The Routledge Intermediate Korean Reader

The Routledge Intermediate Korean Reader is a comprehensive reader designed to provide varied, stimulating and up-to-date reading material for learners of Korean at the intermediate level.

The Korean Reader provides a bridge between basic literacy skills and the ability to read full novels and newspapers in Korean. It consists of 18 readings, graded on the basis of complexity of vocabulary, grammar and syntax. These readings present a range of different text types representative of modern Korean literary and popular writing which will inspire learners to continue reading independently in Korean.

It is ideal for learners who already possess knowledge of essential grammar and vocabulary and who wish to expand their knowledge of the language through contextualised reading material.

Key features include:

- extracts of modern literature and newspaper/magazine articles
- vocabulary lists for quick reference
- short grammar explanations of any complicated structures
- comprehension and discussion questions
- full answer key at the back.

Suitable for both class use and independent study, The Routledge Intermediate Korean Reader is an essential tool for facilitating vocabulary learning and increasing reading proficiency.

The Reader is ideal for learners at the Intermediate Mid or Intermediate High levels who are aiming to achieve advanced proficiency according to the ACTFL proficiency guidelines. In terms of the Common European Framework this equates to a progression from A2 through to B1/B2.

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Routledge Modern Language Readers provide the intermediate language learner with a selection of readings which give a broad representation of modern writing in the target language.

Each reader contains approximately 20 readings graded in order of difficulty to allow the learner to grow with the book and to acquire the necessary skills to continue reading independently.

Suitable for both class use and independent study, Routledge Modern Language Readers are an essential tool for increasing language proficiency and reading comprehension skills.

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Turkish
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The Routledge Intermediate Korean Reader

Jaehoon Yeon, Jieun Kiaer and Lucien Brown
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Chapter 2: 추석과 관련된 여러 가지 통계 (Several Statistics about Ch’usŏk) – 미국의 소리 (Voice of America)
Chapter 4: 다문화시대 모르는 인터넷 인종차별 (Online Racial Discrimination, Ignorant of the Multicultural Age) – 한겨례 (Hangyoreh newspaper), 송채정화 (Song Kyunghwa)
Chapter 5: 코리안 푸드 세계화 꿈꾼다 (Dreaming of the Globalisation of Korean Food) – 서울신문 (Seoul Shinmun), 박건형 (Pak Kŏn-hyŏng)
Chapter 7: 식물인간서 깨어난 아내의 나이는 다섯살 (The wife awoken from a coma aged five years old) – TV 리포트 (TV report), 김진수 (Kim Chin-su)
Chapter 8: 남북한의 어휘 (South-North Korean Vocabulary) – 국립국어원 (The National Institute of The Korean Language), 이준환 (Yi Chun-hwan)
Chapter 9: 독도 분쟁을 보는 미국의 시각 (The American Perspective on the Dokdo Dispute) – 미국의 소리 (Voice of America)
Chapter 10: 정보화 시대에 더 빛나는 한글 (Hangul Flourishes in the Information Technology Era) – 국립국어원 (The National Institute of The Korean Language), 김윤신 (Kim Yun-shin)
Chapter 11: 강남 엄마들 찍짓기 교육 (Gangnam Mothers’ ‘Buddy’ Education) – 국민일보 (Kukmin Ilbo), 조국현 (Ch’o Kuk-hyŏn)
Chapter 12: 원장녀의 하루 (A Day in the Life of a ‘Soybean Paste Woman’) – 한겨례 21 (Hangyoreh 21), 김노경 (Kim No-gyŏng)
Chapter 15: 엄마를 부탁해 (Please Look After Mom) – 창비 (Changbi), 신경숙 (Shin Kyung-sook)
Chapter 16: 연탄길 (Briquette Road) – 이철희 (Yi Chŏl-Hwan), 엔담하우스코리아 (Random House Korea)
Chapter 17: 미국경제 꼭 맡은 한국경제 (How the Korean Economy Exactly Resembles the American Economy) – 조선일보 (Chosun Ilbo), 장하준 (Chang Ha-Joon)
Chapter 18: 우리들의 일그러진 영웅 (Our Twisted Hero) – 민음사 (Minumsa), 이문열 (Yi Munyol)

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Finally, we would like to thank Sam Vale Noya and all of the team at Routledge for guiding us through the long process of conceptualising, writing and publishing this book.
This reader is designed for students of intermediate level or above who are looking to access stimulating, up-to-date and authentic reading material to boost their proficiency in Korean and to learn about Korean culture. The book may be used either as a core or supplementary text, or otherwise for self-study. It aims to provide a bridge between basic literacy skills and the ability to read full novels and newspapers in Korean. The book aims to provide a series of readings that are representative of modern Korean literary and popular writings and which will inspire students to continue reading in Korean.

