





Summer School Korean - American Children

 평택시립장당도서관



HM0013126

· The host organization:  Pyeongtaek City Management organization: Pyeongtaek Cultural Center

 Pyeongtaek City Management organization: Pyeongtaek Cultural Center

· Date

1st : 31[July] ~ 3[Aug]
2nd : 7[Aug] ~ 10 [Aug]

· Location

Wootdali culture Village

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평택시립장당도서관



HM0013126

Time/ Date	The 1st day (Tue)	The 2nd day (Wed)	The 3rd day (Thu)	The 4th day (Fri)	
T I M E T A B L E	00	Assemble	Assemble	Assemble	
	10	Assemble	Assemble	Assemble	
	9	20	Orientation/ Introduction	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture
		30			
		40			
		50			
		00			
	10	10	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture
		20			
		30			
		40			
		50			
	11	00	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture
		10			
		20			
		30			
		40			
	12	50	Lunch	Lunch	Move to Camp Humphreys
		00			
		10			
20					
30					
13	40	Classes -Taekwondo -English Drama -Korean-American Culture	Experience Korean Culture in Jinwi Hyanggyo -Try on Korean traditional costume 'Hanbok'	Lunch	
	50				
	00				
	10				
	20				
14	30	Classes -English Drama -Korean-American Culture	-Learn Korean traditional bow -Making a bow, miniature Sotdae, Jangseung and etc.	Experience American Culture in Camp Humphreys	
	40				
	50				
	00				
	10				
15	10	Receive notice	Return Home	Move to Pyeongtaek Cultural Center	
	20				
	30				
	40				
	50				
16	00	Return home	Return Home	Preparation time for presentation	
	10				
	20				
	30				
	40				
17	40	Return home	Return Home	Graduation Ceremony	
	50				
	00				
	10				
	20				

Time/ Date		The 1st day (Tue)	The 2nd day (Wed)	The 3rd day (Thu)	The 4th day (Fri)
T I M E T A B L E	00	Assemble	Assemble	Assemble	Assemble
	10				
	20	Orientation/ Introduction	Classes -Taekwondo -English Drama -Korean-American Culture	Move to Seoul	Classes -Taekwondo -English Drama -Korean-American Culture
	30				
	40				
	50				
	00				
	10				
	20	Classes -Taekwondo -English Drama -Korean-American Culture	Classes -Taekwondo -English Drama -Korean-American Culture	Field trip to National Museum of Korea and Children's Museum	Classes -Taekwondo -English Drama -Korean-American Culture
	30				
	40				
	50				
	00				
	10	Lunch	Lunch	Move to Insa-dong	Move to Camp Humphreys
	20				
	30				
	40				
	50				
	00	Classes -Taekwondo -English Drama -Korean-American Culture	Experience Korean Culture in Jinwi Hyanggyo -Try on Korean traditional costume 'Hanbok' -Learn Korean traditional bow -Making a bow, miniature Sotdae, Jangseung and etc.	Lunch	Lunch
	10				
20					
30					
40					
50	Classes -English Drama -Korean-American Culture		Filed trip to The National Folk Museum and Children's museum	Experience American Culture in Camp Humphreys	
10					
20					
30					
40					
50	Receive notice	Return Home	Return home	Move to Pyeongtaek Cultural Center	
10					
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40					
50	Return home			Preparation time for presentation	
16					
17					
18					
19					
20				Graduation Ceremony	

●Meaning of Taekwondo

Taekwondo is one of the most systematic and scientific Korean traditional martial arts, that teaches more than physical fighting skills. It is a discipline that shows ways of enhancing our spirit and life through training our body and mind. Today, it has become a global sport that has gained an international reputation, and stands among the official games in the Olympics.

Let's take a closer look at the meaning of the word "Tae" "Kwon" "Do." It is composed of three parts as shown in the English spelling, though it is one word in Korean. "Tae" means "foot," "leg," or "to step on"; "Kwon" means "fist," or "fight"; and "Do" means the "way" or "discipline." If we put these three parts together, we can see two important concepts behind "Tae Kwon Do".

First, Taekwondo is the right way of using Tae and Kwon 'fists and feet,' or all the parts of the body that are represented by fists and feet. Second, it is a way to control or calm down fights and keep the peace. This concept comes from the meaning of Tae Kwon 'to put fists under control' [or 'to step on fists']. Thus Taekwondo means "the right way of using all parts of the body to stop fights and help to build a better and more peaceful world."

●History of Taekwondo

Taekwondo, which is a national martial art of Korea, is one of the proudest cultural heritages for the Korean people.

Taekwondo has been authorized as a universal sports accepted as a demonstration sport in the 1988 Seoul Olympics and the 1992 Barcelona Olympics, and it was accepted as an official sport in the 2000 Olympic games in Sydney Australia.

Taekwondo has been developing with the 5000-year long history of Korea, being called by several different names in the course. In Korea, Taekwondo began as a defense martial art called "Subak" or "Taekkyon," and developed as a way of training body and mind in the ancient kingdom of Koguryo, under the name of "Sunbae." In the Shilla period, it had become the backbone of Hwarangdo that aimed at producing leaders of the country.

