FOLKLORE OF PYONGYANG

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Preface

President Kim Il Sung said:

"Pyongyang is a city with a time-honoured history, a brilliant culture and very beautiful scenery."

Pyongyang is the capital city of the Democratic People's Republic of Korea. With a long history of 5 000 years and brilliant culture, it has been a cradle of life for humans as its weather, soil and natural and geographical conditions were favourable for and beneficial to their life.

Therefore, it was the cradle and centre of the Taedonggang Culture, as well as a birthplace of rice farming, bronze, iron and other metal workmanship.

It tells, along with its history, the customs of the nation the Korean people created and developed through a long course of their living.

Early in the 30th century BC, about 5 000 years ago, Pyongyang was the capital city of Ancient Joson, the first ancient state in Korea, with Tangun as its founding father, demonstrating its history and culture for about three millenniums.

Koguryo succeeded Ancient Joson and was established as the first feudal state in Korea in 277 BC and set Pyongyang as its second capital in the year of 247. In 427, it moved its capital to Pyongyang and stepped up southward advance with

it as the base, nearly achieving the unification of the Three Kingdoms. Pyongyang always played the core role in the cultural development of the nation.

With the expansion of its territory and increase of its population and national power, Koguryo moved its royal palace from Anhak at the foot of Mt Taesong to today's Central District in Pyongyang; for 35 years between 552 and 586, it built up the large-size Walled City of Pyongyang covering the whole city, demonstrating its might and turning the capital into an impregnable fortress.

The mural tombs and other relics from the period of Koguryo still remain witnesses to its greatness and might and a representative of the customs of the people of those days.

In particular, the mural tombs in Tokhung-ri, Mausoleum of King Kogugwon and other relics found around Pyongyang visually show the talented skills of the Koguryo people and their living customs, developed culture and mightiness.

In this way, during the period of the Three Kingdoms, Pyongyang inherited the proud history and traditions as the capital city of Koguryo following Ancient Joson, and created and developed independent customs of the Korean nation.

After Koryo, the first unified state in Korea, was founded by Wang Kon in 918, a big local governance body was established there in September the same year, and the following year it was developed into Sogyong, or the western capital, playing the politico-military role of the second capital city.

Wang Kon, in his last days, saying "Pyongyang is the foundation of our country and the land of carrying on the great cause for everything goes well there," left his last instructions that the security of the country should be achieved by relying on Pyongyang. Kwon Kun, a famous scholar in the period between 1352 and 1409 (the last period of Koryo and early days of the feudal Joson dynasty), also said that "Pyongyang is a big gateway to and the origin of the country." In these days, the Koryo people produced porcelain of peculiar colours, patterns and forms, glorifying the country's name before the world, and invented metal types for the first time in the world, contributing to the development of civilization of mankind.

During the feudal Joson dynasty, too, Pyongyang remained a political, economic, cultural and military centre in the northwestern region by inheriting and developing its own customs.

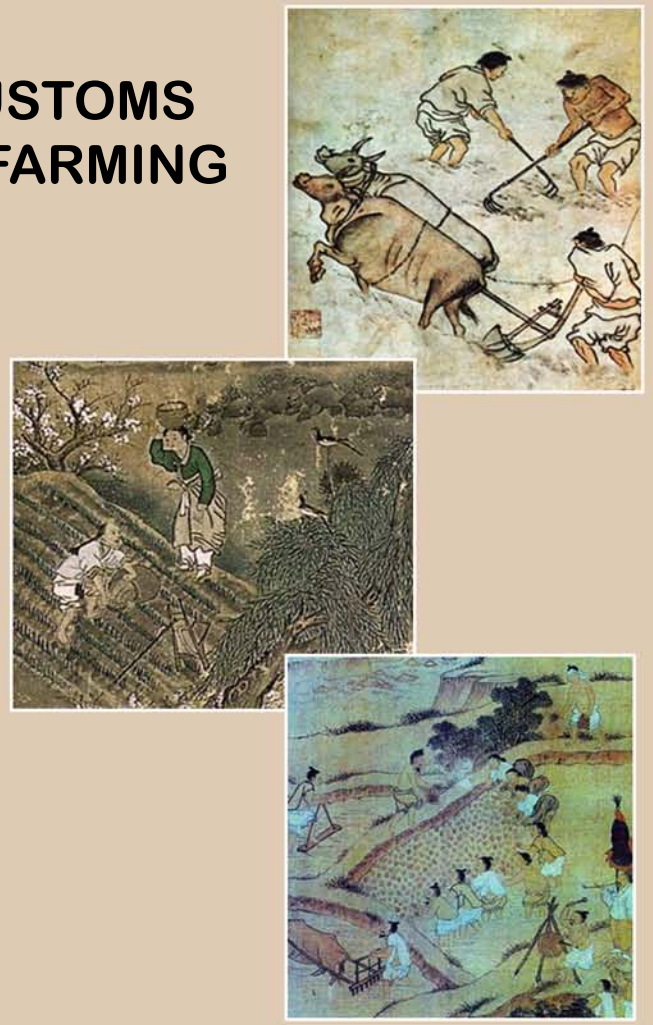
In this way, it prospered as the capital city or the second capital city throughout the periods of Ancient Joson, Koguryo and Koryo, and developed into a centre for defending and glorifying the proud history and traditions of the Korean people.

The consolidation of national customs and cultural development centred on Pyongyang made the locals display their creative resourcefulness and talents in various sectors.

The customs of the Korean nation, who boast about their refined traditional customs and manners of the "land of good manners in the East," have been created and handed down to posterity with Pyongyang as the centre.

CONTENTS

CUSTOMS OF FARMING



From olden times the ancestors of the Korean nation used to say, “Agriculture is the great foundation of the country.”

The people in Pyongyang who had long engaged in farming as their main production activities, created and improved reasonable farming methods while cultivating different crops that suited to the natural, climatic and soil conditions.

The historical records read that the people of Ancient Joson would see stars to predict the year’s crop situation, and carry the contents of the Eight-Article Infringement, the criminal code that if one does harm to another one should pay the latter with cereals.

This shows clearly that agriculture was the main source of livelihood throughout Ancient Joson centring on Pyongyang.

With natural and climatic conditions favourable to crop farming, the local people of Pyongyang have long cultivated five cereals–rice, foxtail millet, kaoliang, beans and Indian millet.

Found at the site of house No 36 in the Namgyong remains in Honam-ri, Samsok District, Pyongyang, the remains from the days of Ancient Joson, were five cereals which had been cultivated at that time.

Five cereals found at the site of house No 36 in the Namgyong remains in Samsok District, Pyongyang

Rice and beans constituted the main cereals among five cereals.

According to an old record, a labour force of 10 000 was involved in the construction of the Tokhung-ri mural tomb of one

of the rich men in 408 in the period of Koguryo, and they ate beef, mutton, wine and rice every day, and consumed bean paste of one big storehouse.

This means that rice and beans were mainly cultivated in the Pyongyang area and used as staple foods.

Korea’s traditional crops also included oil-bearing crops such as perilla and sesame and cash crops like hemp and cotton.

Later tobacco, chili, corn, potato and others were cultivated in the second half of the feudal Joson dynasty, enriching the kinds of crops.

In this course, the Korean people had a good understanding of the characteristics of crops, natural and weather conditions and soil, and created and introduced reasonable farming methods based on their farming experience.

Farming in Pyongyang was conducted in the order of preparation, sowing, weeding, harvesting and threshing in line with the local natural and climatic conditions.

The preparation included the purchase of seeds, production of manure and repair of farming tools.

The Korean people spared no sincerity to obtain good seeds and preserve them well, as they had a direct impact on crop yields.

Hence the proverb “A farmer keeps the seeds even though he has to die of hunger.”

After gathering in ripe ears of cereals, they threshed them, selected only choicest ones as seeds and dried them, and those in Pyongyang and Phyongan Province used to keep them on the shelf of the upper room.

There were also other methods of seed preparation: They put

about 2kg of seeds into a hemp bag, buried them in a pit around the winter solstice, dug them out at the beginning of the next spring and selected the biggest ones as seeds; or they wrapped up a certain amount of seeds in a wet piece of cloth, put it in a warm place and collected the sprouted ones.

Manure played a key role in fertilizing the fields under plough.

Koreans collected straws, waste heap, soft tree branches and grasses in a pool or cattle sheds, spoiled them and used them as manure.

An old painting portraying manuring

An old painting portraying a blacksmith's

They also used other resources such as night soil, burned soil and ashes from the flues of *kudul* (Korean-type of hypocaust) to fertilize the fields.

There were several methods of field fertilization including multi-ploughing, ploughing grass-grown fields, covering the fields with grasses to leave them to be dried and burn them before ploughing the fields, and carpeting field with humus soil.

These were superior farming methods created through long agricultural production activities.

The preparation of farming implements was also important to do farm work in the right season.

The implements included carts, sleighs, panniers and A-frames for carrying manure, rice seedlings; tools for ploughing; spades, harrows and rakes for improving fields and rivers; baskets for sowing seeds; ploughs and hoes for weeding and sickles for harvesting.

Among them small implements were prepared by families, and bigger ones by joint efforts.

Hoes, sickles and other iron tools were tempered at the blacksmiths'.

Based on these preparations, field ploughing was conducted for sowing seeds.

The Korean people set the spring equinox as the suitable day for the start of ploughing, as the weather was warm and the soil got thawed since day and night around this day were the same in their length.

In ploughing farm implements were used as appropriate to soil conditions.

An old painting portraying ploughing of a paddy field

An old painting portraying ploughing of a non-paddy field

In Pyongyang oxen pulled the ploughs, a farming tool widely used in the western and middle parts of Korea.

Ploughing tools included a shovel with a rope attached to each side of the blade, harrow and iron rake.

Seed-sowing followed just after the ploughing was over.

What was important here was to meet the requirements of planting right crop in the right soil and at the right time.

Therefore, the Korean people referred to different farming calendars for sowing rice and other cereals; even in case of sowing the same crop, the calendar was different according to region.

In Pyongyang, before the liberation of the country from the Japanese military occupation, there were 36 280 hectares of land under cultivation. Among them the non-paddy fields occupied 31 680 hectares, paddy fields 4 573 and slash-and-burn and other fields 27.

In 1955, the area of paddy fields reached to 1 681 hectares and non-paddy fields 8 131, which means that the local people did farming with field crops as the main and sowed seeds in line with it.

The major field crops were foxtail millet, kaoliang and barley.

The period of sowing foxtail millet was different according to the local areas, but in general it was done between the first rainfall in the third month of the year by the lunar calendar and the beginning of summer in the fourth month.

Kaoliang and barley were also sown nearly at the same time.

Sowing rice was done in three ways: First one was to plough and level the watered paddy field and sow the rice seeds; second, to plough and level dry field, sow the rice seeds, weed twice after

their growth to a certain height and fill the field with water; and the last, to grow healthy seedlings in a separately-prepared nursery and transplant them in paddy fields, which was widely introduced across the country in the last days of the feudal Joson dynasty.

The third method was also prevalent in the Pyongyang area.

Seeding was followed by thinning and weeding.

The period of weeding was a little different according to crops, but it was done usually from the early sixth month to the late seventh month by the lunar calendar.

Hoes, ploughs and other tools were used for weeding.

About the non-paddy field ploughing widely conducted in the period of the feudal Joson dynasty, a historical book reads: To drive a harnessed ox slowly along the furrow with a plough is popularly known as ploughing,

An old painting portraying transplanting of rice seedlings

An old painting portraying weeding

and this is a popular way of weeding across the country; this is the most important farm work in non-paddy field farming; as the soil of the ridges is made to cover the roots of crops, wind and drought hardly ever dry or fell crops, and even continuous rain cannot inundate the fields because of the deep furrows.

Weeding was done three times in paddy and non-paddy fields.

An old painting portraying threshing

An old painting portraying tread-milling

Harvesting and threshing were the last process of yearly farming.

Harvested crops were carried by an ox-cart or A-frame; among them the utility of the last one was the highest.

Threshing was also different according to crop; rice was threshed by striking its sheaves against a long stand or hackling rice with thresher, and the field crops with flail.

After threshing was over, cereals were stored in grain chests, and a required amount was milled each time.

Therefore, every family in Pyongyang had a mortar, handmill and other tools for milling the cereals.

Through a mural in the Mausoleum of King Kogugwon, depicting a woman hulling crop with a tread-mill, it can be said that there were individually- or jointly-used tread-mills in Pyongyang.

In several processes of farming, ox-sharing teams and mutual-aid teams were formed among peasants in Pyongyang with the aim of joint labour.

A mutual-aid team was formed for the purpose of rational use of labour based on the recognition of superiority of joint work over individual one.

The method of forming this team was a little different in each locality, but in Pyongyang and Phyongan Province it was organized by involving relatives of the same number of labour force or 2-3 neighbouring houses.

The name of the team was different in Pyongyang and other provinces.

The work of the team included not only farming but house building, straw thatching, milling, well sinking, weaving cloth, spinning yarn and others for family life.

In principle, it was an exchange of labour for the same or similar purpose, but as the joint work of farming and family life continued all the year round, it was also introduced to different purposes.

In this case it was called exchange of hands, and paid with different kinds of labour.

A changed form of mutual aid, it was an exchange of ordinary labour with labour that needed special techniques, including straw thatching, repairing of *ondol* (floor-heating system) and plastering.

This was widely applied between technical persons and those without techniques.

In each of these two cases, it was a rule to compensate the labour with money or with the same labour within that year.

An ox-sharing team was formed with an ox as a means for overcoming the shortage of labour and draught animals while sowing seeds and ploughing.

A team was formed with a peasant with an ox and four or five have-nots, who were either skilled or not in ploughing, spreading manure, harrowing, sowing seeds and weeding.

Those included in the team without an ox undertook to do hard labour such as supply of bean, rice and other straws for cattle feed.

The team was organized based on a simple promise at the beginning of the year, and once it was formed it ran every year as long as there was nothing particularly wrong.

The families of a team got closer through joint labour and, in particular, took good care of the ox, but never calculated man-days and charge for the ox provided for joint labour.

The team proved effective in displaying the cooperative spirit of peasants in farming and rationally using an ox by several families that helped each other despite the lack of draught animal.

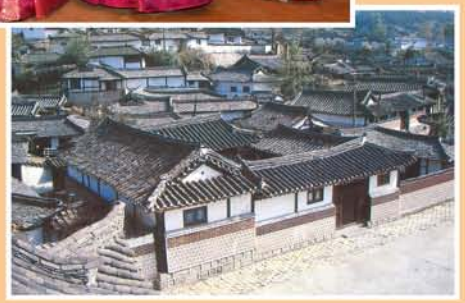
In this way, the people of Korea centring on Pyongyang, in line with the natural and climatic conditions of distinct four seasons–spring, summer, autumn and winter–conducted farming in order, created and introduced advanced farming methods and increased agricultural productivity through joint labour.

CUSTOMS OF FOOD, CLOTHING AND HOUSING

Diet

Clothing

Housing



Diet

From olden times, the local people of Pyongyang have gathered rich harvests of five cereals from its fertile land. It is also abundant in aquatic products as the Taedong River meanders through it and there is the West Sea of Korea nearby.

So the local people have created excellent foods by using the rich materials and developed them.

Typical examples are the Pyongyang cold noodles, Pyongyang *onban*, Taedong River gray mullet soup and *nochi*.

Noodle making

The Pyongyang cold noodles take pride of place of the foods of Pyongyang.

The noodles were a staple food and a must at wedding ceremonies and birthday spreads.

The Pyongyang cold noodles are made by pressing cereal flour dough into thin and long strips with a press and boiling them in water. Then they are put in a bowl, decorated with garnishes, poured with soup and served.

Tongguksesigi, a book from the period of the feudal Joson dynasty, reads that the buckwheat noodles, poured with radish or bok choy kimchi juice and garnished with pork, are called cold noodles and those from the northwestern area rank first among

Pyongyang cold noodles

its kinds. *Haedongjukji*, another historical book, writes that the Pyongyang cold noodles are the best.

When winter came, Pyongyangites liked to eat noodles mixed with *tongchimi* (watery radish kimchi) juice.

As Pyongyang cold noodles were a speciality of Pyongyang and had an excellent tradition, some people, running noodle houses in other regions, used to name theirs Pyongyang Cold Noodle House.

The food owed its fame to the special features of its material, soup, flavoured meat shreds, garnishes, bowl and method of putting noodles in the soup.

Tongchimi

First, buckwheat, the main material, contains a large amount of various nutritional elements, so it has long been called a cereal for longevity.

The strips are not so tough, and the unique taste of buckwheat stimulates the appetite.

The stock of the noodles is also characteristic.

The noodles were mixed with meat soup or kimchi juice, but usually with *tongchimi* juice.

Tongchimi from Pyongyang has a unique taste because the method of making it is special; radishes, mixed with such seasonings as garlic, ginger, spring onion, pear, chestnut, pickled fish and shredded chili, are put into a jar filled with boiled salty water, and the jar is sealed.

This refreshing yet pungent water is mixed with meat soup, and the buckwheat noodles are put into it.

The Pyongyang cold noodles are peculiar also for the method of putting them in the stock and serving them.

They are served in a brass vessel that looks refreshing and goes well with the taste of *tongchimi* juice and meat broth.

Before being served, a little amount of the stock is poured into the vessel, the noodle strips are put and the garnishes are put over them. And then the stock is poured.

As they taste good and look characteristic, Pyongyang cold noodles are recognized as one of the famous foods that represent the traditional foods of Korea, a byword of Korean noodles.

