

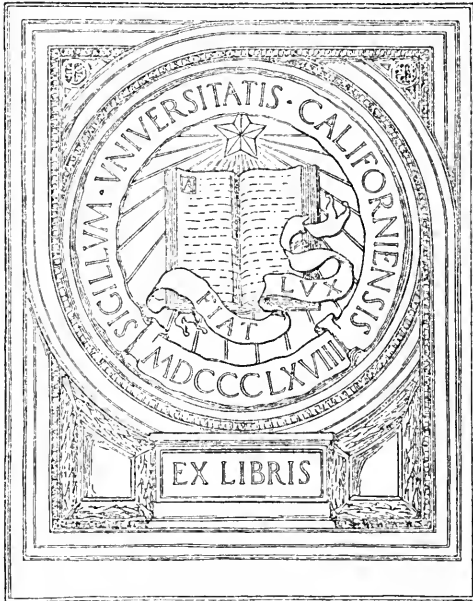
UC-NRLF



8 3 922 934

GIFT OF

Dr. W. G. Pardloter



EX LIBRIS









A  
COREAN MANUAL

OR

PHRASE BOOK;

WITH

INTRODUCTORY GRAMMAR.

BY

JAMES SCOTT, M.A.,

*H. B. M.'s Vice Consul.*

---

SECOND EDITION.

---

SEOUL:

ENGLISH CHURCH MISSION PRESS,

1893.

Wife  
Mrs. G. Pennington  
229 Chapel St  
Baltimore

70 WIND  
ADDRESS



5973.07  
9203

849097

## PREFACE.

---

In issuing a Second Edition of my Manual, I would venture to solicit for my labours the kindly consideration of critics and scholars. The Korean language presents so many difficulties both of grammatical construction and of verb inflection that the task of the student who attempts to acquire a mastery of its colloquial is well nigh hopeless. There are no native grammars of the language; and the only vocabulary used by Korean scholars is the *Ok P'yen* 玉篇, a Chinese Dictionary which gives the Korean transliteration of the sounds of the Chinese Characters with their meanings in Chinese. Although one of the most ancient tongues of Asia, the influence of Chinese literature and civilization early led Korean scholars to relegate the study of their vernacular to a subordinate place in public estimation. The native aspirant for official position and literary honours devotes himself entirely to the study of the Chinese classics; and all official and other correspondence is conducted in Chinese to the exclusion of the Korean script.

To the Fathers of the French Mission in Corea belongs the distinction of having compiled the first Dictionary and Grammar of the language—monuments of painstaking accuracy and erudition. As an introduction to the study of the colloquial, I ventured in 1887 to publish a Korean Manual—a collection of sentences prefaced by a few grammatical notes intended to help the novice over the first difficulties of the language and to indicate those essentials of noun inflection and verb conjugation which require especial study and consideration. These sentences met with so favourable a reception that, in deference of the expressed wishes of Korean students and others, I have retained them in much their original form, making only such alterations as a further acquaintance with the spoken language has shown to be necessary and useful. The new matter added to the present edition is explanatory of the grammar and especially of the

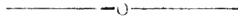
verb conjugation, and will, it is hoped smooth the course of future students, and perhaps prepare the way to a more complete and graduated text book. In the present volume I have striven to embody the results of my own tentative efforts in the study of the language; it is in short, the fruits of my own experience and a slender contribution to the small total of our knowledge of Korean speech.

In conclusion, it is my pleasant duty to record my acknowledgments to the Rev. M. N. Trollope of the English Church Mission in Corea for much and valuable assistance in revising the proofs and for many important emendations and suggestions as the volume passed through the Press. To Bishop Corfe I am also bound to convey my sincere thanks for the special printing facilities that he generously placed at my disposal in publishing the present Edition.

*May, 1893.*



# THE COREAN ALPHABET.



VOWELS.	CONSONANTS.	DIPHTHONGS.
나 a	가 k	애 ai, <i>ai</i> in <i>staid</i> .
야 ya	나 n	의 ai, <i>ai</i> in <i>said</i> .
어 e (ö, or ü)	다 t	에 ei, <i>e</i> in <i>met</i> .
여 ye (yö, or yü)	라 r (initial) 리 l (final)	예 yei, <i>ye</i> in <i>yct</i> .
오 o	마 m	의 eui, <i>ui</i> of <i>lui</i> in French.
요 yo	바 p	와 oa, <i>wa</i> in <i>wagon</i> .
우 ou, (u)	사 s (initial) 타 t (final)	왜 oai, <i>way</i> in <i>away</i> .
유 you, (yu)	오 mute, (initial) ong, (final)	외 oi, <i>oi</i> in <i>boil</i> , <i>ö</i> of German.
으 eu	자 ch	위 oue, <i>wo</i> in <i>won</i> .
이 i	차 ch' (aspirated <i>ch</i> )	웨 ouei, <i>we</i> in <i>well</i> .
으 ä (short)	카 k' (aspirated <i>k</i> )	위 oui, <i>we</i> of pronoun <i>we</i> , German <i>ü</i>
	타 t' (aspirated <i>t</i> )	위 youi, <i>ü</i> prolonged.
	파 p' (aspirated <i>p</i> )	
	하 h, (spiritus asper)	



# INDEX.

Introduction—History and origin of the Korean alphabet .. .. .	i-xxi
—	
<b>ALPHABET</b> .. .. .	<b>PAGE.</b> 1
<b>CONSONANTS</b> .. .. .	2
Aspirated checks .. .. .	3
Reduplicated checks and sibilant .. .. .	3
Trills .. .. .	4
Euphonic changes .. .. .	4
Table of consonant sounds .. .. .	6
<b>VOWELS</b> .. .. .	11
Pronunciation and transliteration .. .. .	11
Table of vowel sounds .. .. .	13
<b>DIPHTHONGS</b> .. .. .	15
Pronunciation and transliteration .. .. .	15
<b>NOUNS</b> .. .. .	18
Paradigm of case suffixes .. .. .	18
Form and use of case suffixes .. .. .	19
Number, gender, &c. .. .. .	21
Table of declensions .. .. .	.. .. .
(1) Root ending in <i>k, m, ng, n</i> and <i>p</i> .. .. .	22
(2) " " " <i>l</i> .. .. .	22
(3) " " " <i>t</i> (sometimes <i>p</i> ) .. .. .	23
(4) " " " vowel .. .. .	24
Exercises i-iv .. .. .	25
<b>PRONOUNS</b> .. .. .	29
Personal .. .. .	29
Demonstrative .. .. .	31
Possessive .. .. .	31
Interrogative .. .. .	32
Reflexive .. .. .	33
Indefinite .. .. .	34
Relative .. .. .	35
Exercises v-viii .. .. .	36
Pronominal substitutes .. .. .	40
<b>NUMERALS</b> .. .. .	42
Cardinal .. .. .	42

	Page.
Ordinal .. .. .	43
Abbreviated form of numerals .. .. .	44
Fractions and multiples .. .. .	45
Numeratives .. .. .	45
Exercises ix-xiii .. .. .	47
Divisions of time, seasons, &c. .. .. .	52
Days—to-day, to-morrow, &c. .. .. .	54
Exercises xiv-xv .. .. .	56
ADJECTIVES .. .. .	58
Conjugation of adjectives .. .. .	60
Exercises xvi-xviii .. .. .	64
Comparison of adjectives .. .. .	67
Exercises xix-xxi .. .. .	68
VERB .. .. .	71
ORDINARY CONJUGATION .. .. .	73
POLITE .. .. .	85
INTERROGATIVE .. .. .	91
CONJUNCTION .. .. .	93
I. Conditional suffixes <i>myen, keteun</i> .. .. .	94
Exercise xxii .. .. .	96
II. Casual suffixes <i>ni, nikka, nikkanteuro, teni</i> .. .. .	97
Exercise xxiii .. .. .	99
III. Adversative suffix <i>manan</i> .. .. .	100
Exercise xxiv .. .. .	102
IV. Concessive suffixes <i>na, tai, to, kenioa, chirato</i> .. .. .	103
Exercise xxv .. .. .	106
V. Deliberative and alternative .. .. .	107
(a) <i>na, kena</i> .. .. .	107
Exercise xxvi .. .. .	109
(b) <i>nanka, nanchi, tenchi, chi, nenchi</i> .. .. .	110
Exercise xxvii-xxix .. .. .	113
VI. Restrictive conditional suffix <i>ya</i> .. .. .	116
Exercise xxx .. .. .	117
VII. Temporal suffixes <i>taka, myensye</i> .. .. .	118
Exercises xxxi-xxxii .. .. .	120
VIII. Suffix <i>ka</i> with verbs "to fear," &c. .. .. .	122
Exercise xxxiii .. .. .	122
FUTURE PERFECT TENSE .. .. .	122
Exercise xxxiv .. .. .	123
GERUNDIVE .. .. .	124
(1) <i>ra, re, lla, lle</i> .. .. .	124



	Page.
Exercises xxxv-xxxvi .. .. .	125
(2) <i>rya, rye</i> .. .. .	127
Exercise xxxvii .. .. .	127
AUXILIARY VERBS .. .. .	
(1) <i>ota, kata, (2) pota</i> .. .. .	128
(3) <i>chouta, (4) häta</i> .. .. .	129
Exercise xxxviii .. .. .	130
NEGATION.	
(1) <i>an, ani, (2) mot</i> .. .. .	131
(3) (a) <i>chianta, (b) chi mot häta, chi ani häta (c) chi malko, etc.</i> ..	131
Exercise xxxix .. .. .	132
DEMONSTRATIVE VERB <i>ilta</i> "to be" .. .. .	133
Exercises xl-xli .. .. .	134
VERBAL NOUNS.	
(1) in <i>m</i> and <i>ki</i> .. .. .	136
(2) in <i>choul, choullo</i> .. .. .	137
Exercises xlii-xliii .. .. .	137
(3) in <i>chil</i> and <i>norät</i> .. .. .	139
Exercise xliv .. .. .	139
ADVERBS DERIVED FROM VERBS AND ADJECTIVES in <i>kei</i> and <i>i</i> or <i>hi</i> .. ..	140
Exercises xlv-xlvi .. .. .	140
CAUSATIVE AND PASSIVE VERBS .. .. .	142
Exercise xlvii .. .. .	142
IDIOMATIC USES OF THE VERB .. .. .	143
(1) <i>täiro, man'keum</i> .. .. .	143
(2) Present and future relative participles .. .. .	143
(3) <i>kochyahäta, kosipouta</i> .. .. .	144
(4) <i>mcheukhäta</i> .. .. .	144
(5) <i>chi</i> as (a) an infinitive, (b) an interrogative .. .. .	145
(6) Future in (a) <i>rita</i> or <i>orita</i> , (b) <i>ma</i> .. .. .	145
(7) Imperfect or pluperfect in <i>tera</i> .. .. .	145
(8) Relative participle in <i>teran</i> .. .. .	145
Exercises xlviii-xlix .. .. .	146
ADVERBS .. .. .	
(1) Time .. .. .	148
(2) Place .. .. .	150
(3) Manner .. .. .	151
(4) Degree .. .. .	152
(5) Negation and affirmation .. .. .	153
POSTPOSITIONS .. .. .	153
CONJUNCTIONS .. .. .	154

	PAGE.
Exercise I .. .. .	155
INDIRECT SPEECH ( <i>oratio obliqua</i> ) .. .. .	156
Exercise li-liii .. .. .	157
DOUBLE IMPERATIVE "to tell" or "to order," &c. .. .. .	160
Exercise liv .. .. .	160

---

EXERCISES.

1-13. General conversation .. .. .	162
14. Trees, flowers, weeds, &c. .. .. .	188
15. General conversation .. .. .	190
16. Domestic animals .. .. .	192
17. Well, wall, coolies, digging .. .. .	194
18. Travelling—horse, chair, &c. .. .. .	196
19. Road, baggage, &c. .. .. .	198
20. Wind, mist, clouds, &c... .. .	200
21. The different parts of the body, &c., blind, lame, &c. .. .. .	202
22. Inn, room, dinner, sleep .. .. .	204
23. Points of the compass, N. S. E. W. .. .. .	206
24. Hunting .. .. .	208
25. Money, silver, trading .. .. .	210
26. Shopping, silk, piece goods, gauze, sables, skins, &c. .. .. .	212
27. { Tastes—sweet, sour, &c. } { Colours—Red, white, &c. } .. .. .	214
28. Rice, peas, beans, barley, &c. .. .. .	216
29. Agriculture, rainbow, thunder, hail .. .. .	218
30. Ice, water, soap ; Royal procession .. .. .	220
31. Saddle, pony, bull .. .. .	222
32. Linen, cotton, grasscloth, spectacles .. .. .	224
33. Building operations, brickman, lime, roof, &c. .. .. .	226
34. Chimney, blacksmith, paper-hanger, &c. .. .. .	228
35. Fever, small-pox, ague, &c. .. .. .	230
36. Doctor, medicine .. .. .	232
37. Prisoners, robbers, &c. .. .. .	234
38. Warfare, soldiers, rebels .. .. .	236
39. General conversation .. .. .	238
40. Household utensils .. .. .	240

# INTRODUCTION.

---

The Korean alphabet as originally invented in 1447 A.D. contained twenty-eight distinct letters, classified and explained by native scholars as (1) initials, (2) finals and (3) medials.