Taekwondo today is similar to the martial arts in other Oriental countries and shares some features with them, because in the course of its evolution it has gained many different styles that existed in the martial arts of the countries surrounding Korea, like Japan and China.

But Taekwondo is very different from many such oriental martial arts. First, physically it is very dynamic with active movements that include a mirage of foot skills. Second, the principle physical movements are in simpatico with that of the mind and life as a whole.

Third, it possesses dynamic poses from another perspective.

Taekwondo can be characterized by unity: the unity of body, mind, and life, and the unity of the pose ["poomsae"] and confrontation, and cracking down. When you do Taekwondo, you should make your mind peaceful and synchronize your mind with your movements, and extend this harmony to your life and society. This is how in Taekwondo the principle of physical movements, the principle of mind training, and the principle of life become one and the same. On the other hand, the right poomsae lead to the right confrontation, which will eventually produce great destructive power.



•The Wenny Man and the Three Goblins

Characters: Wenny Man, Goblin 1, Goblin 2, Goblin 3, Goblin 4, Goblin 5, Warty Woman, Neighbor, Greedy Man, Wife

-Scene 1-

Neighbor: I'm so bored!

Warty Woman: Me, too. Wenny Man. Can you sing for us?

Neighbor: Yes, sing for us. You sing very well.

Wenny Man: Sure.

♪ Wenny Man: Sing, sing, sing a song.

Shake your bottom, stomp your feet!

Sing, sing, sing a song.

All together, sing a song.

Warty Woman: My goodness! What are they?

Wenny Man: They are scary goblins!

Neighbor: Hide quickly.

Goblin 1: I like rainy days.

Goblin 2: I like dark skies.

Goblin 3: I like thunder.

Goblin 4: I like spiders.

Goblin 5: I like snakes. Ha, ha, ha!

Goblin 1: Yesterday I learned a new song.

Goblin 2, 3, 4, 5: Not again!

Goblin 1: Listen.

♪ Gold, gold! Come to me.

Silver, Silver! I want to see.

Click, Click! Smash the stick.

Click, Click! It will come true.

-Scene 2-

Wenny Man: What a bad singer!

Warty Woman: Shhh! They can hear you.

Wenny Man: I can't take it anymore. (Goes out)

Neighbor: Don't go out.

Wenny Man: Your voice is terrible.

Goblin 1: What? Terrible?

Wenny Man: Yes. I can sing better.

Goblin 2, 3, 4, 5: You can sing better?

Goblin 1: If you can't, I'll hang you from the tree.

Wenny Man: Fine!

♪ Gold, gold! Come to me.

Silver, Silver! I want to see.

Click, Click! Smash the stick.

Click, Click! It will come true.

Goblin 1: I don't like your voice.

Goblin 2: It's not bad.

Goblin 3, 4, 5: What's your secret?

Wenny Man: There's no secret.

Goblin 3: Liar! This wen must be a song bag.

Wenny Man: No. It's not.

Goblin 1: A song bag? Take it off!

Wenny Man: No, no! Ouch!

Goblin 1 : Take this gold and go away.

Wenny Man: Gold? Wow, thank you.

Warty Woman: Maybe they will take my warts, too.

(Goes out) Excuse me, Goblins.

Goblin 1: What do you want?

Warty Woman: I can break dance.

Goblin 4, 5: Break dance?

Warty Woman: Break dance. Watch!

♪ Warty Woman: I can break dance. Now look at me!

Like this, like this, like this.

Now you there, join me.

Goblin 1, 2, 3, 4, 5: We can break dance. Now look at us!

Like this, like this, like this.

Goblin 1: You dance very well. What's your secret?

Warty Woman: My warts!

Goblin 2: Sell them to me. (The goblins take warts off her face)

Goblin 1, 2, 3, 4, 5: Now we can be great dancers.

-Scene 3-

Wife: Did you hear that? Wenny man and warty Woman became rich.

Greedy Man: How?

Wife: They sold their wen and warts to the goblins.

Greedy Man: Then let's sell ours, too.

Goblin 1: Sing! Sing! This song bag doesn't work.

Goblin 2: These warts don't work, either.

Goblin 3: Bad people! They fooled us.

Goblin 4: Look! Another wenny man and warty woman are coming.

Goblin 5: Good! Payback time.

(Greedy Man and Wife come)

Greedy Man: Please buy my super song bag.

Wife: Buy my warts and be a dancing king.

Goblin 1: Oh, really? Show us.

♫ Greedy Man, Wife

Buy, buy, buy my wen.

You can sing like me.

Buy, buy, buy my warts.

You can dance like me.

You can dance like me.

Goblin 1: Enough! I'll give you gifts.

Greedy Man, Wife: Gifts? Thank you! Thank you!

Goblin 2: Our wen and warts!

(Goblin 1, 2, 3, 4, 5 put the wen and warts on Greedy Man and Wife's face)

Goblin 3: Ha, ha, ha! They look good on you.