For their unique flavour, the people like to eat them not only in hot summer but also in cold winter.

The method of its making is as follows:

Knead buckwheat flour with the water of 65°C-70°C and press the dough into thin strips. Then boil the strips for about 100 seconds before rinsing them with cold water, and drain the water.

Prepare the stock by boiling beef, pork or chicken, sieving the soup and mixing it with *tongchimi* juice. Boil an egg and split it into halves. Make wontons with minced pheasant meat.

Slice beef and pork, shred chicken, slice cucumber in the shape of a willow leaf before mixing them with vinegar, sugar and salt. Sliced pear is soaked in slightly-salty water.

Then put the noodle strips in a brass bowl, put over them garnishes in the order of pear, kimchi, pork, beef, chicken,

Jaengban noodles

cucumber, and one half of boiled egg and pour the stock so that one-third of the strips are immersed. Then serve the noodles after pouring sesame oil and spraying pine nuts.

Mustard, chili powder, soy sauce, vinegar and the rest of the stock are served separately.

Pyongyang cold noodles preserve their taste only when the vinegar is not put in the meat stock, but on the strips which are then mixed with the stock.

As Pyongyang cold noodles sustain the flavour unique to cold noodles from their preparation to serving, all the Pyongyangites liked them, and a noodle press was a must in the kitchen of a house.

Pyongyang *onban*

With cold noodles, *jaengban* noodles, or noodles served in a flat vessel, are also famous in Pyongyang.

There are some differences between the cold noodles and *jaengban* noodles.

Whereas the former is served in a brass bowl, the latter is on a brass vessel, 30cm in diameter and 7-8cm in depth.

The amount of seasonings and garnishes for the latter is greater than that for the former, and in particular, the strips are twice as much as those of the former.

Unlike the cold noodles, the strips are spread evenly on a brass vessel and laid with chili powder, spring onion, perilla, salt, sesame oil, pear, egg, slices of chicken or beef and the like in good shape and then the soup is poured.

This food, like *sinsollo*, has been enjoyed as an accompaniment for drinking, and in this case the strips are served to be enough for three or four persons and the amount of seasonings and garnishes are also greater.

Pyongyang *onban* is a staple food, which was created and became famous by the Pyongyangites who have eaten rice as a staple food.

Whereas people in Kyonggi Province like to eat rice served in soup seasoned with soy sauce, people in Pyongyang were fond of eating *onban*.

The method of cooking Pyongyang *onban* is as follows:

Boil rice, and mill mung beans with water before frying pancakes of 7cm in diameter each with the milled mung beans.

Mushroom is shredded and fried with seasonings.

Boil chicken thoroughly, shred it and mix it with seasonings. Add salt to the chicken soup and boil it again. Make seasonings with soy sauce, chili powder, mashed spring onion, perilla powder and sesame oil.

Put the boiled rice in a bowl, superpose it with a mung bean pancake, roast mushroom and chicken and pour hot soup.

Sprinkle perilla mixed with salt, perilla powder and chili powder over them, and serve the seasonings and sliced radish kimchi separately.

Pyongyang *onban* is characterized by the mung bean pancake laid over the rice.

During the dog days, Pyongyangites ate *pibimpap*.

The method of cooking *pibimpap* is as follows:

Pyongyang *pibimpap*

First rice is hard boiled, and beef is minced, spiced and then fried.

Mung bean sprouts and dropwort are parboiled and mixed with seasonings; bracken and broad bellflower roots are soaked in water, pine mushrooms are torn into thin pieces, and they are fried separately.

Fried laver is crushed, and peppered bean paste is mixed with broth, sugar, perilla powder, spring onion, garlic and sesame oil.

Boiled rice is put in a large bowl, superposed by beef and wild herbs in harmonious colour. It is garnished with shredded egg and fried laver is crushed over it.

Pyongyang fish porridge

Pyongyang chicken porridge

The dish is served with warm soup, kimchi made of sliced radish and peppered bean paste.

Pork and spinach or crown daisy can be used instead of beef and dropwort.

Fish and chicken porridges are well known as specialities of Pyongyang.

The method of making fish porridge is as follows:

Fish is boiled and boned, and the broth is sieved. Then the broth is boiled with shellfish and sodden rice. When rice has become sticky, boned fish, spring onion, garlic, salt, chili powder and sometimes chicken are added to it.

On the fifteenth day of the sixth month by the lunar calendar, Pyongyangites would have a bath in the Taedong River and have a pleasant rest while catching corbicula or fish and making fish porridge by the riverside.

Pyongyang chicken porridge, too, has been loved by the local people.

The method of cooking the food is as follows:

Chicken is boiled, shredded and mixed with seasonings. Rice soaked in water is boiled in chicken soup. When it is half

Ryongbongthang

Tailed rice cakes

Half-moon-shaped rice cakes

Stuffed mugwort rice cakes

Mugwort rice cakes

done, shredded chicken is added and boiled again.

The porridge is seasoned with salt and soy sauce, spring onion is added, and egg is mixed.

Before the egg is done thoroughly, the porridge is scooped in a bowl, and chili and perilla powder is sprayed over it.

When chicken is half done, gray mullet or catfish can be added.

As one of the specialities of Pyongyang, the local people, when they went on a fishing trip to a river, would kill chicken, eat the meat as an accompaniment for drinking and made porridge with the broth and rice.

They ate the porridge with peppered bean paste.

Today, eel is also used for making the porridge.

Ryongbongthang (carp and chicken soup) is a speciality of Pyongyang that suits the taste of the local people.

The method of cooking this soup is as follows:

Chicken is done thoroughly and shredded.

A carp is put into the broth and boiled. When the carp is boiled, it is scooped and boned.

Chicken, rice and carp are boiled in the broth and seasoned with salt, perilla powder, spring onion, sesame oil and chili powder.

This soup, a royal court dish, was made of carp and chicken as major materials and seasoned with egg, radish, dropwort, spring onion, oak mushroom, soy sauce, the head, fillet and lower part of the intestine of a cow, abalone, trepang, pine nuts, sesame oil and pepper. But Pyongyang people made the dish with rice mixing it with carp and chicken.

Tailed, half-moon-shaped and pine endodermis rice cakes are famous in Pyongyang.

Tailed rice cakes were a must on the table of a wedding ceremony.

Half-moon-shaped rice cake was prepared mainly for the Harvest Moon

Mung-bean pancakes

Nochi

Festival (15th day of the eighth month by the lunar calendar); the rice cake made by Pyongyangites was characterized by its big size.

Pine endodermis rice cake is made by mixing rice flour with pine endodermis, steaming the dough in a steamer and pounding it on a flat stone. The cake is usually dressed with mung-bean flour.

Nochi and mung-bean pancake are also special foods of Pyongyang.

The method of making *nochi* is as follows: The powder of glutinous rice, millet, glutinous foxtail millet and glutinous kaoliang are mixed, kneaded with hot water and added with malt powder before being fermented for one and a half day. The fermented dough is cut into pieces, and each piece is kneaded in a round and flat shape before being fried.

On the evening of the Harvest Moon Day the local people fried the pancakes in the yard, diffusing the savoury aroma across the village. To make them sweeter, they coated them with malt powder just after frying them and put them into a pot or jar.

They ate them when they became sticky after a while.

The pancakes kept in a pot or jar were used as snacks for children or during a travel.

Mung-bean pancake of Pyongyang is renowned for the mung beans milled with water are fried with vegetables and lard.

The method of making the food is as follows: Leave mung beans soaked in water for 2-3 hours, skin them before milling them with water.

Slice bok choy thinly after rinsing it in water.

Boil pork with some lard, shred some of the meat and slice the remainder.

Put in a pan milled mung beans, bok choy kimchi, pork, chili and spring onion, mix them, and sprinkle pepper powder and salt.

Pork grease is poured in a heated pan, and the prepared material is ladled scoop by scoop, frying round and flat pancakes.

A piece of boiled lard is put on each of the pancakes.

The pancakes are put on a plate and served with seasonings.

The food was prepared for holidays, wedding ceremonies and memorial services, sometimes as a special food in ordinary days.

Gray mullet soup

It was also used for medical treatment against arteriosclerosis, Saint Anthony's fire, alcohol poisoning and heatstroke, for detoxication and as diuresis.

In Pyongyang, people regarded these pancakes as a major food for wedding ceremonies, and piled them up on a brass plate on the wedding ceremony table.

In the Pyongyang area there are many renowned subsidiary foods.

Typical examples are gray mullet soup, carp soup and pork entrails soup.

The Taedong River gray mullet soup is prepared in this way.

Fresh gray mullet from the Taedong River is scaled, boned and chunked, put in a stone pot with cool water and boiled.

Sollongthang

When the soup is boiling, some grains of pepper wrapped in a piece of gauze are put in and taken out some minutes later.

The soup is seasoned and scooped in a bowl with some chunks of gray mullet.

Mashed garlic and ginger are served separately.

The local people served this soup to distinguished guests. So visitors to Pyongyang said that they were given good treatment only when they ate the gray mullet soup there.

"Was gray mullet soup delicious?"–this was the first greetings to the people who had been to Pyongyang.

Pork entrails soup is prepared by rinsing entrails of a pig thoroughly, parboiling them and then boiling them with kimchi.

Kimchi making

White kimchi

Whole bok choy kimchi

Young radish kimchi

Wild garlic kimchi

The savoury smell of the soup whetted diners' appetites.

At first, the soup, together with *sollongthang*, was a food for the poor, but later it became popular among the rich as it is highly nutritious and unique in taste.

Famous kimchi in the Pyongyang area is *tongchimi* and white kimchi.

White kimchi means a kind of kimchi made without using chili, and it is characterized by a large amount of juice.

The method of making white kimchi is as follows:

Bok choy is pickled in 10% salt water, trimmed clean and drained off, and radishes are salted.

Minced radish, shredded red pepper, dropwort, chestnut, ginger, garlic, pickled shrimps and salt are mixed to make seasonings. The seasonings are put between bok choy leaves.

Radishes are put at the bottom of a clean jar layer by layer, followed by a layer of bok choy.

The process is repeated until 70% of the jar is filled, and they are covered with outer leaves of bok choy mixed with salt.

A stone weight is put over it and the mouth of the jar sealed. Three days later the broth made by boiling pickled shrimps is poured in the jar.

As it tastes good when it is made with less chili, not so much seasonings were put between bok choy leaves.

This type of kimchi had been made before chili was introduced in the country, so it has a longer history than other types of kimchi.

Kogijaengban

In the Pyongyang area white kimchi was served in a large bowl with its juice greater than its amount, and people sometimes ate noodles or rice after putting them into the juice.

Whole bok choy kimchi of Pyongyang has its unique taste.

The method of making this type of kimchi is as follows:

Whole heads of bok choy are trimmed, and pickled in 10% salt water. Radishes are cleaned, and chili powder is mixed with hot water at the ratio of 1 and 1.2.

Garlic, spring onion and ginger are crushed and pickled shrimps are cleaned. Pollack flesh is minced before being kept for about 20 minutes mixed with chili powder, salt, spring onion and garlic.

Minced radishes are mixed with chili powder and

Yakkwa

Sesame *kwajul*

White rice *kwajul*

Tasik

Perilla *kangjong*

Peanut *kangjong*

White rice *kangjong*

Sesame *kangjong*

then with seasoned pollack, pickled shrimps, garlic, ginger, dropwort, sugar, spring onion, salt and pear to make seasonings.

Pickled heads of bok choy are rinsed, and seasonings are put between its leaves before being wrapped with outer leaves.

Radishes are put at the bottom of a jar with a handful of salt sprayed and then the heads of bok choy are put over them while ensuring that their cut parts are put upward. The process is repeated until they reach close to the top of the jar.

The outer leaves of bok choy and then a stone weight are put over them. Three days later, broth is poured in the jar and the mouth is sealed.

Whole bok choy kimchi from Pyongyang is characterized by much broth

and less chili to give an unsalted and refreshing taste.

Pyongyangites made dishes with meat to eat them with rice.

Most famous is *kogijaengban*.

The dish is prepared by slicing boiled cow tenderloin or other soft meat seasoned with soy sauce, chili powder, garlic and sesame oil, and served on a tray.

The dish was served with hot stock and kimchi separately and used as an accompaniment for drinking.

Noodles served on the tray were enjoyed in the Pyongyang area.

The Pyongyangites made various side dishes with croakers.

They especially liked to eat dried and roasted croakers from early summer to autumn.

Pickled croakers ranked first among various kinds of pickled dishes.

Slightly salted and dried croakers are soaked in water, boned and then pounded with a stick, were seasoned with perilla powder and shredded chili. They were mainly eaten with rice.

Whereas people on the east coast used pollack on ceremonial occasions, croaker was a must on the occasions among them.

They also liked to eat pickled shrimps with rice.

The people of Pyongyang demonstrated their creative talent and wisdom also in creating and developing delicious and highly-nutritional candies.

They were made with rice, adzukis and soybeans and sweetened with chestnut, jujube, sesame, pine nuts, insam and so on.

Typical candies are taffy, *kwajul* and *thaesik*.

Taffy is called glutinous rice taffy, nonglutinous rice taffy, kaoliang taffy, corn taffy and sweet potato taffy according to the main material or hard taffy and liquid taffy according to its state.

The method of making taffy is as follows:

Glutinous rice or nonglutinous rice is soaked in water, steamed and mixed with malt powder before being heated again. The saccharified material is sieved to take the solid material out, and the liquid is boiled down to get brown liquid taffy or hard taffy.

Liquid taffy was used for cooking foods, and hard taffy was eaten as a snack or melted for making foods.

Hard taffy becomes good to eat if it is heated and pulled with hands repeatedly as it contains air and is easy to break.

The picture *Ssirum* by Kim Hong Do from the 18th century vividly depicts a young man who is selling taffy near the ring. This shows that taffy was sold widely and enjoyed by people, young and old, men and women.

Taffy has a peculiar taste and is good for health as it contains glucose, protein, fat and so on.

Kwajul was originally the name of all sorts of sweets and biscuits, but it has become a kind of biscuit with the passage of time.

It is not exact when it was made for the first time. According to historical records, it was a must for wedding, memorial services and New Year celebration in the period of Koryo. Therefore it can be said that it was widely spread in the period of Koryo.

It is crisp and easily melts; it is also sweet, savoury and nutritious.

Kwajul, which Pyongyangites still like, is a flat one which is 7cm long and 3cm wide.

The method of its making is as follows:

Knead glutinous rice flour with hot water and *makkoli* and steam it after fermenting it for 10-15 hours.

Pour milled watery soybeans little by little while kneading the dough, and put it on a plate covered with glutinous rice flour before rolling and slicing the dough into pieces of a certain size and dry it for 24 hours.

Put the dried rice cakes in a bowl and leave them for one night, and fry them.

Coat them with liquid taffy and then spray powdered walnut, sesame and pine nut over them.

Today the biscuit is made also by industrial methods.

Thaesik is a kind of biscuit made by parching rice, pounding the grains and coating the powder with honey or liquid taffy.

It was a tradition of a married woman, when coming back to her home after a visit to her native home, to take the biscuits in a large vessel to give them to her husbands' relatives.

Watermelon, melon and chestnut are specialities of Pyongyang.

Watermelon and melon were widely cultivated in this area and, in particular, watermelon was famous.

Pyongyang chestnut is well known throughout the country.

It was known even to neighbouring countries as it has peculiar taste and its shell is easily peeled off.

Its powder was sometimes added to thin gruel for babies.

It was used as one of garnishes for rice cakes as well as in making *yakpap*.

Pyongyangites have long regarded it as a custom to pile the fruit up on the tables for wedding, 60th birthday and memorial services.

The renowned liquor of Pyongyang is *Kamhongno*.

Together with *Riganggo* and *Jukryokgo*, it is one of three famous liquors of Korea.

The saying "liquor before noodles" is handed down together with *Kamhongno*.

It was one of the etiquettes for honoured guests in the northwestern area to serve them liquor first and then noodles.

Unlike the people in the southern area who liked wine and rice cakes, the people of Pyongyang who were brave and upright liked to drink spirits.

In particular, *Kamhongno* was known as one of the three renowned liquors in the period of the feudal Joson dynasty for its reddish colour, sweet taste and high alcohol content.

When they received guests or celebrated anniversary days, the people of Pyongyang used to drink the liquor first and then eat buckwheat noodles garnished with beef and chicken.

In the rural areas around the town people used to brew spirits with the year's grain and make noodles with buckwheat to serve them to honoured guests.

All of these foods unique to Pyongyang reflect the creative wisdom and resourcefulness, as well as the tastes, aptitudes and other national features of the Korean people.

Clothing

While creating the Taedonggang Culture with Pyongyang as the centre from time immemorial, Koreans have developed a unique culture of clothing as befitting a noble and civilized nation.

The people who lived in the area of Pyongyang in the remote past have created clothes as suited to their working life, feelings and emotions, leaving precious heritage of the traditional costume throughout the long history of the Korean nation.

The costumes generalized throughout the country in the period

Men's headpieces in Koguryo

For civil officials For military officers

Noblemen's headpieces in Koguryo

of Ancient Joson whose capital was Pyongyang consisted of jacket, trousers, skirt, overcoat, headpiece, shoes and accessories. The customs also included wearing a topknot of hair by a married man, preferring white clothes and putting on mourning garments for funeral ceremony and memorial service.

Men's clothes included trousers, jacket, overcoat, headpiece, shoes and accessories and those for women were the same as men's except for the skirt.

Their clothes were further refined in keeping with their feelings, emotions and living customs through the long historical course of their creative activities to transform society and the nature.