I. Eight letters used either as initials or as finals :—

ㄱ ㄴ ㄷ ㄹ ㅁ ㅂ ㅅ ㅇ	termed „ „ „ „ „ „ „	其 尼 池 梨 尾 非 時 異	役 隱 [末] 乙 音 邑 [衣] 凝	기 니 디 리 미 비 시 이	역 은 꺾 을 음 읍 옷 응	ki-yek for k ni-eun „ n ti-kkeut „ t { li-eul „ l ri-eur „ r mi-eum „ m pi-eup „ p si-ot „ s ngi-eung „ ng
--------------------------------------	---	--------------------------------------	--	--------------------------------------	--------------------------------------	--

The two characters [末] and [衣] are to be read not as Chinese ideographs but with the sounds of their equivalent meaning in Korean, viz: *kkeut* and *ot*. The reason is that the Koreans possessed no word in Chinese ending in *t* final wherewith to indicate this sound for the value of the consonant as a final.

For *t* final, Koreans now use only the letter ㅅ; but in ancient books and even to the end of the last century ㅈ also appears as a final in certain words. The *t* in *ot* of *si-ot* passes into *s* when inflected for case; hence its use as representative of *s* final.

II. Nine letters were used as initials only :—

ㅋ ㆁ ㆁ ㆁ ㆁ	as read in „ „ „ „	[箕] 治 皮 之 齒	키 리 피 지 치	for k' (aspirated k) „ t' ( „ t) „ p' ( „ p) „ ch „ ch' ( „ ch)
-----------------------	--------------------------------	-------------------------	-----------------------	---

ム	as read in	而	시	for j (soft or modulated)
○	"	伊	이	„ <i>spiritus lenis</i> .
ㄱ	"	景	경	„ n (faint nasal)
ㅎ	"	屎	히	„ h ( <i>spiritus asper</i> )

The character [箕] is to be read not as a Chinese ideograph but with the sound of its equivalent meaning in Korean, viz: *k'i*. In modern Chinese 影 has replaced the ancient sound and meaning of 景, which, in this connection, must be read *nyeng*, where the initial *n* is intended to reproduce the sound of the Sanscrit palatal *n* as used in the 洪武正韻 phonetics.

III. Eleven letters used as medials or vowels :—

ㅏ	as in	阿	아	a
ㅑ	"	也	야	ya
ㅓ	"	於	어	e (ō or ū)
ㅕ	"	余	여	ye (yō or yū)
ㅗ	"	吾	오	o
ㅛ	"	要	요	yo
ㅜ	"	牛	우	ou (u)
ㅠ	"	由	유	you (yu)
ㅡ	"	應	응	eu in <i>eung</i>
ㅣ	"	伊	이	i
ㅚ	"	思	스	ǎ in <i>sǎ</i> .

But as at present employed the Korean alphabet contains these eleven vowels and only fourteen consonants. From among the initials three letters early disappeared from their script and were replaced by the letter ㅏ which, as an initial, had in its turn lost the nasal *ng* sound, and now represents a purely open vowel initial corresponding to the *spiritus lenis*. The history of the invention of the alphabet and especially of the euphonic changes which the language has undergone, both in speaking and in writing, is highly interesting philologically. A careful study of the early pronunciation of the Chinese ideographs will show clearly how these four letters ㅏ ㅑ ㅓ ㅕ came to be included under one phonetic

as the initial. The letter ○ was employed to indicate a pure open vowel initial with the force and usage corresponding to the *spiritus lenis*, and as such appears regularly in old books and especially in manuscript works. No modification has ever occurred as regards the sound it was invented to represent; but in modern Korean writing it has ceased to appear as a distinct circle somewhat like our English figure zero (0), and has now assumed a shape analogous to the nasal *ng* ending, viz: ◉.

The triangular letter △ was originally selected to indicate an initial consonant *j* as heard in the Chinese words 日人仁而, &c.

This initial *j* sound, however, is totally unknown to Koreans and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the fifteenth century A. D. at the time of the invention of their alphabet. Anciently these words possessed a distinct *n* instead of *j* as their initial consonant and were transliterated into Korean accordingly, though this *n* has now disappeared from modern Korean in common with the euphonic change still visible in Korean enunciation, whereby the initial *n* sound is made to disappear before the vowel *i* and its allied semi-vowel *y*. The modern pronunciation in Cantonese and Japanese of Chinese words now read with *j*, fully establishes this *n* sound as the correct value of the ancient initial in the third century A. D. when Chinese symbols were first introduced into Japan from Korea. In Japan, however, in addition to this *Go-on* 吳音, as it is called, there is a concurrent *j* pronunciation known as *Kan-on* 漢音, drawn from China direct towards the close of the sixth century. A comparative table of a few of the more common words occurring in Buddhist liturgies is here appended, giving their Korean transliteration as originally used in the fifteenth century, as also their pronunciation in Japanese and in the Shanghai dialect. The former shows the presence of *j* as the initial, but the latter sounds prove the true value of the original *n* as the initial; while as regards modern Korean this *n* has been dropped in accordance with the laws regulating Korean euphony.

Chinese.	Buddhist Korean.	Japanese Sounds.	Shanghai.	Korean.
日	니	ni (chi)	nyih	il
人	닌	nin	niun	in
仁	닌	nin	niun	in
荏	님	nin	ning	im
而	니	ni	érh	i
弱	니약	niakū	zah	yak
攘	니양	nyo	niang	yang

若	ㅍ	niakū	zah	yak
兒	ㅍ	nei	ni	ǎ or yei

While the use of the Korean letter **ㅍ** was regularly employed in Buddhist books to transliterate the sound of *j*, the words themselves in ordinary colloquial were invariably pronounced with a true open vowel and accordingly written with the *spiritus lenis* **ㅇ** as their initial—the triangular form disappearing as a distinct letter from the current script of the people.

The letters **ㅍ** and **ㅇ** were selected to represent two nasal sounds—*n* and *ng* respectively of ancient Chinese—and still heard in Cantonese, in Shanghai and in other dialects of China. As faint nasal initials they have early disappeared from Korean; an open vowel initial sound took their place and the words are now always written with the *spiritus lenis* **ㅇ**. But in Buddhist books giving the Korean transliteration of the Sanscrit, the value of this *n* is indicated by the letter **ㅍ**.

The following are a few of the more common Chinese characters appearing in Buddhist Rituals representative of this *n* as an initial:—

愛	奧	惡	暗	阿	伊
이	오	악	암	아	예
"zi	"o	"ak	"am	"a	"yei

As regards the nasal initial *ng*, modern Korean has dropped the sound entirely, leaving only the open initial vowel written with the *spiritus lenis*. But the Korean transliteration of Sanscrit sounds, as also the pronunciation of modern Japanese and Cantonese, all agree in retaining the regular nasal *ng* as the initial sound but represented in Japanese by *g*.

Chinese.	Buddhist Corean.	Japanese.	Cantonese.	Modern Corean.
誡	아	ga	ngo	a
岩	암	gan	ngam	am
仰	앙	giō	ngyōng	ang
擬	의	gi	ngi	eu
凝	응	giō	nging	eung
牙	아	ga	nga	a

The attempt on the part of the Korean scholars in the 15th century to reproduce by means of the letters  $\Delta \overline{\circ} \circ$  the differences between the open vowel initial, the sound of *j* and the two nasal initials *n* and *ng*, however praiseworthy from a philological point of view, was early doomed to failure. For, however distinct such shades of pronunciation might be to the ear of educated Koreans, the people generally were incapable of differentiating in their daily vernacular the faint initial sounds *j*, nasal *n* and *ng*—sounds which had early disappeared from their language and in which the *j* initial had originally no separate place as a distinct letter—the nasal *n* fulfilling its functions. In their script, therefore, the people discarded the use of  $\Delta \overline{\circ}$  and  $\circ$  as separate and distinct vocalizations; and treating the sounds as open vowel initials, resorted to the letter  $\circ$  corresponding to our English cipher zero and indicating the *spiritus lenis*. But in course of time—fully a century and half later—this simple circular letter  $\circ$  and the nasal final  $\circ$  (in which the upper stroke is merely an appending hook) became so assimilated as to result in the modern  $\circ$ , which as an initial is now always mute, and used as a “proconsonant” corresponding to the true *spiritus lenis*; while as a final it continues to retain its original pronunciation *ng*—a strong distinct nasal.

The question of these phonetic changes and the modifications accordingly of their alphabet by the Koreans are two points intimately associated with the ancient pronunciation of the Chinese ideographs as originally introduced into the country in the eleventh century B. C. and especially at the time of the Buddhist propagandism in 372 A. D. The chief feature requiring special attention in this respect is the identity between the Korean and Cantonese pronunciation of Chinese, with one exception—but an exception that only accentuates the rule—of the *t* final in Cantonese being invariably replaced by *l* final in Korean. In their transliteration of Chinese, Koreans give six letters as finals, viz: *k, l, m, n, p* and *ng*. But in the transliteration of their own vernacular Koreans possess and constantly use not only these six but a final *t* as well, making seven finals in all for their own language. It is therefore evident that in rendering the sounds of Chinese words, Koreans were not debarred by any special defect in their vocal organs from pronouncing a final *t*. Thus the natural inference is that the sounds of Chinese ideographs as originally taught to Koreans, contained no *t* as a final but were regularly pronounced with *l* as the final, and this latter sound has been passed on accordingly from generation to generation. On the other hand, the Chinese are incapable of sounding *l* final; they are equal only to the utterance of that letter when initial; and no dialect possesses a regular *l* final in its pronunciation. The question is an interesting and important factor for the philological student; but whatever its solution, there is every reason to consider that when the Chinese ideographs were first introduced into Korea from the north of China, words now pronounced by Cantonese with *t* as the final, ended originally in *l*, and no Chinese word then ended in *t*. Regarding the pronunciation of Chinese, apart from the evidence supplied by dialects, it is not until the fourth

century A. D. that the student can find himself on sure ground. The propagation of the Buddhist religion had shown the necessity of some authorized standard for the transliteration of its Ritual into Chinese from the original Sanscrit; and Liao I 了義, a learned priest during the time of the Tung-chin dynasty 東晉 (A. D. 400), selected thirty-six Chinese ideographs to represent the initial consonants of the Sanscrit alphabet. These phonetics, afterwards modified by Shen Yo 沈約 (A. D. 500) with the collaboration of certain Hindoo priests, continued to be the standard pronunciation of Sanscrit in Chinese until A. D. 1376, when they were finally revised and reduced to thirty-one phonetics—the three characters 知徹澄 representing three cerebrals of the Sanscrit being included under the corresponding palatals; 孃 under 泥; and 敷 under 非; the sounds respectively being considered identical in Chinese. These thirty-one ideographs are now known as the “Hung Wu Chêng Yün” 洪武正韻—*The Phonetics of Hung Wu* (the first Emperor of the Ming dynasty). These phonetics form an important link in the history of the invention of the Corean alphabet; and a comparison of them with the Sanscrit equivalents will supply the key to the grouping and pronunciation of the Corean letters. At the same time they are equally interesting as regards the Corean value of the sound of the Chinese ideographs and illustrate certain modifications that have occurred in aspirates or have otherwise affected the language.

The initial sound of each Chinese phonetic was intended to represent the value of a corresponding letter in Sanscrit and, tabulated as known and used by Corean scholars in the fifteenth century, they show as follows:—

1. The initial consonant sound in 疑, 見, 溪, 羣 represents the Sanscrit gutturals *n*, *k*, *kh* and *g*; which in Corean passed into ㄱ (*ng*), ㅋ (*k*) and ㆁ (*k'*) respectively. The Sanscrit sonant *gh* found no equivalent in Chinese. In Corean all distinction between surd and sonant has been neglected—colloquially the two sounds are interchangeable but made unconsciously on the part of the speaker, and accordingly the Corean ㅋ may be read *k* or *g*. The initial nasal ㄱ of the Corean corresponding to the Sanscrit *n*, was always so faint that it had early disappeared as a distinct initial; its place was taken by the *spiritus lenis* represented by the circle 〇, which again in its turn became modified until it resembled the present nasal final ㄱ—a series of changes naturally resulting from the Corean system of writing down the page with a Chinese pen or brush.

2. The initial consonants in 泥, 端, 透, 定 represent the Sanscrit dentals *n*, *t*, *th* and *d*, which in Corean passed into ㄴ (*n*), ㄷ (*t*) and ㄸ (*t'*). The Sanscrit *dh* had no equivalent in Chinese; while in Corean all distinction of surd and sonant was neglected and only one letter *t* required as an initial with its aspirated form *t'*.