Greedy Man: Oh, no more wens!

Wife: No more warts!

•Heungbu and Nolbu

Characters: Heungbu, Heungbu's Son 1, Heungbu's Son 2, Heungbu's daughter, Nolbu, Snake, Swallow 1, Swallow 2, Fairy, Ogre

-Scene 1-

Heungbu: Brother, don't kick us out, please. I'll work harder.

Nolbu: You and your children eat too much.

Son 1: Uncle, we'll eat less.

Son 2: We'll drink less, too. Please...

Nolbu: You make too much noise.

Daughter: We'll be quiet.

Nolbu: Get out of my house!

☞ Nolbu

Get out, get out, get out of my house!

No more, no more, no more food for you.

Get out, get out, get out of my house!

No more, no more, no more food for you.

Daughter: Daddy, where do we go now?

Son 1, 2: We're hungry.

Heungbu: Oh, there's an old house.

Daughter: Look at the roof! There are birds in the nest.

Heungbu: They're little swallows.

Son 1: Daddy! A big snake is trying to eat the swallows.

Swallow 1, 2: Help! A snake is coming.

Snake: Ha, ha, ha! You look so delicious.

Swallow 1: Go away!

Swallow 2: Help! Save us!

Snake: Which one should I eat first?

Swallow 2: Let's fly away!

Swallow 1: I don't know how to fly. (Falls down) Ah! Help!

Snake: I'm going to eat you.

Son 2: Daddy, let's save the little swallow.

Daughter, Son 1: Yes, daddy. Let's help them.

Heungbu: Throw these stones at the snake.

Heungbu, Son 1, 2, Daughter: (Throw the stones) Go away, bad snake!

Snake: Ouch! That hurts! (Runs away)

Daughter: Poor swallow.

Son 1: She's bleeding.

Son 2: She broke her leg.

Heungbu: Let's tie her leg with this cloth.

Swallow 1: Ah, it hurts.

Daughter: You'll be well soon. Get some rest.

Swallow 1: Thank you.

Son 1: Daddy, the swallow can move now.

Swallow 1: I can fly, too.

Heungbu: Great!

Swallow 1: Thank you for taking care of me. Take this seed.

Son 2: What is it?

Heungbu: It's a tiny gourd seed.

Swallow 1: Good-bye, now.

Son 1, 2, Daughter: Good bye, little swallow.

-Scene 2-

Daughter: Let's plant the seed. I'll water it every day.

Son 1: Wow, it grows really fast!

Son 2: It's as big as our house!

Son 1: I'm so hungry. Let's open up the gourd and cook it.

Heungbu: Okay. Are you ready to saw it?

Son 1, 2, Daughter: Yes, yes.

♪ Heungbu, Son 1, 2, Daughter: We saved the swallow.

She gave us a gourd seed.

It grew into a huge gourd.

Now cut it with a saw.

Saw, saw, saw the gourd.

Saw, saw, saw the gourd.

(The gourd opens up with a big popping sound)

Heungbu: Ah!

Son 1,2, Daughter: Daddy, look! There's a pretty fairy.

Fairy: Hi, I'm a fairy from heaven. Thank you for saving the little swallow.

You can ask me for three wishes.

Heungbu, Son 1, 2, Daughter: Three wishes?

Fairy: Yes, whatever you want.

Daughter: Daddy, ask for a big house full of rice.

Son 1: Give us a giant chicken!

Fairy: Tada! Your first and second wishes have come true.

Heungbu: How huge! Now our last wish is...
Son 2: Fairy, please be our mom.
Fairy: Be your mom? Is that your last wish?
Son1, 2, Daughter: Yes! That's our last wish.
Fairy: I am a fairy, I can't marry your dad.
Fairy: Make another wish!
Son 1, 2, Daughter: No! Be our mom, please.
Fairy: Umm... If that's your wish, okay.
Son 1, 2, Daughter: Great! Now we have a mom. A very pretty mom!

-Scene 3-

Nolbu: Heungbu got a new house and a pretty wife. I'm so jealous.
(Swallows 2 chirps)
Nollbu: Oh, a swallow! Now I know what to do.
Come on, little bird. (Catches the swallow) I'll break your leg.
Swallow 2: Ouch! My leg!
Nolbu: And I'll tie your leg. Ha, ha, ha. I'm done. Give me a gourd seed right now.
Swallow 2: As you wish. Here you are.
Nolbu: (Plant the seed) My gourd, please grow quickly.
Wow, it grows really fast! I can open it up now.
*♪ I saved the swallow.
She gave me a gourd seed.
It grew into a huge gourd.
Now cut it with a saw.
Saw, saw, saw the gourd.
Saw, saw, saw the gourd.*

Ogre: Hi, Nolbu.
Nolbu: What's this smell? (Pinches his nose) Who are you?
Ogre: Ho, ho, ho. I heard you broke the swallow's leg. What a strong man!
Nolbu: I have to make a wish. Bring the fairy here.
Ogre: I came to listen to you wish.
Nolbu: Really? Okay, I need a pretty wife right now.
Ogre: That's easy. Tada! Your wish has come true.
Nolbu: Where? Where's my wife?
Ogre: Here I am. Darling, I'll be your wife.
Nolbu: No, go away! You horrible ogre! (Runs away)
Ogre: You can't leave me, my darling.
Nolbu: Oh, no!

