

KOREAN HISTORY AND CULTURE
WORKBOOK 3



KOREAN THANKSGIVING DAY, CHUSEOK
한국의 명절, 한가위

맛있는 송편

아래의 그림에 색을 칠하고 글씨를 써 봅시다.



추	석	에	는		송	편	을		만	들	어	요	.

신나는 농악놀이

아래의 그림에 색을 칠하고 글씨를 써 봅시다.



추	석	에	는		농	악	놀	이	를		해	요	.

추석 미니북 만들기

부록에 있는 자료를 이용하여 추석 미니북을 만들어 봅시다.
부록의 빈칸에는 우리 가족이 추석에 하는 일을 그려보고 글을 써 봅시다.



추석 단어 써보기

다음 글씨를 예쁘게 써 봅시다.

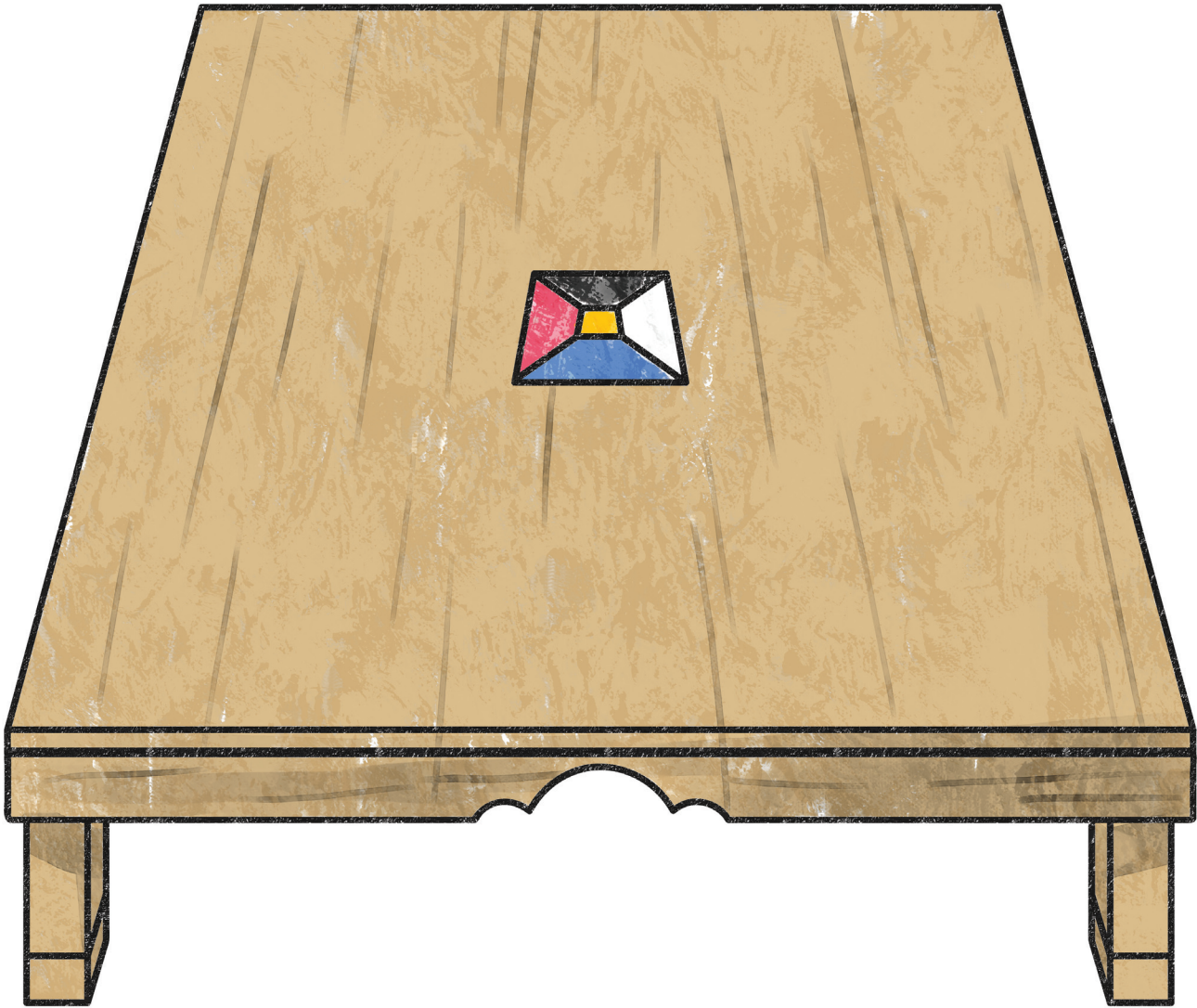
한	가	위	추	석	강	강	술	래
한	가	위	추	석	강	강	술	래

올해는 추석이 몇 월 며칠입니까?

.....

추석상 차리기

보기에 나와 있는 음식을 신문이나 잡지에서 찾아 오려서 추석상을 차려 봅시다.
그림을 그려도 됩니다.



<보기>

생선전, 채소전, 송편, 생선포, 나물, 생선, 대추, 밤, 감, 배, 사과, 약과

“할머니와 함께 한 추석”을 읽고

다음 문제를 풀어 봅시다.

- 1. 우리 가족은 언제 할머니 댁으로 갔나요?
① 추석 아침 ② 추석 다음날 ③ 추석 전날 ④ 추석 밤
- 2. 우리 가족이 할머니 댁에 도착한 시간은 언제인가요?
① 새벽 ② 아침 ③ 점심 ④ 밤
- 3. 송편은 누가 만들었나요?