3. In Corean the trill ㄹ here follows, being defined as the initial sound in the Chinese character which in these phonetics was selected to represent the Sanscrit semi-vowels *l* and *r*. In Corean this trill is properly a sound ranging



between the two pronunciations, nearer *r* as an initial but approaching what may best be explained as a soft, modified *l* when final. But in transliterating Chinese words possessing *l* as the initial, the Koreans were unequal to the true phonetic value of the letter, and while retaining *l* wherewith to indicate the original sound, they modified and merged this distinct *l* pronunciation of the Chinese root into *n*, and then, following the peculiarities of the Korean vocalization of this letter they further modulated this *n* and finally dropped it in many words as a distinct initial consonant sound. This principle affecting the value and sound of *n* is likewise exemplified in Korean by the transliteration of the Sanscrit guttural, cerebral and palatal sounds of *n*, which as initial consonant sounds have entirely disappeared from Korean; they have been regularly replaced by the open vowel initial.

4. In transliterating the Sanscrit labials *m*, *p*, *ph* and *b* the Chinese introduced a variation in their pronunciation, in order to express the distinction of sounds in *p* and *b* when modulated and softened into *f* and *v* respectively. These allied sounds the Chinese classified as *heavy* and *light* labials. The heavy labials are 明, 幫, 滂, 並 and correspond exactly with the Sanscrit *m*, *p*, *ph* and *b*; whereas the three characters 微, 非, 奉 are considered light labials and represent the modified corresponding sounds of *v*, *f* (defined in Chinese as *f*.clear) and *f* (defined as *f* thick), derived respectively from *m*, *p* and *b*. This divergence in pronunciation has been carried fully into modern Chinese, giving *m*, *p* and *p'* (*p* aspirated) the heavy labials as above; while *w* and *f* reproduce the light labials—the aspirated or thick *f* disappearing. The Korean vocalization on the other hand, is characterized by great simplicity and regularity. No regard was paid to any distinction between surd and sonant, nor did the aspirated *p* ever pass into *f* as seen in Chinese and in our modern English, where *ph* has the force and value of *f*.

The Korean letters ㅁ ㅂ ㅃ were taken to represent the Sanscrit *m*, *p* and *ph* (*p* aspirated). As regards the Chinese, however, there can be no question but that in selecting the ideograph 微 they intended to represent the Sanscrit semi-vowel *v*, a sound entirely unknown in Korean. Neither in Chinese nor in Korean is there any equivalent of the Sanscrit *bh*.

In short it may well be regarded as the invariable rule that where *w* appears as the initial sound of words in modern Mandarin pronunciation, its place is taken by *b* in Japanese, by a soft or modulated *m* in Korean and by *v* in the Shanghai dialect.

5. In the use of the Chinese characters 照穿牀 and 精清從 we discern the attempt to reproduce the sounds respectively of the Sanscrit palatals *c*, *ch* and *jh* and cerebrals *t*, *th* and *dh*. But in Korean with no distinction between palatal and cerebral or between surd and sonant, these sounds became conjoined and were represented by two letters, viz: ㄷ = *ch* and ㄷ' = *ch'* (*ch* aspirated). The Chinese, however, were further able by means of the initial sound in such words as 日仁 而見, &c., to indicate the value of the Sanscrit *j*, calling it half palatal and half

cerebral. The Koreans in their first attempts to formulate an alphabet, followed the Chinese classification of sounds of the fifteenth century A. D. and invented the triangular letter  $\Delta$  to represent this *j* of the Chinese. But, as already explained, the pronunciation of this sound was outside the range of their current vocalization. The letter itself early disappeared from their alphabet and was replaced by the open vowel initial, which indicates the regular pronunciation of the Korean vernacular. Originally in Korean these Chinese derivatives were read with *n* as their initial, and this *n* is still used in Japanese pronunciation of Chinese ideographs. But in Korean the *n* sound was always faint and modulated until eventually it was dropped—a phonetic modification still exemplified in the modern vernacular, where as regards words purely Korean in their origin, *n* before the vowel *i*, &c., is constantly elided and made to disappear as a distinct initial consonant sound.

6. By means of the Chinese characters 心 and 邪 the original intention in respect to their selection was to indicate the variants between *s* and *z*. As regards 審 and 禪, the object was to mark the modifications of these two sibilants *s* and *z* into *sh* and *zh* respectively, *i.e.*, where the sibilant is softened by the presence of an outbreathing. While *s* and *sh* have remained as distinct regular sounds in modern Chinese, the two initials *z* and *zh* have undergone certain modifications, passing into *hs* and *sh* according to the position of the outbreathing. Thus 邪 in Mandarin is now pronounced *hsieh* and 禪 as *shan*. This latter Chinese character has, however, a strong aspirate when used in Buddhist books, ranging in value from *ch'* aspirated of *ch'an* to *s* (aspirated), approaching *z* (aspirated) in *shan* of the modern pronunciation. These four Chinese phonetics were selected to represent the sounds of the Sanscrit sibilants; but to the Korean ear such minuteness of distinction was too cumbersome and only one letter 入 (*s*) was required to represent these four Chinese initial sounds. At the same time the value of the original sounds was not without its effect on the pronunciation of the Korean transliteration, and in many Chinese words now commencing with an initial *sh*, we find Koreans likewise modifying their initial *s* sound and unconsciously reproducing an approximation to *sh* or *hs* according as the outbreathing *h* follows or precedes the sibilant *s*. In Chinese words originally showing *z* as their initial, Koreans now follow their *s* sound by a *y*, but so modified that the *s* is emphasized while the *y* is merged into the pronunciation of the vowel immediately following with the effect of lengthening its value.

7. So far the Chinese had adhered to the Sanscrit classification into gutturals, palatals, cerebrals, dentals, labials and sibilants. But in regard to the vowels or semi-vowels and the aspirate, this strict sequence and identity of correspondence between their phonetics and the Sanscrit alphabet could no longer be maintained. In respect to words opening with a vowel sound, a distinction was drawn in the Chinese phonetics between an open clear vowel initial and the modified nasal *n* as the initial. For the former the character 喻 was selected and read *you* or *yu* in Korean, and as written ㉠ the circle ○ was taken as

indicative of its value as an open initial. On the other hand, instead of the open vowel initial the nasal *n* appears in certain Chinese sounds as their initial which, when followed by the vowels *y* or *i*, were read with an enunciation corresponding with the ñ in Spanish. Only in Chinese this initial *n* was very faint, and as a nasal scarcely perceptible. But the sound had its distinct presence and influence on the language, so much so that in the fifteenth century the Koreans invented a special letter to indicate its individuality, viz: **ㄴ** composed of the circle **○** of the *spiritus lenis* with a diacritical mark like a hyphen (—) over it, thereby representing the affinity of the two sounds, both in writing and in pronunciation. The Chinese character 景 with its original sound of *nyeng*, for which the character 影 was subsequently used, was selected as the phonetic typical of this initial semi-vowel.

But the true use and value of this nasal *n* as an initial can be best studied from its Korean pronunciation, both as regards words indigenous to the language and especially in derivatives assimilated from Chinese, where there is a regular tendency to elide the nasal *n* before *y* or *i*.

Thus	니	다	<i>nikta</i>	is read	ikta	(ripe).
	냥	반	<i>nyang pan</i>	„ „	<i>yang pan</i>	(gentleman.)
	넛	적	<i>nyeit chyek</i>	„ „	<i>yeit chyek</i>	(ancient.)
	넘	녀	<i>nyem nye</i>	„ „	<i>yem ye</i>	(anxiety.)
			&c.,		&c.	

The Koreans drop the *n* as a distinct sound, leaving a sound which is practically only an open vowel initial, though at times the presence of the nasal *n* can be clearly detected in the utterance of certain speakers. As regards Chinese, however, the Shanghai dialect still preserves this nasal *n* initial as a regular consonant in conjunction with the words *y* and *i*, as may be seen in the following examples:—

	Shanghai.	Corean.	Peking.
月	nioh	ouel	yüeh
銀	niun	eun	yin
迎	niung	yeng	ying
願	nion	ouen	yüan
玉	niok	ok	yü
語	nü	ê	yü
愚	nü	ou	yü

8. As regards aspirates, the Chinese maintained the distinction between the soft sibilant aspirate approximating nearest to the sound of *sh* as heard in *pleasure*, etc., and the guttural aspirate proper in *horn*, etc.; and the two characters selected as representative of the two sounds were 曉 and 匣, read respectively in Corean *kyo* and *hap*. This *h* in 曉 has not, however, the distinct aspirate sound; it contains rather the rudiments of a faint *s* modified by an outbreathing and generally written *hs* for the transliteration of Chinese ideographs. Both in Cantonese and Corean the pronunciation agree in ignoring this *s* sound and retain the regular aspirate *h*, viz: *hiu*=*kyo*. But in Shanghai and Peking the presence of the *s* sound asserts itself to the exclusion practically of the aspirate proper, and 曉 is then read *h'io* in Shanghai (*h'*=*hs*) and *hsiao* in Peking.

In the Corean vernacular both sounds were represented by ㅎ, but in pronunciation this letter is found passing regularly into a modified *s* before the vowels *i* or *y*. This change from a guttural aspirate to a sibilant aspirate is made unconsciously by Coreans, while on the other hand, the true sibilant itself, in many words as uttered by uneducated Coreans, passes into a regular aspirate. As originally invented this letter ㅎ was intended to represent the sound of the sibilant aspirate (*hs*, *sh*), while in order to mark the proper guttural aspirate *h* the letter ㅎ was to be reduplicated, thus ㅎㅎ=*hh*, thereby accentuating the identity and affinity of the two sounds; and in many books, even as late as the seventeenth century, this combination of letters indicating the strong guttural aspirate occurs constantly in Buddhist liturgies. Accordingly the Chinese character 匣, the representative of this initial consonant, was first transliterated in Corean ㅎㅏ=*hhap*. But this nicety of distinction was early abandoned as too cumbersome; and regardless of philological accuracy the letter ㅎ was made to represent both the guttural or true aspirate and the sibilant aspirate indiscriminately. As regards the pronunciation of the Chinese character 匣, the ancient sound, as also the Corean and Cantonese, all agree in the value of *h* as the strong guttural aspirate, viz: *hap*. In Shanghai it is also read *ha* with the regular aspirate, but in modern Mandarin the guttural has given place to the sibilant aspirate, and 匣 always read *hsia*; the proper transliteration of such sounds (*hs*, *h'*, *sh*, etc.) has been a fertile source of learned disquisition by sinologues and others. But the general consensus is that the outbreathing of the aspirate precedes the sibilant, and that *hs* rather than *sh* indicates the correct pronunciation.

These thirty-one phonetics of *Hung Wu* supply the key to the order and arrangement of the Corean alphabet. The sounds were divided into two main groups—清 *clear* and 濁 *thick*—each again divided into 全 *wholly* and 次 *less*, according as the pronunciation of the letter was soft or hard. Unaspirated letters came under 清, aspirates under 濁, while sonants proper were classed under 次濁. Following the Sanscrit classification these sounds were further subdivided into gutturals, palatals, dentals, labials, sibilants, aspirates, etc. In regard to the

pronunciation of these phonetics, Coreans were at the time of the invention of their alphabet guided not by the sounds with which they themselves read the Chinese ideographs, but by their value and use as current in China at the beginning of the fifteenth century. For this special purpose the Coreans consulted the Chinese scholar 黃璨 Huang Ts'an, then living as an exile from China on their N. W. frontier beyond the Yaloo River. Several missions were sent by the King of Corea to obtain his assistance in elucidating the correct pronunciation of the Chinese characters. We can thus understand and explain the Chinese and the Korean vocalization of these phonetics, in several of which the differences are very marked and important. In these phonetics the Chinese characters are to be read with their sounds as recognized in the early years of the Ming dynasty A. D. 1400. But according to Korean scholars, the Korean pronunciation of Chinese goes back to the eleventh century B.C., and shows great modifications as compared with these phonetics. The ideograph 日 is transliterated *il* in Korean, but the presence of a faint nasal *n* can be traced in some dialects of modern Chinese and especially in Japanese. The ancient reading of the character is acknowledged to be *nyit*, and the sound of the nasal *n* may best be defined as ranging between the Sanscrit palatals *j* and *n*; and this may help to supply the clue to the divergence in the pronunciation of 日 as *nichi* in Japanese, *nyih* in Shanghai, compared with *jih* of the Ming dynasty and of modern Mandarin. The disappearance of this initial *n* in Korean is in strict conformity with the principles regulating Korean euphony, whereby this initial *n* before the vowels *i* or *y* passes into a faint nasal and finally disappears as a distinct sound, both in their vernacular and especially in their pronunciation of Chinese. Compare 녀 흘, which is transliterated *nyehul* but read *yeheul* (a cascade); 녀 뚝 transliterated *nyeräm* but read *yeräm* (spring); 남사귀 *nipsakoui* but read *ipsakoui* (a leaf), etc., etc. Finally, we have only to study the regular pronunciation in the Shanghai vernacular to understand and appreciate the true value and use of this nasal *n* as an initial.