In terms of ACTFL standards, the book is intended for learners at Intermediate Mid or Intermediate High levels, who are aiming to achieve advanced proficiency. In terms of the Common European Framework this equates to a progression from A2 through to B1/B2. It should be noted however that since the texts we use are authentic (see below), they may appear more advanced than the synthetic texts you will find in textbooks for these levels. Through appropriate ‘scaffolding’, we hope to make these authentic readings accessible to intermediate learners.

The readings

All of the readings in this book are authentic. By ‘authentic’, we mean that they are original texts designed for the consumption of native speakers which have not been simplified or altered for the purposes of language learners (note however that some texts have been slightly modified for content and length). The use of authentic texts is motivated by the authors’ belief that exposure to authentic Korean reading materials is essential for building basic literacy skills.

Generally speaking, the readings come from two sources: (1) newspapers, magazines and other journalistic writings and (2) literary works, including traditional folktales and contemporary Korean fiction. Apart from the traditional folktales (of which there are three), all of the readings are contemporary works. The folktales too are modern rather than traditional versions of these stories.
Introduction

Structure of the book

The book contains 18 chapters, which are divided into three sections. The division is made on the basis of difficulty – chapters in section 1 are the least difficult, chapters in section 2 are of moderate difficulty and chapters in section 3 are the most difficult.

At the back of the book, readers can find (1) English translations of all the texts, (2) an answer key for the exercises and (3) a grammatical index.

Structure of the chapters

The chapters contain six main elements, which are (in order):

- A short English introduction, which provides background to the text and some questions to think about before reading
- The reading text itself
- A list of difficult vocabulary items appearing in the text.
- Explanations of difficult grammar points appearing in the text
- ‘Words and meanings’, exercises that test reader knowledge of vocabulary appearing in the texts
- Comprehension questions, half of which are in English and half of which are in Korean
- A box of further questions to discuss or write about, which is labeled ‘More to think about’

The vocabulary lists contain Chinese characters (in parentheses) for all Sino-Korean vocabulary items. These are included to assist learners who have already studied Chinese characters as part of their Korean language learning and/or learners who have a background in Chinese or Japanese. It is not essential for other users of the book to learn these characters.

Treatment of grammar

Grammar explanations are included only for grammatical patterns that are deemed unfamiliar or potentially confusing to learners at intermediate level.

Each grammar point begins with a short explanation, which is typically followed by two examples. The first of the examples is a repetition of the sentence from the text where the grammar point first appeared. The second example is an additional illustration of the use of the same grammatical pattern. Grammar points are numbered, with the first number referring to the chapter number.
Example grammar point from Chapter 1

1.3 -자마자 (‘as soon as’)

The -자마자 pattern indicates that the event stated in the second clause occurs instantaneously after the event in the first clause is completed. It is essentially identical to the use of ‘as soon as’ in English:

As soon as Hwanung arrived he decided to call the surrounding area Shinshi.

I fell asleep as soon as I lay down.

When the same pattern occurs two or more times across different chapters, our basic policy is to include explanations only for the first occurrence. For subsequent occurrences, the grammar point will still be listed (and the example sentence from the text will appear), but readers will be directed towards the previous chapter for the explanation.

Many of the explanations are simplified versions of what can be found in the book Korean: A Comprehensive Grammar, also published by Routledge (2011) and written by two of the authors of the present publication – Jaehoon Yeon and Lucien Brown. Readers are referred to this book for more comprehensive treatment of these grammar points. The grammatical index which can be found at the back of this book is cross-referenced with Korean: A Comprehensive Grammar and we also provide various references to this publication throughout the text.

Points of basic, fundamental grammar are not explained. This includes nominalisers, modifiers, causatives, passives and honorifics. Although all of these points are generally covered in novice-level courses, they no doubt continue to be points of confusion for intermediate-level learners. However, since providing sufficiently detailed explanations of these points would require more space than was available, the decision was made not to cover these points in the grammar. Learners who require explanation of these points are referred to Korean: A Comprehensive Grammar.

