. The kites with the inscription "reunification" are often seen to be flown in reflection of our people's aspiration for national reunification.

Rope skipping game is played by girls. There are rope skipping by ones and by twos and rope jumping.

Players are usually divided into two parties. One party turn the skipping rope singing, while the other party jump the rope by ones or by groups to the singing of the other party. It is a popular game which calls for quick rhythmic movement and is accompanied by the song which provokes merriment.

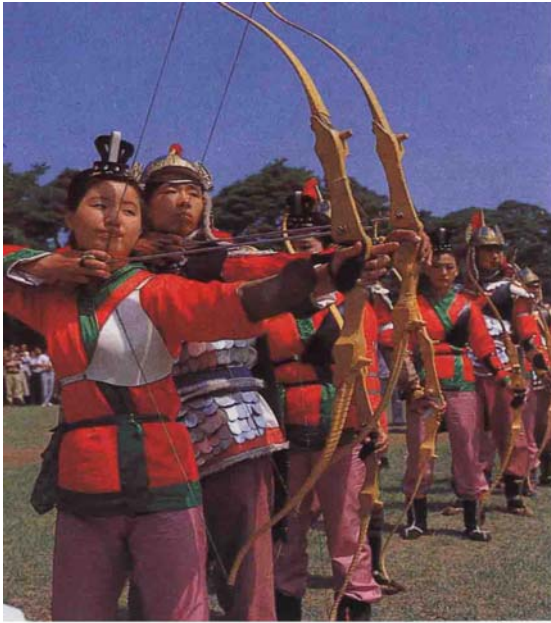
Shuttlecock game is a popular game played by boys.

The old book "Annals of Korea" says that originally shuttlecock game was played by grown-ups as a leg strength contest and that winner was the person who repeatedly tossed shuttlecock with foot into the air longer lest it fell on the ground.

Shuttlecock game is played by twos or by two teams. The loser tosses shuttlecock for the winner to play and the latter kicks it as far as possible. Play with a shuttlecock, sometimes beautifully decorated, is performed skillfully like with a ball by one or two players or by several persons by turns. It is a widespread popular game for boys.



The folk game starts with a processional ceremony opened by the solemn note of the bugle horn



Archery and javelin throw



Korean wrestling
(an ancient picture
and wrestling ring)