As regards 溪 and 滂 the true Korean transliteration gives no aspirate as here shown in these phonetics—they are written 계 and 방 and read *kyei* and *pang* respectively—in the forms 溪 and 滂, *k'yei* and *p'ang*, we have merely a reproduction of the Chinese pronunciation of that period. As regards aspirates generally, the Korean pronunciation of Chinese presents so many anomalies that it is impossible to lay down any definite law governing their connection and use. Words are constantly occurring in Korean—words which have long been assimilated into the language—possessing strong aspirates, especially with the initial *p*, such as :—

罷	= p'a ;	板	= p'an ;	八	= p'al
販	= p'ai	筆	= p'il	必	= p'il
表	= p'yo etc.,	which in Chinese are marked by no aspirate.			

The two characters 微 and 非 are rendered ㅁ and ㅂ in Korean ; but in the table of these phonetics, in order to indicate that these sounds are merely approximate, the labials are divided into two categories—重 *heavy* or *strong* and 輕 *light* or *modulated*; and the two characters are accordingly placed under the *light* or *modulated*, in order to show that the *m* and *p* sounds of the Korean transliteration require to be softened and modified so as to approach the Chinese pronunciation of ŭ (=v=w) in *wei* and of *f* in *fei*. In Korean, however, there are only two labials proper, viz : *m* and *p*, for the aspirated *p* is never modified into *f* but always remains a distinct labial, viz : *p* followed by a strong outbreathing.

While Koreans did not require any special form of letter to mark *sonants* as distinct from *surds*—the two sounds being interchanged in their daily speech, yet the authors of the alphabet were fully aware of the difference ; and finding that the *checks* and *sibilant* were pronounced in Korean with a special emphasis so as to produce a new and allied sound, they very accurately represented this peculiarity of the Korean language by reduplicating these consonants, thereby indicating at the same time their true value and pronunciation, viz : ㄱㄱ=*kk=g* ; ㅍㅍ=*pp=b* ; ㄷㄷ=*tt=d* ; ㅈㅈ=*chch=j* and ㅆㅆ=*ss=z*. And these *reduplicated* letters were originally intended to convey the sound and pronunciation of the sonants *g*, *b*, *d*, *j* and *z* as found in the Hung Wu phonetics. This principle was likewise carried into the aspirate, which in its *guttural* form they represented by ㅎㅎ=*hh* in contradistinction to *sibilant* aspirate ㅎ=*hs* or *sh*. This reduplicated form, indicating the true aspirate, appears regularly in Korean transliterations of Buddhist books ; but in modern writing the two sounds are no longer differentiated, though in their colloquial the sibilant and guttural aspirates regularly occur. The following Table shows the Hung Wu phonetics with their corresponding Korean letters and sounds :—

七音	全清	次清	全濁	次濁
牙音	疑 의 〇	見 견 ㄱ	溪 겨 ㅋ	羣 군 ㄱ
舌頭音	泥 니 ㄴ	端 단 ㄷ	透 투 ㄸ	定 명 ㄷ
唇音重 唇音輕	明 명 ㅁ	幫 방 ㅂ	滂 팡 ㅃ	竝明 명 ㅁ
	微 미 ㅁ	非 비 ㅂ		奉 명 ㅁ
齒頭音 正齒音		精 정 ㅈ	清 청 ㅊ	從 정 ㅈ
		心 심 ㅈ		邪 ㅈ ㅈ
喉音		照 조 ㅈ	穿 천 ㅊ	牀 ㅈ ㅈ
		審 심 ㅈ		禪 션 ㅈ
半半 舌齒	日 시 ㄷ	喻 유 ㅇ		影 영 ㅇ
		曉 효 ㄴ		匣 합 ㅎ
			來 래 ㄹ	

Both Buddhist and national records concur in ascribing the honour of inventing the Corean alphabet to the fourth King of the present dynasty; and assign the year A. D. 1447 as the date of its official publication. The President of the Board of Ceremonies in the proclamation he issued in terms of the Royal Edict on the subject, recapitulates the great advantages accruing to the Corean student in possessing an alphabet equal to the correct transliteration of native words and Chinese ideographs. He refers especially to the clumsy system introduced by Syel Ch'ong 薛聰, the Buddhist priest who, towards the close of the seventh century A. D., arbitrarily selected certain Chinese characters to represent Corean inflection and agglutination on the same principle as the Japanese now use their *Kana* characters (假字). And this *Nido* 吏讀 syllabary, as it has been termed, still remains in constant use among petty officials—hence the name.

The present Corean alphabet owes its origin to the promptings of native ambition on the part of the King and Government to figure as an independent State. The Corean Envoys at the Court of the Ming Emperors found that all States having relations with China, possessed a literature and script of their own and distinct from Chinese. A school of languages had long been established in Nanking for the purpose of training Chinese as official interpreters and for conducting correspondence with neighbouring countries in their own vernacular. The King of Corea, eager to mark the individuality and independence that he claimed for his State, was desirous of abandoning Chinese as the official script of his Government. With the assistance of the Envoys who had acquired at Nanking a knowledge of the different alphabets in use by countries bordering on China, viz., Mongol, Thibetan, Burmese; and especially of Sanscrit, which was then largely studied in connection with Buddhist liturgy and ritual, the King evolved the present Corean alphabet, consisting of twenty-eight letters (now reduced to twenty-five) and ordered its adoption by his people and officials to the exclusion of Chinese. Native conservatism, however, proved insurmountable, and Chinese has continued to be used as the medium of correspondence, both by officials and by the educated classes generally—the native script being relegated to women and the uneducated masses.

But for purposes of education, especially in transliterating Chinese, the Corean alphabet has a recognized place; and the Chinese classics have accordingly been rendered in the vernacular to assist the student to the correct meaning and pronunciation of Chinese ideographs.

While drawing on the Hung Wu phonetics as above explained for the sounds and order of their alphabet, the Coreans went to the Sanscrit direct for the form of their letters. Since the first appearance of Buddhism in Corea at the end of the fourth century A. D., Sanscrit has been regularly studied by the Corean priesthood, who were long the sole repositories of literature in the country and wielded a powerful influence accordingly. Even as late as the seventeenth century, Corean



monks made a special study of Sanscrit and wrote learned disquisitions elucidating its history in connection with Chinese and Corean.

The Sanscrit alphabet passed from India through Thibet into China, and by the time it finally reached Corea the letters had been subjected to great modifications, necessitated from the circumstance that they had to be written, down the page, with a Chinese pen or rather brush, instead of horizontally with the Indian reed. Again under Corean hands this Sanscrit alphabet was further transformed, much as English print differs from English writing—the Coreans curtailed and modified the square or angular shaped letters of the Sanscrit into a short cursive script for convenience and speed in writing. And it is from this cursive script that the Coreans have evolved the form and construction of the letters of their alphabet.

In addition to the consonants of the Sanscrit alphabet, the other letters were all variously altered and modified; the divergences in some instances being very marked and striking. But these changes may all be studied in the exemplars given in the Buddhist Ritual of Incantation, known as the *Chen En Chip* 眞言集, an early Corean transliteration of the Sanscrit original with their Chinese equivalents re-published in 1778 A. D. This work likewise contains some interesting information regarding the Sanscrit alphabet as first introduced into Corea, and explains the modifications which the letters, both vowels and consonants, have undergone at the hands of the Buddhist priests to meet the difficulties of writing with a Chinese pen or brush. A knowledge of these changes and the principles governing their use, is essential to the student in tracing the identity between Sanscrit proper, written across the page, and Corean Sanscrit, written down the page in syllabary forms. And it is this Sanscrit syllabary combination that supplies the key to the present system of Corean writing, whereby two or more letters—one vowel with one or two consonants—are regularly grouped into one logotype.

As regards the Corean alphabet, so far as the consonants are shown as having been derived from the Sanscrit in the above table, there only remains one more consonant calling for special attention and study. When originally introduced into Corea, the Sanscrit semi-vowel *y* was written ㄹ but reduced to the form ㄹ for printed books. The letter, however, was further modified for purposes of their cursive script into the four forms ㄹ, ㄹ, ㄹ, ㄹ, and from these latter the Coreans drew their four letters possessing *y* as their initial sound, viz : ㅍ, ㅑ, ㅓ, ㅕ, *ya, ye, yo* and *you*; the connecting link of identification being found in the current Corean script. As regards the perpendicular stroke of the Corean, the principle corresponds with the horizontal or top line of the Sanscrit writing, on to which the letters proper were respectively attached.

The annexed table will show the series of changes which the Sanscrit letters have undergone before their final modification into the present letters representing the Corean alphabet :—

	Sanskrit Consonants			Modern Korean Consonants		
	as introduced into Corea in the IVth Century A.D.	as used in the XVth century A.D.		as written.	as printed.	
		as printed.	as written.			
क	क	क	ㄱ	ㄱ	ㄱ	k
न	न	न	ㄴ	ㄴ	ㄴ	n
ठ	ठ	ठ	ㄷ	ㄷ	ㄷ	t
र	र	र	ㄹ	ㄹ	ㄹ	{l r
म	म	म	ㅁ	ㅁ	ㅁ	m
प	प	प	ㅂ	ㅂ	ㅂ	p
ष	ष	ष	ㅅ	ㅅ	ㅅ	s
ङ	ङ	ङ	ㅇ	ㅇ	ㅇ	ng
च	च	च	ㄷ	ㄷ	ㄷ	ch
ह	ह	ह	ㅎ	ㅎ	ㅎ	h
ज	ज	ज	ㅈ	ㅈ	ㅈ	j

As regards vowels, the modifications effected in the Sanscrit letters in different Buddhist books since their first introduction in the fourth century, have been both numerous and complicated, so much so that their identification has become practically hopeless as regards the principles guiding their evolution and construction. But while the mere shape of the letters affords no information to the student, the clue to their determination is supplied in the classification and order of the different vowel sounds, accompanied by their Korean transliteration and Chinese equivalents. This is more especially apparent for the vowel sounds of the Sanscrit *i* and *lri*. As taught to Koreans the Sanscrit vowels comprise a medley of dots, curves and strokes totally unlike their Sanscrit originals; whereas for purposes of writing in combination with the consonants, the vowel letters were further reduced to one or two short dots and curves. Thus the vowel *i* appears regularly as a curved stroke somewhat like a half circle (to the left of the consonant, with which it was combined and formed a syllabary. The short vowel *ā* was treated exactly as in the regular Sanscrit—inherent and part of each consonant sound. But the two open Sanscrit vowels *a* and *ā* were taught under the forms ㅏ and ㅑ, which latter were again further reduced to ㅓ and ㅕ for purposes of their current script in Sanscrit; and the right hand half of these letters supply the key to the Korean ㅏ *a*, which in their vernacular running hand was generally written with the distinctive dot or dash towards the foot of the letter. Where, however, the *a* sound was less prolonged the Sanscrit vowels were reduced to a mere appending hook, like a comma, placed to the right of the consonant, and this was further reduced for Korean into the dot under the consonant for *ā* short. The Sanscrit *o* was modified by the Korean Buddhist scholars into a series of short curves over each other; but where combined with a consonant in syllabary form these curves were connected so as to make a short wavy line under the consonant, and this latter form, together with the abbreviated modification ㅜ used in the Sanscrit sound *om*, transliterated ㅜ in Chinese, supplies the key to the prototype of the Korean vowel ㅜ (*o*), which in their cursive script approximates nearest to the modified Sanscrit original.

These modifications of the Sanscrit vowels and the four derivatives from the semi-vowel *y*, widely divergent as they are from their originals, fully illustrate and establish the principle which guided the Koreans in the selection and construction of the letters to indicate the vowel sounds of their language. But in tracing their formation, reference must always be had to the Korean cursive script as giving the key to their identification with their Sanscrit originals. The sharp angular form of the Korean letters in printed books was subsequently adopted to suit the exigencies of the engraver and facilitate his labours in cutting the wooden blocks from which their books were printed; angles and squares under such conditions would naturally present fewer difficulties than curves and circles. Koreans, however, continue to employ the cursive script—the Chinese pen, or rather brush, naturally lending itself to this form which, as thus written, offers a striking resemblance to the Sanscrit seen

on leaflets and charms obtainable for a few cash per sheet by Buddhist devotees at Corean temples.

While as regards vowels the identification between Corean and Sanscrit is far from easy, and in some measure neither complete nor satisfactory, for consonants on the other hand, the process of gradual transformation from Sanscrit to the present Corean letters is both clear and self-evident. But the student, desirous of further prosecuting his investigations on the subject of the Corean alphabet, is referred to the *Chen En Chip* 眞言集 and other Buddhist works.

---

Four epochs mark the history of civilization and literature in Corea :—

- I. The introduction of Chinese writing by Ki Tzu 箕子 in 1122 B. C.
- II. The propagation of the Buddhist religion by missionaries (Chinese, Hindu and Thibetan) from China in the fourth century A. D.
- III. The revival of letters during the 新羅 Silla dynasty, 449-920 A. D.
- IV. The invention of the present Corean alphabet in 1447 A. D.