● National Museum of Korea



National Museum of Korea is the largest museum and cultural organization that represents the quintessence of Korean art and culture. On September 1945, National Museum of Korea started to operate after reconstructing Japanese Government General Museum.

Since its establishment, the museum has been committed to various collection of relics such as hatchet, Goryeo celadon, Chosun paintings, and modern pictures and research activities in the fields of archaeology, history, and art.

● Children's Museum in National Museum of Korea

The Children's Museum located within the National Museum of Korea exhibits houses, working places, battlefields and the life styles of old people. Children can touch the displayed items and feel the history. Providing hands-on programs and games, The Children's Museum allows children to learn more about Korea's cultural heritage in an interactive way.

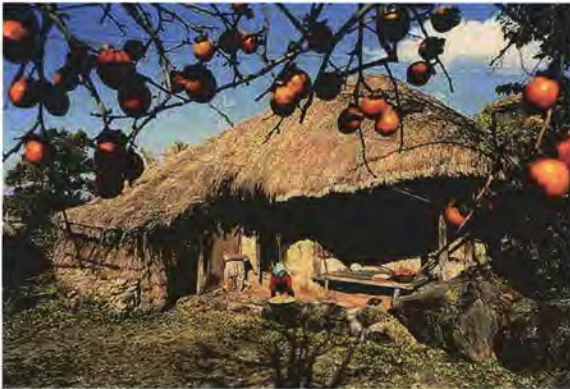


● A dugout hut



A dugout hut is a semi-basement house where people of the New Stone Age and the Bronze Age lived in. People dug the ground in to circular or quadrangle, set pillars around and thatched the roof. They used mud for floor and installed a brazier for cooking and heating inside.

● Grass-roofed house



Grass-roofed house is made of reed or rice straw. Although it is known for its outstanding insulation, it has many chances of fire and needs to be thatched again once a year.

Unlike a dugout hut, there is a furnace which warms up the rooms from the outside and there are separate rooms for women and child, and men.

● Tile-roofed house



Tile-roofed house is a house with roof tiles. People usually used black tiles made by loam, but they also used blue tiles.

People who lived in tile-roofed house were mostly riches. Since tiles were very expensive, farmers could not afford them.

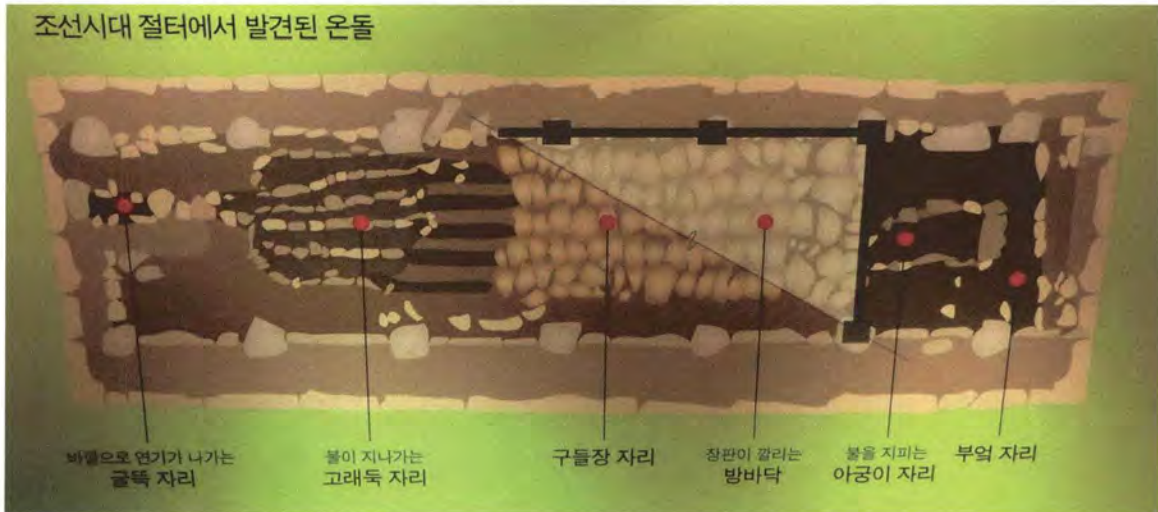
There are separate rooms for men and women.

● Ondol



An ondol, also called gudeul, in Korean traditional architecture, is underfloor heating system which uses direct heat transfer from wood smoke to the underside of a thick masonry floor.

The main components of the traditional ondol are a firebox or stove called augungi accessible from kitchen, a raised masonry floor under-lain by horizontal smoke passages, and a vertical, freestanding chimney on the opposite exterior providing a draft. The heated floor is supported by stone piers or baffles to distribute the smoke, covered by stone slabs, clay and an impervious layer such as oiled paper.