As far as the clothes of the Pyongyang people in the ancient times and during the

Footwear

days of the Three Kingdoms are concerned, most of the jacket and overcoat had a straight collar in the main while some had curved one.

Trousers for man and woman had no big difference.

During the days of the Three Kingdoms, it was a custom that all male adults wore a topknot of hair and headpiece.

Both man and woman used headpieces made of cloth, the former over the head and the latter covering the face.

They have regarded shoes as a major component of attire. It was a common practice to make shoes short-necked.

As they put off shoes at home, they made their shoes short-necked so that they could be easily put on or off.

A historical book writes that the ancient people wore straw or leather shoes.

Made of rice straw, sedge or hemp, straw shoes were common.

Leather shoes were dealt with in several historical books. In the part dedicated to Puyo, the historical book, titled, *Three Warring Kingdoms*, writes: The Puyo people, who lived in the relatively cold areas and frequently hunted, wore shoes made of the skins of the animals they had caught.

Jinguk people in the south also wore leather shoes.

Ancient Koreans wore either straw or leather shoes depending on their social and economic status. In other words, while the working people who were poor wore straw shoes, the people of ruling and propertied classes wore leather shoes.

They also used sleevelets.

Sleevelets were a component of attire which was worn to protect

the wrists and arms, keep them warm and make the movements of the hands easier.

It is not clear when they started to use sleevelets, but the fact that a bronze sleevelet was discovered in the remains of the ancient times in Thosong-ri, Pukchong County, South Hamgyong Province, indicates that sleevelets have a long history.

Made with thin bronze plate, the sleevelet was ornamentally carved on the surface.

Because such metal sleevelets must have been expensive in those days, it is thought that they were used as an ornament of noblemen in formal ceremonies or as part of uniform of military officers.

Accessories experienced

Circular bronze ornament for waistband

Bronze bracelets and bronze bells

Jade rings and jade hairpin

Double and single rings

A string of beads

Earrings

changes in form and function in keeping with the developing cultural standards of the people.

An important accessory for man was a waistband which was used to hold the jacket in position.

As it was conspicuous, it was well decorated.

The historical book *Jinso* writes that Puyo people decorated their waistbands with gold and silver, and among the relics of Ancient Joson and Jinguk there were buckles embossed with the shapes of human beings, horses, lions, tigers or dragons and some of them were luxuriously gilded or ornamented with jewels.

Accessories for women included hairpins, earrings, finger rings and the like.

Hairpins were invented to hold women's long hair in position. But as they gradually played the role of an ornament, their shapes and decorative effects developed.

The fact that many bronze and

bone hairpins dating back to the period of Ancient Joson have been discovered show that the women in the ancient times already used hairpins.

The bronze or bone hairpins had pointed ends, round heads and a single prong.

There was a bronze hairpin with an elaborately carved head.

This fact indicates that hairpins were used not only for practical but also ornamental purposes.

Ancient Koreans also used bronze finger rings.

In general, rings were thin with some adorned and others simply lacquered.

Such accessories were monopolized by the privileged. Ordinary working masses could only afford simple accessories.

As seen above, Koreans'

Murals in the Mausoleum of King Kogugwon of Koguryo portraying clothes of different classes

custom of clothing was formed, by and large, during the period of the ancient states including Ancient Joson, Puyo, Jinguk and Kuryo and spread across the Korean nation with Pyongyang, the capital of Ancient Joson, as the centre.

The mural paintings in the tombs of Koguryo found in the area of Pyongyang prove that the custom of clothing in this area was formed before the days of Koguryo and spread across the Korean nation.

During the period of the Three Kingdoms, considerable changes took place in the form and variety of the clothes in the Pyongyang area.

In particular, women's garments of new shapes appeared–short jacket, one-piece dress, pleated skirt and rainbow-striped skirt.

This was a reflection of their aspiration to wear more convenient and better-looking clothes.

The mural paintings in the Mausoleum of King Kogugwon show different attire of the people from various strata in the Pyongyang area including the king and queen, government officials, entertainers and working people.

All the clothes were in the form of two-piece dress, which means it was a typical form of the attire of the people in Pyongyang, the capital city of Koguryo, one of the Three Kingdoms.

Later their attire became a major component of Korea's overall custom of clothing and continuously developed in conformity with the feelings, emotions and physical features of the Pyongyang people through a long historical course up to the period of the

feudal Joson dynasty through the Palhae and Koryo periods.

A characteristic feature of men's clothes shown in the mural paintings in the Koguryo tombs found in and around Pyongyang is the collar of the jacket which was straight or curved.

The straight collar of the jacket reached the bottom of the jacket. The jacket was designed to be fastened by a belt on the waist with one collar overlapping the other.

The jacket with a curved collar was fastened with a belt with the collar folded below the neck. The lengths of the two types of jacket were similar.

The jacket with a straight collar was more prevalent than that with curved one.

The collar, bottom edge and cuffs of men's jacket were attached with strips of cloth of

Various types of men's *jogori*

different colours from the jacket colour.

It is believed that the practice of attaching the parts which easily get dirty or frayed was invented to keep clothes always clean by changing them. The practice was applied to most of men's clothes, to say nothing of women's clothes. This shows that the practice was a universal custom during the days of the Three Kingdoms and also the Korean people have liked to keep things clean and tidy.

This form of the jacket did not change much in the periods of Palhae and Later Silla.

During the Koryo period there were two types of men's jacket– one being as long as the previous one and the other short and with a slanting collar.

Short jacket was held in place not by a waist belt but by a breast tie and the straight collar was accordingly changed into slanting one for convenience's sake.

In the closing years of Koryo, this type of jacket was prevalent, and the long jacket was eventually used as an overcoat for men.

In the early period of the feudal Joson dynasty, the form of men's jacket was the same as that in the period of Koryo. But later there was a slight change in its collar and length.

A change of particular note was the collar strip which was made of white cloth and easily changeable. It was invented to keep the collar of the jacket always clean.

The collar strip was applied both to men's and women's jacket.

Men's jackets were all the same in form, regardless of season, age and social status, but were varied in kind.

The colour of men's jacket was white, gray, brown or blue with white colour being most prevalent.

While commoners wore white hemp, ramie or cotton jackets, noblemen and government officials wore coloured silk jackets together with white jackets.

Lower garment for men included long trousers and short trousers as shown in the mural paintings of Koguryo tombs.

Narrow-legged trousers called *gunggo* were worn mostly by the working people or soldiers as it was convenient for activities.

Men's jacket and trousers in the days of the feudal Joson dynasty

Wide-legged trousers called *taegugo* were worn by noblemen.

In the period of the Three Kingdoms, a strip of cloth was attached to the bottoms of trouser legs.

The trousers for the working people were attached with strips of deep colours and those for noblemen with dark red or patterned strips for decorative purposes.

Trousers in the period of the Three Kingdoms were inherited by

Men's work clothes in summer

Men's quilted trousers

Palhae and Later Silla without great change.

In the period of the feudal Joson dynasty the legs of trousers were gradually widened.

In the closing period of the feudal Joson dynasty, there were unlined, lined, quilted and cotton-padded trousers.

Because men's trousers had wide legs, the lower ends were tied up with cloth bands.

Short trousers were worn by the working men like peasants in summer.

It was characterized by short and narrow legs.

From olden times Koreans have worn outer garment to keep off the cold.

The kind of outer garment was not many in the ancient times, but it gradually increased in the middle ages in keeping with the people's growing demands for material and

cultural lives. In this period the outer garment was used partly for a means to indicate one's social status.

There were two types of outer garment–short and long.

Short outer garments included overcoat, *magoja* (outer jacket) and *tunggori* (sleeveless jacket).

Overcoat was a little longer than jacket, but identical to it in shape.

In general, the overcoat was fastened by the breast tie and the waist belt.

As the overcoat was convenient for activities, it was worn mostly by peasants, fishermen and people in mountainous areas in winter.

Magoja was similar to overcoat except for some accessories. It had no collar, collar strip, lapels or breast tie, and was designed to be fastened by buttons.

It was worn in spring and autumn in the main.

Tunggori (also called *paeja*) was a winter garment worn over jacket to cover the back. It was also used as festival garment for the lunar New Year's Day.

Men's *magoja*

Men's *tunggori*

Turumagi

Smaller *changot*

There were two types of *tunggori*. The first type had no collar or sleeves and was a bit shorter at the front than at the back and open at the armpit. It was fastened by knots of strings.

The second type had a collar and a collar strip. It was fastened by girdling the body with a narrow strip attached at the armpit.

In general, *tunggori* was made with two-fold silk or lined with a thin layer of cotton and was dark blue in colour.

Long outer garments included *turumagi*, *changot*, *topho* and *jonbok* (also called *khwaeja*).

Turumagi had the longest history among outer garments and was accordingly most widely spread.

It was a kind of jacket elongated to below the knees.

Therefore, jacket and *turumagi* developed in relation with each other.

Turumagi was made of various fabrics including hemp, ramie, cotton and silk and in various forms–unlined, lined, quilted and cotton-padded. But the shape was all the same in the main.

Changot was a type of outer garment with no armpit gussets and was designed not to be fastened. There were smaller *changot* and bigger one.

Smaller *changot* was similar to *turumagi* in collar, collar strip and sleeves and length, but it had no armpit gussets.

Bigger *changot* was worn over smaller one, so it was broader and had wider and longer sleeves.

Changot and other types of wide-sleeved outer garment were banned to be worn except for memorial services by a garment reform policy in 1884.

A kind of outer garment, *topho*, had a two-folded back and sleeves wide and long enough to cover the hands.

It was fastened by a strip of coloured cloth by which the wearer's official rank and social position were distinguished.

A sleeveless outer garment

Bigger *changot*

Jonbok

with stand-up lapels, *jonbok* had no armpit gussets and was open up to the armpits.

In the closing years of the feudal Joson dynasty it became sleeveless and was fastened with one or two string knots or amber buttons.

However, in some cases *jonbok* for children had a collar strip and collar which was decorated colourfully.

In general, *jonbok* was made of dark blue silk.

Women's *jogori* (jacket) in the Pyongyang area evolved in keeping with the passage of the times. It was gradually shortened like men's jacket and, accordingly, some changes took place in the collar, lapels and sleeves.

The waist belt and reinforcements on rims were replaced by a breast-tie, and collar strips and trimmings, respectively.

In the period of the Three Kingdoms, there were two types of

Murals in a tomb in Susan-ri portraying women's clothes

women's *jogori*–longer one and shorter one.

The mural paintings in the tomb in Susan-ri near Pyongyang vividly show the women's attire in the Koguryo period.

The murals indicate that pleated *chima* and *jogori* were the main attire for the women of Pyongyang and the rest of Koguryo with the former as the centre. The fact that the women were wearing similar clothes in the mural paintings in Takamatsu tomb in Japan illustrates that Koguryo had a great cultural influence on its neighbouring countries.

All the *jogori* in several mural paintings in Koguryo tombs in Susan-ri and other areas hang below the waist and their sleeves cover the wrists.

However, the milling woman in the mural painting in the eastern chamber of Mausoleum of King Kogugwon wears *jogori* which hangs just below the breasts and whose sleeves have length and width proportionate to the length of the *jogori*.

The two types of *jogori* seen above represent the attire of the women in the

Long jacket

One-piece dress

Pyongyang area, the long *jogori* being prevalent. In addition to *jogori*, there was one-piece dress.

Whereas commoners' long *jogori* had sleeves reaching the wrists and narrow width, that for noblewomen was loose-fitting and had longer and wider sleeves.

During the period of the Three Kingdoms, short *jogori* was not generalized. But it was worn by the working women in general as it was convenient for working.

It was widely spread in the period of Palhae and Later Silla and universally generalized in the period of Koryo.

Sonhwabongsakoryodogyong writes that women's *jogori* was fastened at the armpit, which means *jogori* was accordingly short and short *jogori* was generalized.

The generalization of short *jogori* put a gradual end to long *jogori*. The waist belt was substituted by a breast tie.

Short *jogori* was refined during the period of the feudal Joson dynasty.

After early period of the dynasty short *jogori* underwent some changes in length, collar, sleeve line and side line.

Women's *jogori* is unique in style, beautiful and noble.

It had a slanting collar and V-shaped neck like men's jacket.

Its straight lines and curves harmonize well with each other, accentuating the collar and lapels. Also its collar, edge of the jacket and sagging lower part of the sleeve go well in good harmony, making it look beautiful and elegant.

There were various types of women's *jogori* like men's jacket–unlined, lined, folded, quilted and cotton-padded–but colourfully

trimmed jacket belonged only to women.

It was a unique form of folded or cotton-padded *jogori* with colourful trimmings.

The custom of trimming *jogori* was an inheritance of the practice of reinforcing the edges of clothes in the period of the Three Kingdoms. During the period of the feudal Joson dynasty when short *jogori* was prevalent, colourful pieces of cloth were reinforced at the armpits partly for decorative purpose of making *jogori* more beautiful by harmonizing its collar, breast tie and sleeve ends.

Jogori trimmed on three parts–collar, armpits and sleeve ends–was called *samhoejang jogori* (fully-trimmed jacket) and that trimmed only on one or two parts *panhoejang jogori* (partly-trimmed jacket).

The women in the Pyongyang area preferred to wear trimmed *jogori*, particularly at ceremonies and on holidays.

Women's *jogori* with silk trimmings

Samhoejang jogori

Sulan chima

Chima and *jogori* in spring and summer

Chima, *jogori* and *khun jogori* in autumn

Chima is Korea's traditional skirt, which was generalized across the nation with Pyongyang as the centre.

The main shape of *chima* has remained basically unchanged all the time, except for the position of pleats and trimming and its length.

The most noticeable change was in the position of pleats.

Chima can be divided into two types–one flounced from the waist down to the lower edge and the other flounced at the waist.

During the period of the Three Kingdoms, both types were used, the first type being prevalent.

There was *chima* flounced at a wide or narrow interval, and *chima* of single colour and rainbow-striped *chima*.

Chima flounced at the waist was narrow below the waist and wide at the bottom, hanging to the ankles or ground.

There was patterned *chima* as well.

What was common in the both types in the period of the Three Kingdoms was the bottom edge hemmed with a straight or zigzagging strip of cloth whose colour was black in general.

Chima of the two types were handed down later on.

However, in the period of Koryo the waist-flounced *chima* became prevalent as the aesthetic sense and tastes of the people changed.

Along with the generalization of the waist-flounced *chima*, the fastening point was raised from the waist to the armpit.

The appearance of *chima* to be fastened at the armpit in the period of Koryo was ascribable to the decreased length of *jogori*. In other words, the decrease of *jogori* length resulted in the increase of the length of *chima*.

In the period of the feudal Joson dynasty there were *kkori chima* and *torang chima*.

Kkori chima was a kind of wide and long skirt fastened at the armpit by a strip and unseamed at the side.

Also called *ip chima* or *phok chima*, it was most prevalent in that period.

There was a seasonal variation on *kkori chima*–unlined, lined and cotton-padded.

Sulan chima was a type of *kkori chima* with a beautiful embroidery on the low part and it was worn by noblewomen.

Phok chima

Haengju chima

Khun jogori

A petticoat called *mujigi* was worn under *kkori chima* to make it spread wide and look colourfully variegated.

Mujigi consisted of several tiers of flounced skirts made of stiff cloth like ramie or leno.

In general, *torang chima* was made of cotton or hemp and it was worn by the working women.

Among skirts for women there was also *haengju chima* (a kind of apron) they used to wear while cooking.

Since *haengju* denotes a piece of cloth for washing dishes in Korean, *haengju chima* can be interpreted as a skirt worn when working in the kitchen.

Haengju chima was made of white cotton or ramie.

Because the Korean women have liked to keep things neat and clean and regarded this as their important duty from olden times, they have made it a rule to wear *haengju chima* when working in the kitchen.

They have regarded it as propriety to put it off when they enter the living rooms or greet guests.

Women's outer garments were characterized by variety and splendour.

The outer garments for women in the area of Pyongyang in the closing years of the feudal Joson dynasty were divided into long ones and short ones.

Short outer garments included *khun jogori* (big jacket), *kat jogori* (leather jacket) and *paeja*.

A kind of outer garment worn over jacket, *khun jogori* was basically the same as ordinary *jogori* in form but what was different was its broader width, closed collar and stand-up lapels.

It had curved collar symmetrical on the right and left and a collar strip, not a breast tie.

In general, it was lined and worn by young and middle-aged women in spring and autumn.

Kat jogori was a little longer and wider than ordinary *jogori* and was lined and hemmed with fur.

It was favoured by middle-aged and older women in the

Women's *magoja*

Kat jogori

Paeja

Women's *turumagi*

Pyongyang area and rarely found in other regions.

The fur burnished its looks, and its value was decided by the quality of the fur.

High-end *kat jogori* was made of blue, gray or light brown patterned silk, lined with soft fur and hemmed with quality fur like otter fur.

As the middle and southern parts of Korea were not so cold in winter, a small number of women there wore *kat jogori*. In general, their *kat jogori* was not hemmed with fur on sleeve ends.

In the closing years of the feudal Joson dynasty, *kat jogori* made of cloth and lined and hemmed with fur was widely spread in the area of Pyongyang.

As it was a kind of outer garment for winter, it was worn mainly by middle-aged and older women who are easily affected by cold.

In particular, *kat jogori* was more prevalent than *jogori* in Pyongyang.

Paeja looked similar to *khun jogori*, but it had no sleeves.

As it was a short outer garment worn over *jogori*, its length was decided by the length of *jogori*.

It was different according to season–one for spring and autumn was made of thin silk and lined with ramie and one for early spring and late autumn was made of thick silk and lined with cotton fabric.