① 나 혼자 ② 어머니 ③ 할머니 ④ 온 가족이 함께
- 4. 한가위에는 어떤 달이 뜨나요?
① 초생달 ② 둥근 달 ③ 그믐달
- 5. 할아버지의 산소는 어디에 있나요?
① 서울 우리 집 옆 ② 강 가 ③ 바닷가 ④ 산 속
- 6. 반대말이 아닌 것을 찾으세요.
① 일찍 - 늦게 ② 시골 - 도시 ③ 둥근 달 - 보름달 ④ 깜깜한 - 환한
- 7. 자신이 좋아하는 음식을 모두 써 봅시다. (3가지 이상)

송편 만들기

아래의 순서에 따라 송편을 만들어 먹어 봅시다. 원편의 글을 읽고 송편 만드는 과정을 그림으로 표현해 봅시다.

재료: 멥쌀가루 5컵, 뜨거운 물 1컵, 깨 ½ 컵, 설탕 3큰술, 소금 1작은술

1. 소금 간을 맞춰 빵아 둔 멥쌀가루 5컵에 뜨거운 물 1컵으로 반죽하여 마르지 않게 물에 적신 보자기를 덮어둔다. 반죽이 말랑말랑해지도록 오래 치댄다.	
2. 깨에 설탕과 소금을 섞어서 소를 만들어 놓는다.	
3. 쌀가루 반죽을 밤톨만큼씩 떼어 그 속에 준비한 깨 소를 넣고 송편을 빚는다.	

송편 만들기

4. 시루 밑바닥에 솔잎을 깔고 빚은 송편을 한 켠 놓고, 또 솔잎을 깔고 송편을 놓고 하여 센 불에서 푹 찌낸다.	
5. 송편이 익으면 참기름을 몇 방울 떨어뜨린 물에 살짝 담가 송편이 서로 붙지 않도록 한다.	
6. 모두 함께 맛있는 송편을 먹읍시다.	

시루: 떡이나 쌀 따위를 찌는 데 쓰는 둥근 질그릇. 바닥에 구멍이 여러 개 뚫려 있다.