● Reason for preserving crops under the ground

Old people dug the ground up to 2m in villages and mountain fortresses. Inside the holes, there were bowls that used to contain rice, sorghum, and beans. People preserved crops under the ground because the temperature is steady which prevents crops from spoiling. Until today, our parents keep preserving Kimchi under the ground.

● Bowls at different time period(s)

1. The New Stone Age B.C. 9500~ B.C. 9000



People of the New Stone Age settled and lived in one place. They made bowls to contain grain. However, the bowls were too soft because people used rough soil.

2. Silla Dynasty B.C. 57~AD 935

Since there were abundant food, people of Silla Dynasty made more various bowls. Bowls became fancier as they were made by spinning wheel. The more fine soil and higher temperature people used to make bowls, they became more solid.

3. Goryeo Dynasty 918-1392



Riches of Goryeo Dynasty preferred celadon with jade green color. The shape of crane and clouds, and its curve make Goryeo celadon more delicate. Goryeo celadon is known for its inlay technique.

● Building a fortress on a high place to protect a village

From the Three Kingdom period to the Josun Dynasty period, Korea built many mountain fortresses. Using the advantage of rough mountains, soldiers protected villages from their enemies. Each mountain fortress has a thick and firm gate so that soldiers gain time for preparing when enemies attack, watchtower, storage rooms, and places for people to stay. Therefore, as soon as a war begins, people went up to mountain fortress.

● Muyongchong

The Koguryeo's tumulus located in Jilin, China is called Muyongchong. There are two paintings on the wall of the tumulus. On the right wall, there is a painting of people riding horses, shooting arrows, and haunting animals. On the left wall, there is a painting of people riding black horses and people dancing. According to the painting of people dancing, the tumulus became known as Muyongchong.



● The National Folk Museum of Korea



The National Folk Museum of Korea is Korea's representative living cultural museum where about 200million people visit a year. Since its establishment in 1946, it has been studying, recollecting and researching Korea's traditional living culture.

● Children's Museum in the National Folk Museum of Korea



1. Permanent Exhibition

: The exhibition theme is the traditional tale of Shimcheong.



2. Special Exhibition

: The exhibition displays board games.



3. Street of Past

: The outside exhibition displays barbershop, comic book store, coffee shop of 1960s.



4. Outdoor activity

: There are Korean traditional activities such as Jegichagi, rolling-hoop game and top-spinning game called "paengyichigi."



Heungbu's rich, mean brother Nolbu kicks Heungbu's family out of the house they live in together. Now Heungbu has no choice. Heungbu's family has nothing except an old shabby house which is Heungbu found by a mere chance.

One day, Heungbu and his family see a snake trying to eat a swallow. So they save the a swallow by throwing a rock at the snake. Then Heungbu's family gives a treatment to swallow's wounded leg. The swallow gives Heungbu's family a gourd seed to thank them for protecting from the snake and mending his wounded leg. Very quickly the gourd grows and grows. When they cut the gourd a beautiful fairy comes out. The fairy grants the family three wishes. So Heungbu's family could get a new house, lots of fortune, and a pretty wife.

Nolbu gets so jealous and catches a swallow and breaks his leg, so he can get gourd seed from a swallow like Heungbu. Swallow gives Nolbu a gourd seed, but instead of a beautiful fairy an ugly smelly ogre has show up from the gourd. Nolbu tells the three wishes same as Heungbu did. However instead of the beautiful wife, the new house, and lots of fortune he gets the ugly ogre wife, and he becomes poor. Finally, Nolbu gets punishment for being mean and rude to his brother, and Heungbu's family lives happily ever after with the beautiful fairy in the new house.

- What is Yut-nori



Yut-nori is Korean traditional board game played by men and women of all ages during New Year. Not only it is used for fun, but also for fortunetelling.

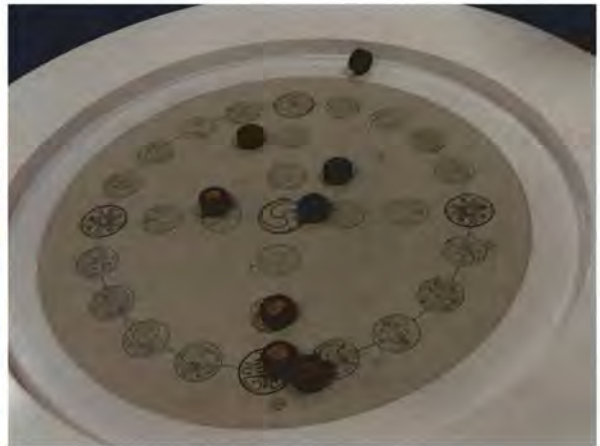
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- Joyful Playground: Do, Gae, Geol, Yut, Mo!

Let's play Yut-nori with friends and family!

You can read your fortune by throwing Yut sticks.

Let's enjoy the similar games of many countries such as Indian Pachisi, Backgammon, and SSangruk.