And one for winter was lined and hemmed with fur.

This type of *paeja* was worn mainly by middle-aged and older women in the area of Phyongan Province in winter, early spring and late autumn. It was worn also by the bride on her wedding ceremony.

As dark blue *paeja* looked good and strongly flavoured with regional characteristic features, it was widely used as a wedding garment for the bride.

Long outer garments for women included *turumagi*, *tangui*, *wonsam* and *hwarot*.

Turumagi was a type of

Tangui

Wonsam

jogori elongated to knees.

During the early feudal Joson dynasty, women used to wear *turumagi*. But later, as feudal Confucian moral regulations became stricter, distinguishing men and women in attire, they restrained themselves from wearing it and instead used it to cover their faces while travelling.

At the close of the dynasty, when the ruling mechanism and clothing regulations became loosened, *turumagi* regained its popularity among women.

But unlike men who wore it all the year round, women wore it mainly in cold weather.

Women in Pyongyang preferred to wear *kat jogori* and scarf, while those in the southern areas wore *turumagi* and hat. This was probably because the Pyongyang area is colder than the south and the women in the area wore chignon.

Tangui was a kind of *jogori* elongated nearly to the knees.

What was different from *jogori* was that it was left unseamed to the armpits and had no armpit gussets.

It was worn by noblewomen on holidays in general but sometimes for courtesy's sake.

A court gown, *wonsam* had stand-up lapels and colourfully-decorated round sleeves. It was longer in the back than the front and was made of coloured silk or cotton cloth.

It was worn on folk holidays and at wedding ceremonies.

A court gown similar to *wonsam*, *hwarot* had embroidered front and sleeves and was worn by noblewomen in Pyongyang.

It was sometimes worn by brides on wedding days.

Veil was exclusively for women's use.

Veil was generalized across the country including Pyongyang in the period of the feudal Joson dynasty, because according to the feudal Confucian concepts and

Hwarot

Jangot

Ssul chima

Noul

moral standards it was regarded as immoral if women showed their faces when they were outdoors.

There were several types of veil including *jangot*, *ssul chima* and *noul* in this period.

Jangot had been used as an outer garment until the early feudal Joson dynasty, but as it was banned, it was gradually used as some sort of veil to cover the face.

It was eventually reformed with the passage of time.

In general, it was made of dark blue and green cotton cloth or silk.

In the closing years of the feudal Joson dynasty when feudal caste system was weakened, women were allowed to show their faces when outdoors and wear *turumagi* as an outer garment, naturally putting an end to the use of *jangot* as veil.

Ssul chima was a kind of *chima* worn over the head.

Made of white ramie or thin cotton cloth, it was similar to ordinary *chima* in form but narrower and shorter than it.

Noul was a thin piece of cloth fastened on the rim of the hat and draped to the waist. If the cloth was thick, a thin piece was patched in front of the eyes for the sake of seeing.

It was used as veil throughout the period of the feudal Joson dynasty. But as it was not very convenient, its use was limited to court ladies or noblewomen.

Veil eventually vanished at the close of the feudal Joson dynasty.

The most noticeable characteristic feature of clothing custom in the Pyongyang area handed down to the modern times was that most clothes were made of silk.

In particular, *adangdu* and *thodu* were kinds of silk which were rarely seen in the regions to the south of middle areas.

Adangdu was a kind of dyed silk, and *thodu* was a kind of silk woven with hand-drawn thread from big cocoons.

Needless to say, silk clothes were worn mainly by people of high classes, but they were also worn by many commoners.

An old saying in the area of Pyongyang goes that if one wears silk clothes, even their cousins feel warm. This indicates silk clothes were widely used in this area whose climate is characterized by relatively low temperature.

Wide spread of silk clothes is ascribable to the fact that sericulture had been developed since the period of Ancient Joson and silk was produced in large quantities in this region.

According to a historical book, the people of Ancient Joson cultivated mulberry trees and raised cocoons, from which they made thread and various kinds of fine silk.

Another characteristic feature of clothing in the area of Pyongyang was that forms and kinds of clothes in this area were more diverse than other areas.

In general, jackets and overcoats in this area were a little longer and wider than their counterparts in the southern areas.

For this reason, the clothes in the area looked more spatial.

The people of the Pyongyang area used to wear *junguijoksam* under cotton-padded jacket and trousers in winter–another characteristic feature.

The lower piece of *junguijoksam* hanged down to the knees, and its upper piece had pockets and a collar strip. It was similar to *jambaengijoksam* (a kind of summer jacket or work clothes) in the southern areas.

It was worn under cotton-padded overcoat to keep off the cold.

Sleevelets

Thol tunggori

Sleevelets were essential items of winter clothing in the Pyongyang area.

Sleevelets were made of silk and lined with silk or fur.

They were worn by all people regardless of age and gender.

In particular they were indispensable for the elderly who were easily affected by the cold.

Thol tunggori was a peculiar winter outer garment of women, young women in particular, in the Pyongyang area.

It was similar to *kat jogori*, both having a closed collar and stand-up lapels and a collar strip, but a little different as it had no sleeves and was shorter.

It was made of damask or satin silk, lined with fur and hemmed with high-class fur.

In general, it was made of blue, purple or other dark coloured cloth.

Blue one was widely used as a wedding gown.

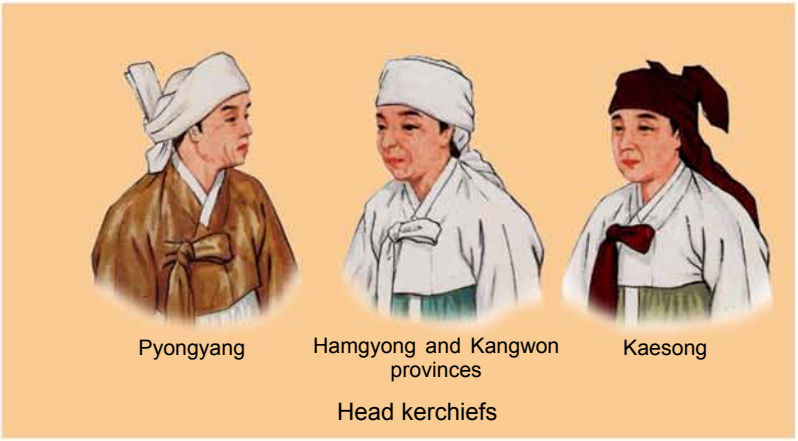
It was an indispensable item in the groom's wedding gifts to the bride.

The custom of wearing a scarf was generalized in almost all the parts of Korea, but the Pyongyang area was unique with regard to the form of scarf and method of wearing it.

Women in Hamgyong and Kangwon provinces covered the whole head except for the face with a square scarf folded into a triangle, leaving the ends untied.

They used unlined scarf all the year round.

On the other hand, women in the southern areas seldom wore scarf, except for the times when they were working outside.



Head kerchiefs

Women in the area of Pyongyang covered the whole forehead with a long four-fold rectangular scarf, except for the face and crown of the head.

Such a scarf was called butterfly scarf.

A mural painting in the Double Column Tomb of Koguryo shows a woman wearing a white scarf around her head. Butterfly scarf looks similar to the scarf. This indicates that it had a long history.

Women in the Pyongyang area used different scarves according to season–lined one in spring and autumn, cotton-padded silk one in winter and unlined one made of ramie or hemp in summer.

They wore white scarf in all seasons. And it was a custom to wear a scarf when performing memorial services or going out.

Unlike in other areas, they changed the form of the scarf according to season.

As seen above, the clothes peculiar to the Pyongyang area reflected the climatic features of the area with relatively low temperature in winter and the aesthetic aspirations and demands of the local people.

They were handed down along with the long history of the Korean nation, and now have become more and more refined in keeping with the feelings, emotions, tastes and aspirations of the Korean people who like what is ennobling, elegant and clean.

Housing

Housing holds a very important place in people's life.

Most of the houses in the Pyongyang area were single-channel houses, which was a main type of houses of Koreans.

Single-channel house is a house whose kitchen and living rooms are located in a line under a roof.

This house was spread across Korea, but it was more prevalent in the northwestern areas centred on Pyongyang.

An old painting portraying house building

This house originated in the two-pillars-and-beams house seen in the historical remains of the olden times found in the northwestern areas.

Historical records and mural paintings in the Koguryo tombs in and

around Pyongyang show single-channel houses, as well as houses looking like double-channel houses and L-shaped houses which came into being later.

The internal structure of the Mausoleum of King Kogugwon is reminiscent of the □-shaped house in the period of the feudal Joson dynasty.

The mural paintings in Koguryo tombs indicate that the people in the area of Pyongyang already used various types of single-channel houses during the period of the Three Kingdoms.

A single-structure house

Walled City of Pyongyang, a painting from the 19th century, shows houses of various types in the then Pyongyang, all of which were of the single-channel type.

This means that the single-channel-type house in the Pyongyang area had a long history and was a traditional house its people had invented and developed in line with the natural and climatic conditions of the area and their living customs.

This type of house was built in several steps–selecting its site, laying its foundation and corner stones, building its frame

A U-shaped house

including the roof and walls.

In general, houses assume the features of the relevant locality as their forms and plane structures are decided by the economic and cultural lives and living customs of the local people and the natural conditions of the area.

The houses in the Pyongyang area were different from their counterparts in other areas in form and plane structure.

Most of the houses in this area were L-shaped or of the type that had two structures in parallel.

The above-mentioned painting and field surveys have revealed that the central part of the city was dominated by L- or U-shaped and □-shaped houses, and its suburbs by houses of the parallel-structure houses.

It is thought that because the L- or U-shaped houses had several rooms under a roof in a compact way, they were better suited to the downtown districts which were crowded with houses.

That the parallel-structure houses were prevalent in the suburbs is ascribable to the fact that most of their inhabitants were peasants who needed a space for barns, for keeping their

draught animals and farm implements.

For this reason, they built an auxiliary structure in front of their dwelling houses.

And since the dwellers partly engaged in commerce along with farming, they could afford to build such structures.

Although there were L-shaped houses in some towns in the western part of Korea in the middle ages, such houses as well as parallel-structure houses were concentrated in the outskirts of Pyongyang, which was the city's characteristic feature.

The plane structure of the houses in the area of Pyongyang was characteristic in that the main wing had a kitchen, main and upper rooms, and the living rooms of most houses merged into a larger single room without any wall.

Houses of this plane structure were found in the areas in the south of the Taedong River, but they were not so generalized as in the area of Pyongyang.

During the period of the feudal Joson dynasty, the scope of houses and number of bays were stipulated by law.

As a result, the forms of houses were gradually standardized. There were single-structure houses, parallel-structure houses,

L- or U-shaped houses and □-shaped houses.

A single-structure house was composed of a big living room (the main and upper rooms combined) and an earthen veranda in front of the room.

The house for a large family had, in some cases, another living room next to the upper room.

This type was typically simple in form, and was often found in the northwestern, central and southern areas centring on Pyongyang.

In this type, the main and upper living rooms were merged into a big through room and its width was short by the width of the earthen veranda when compared to the width of the kitchen.

The kitchen had two doors–front and back–and a small window for sunlight beside the front door.

The room had two doors–one on each front side of the main and upper partitions–and a small window beside each of them.

The single-structure house in the central and southern areas, however, had a door on the back side of the living room.

It was the same for the case when the room was partitioned by a wall.

In general, such a single-structure house had a barn in a corner of the front yard.

As such a house had a smaller back yard, the fence around it was accordingly low.

But its front yard was wide as it was used as a workplace, and it was rarely fenced.

Parallel-structure house had a main building and an auxiliary structure in its front.

In general, the two structures equal in length and number of bays stood in parallel with each other.

The typical parallel-structure house consisted of a main

□-shaped house

building and an auxiliary building and was fenced on the right and left sides between the two buildings.

The rectangular space surrounded by the two buildings and fence was called inner yard and the space in front of the auxiliary building, front yard.

Such houses were found mainly in Pyongyang and the areas to its north.

As far as its structure is concerned, the main building had a kitchen, main room and upper room and a long earthen veranda in front of the rooms, which means it was similar to the single-structure house in its plane composition.

The auxiliary building was composed of a barn and a shed, and a gate between them.

The barn had a wicket door leading to the inner yard.

The shed was open to the inner yard and gate side, and had no door.

Most main buildings of the parallel-structure house in Pyongyang and northern areas had no door on the back side, which their counterparts in the southern areas had.

The side door between the kitchen and the main room leaned

towards the back side in the former and towards the front side in the latter.

The deeper the houses were located in the south, the number of houses with this door tended to gradually decrease.

This difference was the result of the customs of living and the natural and climatic conditions of the areas concerned.

Since the houses in the area to the north of the Taedong River were, in most cases, built on earthen mounds, it was difficult to make a door on the back side. And another reason was that the area is affected by cold northwest wind in winter.

A kitchen portrayed in a mural of the Mausoleum of King Kogugwon of Koguryo

However, the southern area has a relatively warmer winter and hotter summer.

This climate necessitated many doors including the back door for better ventilation.

And the position of the side door between the kitchen and the living room was changed or the door itself was not made.

In the Pyongyang area, this door was used mainly for serving foods to the living room.

But the people in the southern area carried meals from the kitchen to the living room via the door leading to outside, which means they did not need the door.

All these show that Koreans installed doors by taking the natural and climatic conditions and customs of living in their resident areas into consideration.

In case they needed to increase the number of rooms, they built a room next to the upper room of the main building and another in the auxiliary building as a drawing room so that the two buildings had the same number of rooms.

There were also L- and U-shaped houses.

If the house was bent at the kitchen, the kitchen was relatively big.

Many L-shaped houses had auxiliary front buildings, the positions of whose rooms and doors were equal with those of parallel-structure houses.

Unlike the house with the main hall, or the lounge, the U-shaped house had no drawing room in a wing but in a separate building.

As seen above, the L- or U-shaped house in the Pyongyang area had all rooms under the same roof, and it was later developed into the type of urban house.

It was because space for building houses was limited in urban areas.

Unlike rural areas, urban areas could not but be affected by the limitation of building lot because houses were concentrated there.

For this reason, the L- or U-shaped house which had rooms under the same roof on a relatively small space was suitable type for urban areas.

Houses of such type were found everywhere in Korea,

particularly in towns in Pyongyang and western coastal areas.

The paintings *Walled City of Pyongyang* and *Procession to Kanghwa Island* show various types of houses, most of which are L- or U-shaped houses.

This means such houses were numerous in Pyongyang and other western coastal towns, and were typical urban houses.

The big room of the house in the Pyongyang area is related to the traditional underfloor heating system of the Korean people.

The people in the area introduced this system in the remote past.

The mural painting in the eastern chamber of the Mausoleum of King Kogugwon of Koguryo well illustrates the traditional heating system in the houses in Pyongyang.

The mural depicts three women in the kitchen–the first one steaming food in a steamer put over a cauldron,

Furnishings of a main room

the second piling dishes on a table and the third stoking fire in the fireplace.

The mural painting in the Yaksu-ri tomb also deals with the heating system with underfloor flues.

The painting shows three women–one cooking by a steamer and the other adding firewood to the fireplace.

And the third woman is standing in the middle part of the long flues that take smoke away to the chimney.

These flues depicted in the mural painting are suggestive of the flues described in *Kudangso* and *Sindangso*.

In the part dedicated to

Pakchon chest

Nickel-decorated chest

Hwagak chest

Koguryo, the former book writes: In winter people obtain heat by lighting fire in the mouth of flues.

This suggests that the underfloor heating system was widely introduced in Pyongyang and the rest of Korea.

The underfloor heating system with long flues was invented by reflecting the way of life of Koreans who prefer to sit on the floor at home.

Since temperature is different from the part near to the fireplace to the part far from it, it is rational for evenly heating the rooms to merge rooms into a big room.

As far as a board-floored room was concerned, the people in the Pyongyang area made it at the end of the house unlike their counterparts in southern areas which had it at the centre.

This style of house with a board-floored room at its end is unique to the houses in Pyongyang.

Whereas the L- or U-shaped houses in the areas in the south of Kaesong had open board-floored rooms at their central parts and other rooms on both sides, the counterparts in the area of Pyongyang had an enclosed board-floored room at its end.

As it was well ventilated and cool, the board-floored room

was used during summer.

The climate of the central and northern parts of Phyongan Province is characterized by protracted cold season and a relatively short summer.

Therefore, a board-floored room was not so badly needed as was in the southern area where hot season lasts long.

However, summer in Pyongyang is relatively long because it is located in the south of the province.

For this reason, the local people needed board-floored rooms for summer and, so, they built them at the end of their houses.

As the floor-heated rooms, their main living space, were

Nong

positioned on both sides of the kitchen which was at the centre of the house, it was inevitable to place the board-floored room at the end of the house.

The board-floored room, unlike its counterpart in the southern areas, was simple and small.

It had a two- or three-leaved sliding door on the front side.

As the main purpose of the door was not entry and exit but ventilation, its sill was high.

People went into and out of the board-floored room through the side door or wicket door installed between it and the main room next to it.

In general, the main and upper rooms in the main building were not divided by a wall, but those in the southern region were partitioned by a wall with a side door.

As seen above, the style of the board-floored room in a house in the Pyongyang area was related with the climatic conditions and the customs of the area was different from its counterpart in the southern area in terms of its location and utility.

In general, the houses in the Pyongyang area had doors on the front sides facing south and none on the back sides, and

side doors between the main rooms and the kitchens, which was one of their unique features.

The door between the main room and the kitchen was not found in the double-channel house in Kangwon and Hamgyong provinces.