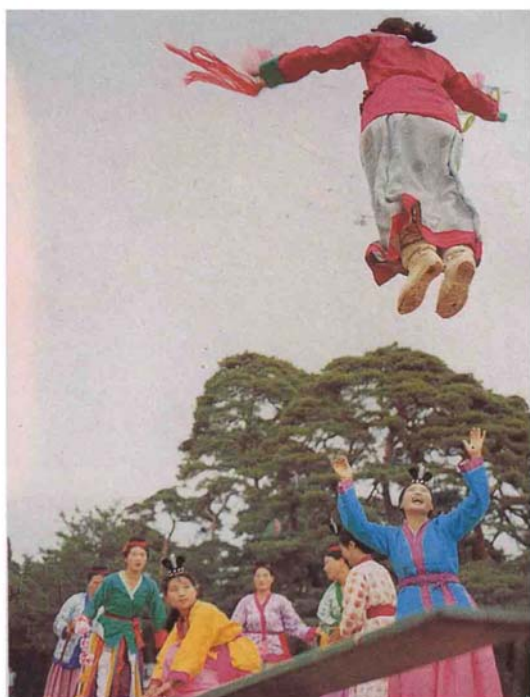
Taekwon-Do





Swinging, jumping seesaw, tug of war and four-stick game







Peasant music
dance



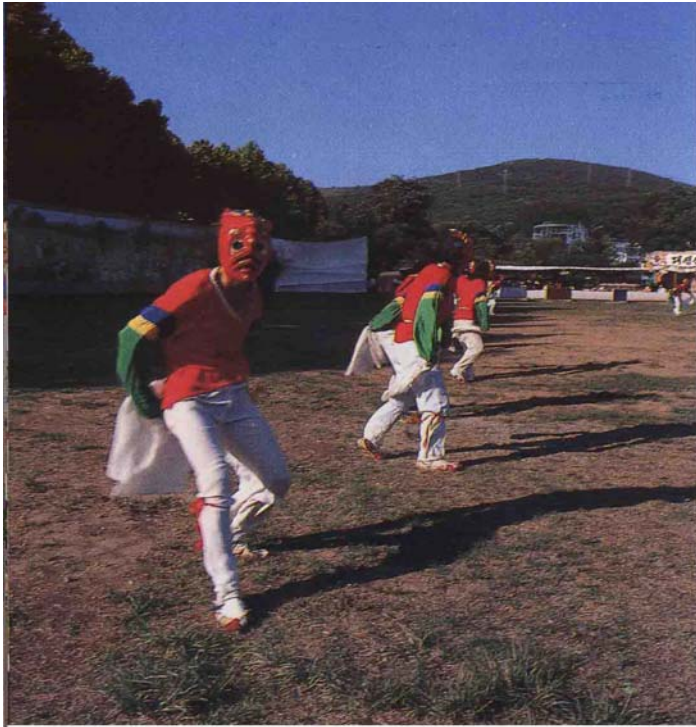




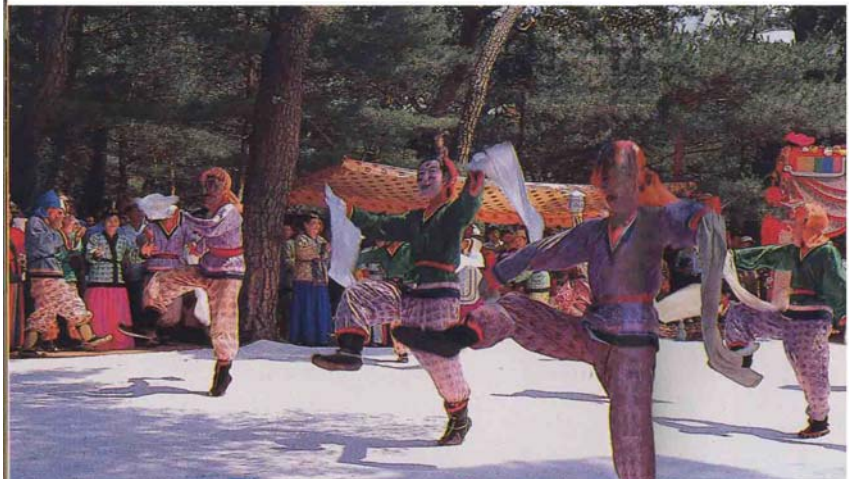
Dance with water jar







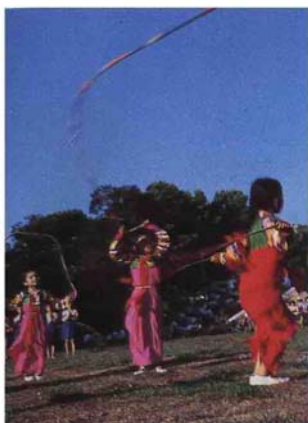
**Masque
dance**





Children's plays





Foreign guests join folk plays, adding to the fun



5. ETIQUETTE



Our country from olden times is called the "country of good manners in the East."

Manners changed with the passage of time and were different according to social class and standing, sex and age. The manners of Koreans which have been refined and hardened through long ages are preserved.

Greetings

Our people have the traditional custom of respecting the elders, valuing and loving the inferiors and sympathizing with and helping the others. When they meet they exchange bows. How low they bow to the other depends on the difference of their ages. In the past there were practices of bowing very low or down to the ground to the persons of higher social class or standing.

Today they often make a civil bow to each other at meeting after a long interval and at parting for long or to their neighbours on New Year's Day or on the occasion of traditional observances.

Today our people follow the traditional customs of helping each other, sharing weal and woe and a good fare with neighbours, living in harmony with them, loving children and respecting the elders, observing proprieties toward the opposite sex and showing hospitality to guests.

A Russian traveler who toured Korea as well as many countries in the world at the close of the 18th century wrote in his travelogue: "The Korean people win upon travelers by offering a cordial hospitality to them during the whole period of their stay. It would be hard to find people of such a charming disposition elsewhere."

Observance of Birthday

The hundredth day after the birth of a child and his birthdays are observed.

On the hundredth day after the birth of a child its family and relatives and neighbours gather together and wish it health. Then they give the child clothes, toys and others as a present.

When a baby is born, it is immediately given a name which usually consists of one or two syllables. The names of brothers usually have a common syllable. In the past people had baby name, real name, courtesy name and pen name.

The first birthday of a child is usually observed in great style. On its first birthday a sumptuous table is set for it and its parents and relatives and neighbours gather together and give it presents of various kinds and wish it health and happiness.

On one's 60th birthday and wedding anniversary one's family including sons and daughters who set up a separate family each, relatives and friends gather and set a sumptuous table for one and wish one a long life in good health.

Wedding

In the past wedding was the ceremony observed in the grandest style in a family.

From ancient times people with the same surname meaning the same origin of family did not marry with one another and even now marriage within the limits of near relationship is not allowed.