추석에 관한 영문 읽기 자료

Chuseok: Its Folkloric Meaning, Rites and Food

Hong, Soon-min, Director, Seoul Municipal Museum of Art

1. Preface

Chuseok (추석) is probably the most popular festival in Korean culture. It falls on 15 August by the lunar calendar, and thus it is usually in August or September (or even in October) depending upon the solar calendar. During the Chuseok holiday Korean people who are away from home normally visit their hometown to meet extended family and relatives, as well as to pay respect to their ancestors. For this reason, around Chuseok most highways are overcrowded by travellers. Many Koreans do not mind facing the long delays and inconveniences of travel which are often caused by heavy traffic jams during this time of the year because they are so excited to get together with their family members and relatives. What does Chuseok really mean for Koreans? What makes Koreans so obligated to visit their hometowns and worship their ancestors during Chuseok? Do Koreans eat any special food during Chuseok and why? I intend to answer briefly these questions by looking at the folkloric aspects of Chuseok such as its meaning, rites and food.

2. Meaning

Chuseok was one of four main traditional festivals in Korea. These were Lunar New Year (solnal), Chuseok, Hansik (한식; 5 April by the lunar calendar), and Tano (단오; 5 May by the lunar calendar). However today only the Lunar New Year and Chuseok are still broadly celebrated by Koreans, and the other two occasions are rapidly losing their previous popularity. Chuseok continues to be what is probably the most important festival among ordinary Koreans who are either directly or indirectly engaged with agriculture because it is a kind of thanksgiving in a Korean way.

The origin of Chuseok can be traced back to the Silla dynasty. According to The History of the Three Kingdoms (삼국사기), people in Silla during the reign of King Yuri (유리왕) were divided into two groups and competed in a weaving contest from 16 July to 15 August. On 15 August the King and Queen assessed the result. Then the losers provided food and drinks for the winners, and all of the people celebrated with songs, dances and plays. It is said that this event developed into the present Chuseok. There are various opinions concerning the meaning of Chuseok. I will here introduce two widely accepted interpretations. Firstly, Chuseok is also called Jungchujol (중추절) which means the central period of Autumn. Secondly, Chuseok also can be understood as a big repayment for the natural gods and the ancestors' blessings (한가위 = 한(크다)+가위(갚다)).

추석에 관한 영문 읽기 자료

In the process of agriculture, Chuseok indicates that the harvest season is coming. Since Chuseok falls in the middle of Autumn it is neither hot nor cold, so farmers who are due to harvest feel pleasant and are full of hope. Hence it is the right time to offer newly gathered fresh food to the natural gods and ancestors. In other words, people believe that a good harvest is due to generous protection from natural gods and ancestors.

Chuseok also provides family gatherings and reunions of kinsmen. It is a vital time for farmers to appreciate their efforts and to pledge for an even better harvest next year. The cycle of agriculture consists of four main stages such as, seeding, growing, harvesting and resting. This cycle repeats over and over again and probably will continue into the future. During the stages of this cycle Chuseok is the time of harvesting. Thus at Chuseok people offer newly attained crops, fruits and vegetables as well as meat and fish to the natural gods and ancestors. This is called chonsin (천신) which means offering new agricultural products to the natural gods and ancestors first. It is believed that while people eat the agricultural products after the offering, those foods will bring blessings from the natural gods and ancestors.

3. Rites

Korean people preserved unique traditions similar to neighbouring Asian countries. One of the most characteristic Korean cultural rites is ancestor worship. Today it can be regarded as ironic that the rapid process of industrialization and urbanization is changing Koreans' traditional ways of life on the one hand, yet many Koreans still stick to long-lasting traditions like ancestor worship. A French folklorist described the process of the "rites of passage" according to three main stages: separation, liminality and re-incorporation. In Western society these rites of passage are mainly applicable in the significant processes of human life: Birth, Initiation, Marriage and Funerals. Whereas in Korean society, the rites of passage are more applicable to the so called 관혼상제 (Initiation, Marriage, Funerals and Sacrificial Rites). In other words, Korean people have a very distinctive culture in that they practice sacrificial rites for their ancestors.