It was found in some areas in Hwanghae Province but never in the areas to the south of the province.

The people in the southern areas used to carry meals from the kitchen to the living room through the earthen veranda.

It was because the weather is warm there and the local people used the earthen veranda and board-floored room on a

A red-lacquered chest with three drawers and a bedside chest

A red-lacquered chest inlaid with mother-of-pearl with two and three drawers

preferential basis.

Unlike them, the people in Pyongyang which has a colder winter made a side door between the living room and the kitchen so that they could directly enter the room.

That they did not make any doors on the back side of the living rooms was also for keeping off the cold in winter.

They made the structure of their houses convenient to their work and living.

The people in the Pyongyang area paid special attention to arraying bedding along with furniture.

They furnished the main living room with a long shelf

and a nickel-decorated chest or cabinet on it.

They put colourful bedding including pillows on the chest and cabinet and covered them with a knitted kerchief.

The beautiful colours of the bedding and embroidered patterns of pillow ends filtered through the kerchief, giving elegance and tidiness to the room.

In the Pyongyang area, keeping a house by the hostess was often judged by how she arrayed the bedding.

In the northwestern areas centred on Pyongyang, it was

An old painting *Inn* portraying a chest with three drawers

Clothes chests

regarded as the best style to put bedding on a clothes chest and cover it with a patchwork kerchief.

The people in the Pyongyang area installed a wooden frame 25-30cm high on the floor on the back side of the main and upper rooms or only the main room.

They put clothes chests side by side on the frame and bedding on the chests.

Mothers taught their daughters since their childhood how to array bedding, pile pillows and cover them with a kerchief.

There were also smaller chests for keeping socks,

trinkets and valuables.

Nickel-decorated chest was produced and used mainly in the area of Phyongan Province centred on Pyongyang.

In the middle part of Korea it was a custom for women to prepare smaller chests before their marriage.

A rich family gave this chest filled with several dozens of socks to the daughter as a wedding present.

The newly-married used some of the socks for themselves and gave the remaining ones to their relatives-in-law as gifts.

These chests were normally put beside a bigger piece of furniture or in a convenient place.

Folding dressing table

A type of sewing chest

A type of sewing chest

A drawing room and utensils

Nong (a kind of clothes chest) was put on a wooden shelf.

It had a door in its central part, and was always in pairs.

Nong might or might not have a support.

If *nong* was supposed to be put on a wooden shelf, there was no need for the support.

In general, *nong* in the Pyongyang area had no support.

The shapes of pieces of furniture were different from region to region, but their positions in the room were similar.

Judging from the structure and shape, *jang* is believed to

have been evolved from *nong*.

The form of its doors and front structure were similar to those of *nong*.

In the past, *jang* was widely used in big and old cities like Pyongyang, Kaesong and Hansong and in the middle and southern areas where there lived many retired government officials.

In modern times it spread to towns in which modern lifestyle was introduced.

Like *kwe* and *nong*, it was put on two sides of either the main room or upper room.

It was regarded as an essential piece of furniture for women, who kept their sewing

Shelf-and-chest inlaid with mother-of-pearl

Bookshelf with three shelves

baskets and trinket caskets on top of it.

They kept clothes separately, ie, by dividing them according to age and gender or to season.

Because they treasured *jang* more than other pieces of furniture, they always kept it neat and tidy.

They would frequently polish *jang* lest its metal ornamentation should get rusty.

That they paid special attention to furniture was because it was the first to catch the visitor's eye and thus give the visitor a lasting impression of how their houses were kept.

It was also related to the cultured way of life of the people in Pyongyang.

Mothers educated their children in the importance of keeping the house neat.

This custom still prevails in Korea.

The living rooms in a house in the Pyongyang area were laid by the hobby and living taste of the member of the family living in it.

The single-channel houses had several rooms.

The main room was the biggest room. It was most widely

used and accordingly decorated.

It was called main room in some areas like northwestern areas and inner room in the areas in the south of Kyonggi Province.

It was called inner room partly because it was located in the inner part of the house and partly because it was occupied mainly by women.

A book from the 17th century, writes: The room of the ladies is positioned in the inner part of the house lest it should be looked into.

It was a custom that the housewife occupied the main room.

It is natural that the housewife who is supposed to cook should occupy the room which was next to the kitchen.

If the housewife handed the charge of household duties over to her daughter-in-law, she also left the main room for her.

As the main room was occupied by the housewife and used as the basic living room, it was furnished better than other rooms–with *jang* and *nong* in general.

Bed clothes and pillows were put on *jang* and *nong* which were put side by side.

The clothes chest was placed on the back side of the main room.

Mirrors, cosmetics, needles, thread, thimbles, scissors and iron were also kept in the main room.

As the main room was occupied by the housewife, it was used to receive her female guests.

The other rooms including the upper room were occupied by the son and his family, other unmarried children and the elderly.

The room used by the son and his family was decorated with furniture they obtained when they married.

When the room was occupied by unmarried children, it was furnished with a desk, bookshelf and stationery case.

The room for the elderly had a separate heating system and items necessary for them.

The drawing room was occupied by the head of the family and used to receive the male guests.

The room was forbidden for women and children except when they were needed there or they had something to inform the occupant.

This practice was ascribable to the feudal Confucian moral concept that absolutizes the head of a family and discriminates between men and women, the elderly and the young.

The drawing room was equipped with a clothes chest, stationery case, desk, bookshelf, fire pot and some recreational means.

Houses of rich families had rooms for servants.

The servants' rooms, if they were for married servants, had simple furniture and utensils.

And when they were single, they used these rooms as living

Kitchen

Kitchen utensils

rooms and at the same time as workplaces.

These rooms were sometimes offered to travellers as lodgings.

Like other types of houses, the kitchen was a major component of a single-channel house in Pyongyang.

Various table settings

In the kitchen a stove was installed for heating the living room and cooking.

There were racks and shelves for keeping bowls and other kitchen utensils on the back and front walls.

During the feudal Joson dynasty, white porcelain and chinaware with cobalt blue drawings were widely used as tableware together with small tables lacquered and inlaid with mother-of-pearl.

In the 17th-18th centuries, brass tableware replaced porcelain tableware.

There was a sink on a side and firewood and a couple of water jars on the floor.

The kitchen was always kept neat and tidy.

In particular, the stove was often plastered with gray loam lest it should get dirty.

The stove had one or two fireplaces depending on the number of wok to be installed over it.

Some kitchens had garrets.

A couple of shelves for keeping kitchen utensils and tableware were installed on the wall between the kitchen and the main room. Some families used closets with compartments and pegs for keeping scoops, sieves and other kitchen utensils.

The time-honoured and superior customs of housing in the Pyongyang area constitute major part of Korea's folk traditions, and are now being refined as required by the developing times.

FOLK FESTIVALS AND FOLK PLAY

Folk Festivals

Folk Play

Folk Festivals

In Pyongyang there was a traditional custom of designating a meaningful day as a folk holiday and enjoying special foods while holding colourful events and playing various games.

The record associated with the holidays in the Pyongyang area can be found in historical books.

A historical book tells that in the tenth month by the lunar calendar the people of Ancient Joson held a memorial service in honour of the heaven, eating special foods, singing and dancing day and night.

In Koguryo people held a national commemoration meeting for a similar memorial service, and enjoyed themselves.

These get-togethers were ones where people shared their pleasure of having gathered crops and finished the year's farming with success.

The folk festivals in the periods of Ancient Joson and Koguryo developed with the change of time, their contents getting richer and their forms getting more varied, and were handed down to posterity.

The folk holidays in the Pyongyang area reflect the inherent customs of the local people.

The holidays with the longest tradition and celebrated on the grandest scale in Pyongyang are the lunar New Year's Day, the Full Moon Day and the Harvest Moon Day.

Lunar New Year's Day

The Korean people have long celebrated the lunar New Year's Day as a day of greeting the new year.

All countries and nations of the world celebrate the New Year's Day, but the day and the celebrations on that day differ from one another according to the days when they began to follow the calendar and which calendar they followed.

In general, people began to follow the calendar after the primitive society collapsed and a class society emerged.

Calendar is classified into the solar calendar made on the basis of the sun and the lunar calendar made on the basis of the moon, and the lunar calendar has a true lunar calendar and a lunar calendar combined with the solar calendar.

Koreans used from ancient times the lunar calendar combined with the solar calendar.

Therefore, the New Year's Day they celebrated was based on this calendar.

According to a historical record, Puyo, an ancient state, used to arrange a national gathering in the first month by the lunar calendar, during which people held a memorial service in honour of the heaven and spent days while drinking, eating, singing and dancing.

This fact shows that the celebration of the New Year's Day

in Korea dates back to the ancient times.

In the period of Three Kingdoms, Pyongyang, the capital of Koguryo, celebrated the New Year's Day in a grand way.

On that day people enjoyed such games that were played between two sides as pouring water and throwing stones, an expression of their strong martial spirit.

In addition, they conducted various ceremonies including preparing special dishes, exchanging congratulations in colourful attire and holding memorial services for their ancestors.

The New Year's Day has become a typical folk holiday in Korea.

Since everybody grew a year older on this day, people in Pyongyang greeted the day with fresh hopes and ambitions.

As they were seeing off the previous year, which was happy for some and complicated for some others, they made better preparations for the day, and on that day paid a tribute to their ancestors and elders and played interesting and varied folk games.

They made preparations for the day from the New Year's Eve.

What was important in the preparations was to clean houses inside and outside and prepare clothes and special dishes.

In order to celebrate the day in a clean and fresh atmosphere, they cleaned the houses and decorated them by plastering on the

chests of drawers or windows pictures drawn specially for the day.

The pictures portrayed ten creatures, tiger or chicken, symbolic of longevity and good omen.

They also prepared new clothes.

From ancient times, it was one of the national customs to prepare new clothes when seeing in a new year.

When the New Year's Day approached, they prepared new clothes, or if they had new ones, they wore them; those who were too poor to afford new clothes, would wash or repair the old ones.

Clothes for the New Year's Day in the Pyongyang area were varied according to the difference in wealth, but they were all characteristic.

Men in general wore silk trousers and jackets or cotton-padded trousers, waistcoat over it and sometimes woolen sleeveless coat over the waistcoat.

Women beyond middle age wore fur coat over skirt and jacket instead of overcoat and white head kerchief, and young women felt proud of having worn woolen sleeveless jacket over light-blue skirt and jacket.

The fur coat in the Pyongyang area was longer than the ordinary coat, both sleeves being long enough to hide both hands and longer than the ordinary coat.

Women arranged their hair in a bun and wore sedge hat over it or a smart waistcoat over jacket so as to sustain the appearance of their clothes.

When wearing head kerchief, they, differently from women in other areas, tied the kerchief so that one of its end can be protruded upward; in this way, they paid close attention to wearing head kerchief on the New Year's Day

Children's clothes in Pyongyang on this day were similar to those of other regions.

They wore silk coats with rainbow-striped sleeves and flower-patterned quilted socks, and put on headgears embroidered with various colours and ornamented with beads.

These clothes in the Pyongyang area with a long history have been handed down as they were congenial to the sentiments and feelings of the local people.

The people of Pyongyang, seeing in the lunar

Children's silk coats with rainbow-striped sleeves

A headgear embroidered with various colours

Flower-patterned quilted socks

New Year's Day, prepared the holiday foods with all sincerity.

Some women prepared the foods on the New Year's Day, but they prepared necessary materials in advance.

When they prepared the foods on the New Year's Eve, they prepared them until late at night; in the meantime, children and the elderly enjoyed themselves playing *yut* game, and if some children fell asleep, women put rice flour on their eyebrows, teasing them about having been grown old.

They celebrated the New Year's Day with various ceremonies.

The ceremony of seeing in the new year was conducted from

Pounding boiled rice with mallets

the dawn of the day.

At the dawn they prepared foods and held memorial services in honour of their ancestors of the previous four generations.

People of other areas held these services usually in the morning, but in Pyongyang the local people held them between midnight of the New Year's Eve to 1 o'clock of the New Year's Day.

So, they wore holiday clothes before performing these services.

Every family held the service after gathering in the house of the eldest son, which was common throughout the country.

Rice-cake soup was a must for the memorial service.

When the service was finished, youngsters extended new year greetings to their elders of the family and village, and people in the same age group exchanged well-meant remarks.

In the part of the New Year's Day, *Ryolyangsesigi*, a book from the days of the feudal Joson dynasty, reads:

On the New Year's Day people, regardless of age and gender and in new clothes, visit their relatives and neighbouring elders.

Men and women are in fine makeup and clothes, making the streets colorful. If they meet an acquaintance, they wear smile and say well-meant words, like "May peace be with you in the new year," "Father (Mother) a son," "Be promoted," "Be free from the

sources of trouble," and "Gather property."

When the elderly received new year greetings from youngsters on the New Year's Day, they gave snacks to children and light food to adults which they had prepared.

People delivered new year greetings to their seniors in the neighbouring or far-away villages, and doing so within 15 days after the New Year's Day was considered to be observing the proprieties.

There was a different way of extending new year greetings.

In the part of the New Year's Day, *Tongguksesigi* reads that a family of a younger generation or lower official position sent a dressed-up male or female servant to extend verbal or written greetings to their elders or seniors

If they failed to finish sending the new year greetings on the first day of the new year, they would do it for the whole first month of the year.

Every family in Pyongyang, after holding memorial services for their ancestors, arranged a table and ate foods.

If guests paid a visit to extend new year greetings, they served the foods.

Rice-cake soup was a food representing the day across the country.

The people of Pyongyang prepared rice-cake soup by steaming non-glutinous rice powder, kneading into a long bar and cutting it

into small pieces before boiling them in meat soup.

A historical book reads: First of all, soup flavored with soy sauce is boiled; then rice cake is cut into small pieces of the size of a coin and they are put in the boiling soup; if the rice-cake pieces are not curdled nor broken, the soup is considered well prepared; some people add pork, beef, pheasant meat or chicken in the soup and eat it on the New Year's Eve; in general, when people want to know the age of children, they ask, "How many rice-cake soups have you eaten?"

Pheasant was an ideal meat for rice-cake soup, but if the meat was unavailable, chicken was used.

The Korean proverb that "He who can't get pheasant must be

Rice-cake soup

content with chicken" originated from this custom.

Meat-dumpling soup was a speciality on the day, too.

One of the customs related with the New Year's Day in Pyongyang was exchanging a couple of pheasants on New Year's Eve.

These pheasants were used for preparing meat-dumpling soup, adding to the taste of the soup.

On the New Year's Day people prepared various kinds of rice cakes including steamed rice cake, fancy rice cake, glutinous rice cake, fermented rice cake, half-moon-shaped rice cake stuffed with adzukis and flavoured with pine needles and other rice cakes. What were characteristic were fancy rice cake and

Dishes for New Year's Day

Dishes for New Year's Day

tailed rice cake.

The other rice cakes were the same as those in other areas, but all were characteristic in shape and colour.

The people in Pyongyang prepared various pancakes.

Mung beans were the best materials for pancake, but the people in Pyongyang cooked pancakes also with various other cereals including corn, millet and kaoliang. They prepared *yakkwa* for dessert with cereal flour, cooking oil and honey.

In addition, they made shish kebab, skewered beef, *solhwa* jelly and *yakkwa*.

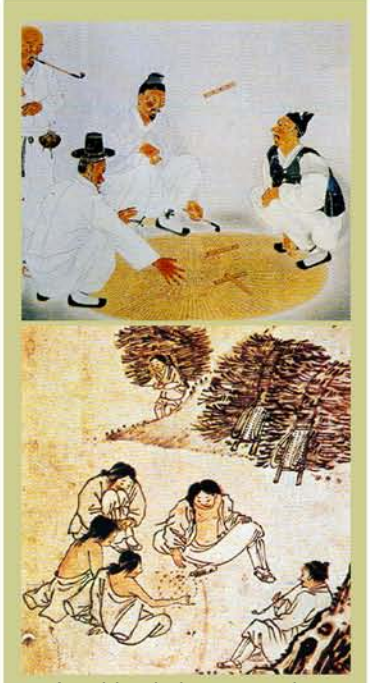
And then they ate apple, pear and chestnut.

They drank soju, a liquor of a little higher alcohol content, for it was colder than in the

southern part of the country, where the locals drank rice wine.

They drank cold liquor for they thought that the spring comes in the first ten days of the first month of the new year and so they had to make preparations for farming after celebrating the New Year's Day.

As they believed that if they ate the foods, prepared for the New Year's Day but left over



An old painting portraying *yut* game

Swinging

for the Full Moon Day, they would not fall ill, they kept them and ate them on the day.

What made the New Year's Day meaningful and pleasant were several folk games such as mock-fighting with stones, *yut* game, seesawing, kite-flying, sleigh-riding and pinwheel game.

An old painting portraying kite-flying

Sleigh-riding and top spinning

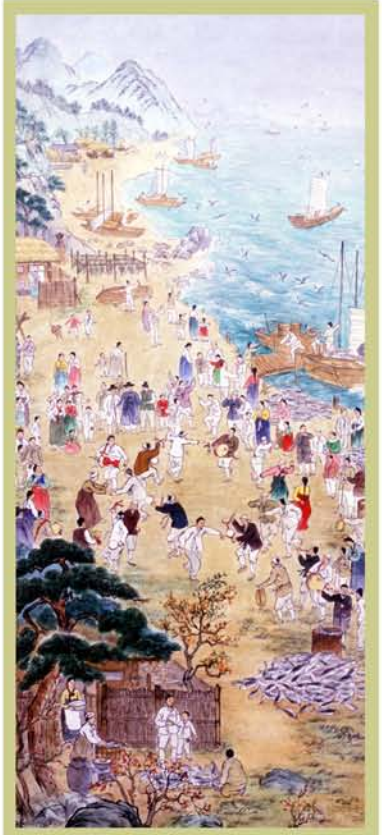
Full Moon Day

In Pyongyang, the Full Moon Day was celebrated in a grand manner on the 14th and 15th of the first month by the lunar calendar.