Romanisation

When romanising Korean text, we use the McCune-Reischauer system. However, when a given or commonly used spelling is available, we use this instead.
Section 1
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Chapter 1: The Tangun myth

This chapter recounts the story of Tangun, which is considered the foundation myth of the Korean people and nation. As you will see in the story, Tangun was a semi-divine being who was born out of the union of a son of the King of Heaven, Hwanung, and a bear-woman.

The earliest recorded version of the Tangun legend appears in the thirteenth century Memorabilia of the Three Kingdoms. Emperor Tangun’s rule is calculated to have begun in 2333 BC. In South Korea, the story of Tangun is considered a myth, although it is respected as an important part of Korean culture. In North Korea, however, the idea that the Korean people came from a divine source is taken more seriously and is exploited for the purposes of propaganda. In 1994, the North Korean government claimed that it had discovered the tomb of Tangun and built a lavish mausoleum near the site.

The modern version of the story contained in this chapter has been specially prepared by the authors.

Questions to consider before reading the whole text:
1. Have you heard of the Tangun myth before? If so, what parts of the story do you remember?
2. Why do you think some countries such as Korea have foundation myths? What role do such myths play?

단군 신화

지금으로부터 약 5천 년 전의 이야기이다. 
하늘 나라의 왕 ‘환인’에게는 여러 아들이 있었는데, 그 중 ‘환웅’이라는 아들은 인간세상에 내려가서 살고 싶어했다.
‘언젠가 한번 저 아래 인간세상에 내려가서 행복한 나라를 만들어 보고 싶다.’
환인이 아들의 마음을 알고, 하늘 아래 인간세상을 내려다 보았다. 넓은 대륙의 동쪽 끝에 평화스럽고 고요한 땅이 보였다. 환인은 아들을 불러서 말했다.
‘내가 부하 삼천 명을 줄 테니, 저 아래 인간세상에 내려가서 행복한 나라를 만들어 보아라.’

환웅이 부하 삼천 명과 함께 도착한 곳이 테백산의 한 나무 밑이었다. 환웅은 도착하자마자 그 주위를 ‘신시’라고 부르기로 하고 백성을 모아서 다스리기 시작했다.

그러니 어느 날, 곤 한 마리와 황량한 한 마리를 만나게 되었다. 그들은 사람이 되게
해 달라고 밖خارج로 하는데 있어 빌고 있었다. 환웅은 이들에게 죽과 마늘을 주면서 말했다.

‘너희들이 동굴에서 이것만 먹고 백 일 동안 밀면 소원이 이루어질 것이니, 그렇게
해라.’

곳과 황량이는 너무 기뻐서, 그것을 얻은 받아 들고 곤 장 골 속으로 들어갔다. 두
접이 곤 골 속으로 들어간 지 스무 하루가 되는 날에, 황량이는 배고픔을 참지 못하고
그만 뻗으로 나와 버리고 말았다. 그러나 곤은 꼭 사람이 되겠다는 마음으로 끝까지
건디다. 마침내 백 일이 지나서, 곤은 예쁜 여자로 변하여 곤 밖으로 나왔다. 사람들은
그녀가 곤이 변해서 된 여자라서 ‘웅녀’라고 부르기 시작했다.

여자가 된 웅녀는 이제 하느님에게 아들을 낳게 해 달라고 다시 빌기 시작했다.
그래서 환웅은 잠간 동안 사람으로 변하여 웅녀와 혼인을 했다. 그리고 후에 웅녀가
아들을 낳았는데, 그가 바로 우리의 시조 단군이다.

단군은 왕이 된 지 50년이 되었을 때, 평양 부근인 아사말에 도읍을 정하고, 나라
이름을 조선이라고 했다. 그리고 노익인간을 건국이념으로 정하고, 천오백 년 동안
나라를 다스렸다.

이것이 한반도에 세워진 첫 번째 나라였다. 기원전 2333년의 일로서 우리는 이
나라를 고조선, 또는 단조선이라고 부른다. 이 나라는 그 후 계속 발전하여 한반도의
중심 국가가 되었다.