As a race the Coreans claim an antiquity dating back some two thousand years B. C. Tradition and history concur in ascribing the valley of the head-waters of the Sungari River as the cradle of their ancestors. At present two separate characteristics of type mark the people—the Manchu, tall of stature with well cut features, and the Japanese with its distinctive individualities of build and physiognomy ; and these characteristics are further borne out alike by tradition and by the history of the people. Originally a congeries of rude tribes scattered over the Corean peninsula, their land became the happy hunting ground of their northern neighbours, who impelled by the pressure of population and the severity of climate have, in obedience to a universal law of expansion, pushed their way southwards into warmer regions and more genial surroundings. The aborigines driven from their homes by these invaders from the north made their way into Southern Japan across the narrow straits through the Tsushima Islands, which in early years belonged to Corean domination. Apart from racial identification of type between modern Japanese and the ancient inhabitants of the Corean peninsula, Japanese have likewise a tradition that their own original home lay to the west, where the sun sank to rest in the ocean ; and their oldest historical records declare that they “descended from heaven in a boat”—clearly proving their Western origin from across the Tsushima Straits. Besides, in support of this identity of origin there stands out as a clear and distinct proof, that remarkable parallelism of grammatical construction and syntax between the two languages as at present spoken, which can only be explained by unity of race in prehistoric ages. The aborigines of Japan—Ainos—impressed their vocabulary on the immigrants from the peninsula ; but these latter were unable to abandon the grammatical construction of their sentences, which remains to emphasize the language as Corean in syntax with an Aino vocabulary.

Between the two countries the early history of art and literature had always been intimately associated. Corea imports and borrows from China, passing on her new civilization and literature to Japan, where the pupil more apt than the master and located in more favourable surroundings, has long outstripped Corea in the march of progress.

Out of the mists of antiquity and legend, the first acknowledged date in connection with the Corean race occurs in B. C. 1122 with the introduction of Chinese literature and civilization by Ki Tzu 箕子. Yet it is clear that even at that early period the Coreans were in possession of many elements of culture and society. A study of the native vernacular, eliminating all Chinese terms, proves the existence of a people early acquainted with the manufacture of iron and copper, but ignorant of silver and gold; charcoal alone being employed in their reduction of these two metals, for coal does not appear among the products of the country until very recent years.

Their dwellings, as evidenced from their vocabulary, were originally merely low mud huts or burrows in the ground—a style of housing which has come down to the present time and is still found among the poorer classes all over the country. The erection of proper dwellings and the system of heating their abodes by means of underground flues were arts borrowed from Chinese; and this is further seen in the use and meaning assigned to the word *pang* 炕, derived from the Chinese 房, meaning originally room, but in Corean vernacular conveying an idea always associated with the heating of the floor of the room.

As regards their numerals, one of the most important points in philology in respect to primitive races, Coreans are especially interesting. Only from 1 to 99 do they possess numerals which are unquestionably Corean in their origin. This limit up to 99 shows that their ideas and notions of property could not have been large—a primitive race with few requirements. But as the people advanced with the spread of civilization from contact with China, the Chinese numerals were imported to supply the deficiencies of the native vocabulary. And the identity of sound with which the numerals from 1 to 10, etc., are read as compared with their pronunciation in Cantonese, where *t* as a final replaces the *l* of the Corean, proves their early introduction into the latter language.

As for the fauna of the country, alongside of the Chinese names there are also in current use native Corean words designating most animals, both domestic and wild. In agriculture the people must early have made great advances, and rice and grain of various kinds were always known to them as also, of course, native implements of agriculture.

Possessed of a limited vocabulary suited to the requirements of a simple primitive tribe, Coreans drew on Chinese for new names and ideas necessary in their progress to a higher civilization. But all the peculiarities of Corean construction, idiomatic and grammatical, have remained unchanged; and in many words these Chinese terms have become so incorporated and assimilated into the language that

only a knowledge of Cantonese and the principles regulating Corean euphony can detect and trace their Chinese derivative. In the 玉篇 *Ok P'yen*, a Corean compilation of the 17th century, we have a clear and concise dictionary giving the Corean transliteration (with the meanings in Chinese) of all Chinese words occurring in the Corean language. A careful study of these Corean initials and finals as laid down in this dictionary and their comparison with the sounds as used in various dialects of China, especially Cantonese, may well warrant the scholar in accepting this Corean transliteration as the nearest approach to the true pronunciation of the ancient language of China—proving the great antiquity of the people and their early submission to Chinese civilization and influence.



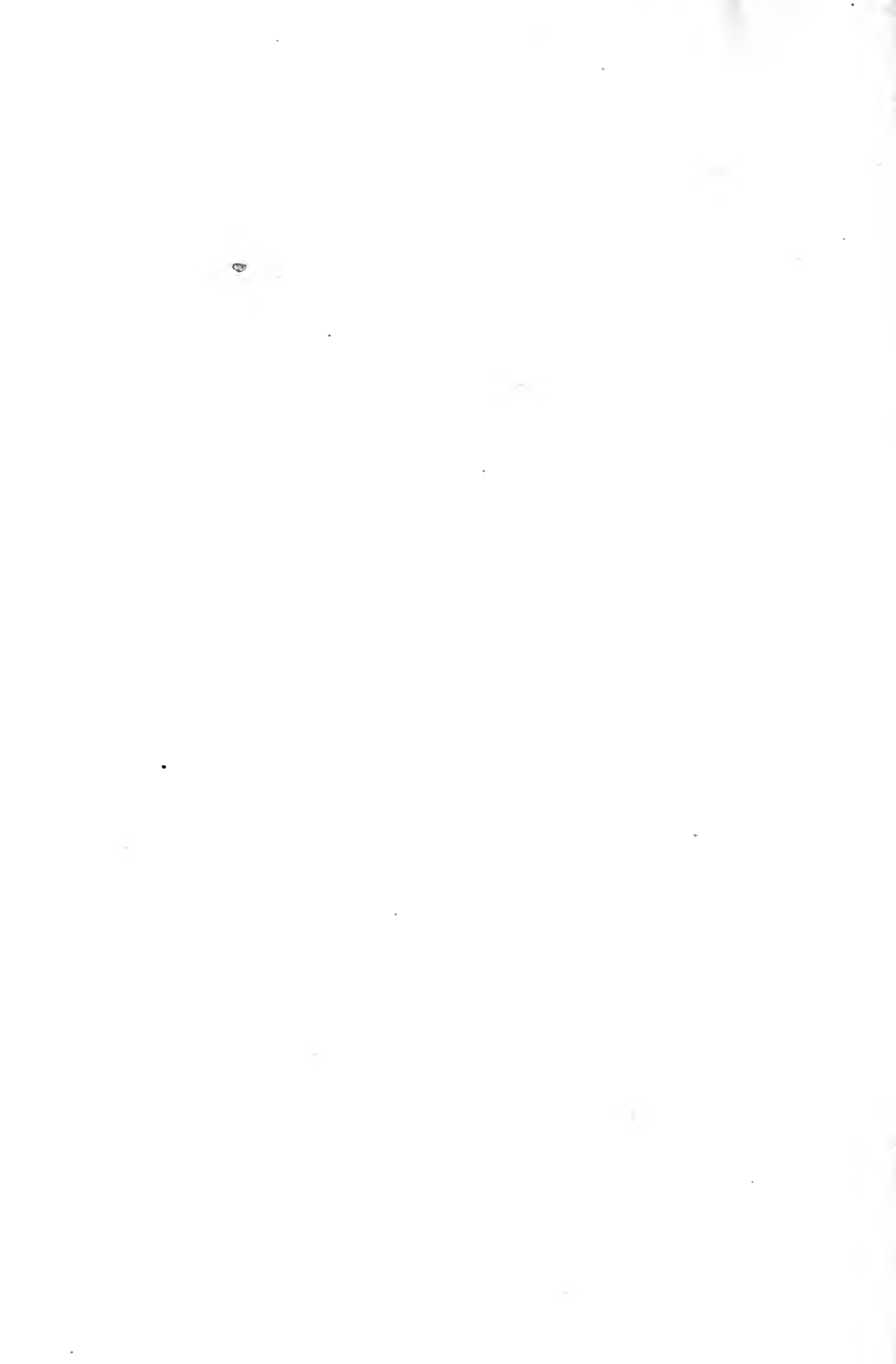
## SPECIMENS OF COREAN WRITING.

(a) The square printed form.

우 리 흘 분 분 은  
 존 경 상 데 로 다  
 죄 를 쓴 코 이 쥬 으 면  
 령 혼 을 구 으 리

(b) The cursive script ordinarily employed in letters and cheap editions of  
 Korean novels.

우 리 흘 분 분 은  
 존 경 상 데 로 다  
 죄 를 쓴 코 이 쥬 으 면  
 령 혼 을 구 으 리









# COREAN MANUAL.

---

## ALPHABET.

---

**THE** Korean Alphabet consists of twenty-five different letters, comprising eleven vowels and fourteen consonants. Three of the latter, however, possess a double signification and use depending on their position in the word or syllable; as an *initial*, ㅇ is the mute (or pro-consonant) preceding an open vowel sound, but as a *final* is always read *ng*; ㄹ as an *initial* has the sound of *r* or *n*, but as a *final* that of *l*; and ㄷ as an *initial* *s*, but when *final* *t*.

Coreans do not employ their Alphabet as in European languages, letter succeeding letter from left to right in horizontal lines; they group the words into syllables, and write in perpendicular columns commencing from the right hand top corner. Each word is broken up into its component syllables consisting of at least one vowel or diphthong with one consonant, either initial or final; and never more than three consonants and one vowel or diphthong can be grouped into one syllable. Thus in *kakera*, go, we have the word broken up into three syllables *ka-ke-ra* 가 거 라; *onera*, come, into *o-ne-ra* 오 너 라; care being always taken so to divide the syllables, as to be indicative of the base or root of the word, viz: *ka* and *o* respectively in the words before us.

No vowel can stand unsupported by an initial consonant; and, where there is no vocalized or pronounced consonant sound, the letter ㅇ is prefixed, being always in this position mute, with a force and usage similar to the cipher zero (o) in English. Hence the name "pro-consonant," assigned to it. Just as ㅎ corresponds to the *spiritus asper*, so ㅇ may very properly be called the *spiritus lenis*, indicating an open initial vowel sound, these two breathings having their correlation in Korean significantly marked by the forms of the letters representing their sounds. All the fourteen consonants can stand as initials preceding the vowel or diphthong of the syllable, but only seven single

consonants, **ㄱ** *k*, **ㄴ** *l*, **ㅁ** *m*, **ㄴ** *n*, **ㅇ** *ng*, **ㅂ** *p* and **ㅅ** *t*, and three double consonants, **ㄹ** *lk*, **ㄿ** *lm* and **ㅃ** *lp*, can be used as finals.

In conjunction with the vowels **아** *a*, **야** *ya*, **어** *e*, **여** *ye* and **이** *i*, the initial consonant or pro-consonant is written prefixed to the left of the vowel, but with **오** *o*, **요** *yo*, **우** *ou*, **유** *you*, **으** *eu* and **으** *ä*, it is always placed directly above them. The final consonant or consonants come in every case directly under the vowel: **발** *pal*, foot, **닭** *talk*, fowl. In **옷** *ot*, clothes, the letter **ㅇ** is the mute or pro-consonant always prefixed to the vowel proper in the absence of a regular pronounced consonant sound, and used merely for symmetry in writing.

As known and taught among Koreans, their alphabet is a pure syllabary, and the term *en moun* **언문** 諺文 includes both vowels and consonants, and means "vernacular literature" in contradistinction to *chinsye* **진서** 眞書 "true script," *i.e.* the Chinese written character.

## CONSONANTS.

The Consonants may be classified thus—

1. Four sharp checks, ... **ㄱ** *k*, **ㅂ** *p*, **ㄷ** *t* (final **ㅅ**) and **ㅈ** *ch*.
2. Four aspirated checks, ... **ㅋ** *k'*, **ㅍ** *p'*, **ㄸ** *t'* and **ㅊ** *ch'*.
3. Four reduplicated checks, ... **ㄲ** *kk*, **ㅃ** *pp*, **ㄸ** *tt* and **ㅉ** *chch*.
4. Three nasals, ... **ㄴ** *n*, **ㅁ** *m* and final **ㅇ** *ng*,
5. Spiritus lenis, ... **ㅇ** silent initial, or pro-consonant.
6. Spiritus asper, ... **ㅎ** *h*, aspirate.
7. One sibilant, ... **ㅅ** initial *s*.  
with its reduplication ... **ㅆ** *ss*.
8. One trill, ... **ㄹ** *l* final, and *r* or *n* initial.

## ASPIRATED CHECKS.

The value of the breathing in the four aspirated checks is exactly that of the *spiritus asper* uttered with a strong out-breathing, and always after the consonant. Complete contact takes place in pronouncing the consonant; the breath is gathered and allowed to explode audibly and forcibly, directly this contact is withdrawn. In Korean there is no modifying or softening of the sharp checks in conjunction with the aspirate sound, such as *ph* into *f* in *philosophy*, or *th* as seen in *bath* or *bathe*. In Korean each sound is clear and distinct, first the check and then the aspirate. In transliterating these letters I have therefore adhered to the analogy of the Korean original, where the diacritical mark — is placed over the ordinary check, and used the forms *k'*, *p'*, *t'* and *ch'*, instead of *kh*, *ph*, *th* and *chh*, in which last the presence of *h* might suggest the modification of the checks with the softened sounds, *ph*, *th*, etc. of the English language. Again, as the aspirate sound invariably follows the consonant, the forms *hk*, *hp*, *ht* and *hch* are inaccurate and misleading, and therefore inadmissible.