It dates back to the period of the Three Kingdoms. According to the *History of the Three Kingdoms*, Silla people offered sacrifices to crows and ate boiled glutinous rice on the day. It shows not only the origin of boiled glutinous rice but that of the Full Moon Day for boiled glutinous rice was a special food in the medieval times.

In Koryo, it was one of the nine folk holidays, and in the period of feudal Joson dynasty, too, many celebrations took place on that day. The 14th was called the small Full Moon Day and the 15th the big Full Moon Day.

An old painting portraying the people enjoying a full moon



Singing and dancing for a big catch of fish

Tug-of-war

The Korean people held several interesting celebrations out of their wishes for lucky and bumper years. Typical celebrations and folk games included enjoying the full moon, setting up stacks of rice, torchlight play, kite-flying, pinwheel game, singing and dancing for a big catch of fish, tug-of-war, crossing human bridge, treading on feet and cart fight. They were slightly different from one region to another.

In Pyongyang, enjoying the full moon was an annual event. The full moon seen at the Pubyok Pavilion was so spectacular that it was counted as one of the eight scenic attractions in Pyongyang. It was depicted in the following poem from the feudal Joson dynasty.

Greeting the Full Moon at the Pubyok Pavilion

There is a rainbow at the high pavilion
Surrounding mountains look below my feet
Leaning on the railing I greet the rising full moon
Crystal-clear water dances in the moonlight
The brightest moonlight glitters over the waves
Its golden colour looks like reed blossoms
The night wears on amid cold breeze
I am all ears to the cheerful sound of a pipe

This poem shows that enjoying the full moon added to pleasure of the holiday night in perfect harmony with the beautiful scenery of Pyongyang.

The people in Pyongyang celebrated the 14th in a grander style

Boiled rice with adzukis

Yakpap

Side dishes made with dried edible herbs for Full Moon Day

than in other regions. They used to keep the New Year's Day foods for the day and also prepared several special dishes such as boiled glutinous rice and noodles.

Main dish for breakfast on the 14th was boiled glutinous rice made of white glutinous rice and adzuki. Side dishes were made with dried edible herbs such as barrenwort, chili leaves, fern, goosefoot, bracken, bean sprouts, mung bean sprouts, roots of broad bellflower and green pumpkin.

They would not eat kimchi during breakfast owing to their superstitious belief that it might bring a certain skin disease in summer.

But it was their custom to eat boiled glutinous rice and side dishes of dried edible herbs as they were said to prevent diseases.

The noodles for lunch were called "longevity noodles" as the long strips were symbolic of long lifespan.

In winter they enjoyed noodles in cold delicious juice of pickled radish. For the peculiar taste of the cold noodles, the owners of noodle houses in other regions used to put up a signboard that read Pyongyang Cold Noodles House and tried to model on its unique taste.

In addition, it was a custom to drink one shot of cold liquor in the morning of the holiday.

They also ate "taffy for healthy teeth" and "roasted beans for healthy teeth," which were thought to help them have strong teeth. The custom originated partly from their thought that chewing hard things contributes to strong teeth but mainly from their intention to eat healthy fruits as a special food on the holiday.

The big Full Moon Day is just the day after the small Full

Top spinning

Moon Day, and there was no significant difference between the two days. On this day, they would enjoy a variety of interesting folk games such as kite-flying, top spinning, pinwheel game and mock fighting with stones.

In Pyongyang the festive holidays at the beginning of the year were the biggest ones in celebration of the new year and were characterized by delicious local cuisine, beautiful attire and a large number of interesting and diverse celebrations and folk plays.

In olden times, the people in Pyongyang had the custom of celebrating the first day of the second month by the lunar calendar.

The day's unique traditional food was steamed rice cake made of mixed powder of five different cereals–white rice, glutinous rice, kaoliang, millet and adzuki.

In other regions, they ate *ogokpap* (five boiled cereals) on the Full Moon Day and *songphyon* (half-moon-shaped rice cake) on the first day of the second month by the lunar calendar. In Pyongyang, they ate boiled glutinous rice on the Full Moon Day and cakes of five different cereals on the first day of the second month by the lunar calendar.

They also cleaned their houses and wells on this day.

Chongmyong

After the holidays in the first month by the lunar calendar, they greeted *Chongmyong* as a holiday marking one of the 24 climatic divisions of the year. It falls on April 4 or 5 every year by the solar calendar, and is the 105th day from winter solstice.

With clear and warm weather of spring, *Chongmyong* was one of the folk holidays closely related to the people's life and thus celebrated throughout the country.

The Korean people have long celebrated the holiday. Wang Jong Gyun, a man of Palhae, expressed in his poem that his missing of his home village grew stronger as he was greeting *Chongmyong* away from home, which shows that it had already been a folk holiday in Palhae.

The day's important custom was visiting the ancestors' graves to repair them or relocate them. Koreans have long been faithful to this custom out of their morality and fidelity to their ancestors and their desires for good luck for their families and a bumper year.

Besides, the weather was good for turfing, and the ground thawed enough to repair or relocate the graves.

Thus it was one of their long-established traditions to pay homage to ancestors on *Chongmyong* when they would start spring farming in real earnest.

The day was both an occasion for grave visiting and a starting point of the year's farming in the countryside.

Regarding agriculture as the great foundation of the country, the Korean people used to process the rice seeds and spray them on seedbeds before *Chongmyong*, and on this day the spring sowing generally started.

According to *Tongguksesigi*, an old book, farmers started spring ploughing on *Chongmyong*, which marked the start of a new year's farming.

They sowed seeds of such field crops as foxtail millet, millet, beans and adzuki and many kinds of vegetables like pumpkin, radish and spring onion.

It was good time not only for spring sowing for its good weather but also for making liquor for the clear water in these days.

Among many famous kinds of Korean liquor, *Chongmyongju* is the only one whose name originated from a subdivision of the season.

Rimwonsimnyukji published in the 19th century introduces the method of distilling *Chongmyongju*, and explains that it was the sweetest and most fragrant for the water was clearest in the time of the year.

It shows that Korea has a long history of making liquor by using the clear water on *Chongmyong*.

Today in the area of Pyongyang they still visit and repair the ancestors' graves and start spring sowing on *Chongmyong*.

Samwolsamjil

Samwolsamjil (the third day of the third month by the lunar calendar) was the biggest holiday in Pyongyang, the capital of Koguryo. By this time, the frozen Taedong River begins to thaw and

Hunting game

every sign of springtime appears; weeping willows are budding on Rungna Islet and azaleas are in full bloom on Mt Taesong and other mountains around Pyongyang.

Historical records show that the Koguryo people celebrated the day in a distinctive way.

On Rangnang Hill a martial arts game was held every year on this day; people of Pyongyang and warriors from various parts of the country gathered there and demonstrated their military skills like archery, swordsmanship and spearmanship that they had honed during the previous year and competed in hunting and martial arts games. The kill was used as sacrifices to the gods of heaven and land in a grand national ritual.

Archery

The annual celebration and martial art games contributed to selecting and promoting men of extraordinary abilities.

It is proved by a story of Ondal, a man of humble origin, who won the hunting game to be promoted to a military officer and the fact

Azalea *hwajon*

Mugwort rice cakes

that the kill of the games were used as sacrifices to the gods of heaven and land.

Later, in Koryo and feudal Joson dynasties the celebration turned into a springtime picnic, the special food of which was flower pancakes. According to *Yongjaechonghwa*, a collection of folk tales, on the day people all went out of town to drink and make flower pancakes, flower noodles or mugwort cake by families or friends.

They picked azaleas, mixed them with rice powder, kneaded the dough and fried the sliced pieces in sesame oil.

Other special foods included mung-bean pancakes and flower noodles.

They kneaded mung-bean flour to make pancakes, which were sliced and pasted with honey or studded with pine nuts.

Flower noodles were made by mixing azaleas with mung-bean flour.

Children picked flowers and plants of various species, crossed their stalks against each other and pulled them to see which one was stronger. They also played the game of naming the species.

Some children picked stalks of a plant and squeezed it up from the bottom. They tried to take the juice extracted from the upper end of other's stalk.

Celebrations of *Samwolsamjil*, characterized by enjoying flower blossoms of spring, were emotional and civilized in that they were intended to make people enjoy the fragrances of springtime to their heart's content.

Ryuwolryudu

Ryuwolryudu falls on the 15th day of the sixth month by the lunar calendar. It was one of the folk holidays, on which they took a bath in the streams flowing eastwards and spent a lovely day of the summer.

The holiday has a long tradition. According to *Ryolyangsesigi*, a historical book, the peoples of Koguryo and Silla went out to the streams running eastwards and had a good time bathing, partying and exorcising.

The lyrics of a song *Tong Tong* written in the days of Koguryo show that they combed their hair on the riverside on the 15th, the full moon day of the sixth month. The song likened the lonely life of a woman away from her husband to a comb forsaken on the waterside

on the day. The dance of the same title dates back to the days of Koguryo.

According to *Songjong Sillok* (Chronicles of King Songjong), in the late 15th century an envoy of Ming saw the dance and asked King Songjong about it. The king answered that the dance was called *Tong Tong* that had been handed down from the days of Koguryo.

The holiday was celebrated in a grander manner in Koryo as one of the three biggest holidays along with *Yondung* and *Phalgwan*, and was carried on in the days of the feudal Joson dynasty.

The custom of bathing in the river running eastwards originated from somewhat superstitious belief that the east is full of light and positive elements according to the ancient theory. However, it was also aimed at encouraging and promoting personal hygiene.

Among the special foods for the day were noodles prepared with wheat harvested that year and glutinous rice balls in honey and water.

In Pyongyang wheat noodles were a traditional food on the day. Men went out to the Taedong and Pothong rivers and collected shellfish while bathing. The shellfish, chicken and rice made wonderful porridge. The noodles and fish porridge on the day were unique in Pyongyang.

After *Ryuwolryudu* they greeted *sambok* (*chobok*, *jungbok*, and *malbok*), the hottest period of the year. They were not public holidays but people spent the dog days in a meaningful way. There were no celebrations but they went to a cooler place to avoid intense

heat or had seasonal foods like adzuki porridge and *tangogi* soup.

Tangogi soup, in particular, was the most popular food in Korea. As people sweat a lot in the dog days, it has been an old tradition to eat the soup out of thinking that it helps to invigorate them, prevent diseases and relieve them of heat.

In order to avoid heat, the people in Pyongyang went to Yanggak Islet, Paegunthan or Rungna Islet to take a bath and take such nutritious foods as rice hash, *tangogi* soup and barbecue.

In some regions, they disemboweled a chicken and stuffed it with insam, jujube and glutinous rice before stewing it in a jar. It was called *samgyethang*.

Such dishes were taken when they were hot so as to ensure their

Tangogi soup

refreshing, heat-relieving and invigorating efficacy.

Such seasonal foods and games were good for relieving fatigue and promoting health and personal hygiene.

Beef barbecue

Pheasant barbecue

Chirwolchilsok

Chirwolchilsok (the seventh day of the seventh month by the lunar calendar) was not a public holiday. On this day people enjoyed watching the Altair and the Vega, called Kyon U and Jik Nyo in Korea.

On the night of the day, all the families would have early dinner and get together on straw mats spread in front of their houses. Children watched the two stars listening to the legend about the two lovers.

The legend differs from region to region, and there are a number of versions as they added some stories to make it more interesting.

The mural of the tomb in Tokhung-ri, Kangso District, Nampho, shows Kyon U and Jik Nyo with the Milky Way between them. Painted in the Koguryo dynasty, it shows that the legend had already

A mural of the tomb in Tokhung-ri portraying Kyon U and Jik Nyo

been popular in the period of the Three Kingdoms.

The legend is about the tragic fate of two lovers, Kyon U (a cowherd) and Jik Nyo (a weaver) in the kingdom of stars.

The vicious king, thinking that he could not work them hard enough if they were together, separated them by the Milky Way and allowed them to meet only once a year on *Chirwolchilsok*.

However, even on the day the Milky Way was too deep and wide for them to cross.

They could not but look at each other anxiously shedding tears; the tears became heavy rain in the ripening season to the worry of the peasants.

On knowing that the rain was the tears of the couple, the people sent crows and magpies to make a bridge across the Milky Way,

thus enabling them to have an emotional reunion.

The legend has it that magpies are out of sight on the day as they all have gone to make a bridge, the rain in the morning being the tears of lament of Kyon U and Jik Nyo, the rain in the afternoon being the tears of pleasure of their reunion and the rain in the evening being the tears of their sorrowful parting.

The legend gives a vivid portrayal of the sufferings and misfortunes of the rightless people who had to live separated from their family members due to exploitation, oppression and forced labour imposed by the ruling classes.

Listening attentively to the tale and looking at the Milky Way across the night sky, the children used to identify the star of Kyon U and the star of Jik Nyo.

On the day, girls in Pyongyang prayed to the star of Jik Nyo that they would be better at needlework and embroidery and did some needlework for practice.

Another custom unique to the day was to expose clothes and books to the sunlight.

Tongguksesigi reads that it was a long-standing tradition of the day to hang clothes outside. It was a good custom for drying the damp clothes and quilts after the rainy season.

These customs had beneficial effect not only on developing the children's common sense and faculties of inquiry on the universe but on removing moisture of clothes and books for better storage.

Chusok (Harvest Moon Day)

Chusok, or *Hangawi* (Harvest Moon Day), the fifteenth day of the eighth month by the lunar calendar, has been a big traditional holiday in autumn.

The day was called *Kabae* or *Hangawi* in the period of the Three Kingdoms but the origin might date back to the earlier period.

The celebration of the Harvest Moon Day in Koguryo is described by lyrics of *Tong Tong*, specifically, the part of autumn; it sings that *Chusok* was celebrated as a holiday called *Kabae* in Koguryo.

The day has become one of the biggest national holidays in the long course of history through Palhae, Later Silla, Koryo and feudal Joson dynasties.

The day's customs in the feudal Joson dynasty included courtesy to ancestors, seasonal foods and folk games, which were closely interconnected.

The first one was visiting ancestors' graves. From olden times, the Koreans regarded it as a natural obligation and manners to visit the graves with the foods made of new grains on the day before harvest.

The people in Pyongyang prepared rice cakes and liquor from new grains and visited the graves to repair them and hold a memorial service for their ancestors.

They would wear neat dresses to go to the graves, and cut the weeds or trim the lawn evenly on and around the grave mounds.

If there was a hollow part made by the rain, they filled it up and covered the mound with earth. After repairing, they looked around the graves in the order of their generation and age, and held a memorial service.

After the service, they shared foods while recollecting the episodes of their ancestors and talking about life.

Reflected in such customs of the Harvest Moon Day are politeness, fidelity and other beautiful moral qualities of the Korean people.

These customs have been handed down to modern days.

A painting portraying *Chusok* (Harvest Moon Day)

In the evening they enjoyed the full moon as they did on Full Moon Day. Some went up the hill to see the rising moon, but most people sat on straw mats spread out in the courtyard.

Enjoying the bright and silvery moonlight bathing the earth softly, they read poems or sang songs reflecting their simple hopes.

In medieval times they predicted the outcome of the year's farming according to its brightness. The bright moon pleased them

as it was a favourable auspice of a bumper year whereas the moon in clouds worried them as it portended a lean year.

Holiday foods included glutinous rice cake, half-moon-shaped rice cake, *pamdanja* and glutinous rice liquor, all of which were made from new grains.

Pyongyang's special food was *nochi*. They kneaded flour of glutinous rice or glutinous millet and powdered malt into dough, which then went through ageing process. And then flat round pieces of the batter were fried in oil to make *nochi*, which was not so much a pancake but a kind of cookie.

Glutinous rice cake

Chestnut *Tasik*

It looked like a round rice cake, 3-5cm in diameter and 0.8cm thick. The sweet cake could be stored for 4-5 months.

There were some side dishes similar to those for other holidays.

Folk games on this day were mainly *ssirum* and swinging, and in some regions they played tug-of-war, ox game, turtle game, *Kanggangsuwollae* dance and handweaving game.

In Pyongyang, *ssirum* and swinging were held on a large scale.

Kuwoljunggu

After the Harvest Moon Day in the eighth month, the people in Pyongyang celebrated the ninth day of the ninth month by the lunar calendar. The day was called *Junggu* meaning the double nine of the date.

On this day, they went up the mountains to enjoy the autumnal colours of the trees while eating chrysanthemum pancakes and chrysanthemum liquor.

It was a long tradition dating back to Koryo dynasty, when it was one of nine folk holidays.

Ryolyangsesigi reads that men and women enjoyed autumnal tints and blossoms of chrysanthemum while those who liked traditional manners went up to a high place to write poems on the folk holiday.

It shows that the holiday was

A painting portraying handweaving game

An old painting portraying *ssirum*

Various kinds of *hwachae*

merely a day for the ruling classes to compose poems and enjoy autumnal tints and other beautiful scenery of nature.

The special food of the day was chrysanthemum pancakes and *hwachae* (a kind of fruit punch).

Kyongdojapji reads that people made rice cakes or pancakes of chrysanthemum, and those were also called *hwajon* (flower pancake).