- Equipment

Yut board, 4 Yut Sticks, and several tokens

- How to play Yut-nori

Term of yut

Do : After throwing yut Ball, one of them is turned upside down. A racer can move one space.

Gae : After throwing yut Ball, two of them are turned upside down. A racer can move two space.

Gul : After throwing yut Ball, three of them are turned upside down. A racer can move three spaces.

Yut : After throwing yut Ball, all four of them are turned upside down. A racer can move four spaces.

Mo : After throwing Yut Ball, all four of them are fallen down. A racer can move five spaces.

***In case of showing Yut or Mo. You can throw yut sticks one more time ***



THE METHOD AND RULE OF PLAYING YUT

1) A team making a round first on the board is a winner, and four racers usually go round ahead. (A team making four scores first is winner)

2) If a racer is already on the place arrived when another racer is moving, In case of a racer of the same team, it can be moved carrying on the back. have to throw yut sticks once more.(Don't change the order.) In case of a racer of the other team, you must catch it first, and then you have to throw yut sticks once more.(Don't change the order.)

3) If you throws 'Do', 'Gae' or 'Gul' can be moved first.(But, if you throw 'Yut' of 'Mo' after catching a racer of the other team.)

4) If you throw 'Yut' or 'Mo' and then, you catch a racer of the other team, you may throw yut sticks just one more time. (Only 'Yut' or 'Mo' is applied to)

● Jinwi Hyanggyo



Jinwi Hyanggyo is located at Bongnam-ri, Jinwi-myeon, Pyeongtaek-si, where was a central place of Jinwi hyon in the period of Joseon dynasty.

According to handed down story, Jinwi hyanggyo was built in the early period of the Joseon Dynasty, 600 years ago and was repaired twice.

The remaining facilities include a lecture room named "Myeong-ryun-dang" where students studied and east/west dormitory named "Dong/Seo-jae" where students stayed and also a great Hall of Confucius named "Daeseong-jeon" where Tablets of Confucian sages including Confucius are enshrined.

Hyanggyo has been a public educational facilities which carried out functions of secondary education since around 1000years ago.

The purpose of foundation was cultivating competent young people who was graduated from element school named "Seodang", developing study and learning for higher education and enlightening local people.

In Joseon Dynasty, Government put the strong points to the educational services and not only allocated land and staffs, but also dispatched teachers to county schools (Hyanggyo).

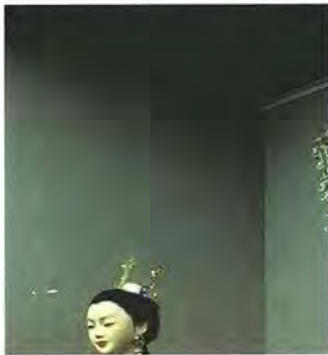
The great Hall of Confucius was designated as Gyeonggi-do Cultural Heritage Material No.40. because it keeps royal tablet which is supposed to be brought from the guesthouse of Jinwi-hyeon which exists no more.



Hanbok (South Korea) is the traditional Korean dress. It is often characterized by vibrant colors and simple lines without pockets. Although the term literally means "Korean clothing", hanbok today often refers specifically to hanbok of Joseon Dynasty and is worn as semi-formal or formal wear during traditional festivals and celebrations. Modern hanbok does not exactly follow the actual style as worn in Joseon dynasty since it went through some major changes during the 20th century for practical reasons. Throughout history, Korea had a dual clothing tradition, in which rulers and aristocrats adopted different kinds of foreign styles, while the commoners continued to use a distinct style of indigenous clothing that today is known as Hanbok.

● Basic composition and clothes

Traditional women's hanbok consists of jeogori, a blouse shirt or a jacket and chima, a wrap-around skirt, which is usually worn full. The ensemble is often called chima jeogori. Men's hanbok consists of jeogori and baggy pants called baji.



1. Jeogori

Jeogori is the basic upper garment of the hanbok, which has been worn by both men and women. It covers the arms and upper part of the wearer's body. The basic form of a jeogori consists of gil, git, dongjeong, goreum and sleeves. Gil is the large section of the garment in both front and back side and git is a band of fabric that trims the collar. Dongjeong is a removable white collar placed over the end of the git and is generally squared off. The goreum are coat-strings that tie the jeogori. Women's jeogori may have kkeutdong, a different colored cuff placed at the end of the sleeves. There are two jeogori that may be the earliest surviving archaeological finds. One from a Yangcheon Heo Clan tomb is dated 1400-1450, while the other was discovered inside a statue of Buddha at

Sangwonsa Temple (presumably left as an offering) that has been dated to the 1460s. The form of jeogori has changed over time. While men's jeogori remained relatively unchanged, women's jeogori dramatically shortened during Joseon dynasty, reaching its shortest length at the late 19th century. However, due to reformation efforts and practical reasons, modern jeogori for women is longer than its earlier counterpart. Nonetheless the length is still above the waist line. Traditionally, goreum were short and narrow, however modern goreum are rather long and wide. There are several types of jeogori according to fabric, sewing technique, and shape.