## REDUPLICATED CHECKS AND SIBILANT.

Besides these ordinary and aspirated forms, the four checks, *k*, *p*, *t* and *ch*, are frequently pronounced by Koreans at the beginning of a syllable with so strong an emphasis that four new and allied sounds are evolved which may very properly be termed "reduplicated" checks. And the name "reduplicated" will serve to indicate the manner in which they are written as well as pronounced. It appears that the Koreans, instead of inventing letters to represent these sounds, have with great discrimination and accuracy taken the ordinary check as the basis, and, to indicate that the sound was to be intensified, reduplicated the initial consonant ㅋ, ㆁ, ㆁ and ㆁ as necessary. In ګ keun, catty, we have the regular sound of the ordinary check, ګ k, but by emphasizing the initial consonant, gathering the breath, and dwelling on it with considerable pressure so that the vowel sound following it is ignored and almost lost, we produce the reduplicated sharp check ګګ kk, as in ګګ kkeun, string. Similarly ㆁ pye, paddy, and ㆁ ppye, bones; ㆁ täl, moon, and ㆁ ttäl, daughter; ㆁ chata, I sleep, and ㆁ chchata, I plait.

The sibilant *s* is likewise found reduplicated, the sound being intensified by pressing the tongue against the roof of the mouth, gathering the breath, and then forcibly and sharply ejecting it with a strong hissing noise. Compare ㆁ sata, I buy, with ㆁ ssata, I build; in the first we have the ordinary sibilant as in English, but in the second the enunciation is shortened, sharpened and intensified, all emphasis and accent being concentrated on the initial consonant sound.

Instead of reduplicating the consonant in writing, the Coreans generally employ **ㅅ** as a prefix to the left of **ㄱ, ㅂ, ㄷ** and **ㅆ** to indicate the reduplicated sound; and in a few books an initial **ㅈ** serves the same purpose. The name **된시옷** *toin siot*, which the Coreans assign to this reduplication of the four checks and the sibilant, defines clearly the nature of the spelling and the character of the pronunciation, *toin* being the adjective participle of **되다** *toita*, thick, and referring to the thickening of the ordinary current pronunciation of the initial check or sibilant, while **시옷** *siot* is the name by which the letter **ㅅ** is known to Coreans.

As regards the vowel or diphthong immediately following the reduplicated consonant, its quantity is naturally shortened. All breath, accent and emphasis are thrown on the initial consonant sound, and the vocal organs have neither time nor opportunity to dwell on the vowel.

#### TRILLS.

The two trills *r* and *l* are represented in Korean by the letter **ㄹ**, with the sound of *r* as an initial and *l* as a final. This final *l* does not correspond exactly to the English pronunciation of that letter; in Korean it is more softened or trilled, as may be observed from a careful study of the pronunciation of **불** *poul*, fire, **물** *moul*, water, etc. As an initial this letter is read *n* in words of Chinese derivation which possess *l* as the initial in their original. But in many words now assimilated into the language from Chinese, Coreans ignore the *l* of the radix sound and employ **ㄴ** *n* in their transliteration. Thus **의논** *eui-non* is from **議論** I consult, and is always written thus, instead of **의론** *eui-ron*, although this latter sound is one which the Korean vocal organs are quite capable of pronouncing.

#### EUPHONIC CHANGES.

Of the seven consonants employed as *finals* to close a word or syllable, five undergo certain modifications to meet the requirements of Korean euphony, the guiding principle being ease and freedom in pronunciation.

1. Final **ㄱ** *k* becomes *ng* before **ㅁ** *m* or **ㄴ** *n*.
2. Final **ㅁ** *m* approximates to the sound of *ng* before **ㄱ** *k*.
3. Final **ㄴ** *n* becomes *l* when followed by **ㄹ**.
4. Final **ㅂ** *p* becomes *m* before **ㅁ** *m* or **ㄴ** *n*.

5. Final ㅅ *t* (i) resumes its normal *s* sound before another ㅅ *s*.  
 (ii) becomes *n* before ㅁ *m* or ㄴ *n*.

And of the *initial* consonants the three following are subject to various euphonic changes in Korean pronunciation:

1. Initial ㄴ *n* (i) becomes *l* when preceded by ㄱ  
 (ii) is practically mute, or retains at most only a faint nasal sound, before the vowel sounds ㅣ *i*, ㅕ *ye*, ㅖ *yeyi*.

2. Initial ㅋ *h* may be heard pronounced as a faint *sh* sound before the vowel sounds ㅣ *i*, ㅕ *ye*, ㅖ *yeyi* and ㅠ *you*.

3. Initial ㄹ *l* is constantly modified from its true sound as a *trill* into a faint nasal *n*, in words derived from Chinese.

Thus 冷水 is correctly transliterated in Korean 링슈 *rǎing-syou*, meaning *cold water* in the sense of *drinking water*, but is pronounced *nǎing-sou*. The initial *r* passes into a distinct *n*, while the *y* in *syou* (as we shall see later) merely prolongs the sound of the *ou*. The rule is that, for purposes of transliteration, ㄹ is retained to mark the original *l* sound of the initial letter of the radix; but in pronunciation it shades off into a faint *n* or *ng*, at times even disappearing entirely as an initial consonant sound, especially before the vowel sounds ㅣ *i*, ㅕ *ye* and ㅖ *yeyi*. This may be explained from the fact that in many words purely Korean in their origin, an initial *n* before these three vowels is subject to a process of modification and elision—the indolent habits so characteristic of the people as a race naturally extending to their manner of speech.

Where, however, the word derived from the Chinese has become thoroughly assimilated into the language, so that to the native scholar all trace or knowledge of its derivative root has really disappeared, the consonant *n* is regularly resorted to, both in writing and in pronunciation. Thus the common term 난리 *nan-ri*, (pronounced *nalli*) meaning *war*, comes from the Chinese roots 亂 (disorder), and 離 (separation), the former of which, however, when used by itself and written singly, is very correctly transliterated 란 *ran* in native Dictionaries.

We thus arrive at the following complete

TABLE OF CONSONANTAL SOUNDS.

- ㄱ (1) *k* as in *keel*: **갓** *kat*, hat;  
**각** *kak*, each.
- (2) *g* when the *k* passes into a sonant:  
**간다** *kanta—ganta*, I go;  
**길** *kil—gil*, road;  
**개** *kai—gai*, dog.
- (3) *ng* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:  
**약물** *yak moul—yang moul*, medicinal water;  
**넉넉이** *nek neki—neng neki*, sufficiently.
- ㄲ *kk* or *g*:  
**꿀** *kkoul—goul*, honey;  
**꽃** *kkot—got*, flower;
- ㅋ *k*, The hard *k* sound followed by a strong aspirate:  
**코** *k'o*, nose;  
**칼** *k'al*, knife.
- ㅍ (1) *p* as in *paper*: **밥** *pap*, food;  
**비** *päi*, boat.
- (2) *m* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:  
**밥먹다** *pap mekta—pam mekta*, I eat food;  
**잡놈** *chap nom—cham nom*, idler.
- ㅂ *pp* or *b*:  
**배다** *ppaita—baita*, I extract;  
**빨리** *ppalni—balli*, quickly.
- ㅍ *p*, the sharp *p* sound followed by a strong aspirate:  
**팔** *p'al*, arm;  
**팔다** *p'alta*, I sell;  
**풍** *p'oung*, wind.



ㄷ (1) *t* as in *top*, used as an initial only :

돈 *ton*, money ;

다리 *tari*, leg.

(2) *ch* as in *church*. This sound is found in the two purely Korean words

도회 *tyoheui*—chyoheui, paper ;

도라 *tyot'a*—chyot'a, good ;

and also in words of Chinese origin when this consonant is followed by the vowel sounds | *i*, ㅑ *ye*, ㅓ *yei* or ㅜ *yo* :

디경 *tikyeng*—chikyeng, territory ;

데미다 *tyemch'ita*—chyemch'ita, I divine ;

데즈 *tyeichā*—chyeichā, disciple ;

도목 *tyomok*—chyomok, section.

ㄸ *tt* or *d* ;

따리다 *ttarita*—darita, I beat ;

땀 *ttäm*—däm, sweat.

ㅌ (1) *t'*, the sharp *t* sound followed by a strong aspirate, but never modified into the sonant *th* as in *bathe* :

톱 *t'op*, a saw ;

툼 *t'eum*, a crack.

(2) *ch'*, when preceding the vowel sounds | *i*, ㅑ *ye* and ㅓ *yei* in a few words derived from the Chinese, after the manner of its prototype ㄷ :

리국하다 *t'ikoukhāta*—ch'ikoukhāta, I govern ;

천장 *t'yenchyang*—ch'yenchyang, ceiling ;

례면 *t'yeimyen*—ch'yeimyen, self respect.

ㅈ *ch* as in *church* : 짐 *chim*, a load ;

죽다 *choukta*, I die.

ㅉ *chch* or *j* :

쫓다 *chchyotta*—jyotta, I drive away ;

짜다 *chchata*—jatta, taste salt.

ㅈ *ch'*, the sound of *ch* followed by a strong aspirate:

침 *ch'in*, lance;

총 *ch'ong*, gun;

칩 다 *ch'ipta*, cold.

ㄴ (1) *n* as in *name*: 나라 *nara*, kingdom;

높 다 *nopta*, high.

(2) *l* when preceded or followed by ㄹ :

별 노 *pyelno*—*pyello*, especially;

발 노 *palno*—*pallo*, with the foot;

난 리 *nanri*—*nalli*, war.

(3) mute generally as an initial before the vowel sounds | *i*, ㅑ *ye* and

ㅓ *yeyi*, sometimes shading into a faint nasal *n* or *ng*:

닉 다 *nikta*—*ikta*, ripe;

네 적 *nyeichyek* or *ngyeichyek*—*yeichek*, ancient times;

너 름 *nyeräm*—*yeräm*, summer;

니 *ni* or *ngi*—*i*, tooth.

ㅁ (1) *m* as in *man*: 몸 *mom*, the body;

물 *moul*, water.

(2) *ng* (final) when followed by ㅍ *k*:

섬 기 다 *syemkita*—*syengkita*, I serve;

감 괴 *kamkeui*—*kangkeui*, cold in the head.

ㅇ (1) spiritus lenis, or mute initial, always prefixed to vowels in the absence of a vocalised consonant, and hence termed the “pro-consonant”:

아 바 지 *apachi*, father;

연 괴 *yenkeui*, smoke;

울 다 *oulta*, I cry;

요 *yo*, bedding.

(2) *ng* at the close of a syllable:

방 *pang*, a room;  
 강 *kang*, river;  
 송곳 *songkot*, awl.

ㅎ (1) *h*, spiritus asper, always separate and distinct, as in *ink-horn*, *short-hand*, etc, and never coalescing with a consonant:

박회 *pakhoi*, a wheel;  
 곁희 *kyethewi*, beside;  
 후에 *houei*, after;  
 학당 *haktang*, school.

(2) faint initial *sh* before the vowel sounds | *i*, *ㅑ ye*, *ㅓ yei* and *ㅕ you*:

힘 *him*—*shim*, strength;  
 혀 *hye*—*shye*, the tongue;  
 험 *hyeim*—*shyeim*, number;  
 흉년 *hyoungnyen*—*shyoungeinyen*, year of famine.

ㅅ (1) *s* when initial, as in *sun*:

삽 *sap*, spade;  
 사름 *saräm*, man;  
 삭돈 *sakton*, wages.

(2) *t* when final, as in *bit*:

것 *ket*, thing  
 밭 *pat*, field;  
 못 *mot*, nail.

In this latter position however it is subject to two euphonic changes:

(a) resuming its normal *s* sound when followed by another ㅅ *s*:

갓수로 *katsäro*—*kassäro*, with a hat;  
 못쓸것 *motsseulket*—*mosseulket*, useless thing.

(b) passing into an *n* sound when followed by ㅁ *m* or ㄴ *n*:

못 먹 다 *motmekta*—*monmekta*, I cannot eat;

빛 나 다 *pitnata*—*pinnata*, brilliant.

ㅅ *ss* or *z*:

쓰 다 *sseuta*—*zeuta*, I use;

씻 다 *ssitta*—*zitta*, I wash;

쏘 이 다 *ssoita*—*zoita*, strike upon.

ㄹ (1) *l* as in *call* or *milk*, when closing a syllable either singly or in conjunction with ㅋ *k*, ㅁ *m*, or ㅍ *p*:

날 *nal*, day;

발 *pal*, foot;

맑 다 *mälkta*, clear;

끓 다 *salmta*, I boil;

쉽 다 *syelpta*, I grieve.