In Pyongyang the locals also ate chrysanthemum pancakes, and literary scholars gathered at the Ryongwang Pavilion and recited poems.

Chrysanthemum pancakes made with glutinous rice powder and chrysanthemum blossoms were a special food that was eaten only on the occasion of this day.

Hwachae was indispensable

on this day. It was a drink mixed with honey and slices of pear, balsam pear, pomegranate, pine nuts or other fruits.

They also drank liquor with chrysanthemum petals on it.

Apart from these, there were no other special foods or games as it was a day of enjoying natural scenery.

Tongji and *Rabil*

Tongji (winter solstice) and Rabil were traditional winter holidays. From olden times, the eleventh month by the lunar calendar was called the month of *Tongji*.

By the lunar calendar on Haji (summer solstice) the day is the longest. After that the daytime gets shorter and shorter, and the night on *Tongji* is the longest.

The Korean people celebrated *Tongji* as one of the seasonal holidays to mark the change in the duration of day and night.

If the day falls on any of the first ten days of the eleventh month, it is called *Aetongji* and if it falls later, it is called *Rotongji*.

They say *Aetongji* is an omen of freezing winter and *Rotongji* is that of mild winter.

Tongji was also called small New Year's Day since the daytime gets longer from that day.

The fact that *Tongji* was already one of the nine folk holidays in Koryo shows that it had been celebrated since the previous dynasties.

There were neither special ceremonies nor games but the unique custom of eating adzuki porridge. Although the porridge was a food

eaten in ordinary days, it was a must on *Tongji*.

So it was called *Tongji* porridge.

In Pyongyang they used to eat it before sunrise.

They made the porridge as follows: They added white rice to hard-boiled adzukis and boiled them again with water; when they were boiling, they added balls of glutinous kaoliang.

It is said adzuki porridge eaten on *Tongji* prevented them from catching a cold in winter. It was because the rice, adzuki and glutinous kaoliang were nutritious and good for digestion, and the porridge was a special food for the season. They also enjoyed other famous foods like cold noodles and *sinsollo*.

Rabil in the twelfth month was the day when they used to net

Tongji porridge

sparrows thinking that roast sparrows prevented the children from smallpox.

Roast sparrows in winter taste good but the custom might have originated from their intention to kill as many sparrows as possible because they are harmful to crops.

In Pyongyang noodles were a must on the day, and it was called *Rabil* noodles.

They also obtained pork on the day to use it as a medicine, and if it snowed on that day, they would put the snow flakes in a small jar so as to drink it in summer, thinking that the melted snow was of medicinal value.

As mentioned above, the folk holidays of Pyongyang are pleasant and significant days of the year thanks to the various ceremonies, seasonal and special foods and a variety of folk games. They reflect the beautiful traditional virtues of the Korean people who respect elders and live a life of mutual assistance and harmony.

Pyongyang cold noodles and *sinsollo*

Folk Play

***Thaekkyon* (*Subakhui*)**

Subakhui was a combative and practical martial art, so it was long practised, and it was one of the important martial arts in the period of Koryo and the feudal Joson dynasty.

The martial art originated in Pyongyang during the local people's production activities, was widely propagated across the country.

It became combined with national defence, developing in the medieval times into a martial art of attack and defence with the hands and feet.

That it originated in Pyongyang is illustrated in a mural in the Mausoleum of King Kogugwon of Koguryo, whose capital was Pyongyang.

The mural depicts two men standing face to face with only shorts, one holding his hand high to attack the other and the other taking a position to defend himself from the opponent.

The scene is nearly the same as the pictures portraying martial arts in the book *Muyedobothongji*, published in the 18th century.

This means that *Subakhui* was handed down to posterity.

In the period of Koryo, the martial art games were organized

and played often among soldiers, and winners were selected as officers of the army and were awarded presents and high military posts.

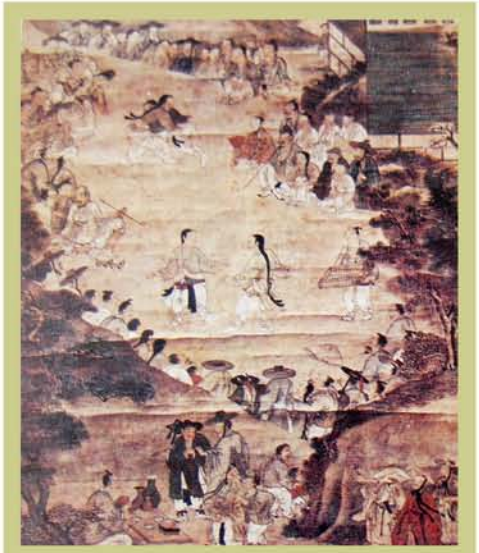
For example, in the book, titled, *History of Koryo*, reads that in the period when the military ruled the country, a general, named Choe Chung Hon, would arrange a party, make the soldiers play *Subakhui*, and promoted the winners to the government service, and King Uijong arranged a banquet for military officers and let them play 5-men *Subakhui* and enjoyed the game.

Subakhui portrayed in a mural of the Mausoleum of King Kogugwon of Koguryo

In the period of the feudal Joson dynasty, *Subakhui* developed to Thakkyon.

The part of *Thakkyon* in *Haedongjukji*, published in the 1920s, appraising it as a traditional martial art of the nation among all other martial arts, reads: *Thakkyon* has techniques of playing with the feet–two persons standing face to face and kicking each other to make the other fall down; there are three methods–the lowest level kicking the other's shin, the middle level kicking the shoulders and the highest level kicking the crown of the head; the game is called *Thakkyon*.

The pronunciation of the word *Thakkyon* was changed to *Thaekkyon*.



An old painting portraying *Thaekkyon*

The techniques of playing *Thaekkyon* is knocking the opposite down with strong attack to the opposite's vital parts, feigning, deception and counterattack, building up the body to withstand strong attack, producing an explosive strength and moving the body freely.

Thaekkyon was also called *Nalpharam* (agility).

Nalpharam means a strong wind caused by something flying at high speed.

Young people in Phyongan Province and other northwestern areas developed *Thaekkyon* in the long historical period to make it conform to their temperament and disposition, and called it Pyongyang *Nalpharam*.

Owing to the manoeuvres of the Japanese imperialists to exterminate the traditional Korean martial arts and the sycophantic outlook on history by the feudal historians, no historical book records the name of martial art Pyongyang *Nalpharam*, so oral materials and the survey conducted on site later give a glimpse of the martial art.

Thaekkyon with a long history and tradition was inherited generation by generation and, in the course of this, masters of the martial art emerged in the country and it was practised as a martial art throughout the country.

After the liberation of the country from the Japanese military occupation, *Thaekkyon* has developed to Taekwon-Do, demonstrating the national mettle and spirit of the Korean people.

As is well-known to the world, Pyongyang, as the centre of Taedonggang culture, is one of the cradles of humankind, and it has been one of the political, economic, military and cultural hubs of Korea for a long time.

This served for the city to become the base where national martial arts including *Thaekkyon* could be created and developed, and the centre of the development of martial arts in Korea, demonstrating a powerful influence in this field.

In every third month by the lunar calendar national martial art games like hunting were held on the wide Rangnang field in Pyongyang, and similar games continued to be held in the period of Koryo and feudal Joson dynasty under the concern of the government. This shows that the power of martial arts was perfected in the course of this.

An old painting portraying archery

Some historical records like

Horse riding portrayed in a mural of the tomb in Yaksu-ri

Chonillok read that the martial art of Phyongan Province centred on Pyongyang was the best of its kind throughout the eight provinces for its delicacy and refinement.

Having originated and developed with the focus on kicking reflecting the physical constitution and national character of the Korean people, the tradition of *Thaekkyon* was inherited and perfected by the Pyongyang people, who were exceptionally agile, brave and strong-willed.

People in later days likened the people of Pyongyang to a “tiger rushing out of a forest.”

Since the days of Koguryo they had trained themselves in horsemanship and archery, and the methods of playing them changed a lot.

They did not submit to the invasion by Sui and Tang China with strong military power.

The historical books recognized the agile, brave and strong spirit of the Pyongyang people, praising their strong character and disposition and the wonderful martial art which they had inherited from the days of Koguryo.

Thaekkyon, which was practised by agile young people in Pyongyang, was called Pyongyang *Nalpharam*.

Sokjon

Sokjon (mock-fighting with stones) was one of the traditional games played in the first month by the lunar calendar in Pyongyang since the days of Koguryo.

Old books read that people of Pyongyang played this game at the Taedong riverside early in the month.

In medieval times the techniques of playing this game were applied to actual combats, so it was introduced to all parts of the country and became a custom.

The game was different according to the times and methods

Sokjon portrayed in a painting *Walled City of Pyongyang*

of playing in regions, but in Pyongyang it was played early in the month, and named *Sokjon* by inheriting the traditional custom of Koguryo.

In Pyongyang it was played in the field out of the inner wall.

It started around New Year's Eve and ended on the Full Moon Day.

On the Full Moon Day even officials including the governor of Phyongan Province and magistrate of Pyongyang enjoyed seeing the game.

The game would begin in the morning with children playing it.

In the afternoon, adults played game until the sunset.

Excellent players were honoured.

There was a little difference in the number of players, but a team would be composed of 400 to 500 persons.

Most of all the people in Pyongyang would turn out to support their respective teams.

Walled City of Pyongyang, a drawing from the 19th century illustrates a scene of *Sokjon*; in this drawing portraying a procession of the newly-appointed governor of Phyongan Province, the game is played by two teams. Written on the drawing is the name of a man who was famous for stone-throwing in Pyongyang

The folk game reflected the courage, audacity and might of unity of the Pyongyangites and their confidence in sure victory.

Ssirum

Ssirum is a folk game, in which two stooping contestants hold each other's thigh band and strive to throw down the opponent by giving full play to one's strength and skills. It was propagated across the country with Pyongyang as the centre.

The game originated in the contest of strength by primitive men during the breaks of hunting and production activities; as they tried to rival others in strength by means of various skills, it gradually developed into exercises for building up the body.

The mural paintings in the *Ssirum* Tomb (from the late 4th century) and the Changchuan Tomb No. 1 (from the mid-

Ssirum portrayed in a mural of a tomb of Koguryo

5th century) in Jian, Jilin Province, China–all from the days of Koguryo–vividly portray the playing of the game, which is similar to the modern-day wrestling.

The mural in the *Ssirum* Tomb portrays two men of large build putting their jaws on each other's shoulders and playing the game, panting breathlessly, and more impressive is an old man watching the game while standing with the help of a stick.

This shows that the game was played with strict rules of refereeing, playing and deciding the winner in the days of the Three Kingdoms, as well as the historical origin and level of development of the game.

The ways of playing the game, which are drawn on the murals in the tombs of Koguryo, are similar to those in *Ssirum*, paintings drawn respectively by Kim Hong Do and Sin Yun Bok in the 18th century.

This shows that the game was played in a similar way from the period of the Three Kingdoms to the period of the feudal

Ssirum

Joson dynasty.

The game was popular in the period of Koryo as well. The people regarded it as one of the important exercises for building up the body, and if there was an opportunity, they enjoyed playing it; especially they organized a contest during breaks of their production activities and on holidays. According to the historical records, a man who was good at playing the game was called *yongsa* (warrior), and such men were chosen through national contests.

In the early days of the feudal Joson dynasty, such men were called *ryoksa* (man of Herculean strength) and enlisted to the army as officers.

The game is played between two stooping contestants with thigh bands.

They are divided into left *ssirum* and right *ssirum*, depending on which thigh the band is worn. In most of the games the players wear the bands on their right thighs

It is a game which can be played in any place and at any time without any special tools by any men, be they boys, youths or adults.

As a game which demanded patience and strength, it was connected to the working life of peasants, who played it mostly after sowing seeds, weeding and on Harvest Moon Day just before harvesting.

Pyongyangites would arrange contests in a big way in the courtyard of the Yongmyong Temple or in the field out of the inner wall.

The prize was a bull, so the ace players not only in Pyongyang but also in the neighbouring areas took part in the contests.

A bull decorated with a flower necklace was presented to the winner, for a bull was inseparably related with farming.

The game is played by using hands, legs and the body.

The tactic of using the hands is the one of making the opponent fall down by pulling or pushing his knee, back, nape of the neck or leg with the hands or feet.

The tactic of using the legs is the one of striking the opponent down by pulling or pulling and pushing him with the legs or feet, and then swinging him.

The tactic of using the body is the one of knocking the opponent off balance by lifting him to the height of his own hip, stomach or chest by applying the strength of the waist and arms and swinging him to the left or right to lay him down.

This is the tactic used in most cases by well-built players.

Various methods of belly throw are special tactics. These methods can be employed separately or in combination.

There is no danger of the body being hurt while playing the game, and the players play it in a stabilized mental and physical state. It also cultivates the patience, fortitude and the strength of the arms and legs.

Nowadays it is played not only on holidays and off-days but also regularly in *ssirum* sites laid out in parks and recreation grounds across the country including Pyongyang.

In Pyongyang the Grand Bull Prize National *Ssirum* Contest takes place on the Harvest Moon Day (a traditional holiday that falls on the 15th day of the eighth month by the lunar calendar).

Swinging

Swinging was more popular in Pyongyang than in any other areas.

Having started in the ancient times in Korea, swinging was played on folk holidays during the days of Koguryo, one of the Three Kingdoms in the middle ages. The tradition of swinging was inherited by Koryo.

Ri Kyu Bo, a famous poet (1168-1241), described swinging by women on a folk holiday: When they go upward on the swing, the women look as if they were flying to the sky and when they come downward, they look as if they were beautiful fairies descending from the heaven; when they move forward, the spectators hold their breath and when they move backward, they get their breath.

In the period of the feudal Joson dynasty, swinging was much more in vogue and the methods of playing took a concrete shape.

Ryolyangsesigi writes: Swinging is played by young men and women both in the capital and provinces; in the northwestern area in particular, they gather in a place for swinging, dressed in their finest attire and bringing delicacies with them; the sight is reminiscent of the lunar New Year's Day.

This indicates that swinging was very popular in Pyongyang.

Ho Ran Sol Hon, a poet (1563-1589), portrayed the sight of swinging: The young women in a double swing look as beautiful as fairies; they move upward in a breeze, their trinkets jangling against each other.

The fever for swinging did not diminish in the modern times, as well.

Swinging can be played at any place only if a suitable frame and rope are available.

Traditionally, Koreans have put up a swing in a scenic place by hanging two ropes from a willow or pine tree or wooden frame composed of two pillars and a bar between them on top.

They have fixed a seat on the bottom ends of the ropes and a safety belt made of soft cotton cloth on each rope so that the player can grasp the ropes through them.

Such auxiliary parts make the player feel safe when kicking and jerking.

The length of the rope has been 9-10 metres in general and its thickness has been within the grip of a hand, regardless of its materials.

An old painting portraying swinging

Swinging was played not

only as a pastime but also as a competition.

The method applied in the earliest swinging competition was to reach a certain height and kick with a foot or take by mouth a tree twig or flower fixed at the height.

Later, the twig or flower was replaced by a bell.

The bell was lowered or raised with the rope fastened on it, so as to measure the height the player had reached and select the winner.

This method was already widespread in the early days of the feudal Joson dynasty.

While depicting a swinging player kicking a bell, Song Hyon (1439-1504) wrote in his poem: Immediately after the player stands on the swing, she flies like a dragon and the bell tinkles in the air.

There were single swinging and double swinging.

In modern times, the winner of a swinging competition was sometimes decided by measuring the height with the graduated rope fixed on the seat.

Swinging was spread across Korea. But swinging in the northwestern part, Pyongyang in particular, was more spectacular.

On folk holidays, women in Pyongyang used to put up swings in Mt Changgwang and Moran Hill and enjoy swinging all day long.

Swinging is a good exercise for the whole body and an exciting play. Swinging is still popular in Pyongyang.

Seesawing

Seesawing is one of Korea's traditional plays in which a person standing on each end of a long balanced board bounces upward and falls down alternately.

In Pyongyang, young women used to gather on the lunar New Year's Day beautifully dressed and enjoy seesawing singing merry songs, which added more to the festive atmosphere of the day.

Seesawing in which women kicked the board and jumped into the air to the tune of merry songs reflected their aspirations for a new life free from the yoke of feudal society.

In Pyongyang, there were two types of seesawing–one for girls aged 12 or 13 and the other for young women who were nubile or newly married.

In most seesawing competitions, the winner was the player

Seesawing

who had jumped highest and played longest without making a mistake.

Skilled players performed various movements while jumping up and falling down.

Some would swing one full circle before falling down.

Others would stretch their legs forward or sideways in the air or bend their bodies backward.

If a player fell from the board off balance, she became a laughing stock of the spectators and was replaced by another player.

If a player fell off the board by mistake or got too tired, one of the women who were watching would replace her.

Though simple, seesawing is interesting and helpful to the cultivation of balancing sense in the air and rhythmical sense as well as body building.

Yut Game

Yut game is a traditional game played by the Korean people, irrespective of gender and age, mainly on the lunar New Year's Day.

An intellectual game, it is played in such a way as to move the pieces according to the number obtained by throwing sticks.

It is thought that the game was created in ancient times, because *mo*, *yut*, *kae* and *do*, terms used in the game, are believed to be derived from *maga*, *uga*, *joga* and *guga*, which were names for official posts during the period of Puyo, one of the

ancient states of Korea.

The game is also associated with farming.

Ancient Koreans who lived a settled life regarded farming as their lifeline and spent most of their times on it.

Because of the low level of their consciousness and science, they believed that rich or poor farming was decided by a god in the heaven, earth or nature. Their belief was reflected not only in their spiritual life but games they created.