2. Chima

Chima refers to "skirt" which is also called sang (裳) or gun (裙) in hanja. The underskirt, or petticoat layer is called sokchima. According to remaining murals of Goguryeo, and an earthen toy excavated from the neighborhood of Hwangnam-dong, Gyeongju, Goguryeo women wore a chima first, and then jeogori over the chima, covering its belt.

Although striped, patchwork skirts, and gored skirts are known from the Goguryeo period, from the Joseon dynasty at least skirts were made from rectangular cloth that was pleated or gathered into a skirt band. This waistband extended past the skirt fabric itself, and formed ties so that the skirt could be fastened around the trunk of the body.

Sokchima was largely made in a similar way to the overskirts until the early 20th century when straps were added later developing into a sleeveless bodice or 'reformed' petticoat. By the mid 20th century, some outer chima had also gained a sleeveless bodice, that was then covered by the jeogori

3. Baji

Baji is the formal term for "pants." The same word is used today for modern trousers.

4. Po

Po is a generic term referring to an outer robe or overcoat, which was worn mostly by men since the Goryeo period until the Joseon period. Durumagi is a variety of po that was worn to protect the cold. It had been widely worn as an outer robe over jeogori and baji. It is also called jumagui, juchau, or juui.

5. Jokki and magoja

Jokki is a type of vest while magoja is an outer jacket. Although jokki and magoja were created at the end of the Joseon Dynasty in which the Western culture began to affect Korea, the garments have been considered parts of traditional clothing. Each is additionally worn over jeogori for warmth and style. Magoja was an originally Manchu style clothing, but was introduced to Korea after Heungseon Daewongun, the father of King Gojong

returned from his political exile in Manchuria in 1887. Magoja derived from magwae that he wore at that time to protect cold weather of the region. It was good to keep warmth and easy to wear, so that magoja became popular in Korea. It is also called "deot jeogori" (literally "an outer jeogori") or magwae.

Magoja does not have git, band of fabric that trims the collar, goreum (tying strings) unlike jeogori and durumagi (overcoat). Magoja was originally a male garment, but later became a unisex clothing. The magoja for men has seop (섶, overlapped column on the front) and its length is longer than women's magoja, so that its both sides of the bottom are open. A magoja is made of a silk and is adorned with one or two buttons which are usually made from amber. In a male magoja, buttons are attached to the right side on contrary to women's magoja.

At first, women wore the magoja for style rather than as a daily outfit and especially Kaeseong people used to wear it a lot. It is made of a silk and the color for women tends to be a neutral color to harmonize with other garments such as jeogori and chima which are worn together. In spring and autumn, a pastel tone is used for the women's magoja, so that wearers could wear it over a jeogori for style. As for men's magoja worn during spring and summer, jade, green, gray, dark grey were used.

● Kinds of bow

(1) KeunJeol (Deep bow)

Name : It is called Gyesubae for male and Sukbae for female.

Target : Bow to elders (who do not need to bow back) or bow at ceremony.

(2) PyeongJeol

Name : It is called Donsubae for male and Pyeongbae for female.

Target : Bow to same age people or older people who should bow back.

(teachers, elders, boss, spouse, older brother, older sister, friends, 15 years younger people who are not relative)

(3) BanJeol

Name : It is called Gongsuabae for male and Banbae for female.

Target : Elders bowing back to younger people.

(student, underage people, younger sister and brother, 16 years younger people who are not relative)

● How to bow - Male (KeunJeol : deep bow)



- ① Stand up straight in front of an elder
- ② Put left hand over right hand and bend down
- ③ Go down on left knee, and put overlapping hands on the floor
- ④ Kneel down
- ⑤ Put top of the left foot on the floor, put top of the right foot on the left foot and sit
- ⑥ Put elbows down on the floor and overlapping hands on the forehead.
- ⑦ Stay still and raise your head
- ⑧ Go up with the right knee and place the overlapping hands over it
- ⑨ Stand up straight.

● How to bow - Female (KeunJeol : deep bow)



- ① Stand up in front of an elder and put overlapping hands up horizontally
- ② Bend your head and put your forehead to the overlapping hands
- ③ Go down on left knee and then right knee
- ④ Put top of the left foot on the floor, put top of the right foot on the left foot and sit
- ⑤ Bend your upper body to 45 degree (do not let your hands fall from your forehead)
- ⑥ Stay still for a moment, raise your upper body and go up with the right knee
- ⑦ Raise your body
- ⑧ Put your hands down and stand up straight

● Sotdae



Sotdae is a big stick with a bird such as wild goose or duck made of wood and attached to its top. Sotdae was originated from ancient Joseon dynasty(B.C.2333~B.C.108) and stood in a divine area called Sodo in around B.C.100 for praying to God.

Sotdae is said to be a hope for the heaven realizing human dream because it was erected to pray for the village's good luck and wealth, families' health and happiness.

Sotdae is an antenna of hope which connects human and the heaven. Sotdae was chosen as an official symbol representing Korean culture at the general meeting of "The International Council of Museum" in 2004.