(2) *r* as in *carry*, when between two vowels, or a vowel and the aspirate ㅎ :

마 라 *mara*, don't;

나 라 님 *naranim*, king;

말 흥 다 *marhäta*, I speak.

(3) *n* (initial) in words derived from the Chinese, in which a distinct *l* sound appears in the roots:

리 일 *läiil* pronounced *näiil* coming day, *i.e.* to-morrow;

로 인 *loin* pronounced *noin* old man.

뢰 성 *loisyeng*, pronounced *noisyeng*, thunder.

(4) almost mute initial with a faint nasal sound before the vowel sounds

ㅣ *i*, ㅋ *ye* and ㅋ *yei*, in words derived from the Chinese:

리 *ri*—*i*, profit;

령 스 관 *ryengsäkoan*—*yengsäkoan*, consulate;

례 모 *ryeimo*—*yeimo*, manners.

## VOWELS.

The Korean Alphabet contains eleven vowels:—

ㅏ	a	ㅓ	o	ㅜ	eu
ㅑ	ya	ㅕ	yo	ㅣ	i
ㅓ	e (ō, or ŭ)	ㅗ	ou (u)	ㅛ	ǎ (short)
ㅕ	ye (yō, or yŭ)	ㅠ	you (yu)		

## PRONUNCIATION AND TRANSLITERATION.

In transliterating these vowels I have deemed it advisable, apart from other considerations, to adhere to the system introduced by the French missionaries in their *Dictionnaire Coréen-Français* and *Grammaire Coréenne*, two monuments of painstaking accuracy and erudition.

No doubt to the employment of the letter *e* to represent the vowel sound 어 some exception may legitimately be taken by an English student. The letter *o* supplemented by a series of diacritical marks might at first sight appear more appropriate. But when we come to a careful consideration of the diphthong combinations derived from this vowel, the use of the letter *o* associated with diacritical marks will be found attended with greater difficulties than the employment of the single letter *e*. Certainly experience proves that the forms *e*, *ye*, *ei* and *yey* will be much less perplexing to the student, and will help to convey a clearer idea of the pronunciation of their sounds, than can ever be done by *ōi*, *yōi*, etc. In these diphthongs *ei* and *yey* exhibit in their transliteration the value of the use of the English *e*, and correspond very much with *ei* in *eight* and *ye* in *yea*. For the vowel 어 itself, no single letter can, for purposes of transliteration, properly define or determine its phonetic value. The sound varies in different words, even in those of the same spelling in Korean. As a general rule it approaches nearest to the "neutral" vowel in *err*, *verge*, *sir*, *bird*, *absurd*, ranging from *ō* short in closed syllables to *ŭ* short in words where the vowel sound is somewhat more prolonged. The letters *e* and *ye* then are only to be accepted as symbols for the Korean vowels 어 and 여—the least objectionable under the circumstances, and especially as obviating elaborate diacritical marks. At the same time the simplicity and regularity of the Korean alphabet will early enable the student, to dispense with all adventitious aids derived from any system of symbols which, however carefully selected for purposes of transliteration, can at best only give an approximation to the vowel sound.

The vowels **아 오** and **우** are clear, open and distinct, and in sound are fairly represented by their English equivalents *a*, *o* and *ou*, in *father*, *soft* and *uncouth*, while in quantity they are found pronounced either long or short; occasionally they are so prolonged that, judging from the analogy of a few words, it would seem that they must have been followed by the vowel **으** *eu*, and that this must have been gradually dropped in writing—an abbreviation to which the Corean script, down the page, would naturally lend itself.

The vowel **이** has likewise a long and short sound ranging from the long *i* in *ravine* to the shortened vocalization in *pin*, *kin*; but it never possesses the broad sound of *i* in *light*, *life*, etc.

In **으** we have normally the French sound *eu* reproduced and in its diphthong combinations this phonetic is especially apparent; but occasionally this vowel is modified so as to approximate to the sound of *i* or *y* in *pity*.

The vowel **ㅛ** is known to Coreans as *aräi a* or lower *a* in contradistinction to the regular open *a* sound, which they term *ouei a*, or upper *a*; in pronunciation its sound may be best defined as the sound of *ä* short, but more quickly enunciated and occasionally merging into the sound of **으** *eu*, especially in participles and in the Opposite Case.

In the four forms **야 여 요** and **유** we have a series of compound or double vowels constantly occurring in Corean, and consisting of a *y* sound prefixed to the simple vowels *a*, *e*, *o* and *ou*, viz: *ya*, as in the English word *yard*; *ye*, as in *yeoman*; *yo*, as in *yore*; and *you*, as in *youth*. But in many Corean words, and especially after an initial **ㅈ** or **ㅉ** the effect of this *y* sound is merely to lengthen the pronunciation of its radix vowel, with which it coalesces so as practically to disappear. A knowledge of this use and practice will greatly assist the student to a correct pronunciation of many words in Corean: **몇** (how many) is spelt *myet*, but read *met*, as in the English *met*; in **조선** (the native name for the kingdom of Corea), the *y* merely lengthens the vowel sounds *o* and *e*, which are then read with a value and quantity much as in English—*Cho-sen*. The name for the capital of the country **서울** has given rise to constant vagaries, both in pronunciation and in transliteration. The Corean spelling is dissyllabic, **서** *sye*, read *se*, where *e* has the sound of the “neutral” vowel, or *ur* vocal, heard in *err*, *sir*, etc., and **울** *oul*, where *ou* has the English *u* sound heard in *youth*, pronounced, however, with a shorter accent, and nearer the *u* in *pull* than the corresponding sound in *pool*. There is, however, a constant tendency on the part of students to elision, reducing the sound to one syllable, with the pronunciation of *Syoul* (rhyming with *school*), a word **술** which in Corean means *wine*.

TABLE OF VOWEL SOUNDS.

아 *a* as in *father*: 말 *mal*, language;

맛 *mat*, taste.

야 (1) *ya* as in *yard*: 약 *yak*, medicine;

냥 *nyang* 100 cash.

(2) when preceded by **ㅏ** or **ㅑ**, the *y* is almost dropped, leaving merely a lengthened *a* sound:

상히 *syang-hăi*—sang-hăi, always;

작별하다 *chyakpyelhăta*—chakpyelhăta, I say farewell.

어 *e* as in *herd* (neutral vowel), with a sound ranging from *ö* short to *ü* short and a pronunciation that varies even in words of the same spelling:

언덕 *entek*—öntök, a slope; but 어룬 *eroun*—üroun, elder;

업다 *epta*—öpta, I carry; but 업다 *epta*—üpta, I have not;

덥다 *tepta*—töpta I cover; but 덥다 *tepta*—tüpta, warm.

여 (1) *ye* as in *yeoman*: 여러 *yere*, several;

여기 *yekui*, here.

(2) when preceded by **ㅏ** or **ㅑ**, the *y* is almost dropped, leaving a lengthened *ë* (neutral vowel) sound:

섭섭하다 *syepsyephăta*—sëpsëphăta, I am sorry;

젖 *chyet*—chët, milk.

(3) occasionally, when preceded by **ㅓ** or **ㅕ**, the *y* is almost dropped, and leaves the long *e* sound of *get* in English:

몇 *myet*—mét, how many;

벼 *pye*—pè, paddy.

오 *o* as in *soft*, with the regular sound of *o* in English, varying between the *o* of *or* and *ore*:

모도 *moto*, altogether;

산골 *sankol*, a dale.

**요** (1) *yo* as in *yore*: **욕** *yok*, abuse;

**요란** *yoran*, tumult.

(2) when preceded by **ㅅ** or **ㅈ**, the *y* is almost dropped, leaving merely a long *o* sound: **소문** *syomoun*—somoun, rumour;

**좁다** *chyopta*—chopta, narrow.

**우** *ou* as in *uncouth*, approximating more to the *u* sound in *pull*, than the *oo* sound in *pool*: **문** *moun*, a door:

**불** *poul*, fire.

But at times this sound is distinctly prolonged:

Compare **눈** *noŭn*—noon, snow, with **눈** *noŭn*, the eye.

**유** (1) *you* as in *youth*: **유모** *youmo*, nurse;

**윤달** *yountäl*, intercalary month.

(2) when preceded by **ㅅ** or **ㅈ**, the *y* is almost dropped, leaving merely a long *oŭ* sound: **술** *syoul*—soŭl, wine;

**주인** *chyouin*—choŭin, landlord.

**으** (1) *eu* as in the French *peu*:

**그** *keu*, that;

**스물** *seumoul*, twenty.

(2) *i* or *y*, as in *pity*:

**김서방** *keumsyefang*—kimsyepang, Mr. Kim;

**슬라** *scult'a*—silt'a, I refuse.

**이** *i* with a sound varying from *i* short in *pin*, *chin*, etc. to *i* long in *ravine*:

Compare **긴하다** *kinhäta*, important, with **길다** *kilta*, long;

**비하다** *pihäta*, I compare, with **비단** *pitan*, silk.

**ㅛ** *ä* as in *tap*, with the sound of *a* distinctly shortened:

Compare **말** *mäl*, a horse, with **말** *mal*, speech;

**까지** *khächi*, until, with **가지** *kachi*, a branch.



DIPHTHONGS.

In order to meet the vocal sounds which their alphabet so far failed to express, the Koreans very aptly availed themselves of certain diphthong combinations and thereby evolved twelve distinct forms and sounds:—

애 ai	외 oi	와 oa
의 äi	위 oui	왜 oai
에 ei	위 youi	위 oue
예 yei	의 eui	위 ouei

PRONUNCIATION AND TRANSLITERATION.

**애 ai.** In enunciation, these two diphthongs are practically identical, while **의 äi.** in sound they range from the open *ai* in *main* (mane), to the shorter vocalization of *ai* in *said* (sed); the difference is generally regulated by the accent or emphasis with which they are pronounced:

Compare **대신** *taisin*, minister, with **대신** *täisin*, on behalf of;  
**새로** *sairo*, newly, with **대로** *täiro*, according to.

**에 ei.** This diphthong has the sound of the English *e* in *get*, *met*, etc., but at times is found prolonged, so as to correspond with the *ei* in *eight*:

Compare **전에** *chyenei*, before, with **셋** *seit*, three.

**예 yei.** In this diphthong we have the *y* sound prefixed to **에 ei**, as in *yes*, *yea*.

**예비하다** *yeipihäta*, I prepare.

**외 oi.** (1) As a general rule, in closed syllables this diphthong approximates closely to the English *oi* in *soil*:

**모시다** *moisita*, I serve.

(2) but in open monosyllables it resembles the German modified *o*:

**쇠** *soi*—*sö*, iron;

**죄** *choi*—*chö*, crime;

**보** *poi*—*pö*, linen;

**되다** I become, may be read either *toita* or *töta*, but has more often the latter sound.

**위** *oui*. (1) This diphthong, in an open syllable and not preceded by a consonant, is fairly represented both in sound and spelling by the French *oui*, or English *we*:

**위 엄** *ouicm*—weōm, dignity;

(2) but when preceded by a consonant, the sound of the two vowels **우** *ou* and **이** *i* further coalesces and approximates nearly to the German *ü*:

**뒤** *toui*—tū, behind;

(3) in many words, especially after an initial *p*, the vowel sound *ou* disappears, leaving only a long *i* sound as in the English *fatigue*:

**비** *poui*—pí, a broom;

**빈 방** *pouin pang*—pin pang, empty room.

**위** *youi*. This diphthong, which appears only in a few words—all derived from Chinese and all commencing with the aspirated check ㄨ—has the sound of *oui* with *y* prefixed: but, instead of being clearly pronounced, the *y* has merely the effect of prolonging the quantity of the original *oui*:

**취 흥 다** *ch'youihāta*—choūihāta, I am drunk.

**의** *eui*. This sound is one of considerable difficulty to explain, for, as the two vowels do not distinctly coalesce, it cannot be regarded as a diphthong proper. In open syllables it may be defined as a short *ü*—with the regular sound of *ü*, not like the English *w*—joined to the vowel *i*. But when preceded by a consonant, the *ü* sound tends to disappear, leaving only the vowel *i* to be clearly enunciated, with a sound much like that of *i* in *wick*:

Compare **의심** *euisim*—üisim, doubt, with **기호** *keuiho*—kiho, flag.

**와** *oa*. The value and quantity of the *o* in *oa* here corresponds with the vowel *u*, which, when joined to the open *a* (as in *father*), produces a sound represented by the English *ua* in *quaff*, or *wa* in *waft*:

**이 리 와** *iri oa*—iri wa, come here:

**활** *hoal*—hwal, a bow;

**과 부** *koapou*—kwapou, a widow.

**왜** *oai*. In this diphthong, which rarely occurs in Korean words, we have the vowel **오** *o* and the diphthong **애** *ai* coalescing, so as to produce the sound of the English *wai* in *wait*,—the *o* having the force of *u* or *w* as in the case of the preceding diphthong:

**왜** *oai*—*wai*, Japanese;

**해** *hoai*—*hwai*, torch;

**왜 풍** *oai'oung*—*waip'oung*, typhoon.

**위** *ou*. The phonetic value of the **우** *ou* here is a *w* sound with a quantity somewhat more prolonged than the *u* or *w* in the two previous cases, while the **어** sound corresponds to the short *ō*. As a general rule, the pronunciation of the English *wo* in *won* may be accepted as giving a fair rendering of the sound of this diphthong:

**원 망** *ouenmang*—*wonmang*, discontent;

**위** *ouci*. Here we have the vowel **우** *ou* and the diphthong **어** coalescing so as to produce a sound approaching to the English *ue* in *quell* or in *welt*.