The board of *yut* game is symbolic of the sky and earth, and the track has 29 points representing the stars with the North Star at the centre.

This proves that the board and other items of the game were invented based on the belief that the agricultural production was decided by the force of nature.

Yut game was widely played by the Koguryo people during the period of Three Kingdoms.

The board of the game inscribed on the tombstone for Tomb No. 3319, a mural tomb of Koguryo, clearly shows that the game was very popular in that period.

The board is divided into four boxes and has 29 holes.

This indicates that the board represents 28 stars centred around the North Star and a game using this board was played in Koguryo.

The fact that astronomical knowledge is reflected in the game can be proved by the game board alone.

In his poem about the game, Ri Saek, a Koryo scholar in the 14th century, described the board as being divided into four parts and having 29 points including the central point. This means such a board was used in that period.

These 29 points represent stars.

Kim Mun Phyo dealt with this in greater detail in his book, titled, *Junggyongji*.

He likened the central point to the North Star and the remaining 28 points to other stars around it, and explained the shortest and longest routes in the game represented the winter solstice and the summer solstice, respectively, while the routes of half distance symbolized the spring equinox and the autumnal equinox.

The 28 points represent the stars on the ecliptic and around the equator.

Koreans used the number 28 in astronomical observation from olden times.

The number represents the 28-day cycle of the moon circling the earth from the west to the east near the ecliptic.

The number can be used in marking the positions of the sun, planets, moon, comets and meteors and in judging the season.

Korean ancestors judged the season by the star crossing the celestial meridian in the evening or at dawn.

When 28 is divided into four parts, each part contains seven points.

Mogunjip, a historical book of Korea, dealt with this.

In his book, titled, *Ojuyonmunjangjonsango*, Ri Kyu Gyong, a scholar in the mid-19th century, wrote that the central point on the board of *yut* game represented the North Star and the four boxes containing seven points symbolized stars found around the North Star by grouping them by four.

The 28 points on the board also represents the stars used in judging the season and the points of winter and summer solstices and spring and autumnal equinoxes which are the base points in dividing the ecliptic starting from the winter solstice.

This shows that Koreans had a correct understanding of the movements of the celestial bodies, and expressed it in a unique diagram.

Yut game was played also in the period of Koryo and the feudal Joson dynasty.

There still remain the sticks and board of the game, the method of playing it and other data related with it which date back to the period of the feudal Joson dynasty.

The part *Twelfth Month* of *Tongguksesigi* reads: *Yut* is four sticks of bush clover twigs of about 10cm or soybeans; a game using these is *yut* game; if all four sticks fall down on the obverse side, it is called *mo*; if four fall down on the reverse side, it is called *yut*; if two fall down on the obverse side, it is called *gae*; there are 29 steps (or points) on the board; *do*, *gae*, *gol*, *yut* and *mo* mean one, two, three, four and five steps, respectively; the two players are supposed to have four pieces that they have to pass the end point through a long or short route; the winner is the player who has passed the end point ahead of the other; this game is the most spectacular festivity on the lunar New Year's Day.

From olden times, *yut* game has been played on the occasion of the lunar New Year's Day, by two teams in the main.

Yut was made of sticks, chestnuts, soybeans or adzukis, the last being commonly used in Pyongyang.

The game was played either by two teams or two persons.

Like in other areas, the winner was the team or person who had moved the four pieces past the end point ahead of the other.

In Pyongyang they used to play the game from the New Year's Eve to the Full Moon Day and sometimes all the month long.

As *Yut* game is associated with farming, its rules are simple and plain.

Paduk (Go)

Paduk, or go, was also popular in Pyongyang.

According to the *Chronicles of the Three Kingdoms*, King Kaero, the 21st monarch of Paekje (455-475), were so immersed in playing *paduk* with a Buddhist monk dispatched by King Jangsu (413-491) of Koguryo, a rival of Paekje, that he neglected state affairs and revealed secrets to the monk by mistake, with the result that his kingdom was weakened and defeated in a war against Koguryo.

This happened when Koguryo was pushing forward with the policy of unifying the three kingdoms on the Korean peninsula after moving its capital to Pyongyang. The story indicates that the people in Pyongyang were good *paduk* players.

Paduk is a board game of territory and capture using small stones. As its moves are varied, it is good for cultivating wisdom and resourcefulness.

Therefore, soldiers played it widely to train their military tactics.

The board is a square of about 50cm and is made of light timber like paulownia. It is fixed on a 30-cm-high wooden box with thin iron strings inside it. The strings make sound whenever a stone is put on the board, adding the players' zest.

The original board had vertical and horizontal lines, numbering 17 each, and 289 crossing points.

Later two lines were added to each side.

The modern board has points called *kkotjom* or *hwajom* at the centre of the board and the third crossings on each side, totalling five.

The black and white stones number over 180 for each colour, corresponding to 361 crossing points. The stones are round and flat and about 1cm in diameter.

There are various playing methods and rules, but in general two opponents obtain as much territory as possible by putting a stone on the board in turn.

Traditionally, the junior or the

An old painting portraying *paduk*

man bad at playing the game uses the black stones and has the first move.

As it is a simple game which needs only a board and stones, it was popular among the working people in the past.

It is still widely played. The game became an event of martial arts in international games.

Kite-flying

Kite-flying was a folk play done by children in the first month by the lunar calendar.

The fact that kite-flying is referred to in the *Chronicles of the Three Kingdoms* suggests that the play has a long history.

In 1592 during the Imjin Patriotic War against Japanese invaders, Kye Wol Hyang, an entertainer on the payroll of Pyongyang regional government, delivered information about the enemy to General Kim Ung So by flying a kite from the Ulmil Pavilion, thus greatly helping the Korean army to liberate the Walled City of Pyongyang from the Japanese occupation.

In Pyongyang, children flew kites along the Taedong River despite the cold winter weather, remembering the stories associated with kite.

Fly, fly, kite
Like birds
Like clouds
High up into the sky.

The following is the song they used to sing while flying kites.

The kite the children in Pyongyang flew had two shapes–rectangular and triangular.

The size of rectangular kite depended on the skill of the child who would fly it. The biggest one was about the size of a gate of a house.

Kites were decorated beautifully with strings of paper.

Kite-flying started on the lunar New Year's Day and continued, in general, for 15 days.

On the evening of the 15th day when the moon was full, they flew kites inscribed with the calligraphic writing which read *Pyongyang Is the Best in the Eastern Country* or a protective writing which read *Away with the Evil That Drowns Humans* or *Away with the Evil That Injures Humans on the Street*. Or they painted a tiger, lion or devil's face on the upper part and wrote the name of the kite's owner on a corner.

And they fixed a cotton lump on fire on the string of the kites. When the string was burnt, the kite got free and flew away.

This reflected the children's wish to blow away all evils together with the kite and their optimism and aspirations to fly into the sky.

As seen above, Pyongyang, a city with time-honoured history and beautiful mountains and rivers, boasts of many useful and interesting folk games which reflect the tastes, interest and emotions of the Korean nation.

FAMILY CEREMONIES

Marriage

Funeral Formalities

Memorial Service

Marriage

Marriage is a very important social phenomenon in which a man and woman have a relationship of the husband and wife.

In the past young men and women were treated as full-fledged adults only after they married.

After they married, they assumed moral responsibilities as befitting adults and their parents felt proud of themselves in having grown their children up as adults.

Marriage started with an offer of marriage.

The families of a young man and woman exchanged the offer of marriage through an intermediary and then the family of the man went and saw the woman.

After that, a formal proposal for marriage was made in the form of a letter. If two families agreed, the side of the man chose the date for the wedding and notified it to the side of the woman.

If the woman's side agreed with it after considering it based on horoscope, it informed the man's side of its approval. Only then was the engagement proclaimed.

Predicting marital harmony or choosing the date for wedding according to horoscope was based on the superstitious belief that humans are predestined by some mysterious force.

Prior to the wedding ceremony, the two sides exchanged

wedding presents packed in a chest with the man's family sending its presents to the woman first. The scope of wedding presents was different from family to family according to their living standards, but in general, they included cloth for the bride's *chima* (skirt) and *jogori* (jacket) and materials for quilts.

Some families in Pyongyang sent a man carrying the chest of the wedding presents at night.

If the woman's home was far away, the man slept for the night at her house. But in most cases he was supposed to return by that night.

After receiving the wedding presents, the woman's family made clothes for the groom and quilts and sent them to his family before the wedding day.

The preparations for wedding were finished with this, and the wedding ceremony took place at the fixed date.

The wedding ceremony was held at the bride's home. The procession included a man carrying a wooden wild goose in the lead, the groom on a horse and the escorts behind him.

In the Pyongyang area the escort generally included the groom's grandfather, uncles and elder cousins.

When the procession arrived at the bride's home, her family took over the wooden wild goose and put it in a wooden basin filled with rice before blessing the bride and groom.

The wooden wild goose reflected the belief that the bird was faithful to its spouse and symbolized marital trust, harmony and chastity.

Therefore, the wooden wild goose meant the groom's pledge to his family-in-law that he would be faithful to his wife to the last moment of his life.

After the groom had a rest with his escorts in the drawing room of his wife's home or in her neighbour's home, the bride and groom stood face to face at the wedding table, the former in the west and the latter in the east.

Traditional wedding costume for the groom consisted of trousers, jacket, hat, robe resembling a government official uniform and belt.

That for the bride included green jacket, red skirt, trinkets, headpiece and hairpin.

The bride and groom then bowed to each other and shared liquor from one gourd cup.

First the bride bowed to the groom twice and the latter to the former once. Then they repeated the procedure, which was the end of the wedding formalities.

The bride then withdrew to her inner room and the groom was

Wedding dresses for bride

Wedding dresses for groom

led to the wedding table arranged in his honour. Here the groom was not accompanied by his bride but her family members and relatives.

But in the closing years of the feudal Joson dynasty, the wedding table was arranged for both the bride and groom. But their position remained unchanged–the groom sitting in the east and the bride in the west.

After the groom finished eating, the bride's side sent foods to his family.

The groom's family offered the foods to the shrine of their late ancestors and shared what remained with their relatives.

The groom slept for the night at the bride's home, and that night was the first occasion for them to talk to each other.

In the Pyongyang area, it was a custom that the families of the bride and groom exchanged greetings the following day and the bride's relatives invited the groom to their homes.

This invitation was intended to cultivate friendship with the groom.

The groom stayed with his bride's family for three days, during which young men of the village harassed him on evenings pestering him to serve them with liquor and meat in return for marrying a woman who had grown up in their village.

Then his mother-in-law served them with liquor and meat, asking them to stop harassing him.

The groom returned to his home after three days and his family held a ceremony for receiving the bride on a day which was deemed to be propitious.

After the groom bade farewell to his parents-in-law and other family members of his bride and took leave on a horse, the bride made a deep bow to her parents and followed her groom sitting in a palanquin.

Describing a procession of a bride and her party on their way to her groom's house, *Kyongdojapji* wrote: The bride rides a palanquin beautifully decorated and draped on four sides; four pairs of persons holding red-and-blue gauze lanterns and 12 women servants carrying dried meat, jujube, chest, mirror and the like on their heads lead the procession; the bride's former wet nurse clad in black silk follows the palanquin on a horse; the procession is escorted by servants on four sides.

The ceremony for receiving the bride was divided into three stages.

At the first stage the bride was led to the wedding table. Originally, the wedding table was arranged only for the bride. But of late the bride and her groom sit at the table together. In this case their seats are arranged in the traditional way–the bride in the west and the groom in the east.

Sometimes a separate table was arranged in honour of her escorts.

In the northern areas including Phyongan Province, the groom's sisters and sisters-in-law sat together with the bride and the bridesmaid at the table, wearing red skirt, blue jacket and headpieces.

After this procedure, a ceremony was held to inform the late

ancestors of the news of the marriage, followed by a ceremony in which the bride made a deep bow and offered her presents to her father-in-law first and then to mother-in-law.

In this ceremony the father sat in the east and the mother in the west.

The ceremony for receiving the bride ended when she offered her presents to her parents-in-law.

Koreans have paid special heed to foods for a wedding party. From the past meat and liquor have been regarded as indispensable for a wedding party.

Foods to be laid on the wedding table were different from that to be served to the guests.

Whereas things symbolizing conjugal relations (a rooster and a hen, chestnuts, jujube, dried persimmons, candles and pine and bamboo) were laid on the table over which the bride and groom made a bow to each other, *kwajul* cakes, rice cakes, fruits, chicken and other foods were laid in a symmetrical way on the wedding table.

In some regions noodles, rice-cake soup, *onban* or rice and soup were laid on the table for the bride and groom.

Meat, liquor and noodles were served to the guests.

After the wedding ceremony, the bride usually stayed within the confines of the home for three days.

Then, the newlyweds visited the wife's family carrying some foods with them.

After the ceremony for receiving the bride, the husband's relatives invited the newlyweds to their homes.

So far is the wedding customs in Pyongyang, which are similar to and yet a little different from those in other areas.

Wedding party still constitutes the main part of a wedding ceremony and develops in conformity with the requirements of the times.

The custom of preparing wedding presents and bride's gifts for the groom's relatives has gradually disappeared, and instead clothes, quilts, furniture and kitchen utensils are prepared for the newlyweds.

And such customs as the groom presenting a wooden wild goose to the bride's parents, the bride and groom making bows to each other and many relatives escorting the bride or groom are not observed any longer.

Some couples choose to use public transport means for their wedding ceremony.

Funeral Formalities

Funeral formalities were a little different from region to region, but similar in general.

Funeral formalities in Pyongyang were as follows:

Just before a parent breathed his or her last, his or her children and other relatives massaged his or her limbs and fed him or her *chongju* (or honeyed water) or thin gruel.

When he or she passed away, they put his or her arms to the body, laid the body on one side of the room and covered the body by setting a screen before it.

A cat was not permitted to enter the room where the body was.

After seven or eight hours, the ceremony for invoking the spirits of the deceased was performed in which the undertaker called his or her alias three times shaking his or her clothes and threw them onto the roof of the house.

This was a superstitious custom for indicating there was a deceased in the house and invoking the spirits of the dead.

Then, the ceremony of serving a meal to the messenger who would take the spirits of the dead to another world was held in the courtyard.

The following day the hands, feet and face of the deceased were washed and the body was laid on a mortuary plank.

Then the dead was dressed and put into the coffin.

The funeral was held for three, five, seven or more days depending on the living standards of the bereaved family. But it was imperative that the funeral last for an uneven number of days.

The chief mourner and other relatives of the deceased wailed after offering meals to the dead until the day when the funeral was held.

The meals were composed of the foods the dead had liked in his or her lifetime.

On the funeral day the coffin was carried to the grave after a simple rite. The procedures of the funeral performed in Pyongyang were the same as those in other areas.

The funeral lasted, in general, three days, and when the coffin was carried to the grave, it was put down from the bier temporarily until the hole was dug.

After the coffin was buried, a wood or stone marker and altar were set in front of the grave.

Finally, pine or other fine species of trees were planted around the grave so that it could blend in with the surroundings.

Memorial Service

A type of ritual in memory of the deceased, the memorial service reflects the Korean people's sense of moral obligation for the deceased.

As man is related with the dead, he performs memorial service as the courtesy for the dead.

In Korea memorial service was performed in various forms and on various occasions.

In Pyongyang there were various forms of memorial service. Memorial service for the ancestors was performed at home or before the graves. Its form was similar to that in other areas.

In-home memorial service was performed on each folk holiday. Memorial service on the birthday of the deceased was performed only up until the third year of his or her demise.

Families visited their ancestors' graves on *Chongmyong*

(which falls on April 5 or 6) and *Chusok* (the 15th day of eighth month by the lunar calendar). People in Pyongyang trimmed or moved the graves on *Chongmyong*.

A visit to one's ancestor's grave on Chusok was the most important event of the year. It was imperative to visit the grave on this day and perform memorial service after conditioning the grave and then offering foods to the deceased.

In addition to this, other types of memorial service including those held at the Sungryong and Sungin temples and Mausoleum of King Tongmyong were performed in Pyongyang.

Now funeral ceremony and memorial service tend to be performed in a simple yet solemn way, with empty and ostentatious formalities excluded.

In general, the funeral ceremony is held on the third day of the death and farewell ceremony is performed either before the coffin is carried to the grave or at the grave before the coffin is buried.

The body used to be buried, but cremation is becoming increasingly common nowadays.

The memorial service is held at a suitable time on the evening before the day of the demise by family members, relatives and friends of the dead.

The custom of visiting the graves and conditioning them on *Chongmyong* and *Chusok* is still observed.

But flowers instead of foods are offered to the dead before paying a silent tribute or making bows.

Conclusion

Worthy of primary note is that most of folk customs in Pyongyang handed down to the modern times have a long history as they date from the period of Ancient Joson or Koguryo.

This proves that Pyongyang has been the centre of the time-honoured national culture and customs of Korea.

Another important aspect is that special attention is paid to cold-proofing in many folk customs as the region has a cold winter.

People in the city made winter clothes thick and built houses in such a way as to keep out the cold.

Last but not least, Pyongyang's folk customs reflect its people's worship of martial arts and broad-mindedness.

As seen above, they preferred to play games related with martial arts including the mock fighting with stones and make rice cakes bigger than in other regions.

These customs exemplify their valiant, broad-minded, simple and yet upright temperament.

It is not fortuitous that a person hailing from the area of Phyongan Province including Pyongyang is likened to a fierce tiger jumping out of woods.

FOLKLORE OF PYONGYANG

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