### Vocabulary

<table>
<thead>
<tr>
<th>건국이념 (建國理念)</th>
<th>founding principle of a nation, the spirit of national foundation</th>
</tr>
</thead>
<tbody>
<tr>
<td>건디다</td>
<td>bear, endure, tolerate</td>
</tr>
<tr>
<td>계속</td>
<td>continuously, unceasingly</td>
</tr>
<tr>
<td>고요하다</td>
<td>be quiet, be tranquil</td>
</tr>
<tr>
<td>곤장</td>
<td>straight, direct</td>
</tr>
<tr>
<td>곤/동굴 (窟/洞窟)</td>
<td>cave</td>
</tr>
<tr>
<td>기원전 (紀元前)</td>
<td>bc</td>
</tr>
<tr>
<td>낳다</td>
<td>give birth to</td>
</tr>
<tr>
<td>내려가다</td>
<td>go down, descend</td>
</tr>
<tr>
<td>넓다 (넓은)</td>
<td>wide, broad</td>
</tr>
<tr>
<td>다스리다</td>
<td>govern, dominate</td>
</tr>
<tr>
<td>대륙 (大陸)</td>
<td>continent</td>
</tr>
</tbody>
</table>
Grammar

1.1 -(으)로부터 (‘from’)

(으)로부터 can be used in place of 에서 (with no change in meaning) when talking about movement away from a non-human or non-animal entity. Although identical in meaning to 에서, the feeling is more formal.

지금으로부터 약 5천 년 전의 이야기이다.

(This is a story from over 5,000 years ago (from now)).

산으로부터 시원한 바람이 불어왔다.

(A cool breeze came from the mountains).
1.2 (으)르 테니(가) (intention)

This is a combination of -(으)르 테니 (refer to 16.3) which expresses the speaker’s intention and the sequential ending of copula -(이)니(까).

-(으)르 테니(가) has two distinct usages. In the first usage (and the one that features in our text) the speaker expresses his/her own volitional action in the first clause, which provides the condition for the hearer performing another action in the second. Put simply, the speaker says ‘since I am going to do A, you can do B’:

내가 부하 삼천 명을 줄 테니, 저 아래 인간세상에 내려가서 행복한 나라를 만들어 보아라.

Since I will give you three thousand followers, go down to the human world there below and try to make a happy country.

술은 내가 살 테니가 너는 안주 좀 사 와.

Since I am going to buy the alcohol, you can buy some appetisers.

In the second usage, the first clause provides a strong future prediction based on the opinion of the speaker. The second clause then provides a suggestion or piece of advice based on the preceding prediction. In other words, the speaker is saying ‘since A is going to happen, you should do B’ or ‘since A is going to happen, let’s do B’, etc.:

내일 비가 올 테니가 오늘 가세요.

Since it’s going to rain tomorrow, go today.

1.3 -(으)르 자마자 (‘as soon as’)

The -(으)르 자마자 pattern indicates that the event stated in the second clause occurs instantaneously after the event in the first clause is completed. It is essentially identical to the use of ‘as soon as’ in English:

환웅은 도착하자마자 그 주위를 ‘신시’라고 부르기로 했다.

As soon as Hwanung arrived he decided to call the surrounding area Shinshi.

늘자마자 잡이 들었어요.

I fell asleep as soon as I lay down.

1.4 -(으)르 하다 (‘decide to do’)

In this pattern, the nominal form -(으)르 하다 is marked with the instrumental particle -(으)로 and followed by the verb 하다. The whole pattern -(으)르 하다 usually translates as ‘decides to’ or ‘chooses to’:

환웅은 도착하자마자 그 주위를 ‘신시’라고 부르기로 했다.

As soon as Hwanung arrived he decided to call the surrounding area Shinshi.

회사를 그만두기로 했어요.

I made up my mind to quit my job at the company.
1.5 -아/어 달라고 (quoted benefactives)

In quoted commands, the verb 주다 ‘give’ is typically replaced by 달라고. The benefactive construction -아/어 주다 (used when talking about doing something for the benefit of someone else) thus becomes -아/어 달라고.

**Actual words**

- ‘사람이 되게 해 주세요.’
- ‘Please make us become people.’

- ‘내일까지 전화해 주세요.’
- ‘Give me a call by tomorrow.’

**Reported in indirect quotations**

- 그들은 사람이 되게 해 달라고 하느님께 말고 있었다.
- They prayed to god to make them become people.