● Jangseung



Jangseung is a sculpture standing in front of village or roadside as a symbol of Korean folk beliefs. Its height is usually between 3 meters and 5 meters.

Jangseung is made of wooden or stone pillar and has two parts such as upper part and lower part. In upper part, shape of human face is carved naively. The other part, in lower part, words such as "Chonha Deajanggun" or "Jiha Yeojanggun" are engraved. Usually, above two kinds of Jangseung were installed in pairs as male and female.

Jangseung was installed at the entrance of village or roadside and it was used as a landmark or table of distance.

And sometimes, It was said as a symbol of guardian Deity protecting village and family. Also, it was used as a symbol praying for their welfare and realization of their wishes. Figure of Jangseung eat nails and looks like fearful devil. But on the other hand, it has a charitable image in spite of its fearful shape. Sometimes, It looks like a foolish and comic ones.

Our ancestors thought Jangseung as a protecting God which was genuine and benevolent. Jangseung has been a symbol protecting village community and also it has been a symbol of folk belief.

●Takbon

Rubbing copies are called Takbon in Korea. People use this method to copy a stone monument as its original size and direction.

Takbon can copy patterns and designs of temple bells and stone monuments without spoiling by putting a paper sheet over them and pounding slightly on them with ink.

At the summer school, children will experience rubbing copies "Takbon" of Korean custom painting.



● Jegichagi



Jegichagi is a Korean traditional outdoor game. It requires the use of people's foot and Jegi, an object used to play jegichagi. Jegi looks like a badminton shuttlecock, which is made of a small coin (quarter size), paper, or cloth. In Korea, children usually play alone or with friends in winter seasons, especially on Lunar New Year. Briefly explaining the rules, the player kicks a jegi up in the air and keeps on kicking to prevent from falling to the ground.

In an one-to-one game, a player with the most number of consecutive kicks wins. In a group game, the players stand in a circle, and take turns kicking the Jegi. Players who fail to kick the Jegi upon receiving it and let it drop to the ground lose. As a penalty, the loser tosses the jegi at the winner so that he can kick it as he wishes. When the loser catches the jegi back with his hands, the penalty ends and he can rejoin the game. This has developed, and people combined two or three materials and made new ways of playing jegichagi. Though Jegichagi used to be a game mostly played in winter, it has become a year-round game.

● Top-Spinning



A top, or spinning top, is a toy that can be spun on an axis, balancing on a point. This motion is produced by holding the axis firmly while pulling a string. An internal weight then rotates, producing an overall circular motion. The top is one of the oldest recognizable toys found on archaeological sites.

Spinning tops originated independently in cultures all over the world. Besides toys, tops have also historically been used for gambling and prophecy.

Some role-playing gamers still use tops to augment dice in generating randomized results; it is in this case referred to as a spinner. A thumbtack may also be made to spin on the same principles.

The action of a top relies on the gyroscopic effect for its operation. Typically the top will at first wobble until the shape of the tip and its interaction with the surface force it

upright. After spinning upright for an extended period, the angular momentum, and therefore the gyroscopic effect will gradually lessen, leading to ever increasing precession, finally causing the top to topple in a frequently violent last thrash. In recent years there have been many developments with the technology of the top. Bearing tops, with a tip that spins, have been one of the biggest changes. In addition, plastic and metal have largely supplanted the use of wood in tops. Fixed tip tops are featured in National Championships in Chico, California and in the World Championships in Orlando, Florida.

Top-Spining is one of the Korean folk games. Children were used to play this game with acorns. A device used to keep the tops rotating was whip which was made by the method of fastening a string tight to a wooden stick that is 50 centimeters or so long. Children got together to compete whose top turns round longer.

- Korean Hoop



Korean Hoop is a play of rolling a wheel with a 50cm elastic stick. There are two ways of playing this game, one is relay, and the other is straight rolling. For the relay game, a person who comes back to the start position first wins. For the second game, a person who can roll the hoop straight or along lines without deviation wins.

- TooHo



Too-Ho traditional play was commonly used in palace by royal families.

Rules:

1. Draw a line 1.5 meter away from Container/base.
2. Divide two teams and place an order by Gawee/Bawee/Bo.
3. Each person will have 2 arrows.
4. The player will be ready when called "June-Bee".
5. Throw the arrows when called "She-Jok".
6. Each team will count # of arrows in the base for winning.

Note: Stepping line or feet inside the line will be disqualified for throwing sequence.



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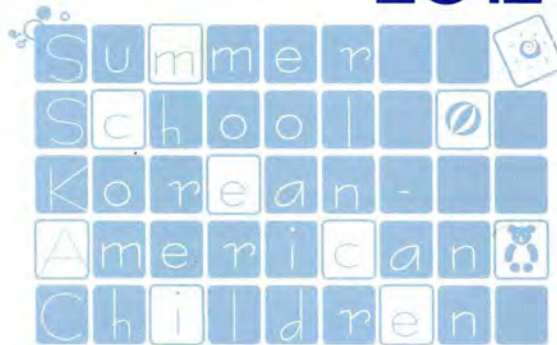
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