Wedding is usually held in the houses of bride and bridegroom separately.

In the past the bridegroom used to go to the house of bride riding a donkey and bring his bride home in a palanquin or in a flower-bedecked carriage.

The bridegroom is said to have carried a carving of a wild goose in wood or a real wild goose as a symbol of happy life.

At the wedding bride and bridegroom exchange drinks with a civil bow.

The bride is said to have offered dried pheasant meat and jujubes to her

father-in-law and mother-in-law with a low bow.

At the wedding ceremony the bridegroom used to wear a gay wedding dress and the bride a gorgeous ceremonial dress.

After the wedding the newlyweds used to make the first bridal call at the bride's parents' home when her near relatives gave a party called *pansalmi* for the newlyweds in congratulation of them.

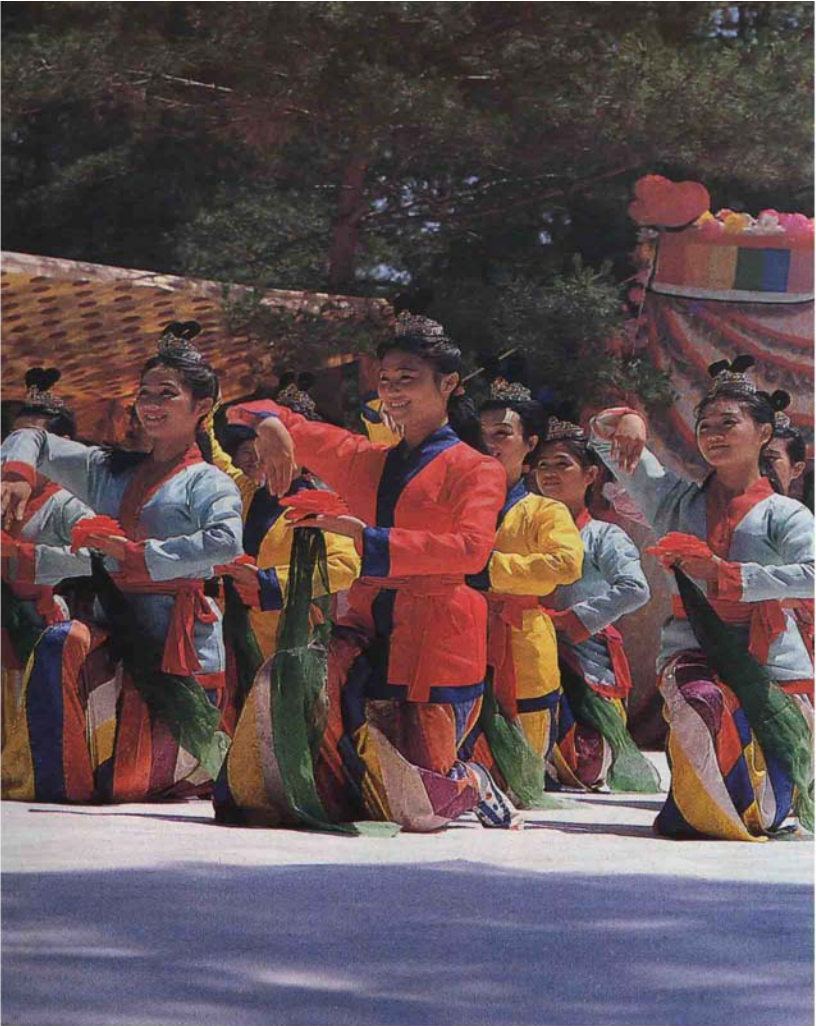
Funeral Ceremony

Burial is usually performed on the third day after death. In the past it was carried out on the fifth, seventh and even ninth day after death.

In the past the bier on which the coffin was laid was borne by several bearers to the place of burial, but the hearse car is now used.

Dead bodies are buried in the ground. The burial mound of adequate size is built and covered with turf. An altar is placed in front of it and a tombstone set up beside it.

People visit the ancestral graves to honour the memory of the deceased on the *chusok* (the autumnal festival).