- 민호는 내일까지 전화해 달라고 했어요.
- Minho told me to give him a call by tomorrow.

However, note that in cases where the person to whom the command is being addressed is a notable superior, etc. and would typically be addressed in honorifics, the special form 주십시오 should be used instead. Also note that in cases where the person benefiting from the action is a different person to the one making the command, 주다 is maintained in the form 주라고.

1.6 -아/어 버리다 (‘do completely for regret or relief’)

The verb 버리다, as a main verb, means ‘throw away’. When used as an auxiliary verb in the pattern -아/어 버리다, this meaning is maintained to some extent. This pattern is used when talking about finishing a process through to the end so that it is, metaphorically, ‘disposed of’. Although at times the completion of the process may come to the relief of the speaker or person performing the action, often finishing the process is somehow seen negatively or in a regrettable light.

- 호랑이는 배고픔을 참지 못하고 그만 밖으로 나와 버리고 말았다.
  *The tiger couldn’t endure the hunger so gave up and went outside.*

- 아이스크림이 다 녹아 버렸어요.
  *All of the ice-cream melted.*

1.7 -고 말- (‘end up with’)

As a main verb, 말- means ‘ceases’, ‘leaves off’, ‘stops’, although it only infrequently occurs by itself. When used in an auxiliary construction, the meaning of ‘ceasing’ transitions to a meaning similar to English expressions such as ‘ends up doing’ or ‘winds up doing’ or simply ‘finally’, ‘at last’ or ‘in the end’.

- 호랑이는 배고픔을 참지 못하고 그만 밖으로 나와 버리고 말았다.
  *The tiger couldn’t endure the hunger so gave up and went outside.*

- 안 가고 싶었지만, 친구들이 다 가게 되어서 나도 가고 말았어요.
  *I didn’t want to go, but it turned out that all my friends were going and so I wound up going too.*
The Tangun myth

Words and meanings

1. Find the synonymous words in the texts for the words given below:
   - 수도/서울
   - 조용한
   - 결혼하다
   - 비터다/참다
   - 통치하다
   - 항상/쉬지 않고
   - 희망/꿈

2. The following is a list of adverbs used in the main text. Please fill in the blanks in the sentences with an appropriate adverb from the box.

<table>
<thead>
<tr>
<th>너무</th>
<th>열른</th>
<th>곤장</th>
<th>마침내</th>
<th>계속</th>
<th>다시</th>
</tr>
</thead>
</table>

1) 준비됐어요? 시간이 없으니까 _______ 감시다.
2) 그 사람은 지난 일년 동안 열심히 시험 준비를 하더니 _______ 시험에 합격했다.
3) 교통 사고가 났다는 소식을 듣자마자 _______ 사고 현장으로 달려갔다.
4) 여자 친구가 싫어졌는데 _______ 만나야 할지 고민이다.
5) _______ 한번 깨어진다면 몇있는 여자와 사랑을 하고 싶어요.
6) 점심을 많이 먹었더니 배가 _______ 불러요.

Answer the following questions in English

1. According to this text, what is the relationship between Tangun and the King of Heaven?
2. How many followers accompanied Hwanung when he arrived at T’aebaek mountain?
3. How many days did the tiger endure the hunger?
4. What does ‘Ungnyo’ mean?
5. How long did Tangun govern the country called Old Chosŏn or Tangun Chosŏn for?

Answer the following questions about the text in your own words

1. 환웅이 인간세상에 내려와서 처음 도착한 곳은 어디였어요?
2. 사람이 되고 싶어하는 곱과 호랑이에게 환웅이 준 것은 무엇이었어요?
3. 호랑이는 왜 사람이 되지 못하고 곱은 왜 사람이 되었어요?
4. 단군신화에 따르면, 한반도에 처음으로 나라가 세워진 것은 언제였나요? 그리고 그 나라의 이름은 뭐예요?
5. 단군 조선의 건국이념은 무엇이었어요? 그 건국이념의 의미에 대해서 선생님과 함께 얘기해 보세요.
More to think about

1. Do you know of any other national foundation myths, either in your native country or another country you are familiar with? How do these myths compare with the story of Tangun?

2. What do you think of North Korea’s claim that they located the remains of Tangun? What did the North’s regime hope to achieve by such claims?