추석에 관한 영문 읽기 자료

In Korean culture there are three kinds of rites for ancestors. For example, kijesa (기제사; annual rites which are held on the day of the ancestor's death), charae (차례; rites which are held during the Lunar New Year and Chuseok) and sije (시제; held in October by the lunar calendar for worshiping ancestors who are higher than four generations away). Hence the rites which are held during Chuseok are those of the charae. The literal meaning of charae is offering tea for ancestors, because in ancient times people worshipped their ancestors with tea. Some scholars suggest that this tradition originated from Buddhist rituals. Today at charae people use alcohol rather than tea.

Charae is held in the morning, usually at eight or nine o'clock, even though the exact time varies from home to home. However, kijesa is normally held at night. Charae is the time when old ancestors who have died and their descendants meet together. Hence at the charae ceremony people sincerely offer various food to the parents, grandparents, great-grandparents and great-great-grandparents who have died. Today some people offer food to dead parents and grandparents only according to their convenience.

During Chuseok, after the charae ceremony, kinsmen get together and visit their ancestors' tombs; this is called songmyo (성묘). During this journey elder kinsmen often tell stories about ancestors to their younger kinsmen. In the cool and clear autumn weather, people open their minds and feel the relationship between ancestors and descendants. Hence the awareness of sharing common ancestors reconfirms the strong kinship solidarity.

When food is offered during the Chuseok rites, there is a certain order. For example, at the table where the food is offered fish is located to the east, and meat is placed to the west (어동육서). For the fish, the head is faced to the east and the tail is put towards the west (동도서미). From the standpoint of offerers, dried meat is located to the left, and pickled or salted fish is placed to the right. For the ancestral tablet, father is to the west and mother is to the east. Dates are placed to the east and chestnuts are put to the west. Lastly, the red-coloured fruits are located to the east, and the white-coloured fruits are placed to the west (홍동백서). This tradition is slightly different from region to region and from family to family.

추석에 관한 영문 읽기 자료

4. Special Food: Songpyun(송편)

During Chuseok Songpyun is the most popular food. The name is derived from pine (송) and rice cake (편). Namely, Songpyun is a kind of rice cake which is steamed together with pine needles. Koreans say there are two reasons for steaming Songpyun with pine needles. Firstly, during the process of steaming, the rice cakes get very sticky. Under normal conditions rice cakes often stick to the rice steamer, but pine needles contain a special liquid which prevents stickiness. Secondly, pine needles are quite nutritious and they are said to prevent food from rotting.

Songpyun has to be offered to ancestors as a seasonal food. Offering Songpyun makes Chuseok charae (추석 차례) special and different from kijesa (기제사). The distinctive point of Chuseok is that the food is made of the new crop. Songpyun is a very nutritious food in combination with rice, beans, red-beans, chestnuts, dates, etc. The shape of Songpyun is normally that of a half moon rather than a full moon. It is said that the half moon symbolizes growth and progress, while the full moon is already filled up and so symbolizes decline. For this reason people prefer to eat a half moon shaped Songpyun wishing for a good harvest in the next year.

Like other foods, making Songpyun takes much care and sincerity. This is because Koreans believe that ancestors eat those foods and will give good blessings. Also after offering to the ancestors, those foods are consumed by all kinsmen who attend the Chuseok charae. Hence Chuseok food plays an important role as a bridge between ancestors and descendants as well as a bridge between relatives.

When Koreans make Songpyun, they connect it to fortune telling. For example, if you make nicely shaped Songpyun, you will be married to a handsome husband or get a pretty baby. In addition, a woman who is expecting a baby can tell whether it is a son or a daughter by inserting a pine needle inside one Songpyun before steaming it with the rest of the Songpyun. When the woman finds the Songpyun with the pine needle she should bite it. If she bites the sharp end then she might have a son while if she bites the thick-headed end then she might have a daughter. This practice is a sort of socializing mechanism for kinsmen, and it makes a pleasant atmosphere in the domestic working place. People are happy and sincere in preparing Chuseok food because it is only by doing so that the offered food will be accepted by ancestors. Consequently, of course, people will receive many blessings from their ancestors.