Wedding dance



Wedding ceremony in the Koguryo period

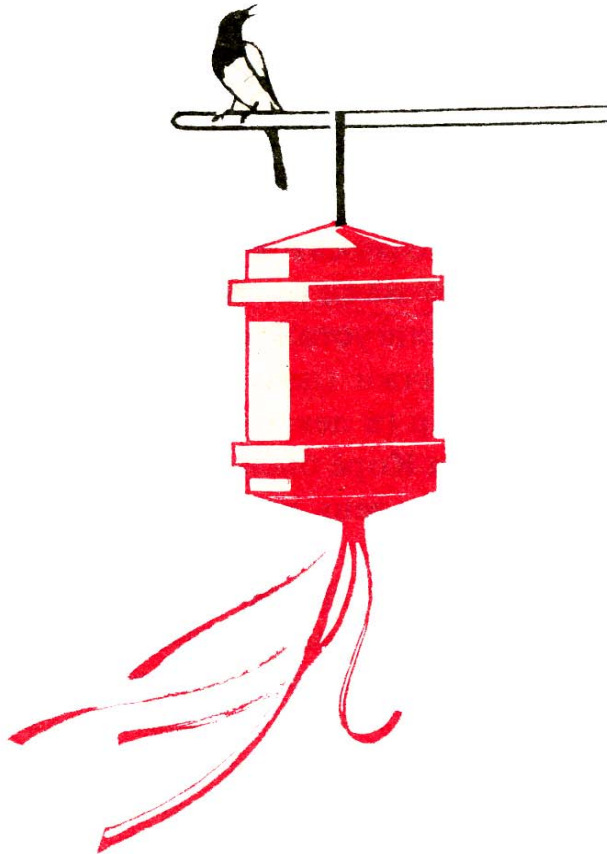


Wedding ceremony during the Ri dynasty





6. PUBLIC HOLIDAYS



The fete days by lunar calendar which our people observe can be traced to thousands of years ago.

In the period of Kojoson the holiday called *muchon* was observed in October and in Puyo the holiday called *yonggo* was celebrated in December.

In the middle ages in the Three Kingdoms the following holidays mainly connected with farming seasons began to be observed: the New Year's Day, March 3, *ryudu* (June 15), July 7, *chusok* (August 15), *chunggu* in September, *sangdal* in October, *tongji* in November and December 15.

The notable holidays people observed in the period of Koryo were *yondunghoe* in April and *palgwanhoe* in October.

Today our people observe traditional holidays as well as revolutionary red-letter days in a colorful manner.

The New Year's Day

The notable holidays in the beginning of the year are the New Year's Day and January 15. On the New Year's Day people tidy up the rooms and yard and, in their best clothes, pay their respects to the village elders and exchange New Year greetings with friends and neighbours.

On that day people take rice-cake soup and wine to celebrate the day and play various folk games, among them *yut* play and jumping seesaw being the most popular.

January 15 and 14 were observed as holidays. January 15 by lunar calendar when the first full moon rises in the year used to be observed in grand style like the New Year's Day. On that day people used to take *yakbap* (boiled glutinous rice mixed with sugar, dates, chestnuts and others) and enjoy seeing the rise of full moon on a hill. On January 14 people used to take a dish made with five grains (millet, kaoliang, broomcorn millet, red-bean and glutinous rice).

On that day farmers used to set up a dummy stack made with kaoliang stalks

with wishes for bumper crops.

In some localities people held field-burning and other folk games. At field-burning people used to go out to fields, carrying a torch and burn the withered grass of the previous year in the field for cultivation.

Chusok

Chusok is a notable autumnal holiday.

On the *chusok* holiday functions were held in celebration of the bumper crop and in anticipation of harvest of ripe crops.

It is a long-standing custom to visit the ancestral tombs with food offerings made from new crops of the year to present to the departed souls on the day of *chusok*. On that day Korean wrestling, jumping seesaw and other folk games used to be played. The weaving contest was accompanied with dancing and singing and the losers treated the winners to a good fare.

The weaving contest was widely held between July 16 and 30, which is sung in the folk song "Weaving Contest" as follows:

*The hemp of Kimhae
Is durable and good.
The women of Namhae
Are pretty and diligent.
The careful weaving,
Started on the first day,
Ends at the close of July.*

Hong Ryang Ho, the poet of the 18th century wrote:

Seeds are sown in March.

*Hemp is collected in July,
Carded for five days,
Spun for ten days,
And woven into thin cloth
It is light and fine
Like the wing of cicada.*

"Old male farmers wear bamboo hats and women' farmers in blue skirts are preparing food with pumpkin, cucumber and fish. Earthenware pots are brimful of raw liquor. People take rest under the shade of mulberry trees on a hill here and there and talk about the weeding they did on this or that plot. How good it is to enjoy this holiday after hard and heavy toil!..."

Tongji

Tongji is a notable winter holiday in November of lunar calendar. On that day people usually take "*Tongji* gruel" which is rice gruel with mashed red-beans and glutinous kaoliang dumplings in and they enjoy playing at *yut* and other folk games far into the night.