**궤** *kouci*, box;

**위** *ouci*, why?;

**궤 방** *houcipang*, slander.

---

## NOUNS.

---

### SYSTEM OF DECLENSION.

The chief feature in the declension of Corean nouns is the regular system of agglutination employed to express case relation. The noun-root remains unchanged throughout the declension, or is at most only slightly modified so as to meet the requirements of Corean principles of euphony, viz: ease in enunciation of consonants and harmonic affinity in vowel sounds.

Every Corean noun has normally, in addition to the root-form, nine different formal agglutinations expressive of case relation. But it should be observed at the outset that, while these case endings appear regularly in vernacular *writing*, there is in *conversation* a constant tendency to dispense with their use, in consequence of their somewhat cumbersome character. This is especially marked in the case of the Nominative, the Genitive and the Accusative, the root-form of the Noun being constantly employed in their stead without any loss in perspicuity of meaning. The terminations for the Instrumental, the Locative and Ablative cases are more regularly retained in Corean colloquial; and, though the noun-root may at times be loosely employed in the place of the Dative, Coreans desiring to be accurately understood are careful to add one of the case-endings or post-positions expressive of this case relation.

### PARADIGM OF CASE SUFFIXES.

1. *Root Form*: may be used in the place of almost any case, remaining unchanged.
2. *Nominative*: (subject of sentence), *i*, *si*, *ch'i*, *ka* or *hi*.
3. *Instrumental*: by, with, for, through, to, towards, etc., *euro*, *no*, *säro*, *chäro*, *ro* or *heuro*.
4. *Genitive*: of (possessive), *eui*, *säi* or *heui*.
5. *Dative*: to, unto, etc., *euikei*, *säikei*, *heuikei*, or in the contracted forms *kei*, *kkei*, *kkeui*.
6. *Accusative*: (object of sentence) *eul*, *seul*, *ch'eul*, *reul* or *heul*.
7. *Vocative*: oh! *a* or *ya*.
8. *Locative*: in, on, at, to, into etc., *ei*, *säi* or *hei*.
9. *Ablative*: from, since, at, etc., *cisye*, *säisye* or *heisye*.
10. *Oppositive*: as for, with reference to, etc., *eun*, *seun*, *ch'eun*, *neun* or *heun*.

In the Accusative and Oppositive cases *āl*, *ān* etc. are frequently substituted for *eul*, *eun* etc. The two vowel sounds *ā* and *eu* appear to be interchangeable in this position, the form of the Korean *ā*—a small dot—being better adapted for speed in writing than *eu*, which is represented by a long horizontal stroke. In pronunciation, however, the sound of *ā* in this position approximates more nearly to the sound of *eu* than to its strictly proper sound of *ā* short.

The *eu* of the Genitive *eui* and the Dative *euikei* is generally dropped when preceded by an open vowel at the end of the noun-root, the *i* being further modified and coalescing with the final vowel of the root, so as to form a distinct diphthong sound. Thus *soichyet* is regularly used for *socui chyet*, cow's milk, and the Dative *soeuikei* is also contracted into *soikei*, the value of *oi* in both instances being that of a pure diphthong, in which the *o* and *i* coalesce and give a sound indistinguishable from *ö* in German.

In the Dative case, the *eui* of *euikei* is frequently dropped, leaving only *kei* as the distinctive Dative ending, and this is generally further modified into *kkei* or *kkeui* for euphony. Thus

말궤 mālkkei to horse (Load the horse.)	시러라 sirera load	하늘님 궤 hanālnim kkeui to heaven (I pray to heaven.)	빌다 pilta I pray
--	-----------------------	---	-----------------------

This last form is generally used as an honorific, implying respect on the part of the speaker.

#### ON THE FORM AND USE OF THE CASE SUFFIXES.

For words closed by a consonant the *Nominative* ends in *i*, which is in some cases aspirated or modified into *si* or *ch'i*, so as to bring the case-ending into euphonic accord with the final consonant of the noun-root. In nouns terminating with an open vowel, however, the *Nominative* appears in the form of *ka*, or *hi* where an aspirate is required.

For the *Accusative* case *eul* is the distinctive ending, and for the *Genitive*, *eui*; but both these forms are subject to the various modifications enumerated in the Paradigm of case suffixes.

The normal form of the *Dative* case ending is *euikei*. This appears, however, like the post-positions 안래, 드려 and 더러, which are frequently substituted for it, to be properly restricted to persons and animate objects. It is moreover frequently subject to modifications and contractions, as specified in the Paradigm above given.

The *Instrumental* case ends normally in *ro*, but assumes the modified form of *no*, in accordance with principles of Corean euphony, when the case-ending is immediately preceded by an *l* at the end of the noun-root. This case, in addition to its strictly *Instrumental* sense of *by*, *with*, etc., very frequently bears a final sense, being used to express *purpose for*, and *direction through* or *towards*—ideas obviously consequent upon or evolved from the idea of instrumentality. We thus find it constantly used with nouns of place and names of places, instead of the locative ending, *e.g.*

집으로 간다 is equivalent to 집에 간다 I go home.

There are, however, two proper forms expressive of local case-relation :

(1) the *Locative* agglutination *ei*, normally used where *rest in* or *on* or *direction towards* is implied;

(2) the *Ablative* agglutination *eisye* normally used where *direction from* has to be expressed. But at times these two forms appear to be interchanged, the *sye* of *eisye* being regarded as a merely enclitic particle added for the sake of euphony ; and the *Ablative* form thus sometimes bears a purely locative sense, especially in the case of nouns denoting inanimate objects.

The commonest form of the *Vocative* is that which ends in *a* ; but this case suffix is often dispensed with entirely, its place being frequently filled by one of the exclamatory interjections with which the language abounds.

In addition to these case-endings, the Coreans possess a form peculiar to their language, to which has been assigned the name of the *Oppositive* case. Ending normally in *eun* or *an*, this case has a meaning and use precisely equivalent to the English prepositional phrase *as for*, *with reference* to etc. It occurs constantly in both colloquial and written Corean ; it is sometimes even added to the noun root and used as subject instead of the *Nominative* case. Its use is always to mark the contradistinction of two opposing ideas or propositions, and from this circumstance it has derived its name of *Oppositive*. It is not restricted to nouns alone, for nearly every part of speech may receive the suffix, where two ideas are contrasted as placed in opposition. The suffix has no independent use or meaning as a Corean word, but being chiefly employed with nouns the form has been included among the case endings for convenience of reference and explanation.

Similar case-endings are likewise found in the declension of the pronouns ; only in the *Genitive* case *eui* is contracted into *i* for sake of euphony after the open vowel sounds of the root forms **내** my, and **네** your, appearing for instance, instead of **나의** and **너의**. And a similar contraction also occurs frequently in the *Dative* case. The pronouns in fact follow on this point the rule already given for nouns proper, where root form ends in an open vowel.

*METHODS OF DENOTING NUMBER, GENDER, &c.*

The Korean noun possesses no regular inflexion for Number—the suffix *teul*, which is occasionally utilized for this purpose, taking all the case terminations of a regular noun in the singular. But this *teul* is not properly an agglutination for the plural; for in Korean, nouns must be rendered either singular or plural according to the context or meaning of the speaker as may be best gathered by the listener. When *teul* is affixed to a noun, it is chiefly employed to indicate or express an *indefinite* number. Thus *hān sarām oatta*, one man came; *tu sarām oatta*, two men came; but *sarām teul oatta*, men came, implying an *indefinite* number.

No distinction for Gender exists in Korean as an inflexional form. When sex has to be specially indicated, independent names are employed to designate the object and its sex, or where such names or nouns are wanting in the language, resort is had to the two prefixes *am* (female) and *sout* (male) placed immediately before the noun.

In Korean there are no Articles properly so-called. The demonstrative pronouns are however employed with a meaning and use, corresponding to the definite article in English; and the Korean numeral *hān* (one) used as an adjective, qualifying and prefixed to the noun, may legitimately be translated *a* or *an* for our English indefinite article.

---

N.B.—With regard to the following declension tables, it should be observed that, though all the case endings have for the sake of completeness been given with each of the nouns, they are not by any means all equally used thus in every day speech. And in particular it should be noted that the Dative ending in *euikēi* appears strictly to be hardly, if ever, used except with personal nouns.

## TABLE OF DECLENSIONS.

Nouns may be declined as follows.

(1) where the Root ends in *k*, *m*, *n*, *ng* and *p*:—

Root	손	son	hand.
Nominative	손이	son-i	the hand.
Instrumental	손으로	son-euro	by the hand.
Genitive	손의	son-eui	of the hand.
Dative	손에게	son-euikai	to the hand.
Accusative	손을	son-eul	the hand.
Vocative	손아	son-a	oh! the hand.
Locative	손에	son-ei	in the hand.
Ablative	손에서	son-eisye	from the hand.
Oppositive	손은	son-eun	as for the hand.

(2) Where the Root ends in *l*:—

Root	발	pal	foot.
Nominative	발이	pari	the foot.
Instrumental	발로	pallo	by the foot.
Genitive	발의	pareui	of the foot.
Dative	발에게	pareuikai	to the foot.
Accusative	발을	pareul	the foot.
Vocative	발아	para	oh! the foot.
Locative	발에	parei	in the foot.
Ablative	발에서	pareisye	from the foot.
Oppositive	발은	pareun	as for the foot.



(3) When the Root ends in *t* (sometimes in *p*) by adding *si*, etc. for certain words, and *chi* etc. for others:—

Root	갓	kat	hat.
Nominative	갓시	kassi	the hat.
Instrumental	갓스로	kassaro	by the hat.
Genitive	갓식	kassai	of the hat.
Dative	갓식게	kassaikei	to the hat.
Accusative	갓슬	kasseul	the hat.
Vocative	갓아	kata	oh! the hat.
Locative	갓식	kassai	in the hat.
Ablative	갓식서	kassaisye	from the hat.
Oppositive	갓슨	kasseeun	as for the hat.

Root	밭	pat	field.
Nominative	밭치	patch'i	the field.
Instrumental	밭치로	patch'aro	by the field.
Genitive	밭희	patheui	of the field.
Dative	밭희게	patheuikei	to the field.
Accusative	밭홀	patheul	} the field.
	밭출	patch'eul	
Vocative	밭아	pata	oh! the field.
Locative	밭혜	pathei	in the field.
Ablative	밭혜서	patheisye	from the field.
Oppositive	밭흔	patheun	} as for the field.
	밭춘	patch'eun	

(4) When the root ends in a vowel, by adding *ka* etc. for certain words, and *hi* etc. for others:—

Root	소	so	bull.
Nominative	소가	soka	the bull.
Instrumental	소로	soro	by the bull.
Genitive	소의	soeui	of the bull.
Dative	소의게	soeuikei	to the bull.
Accusative	소를	soreul	the bull.
Vocative	소야	soya	oh! the bull.
Locative	소에	soei	in the bull.
Ablative	소에서	soeisye	from the bull.
Oppositive	소는	soneun	as for the bull.
—————			
Root	나라	nara	kingdom.
Nominative	나라히	narahi	the kingdom.
Instrumental	나라호로	naraheuro	by the kingdom.
Genitive	나라히	naraheui	of the kingdom.
Dative	나라히게	naraheuikei	to the kingdom.
Accusative	나라흘	naraheul	the kingdom.
Vocative	나라야	naraya	oh! the kingdom.
Locative	나라헤	narahei	in the kingdom.
Ablative	나라헤서	naraheisye	from the kingdom.
Oppositive	나라흔	naraheun	as for the kingdom.

## EXERCISE I.

1.                   문   여러  
                  moun   yere  
                  door   open  
                  Open the door.
2.                   문   다더  
                  moun   tate  
                  door   shut  
                  Shut the door.
3.                   나히   얼마  
                  nahi   elma  
                  age   how much  
                  What is your age?
4.                   책   부인의게   가져   가  
                  ch'aik   pouineuikai   kachye   ka  
                  book   to the lady   having taken go  
                  Take the book to the lady.
5.                   영국에서   갓   왔소  
                  yengkoukeisye   kat   oasso  
                  from England   just   come  
                  I have just come from England.
6.                   산은   높고   길은   험하고  
                  saneun   nopko   kireun   hemhão  
                  as for hill it is high and as for road it is dangerous  
                  The hills are high and the road dangerous.
7.                   붓으로   쓰오  
                  poussãro   sseuo  
                  by pen   write  
                  Write with a pen.
8.                   발로   밟으라  
                  pallo   pãlpera  
                  by foot   tread  
                  Stamp with the foot.

## EXERCISE II.

1.                    갑슬            주었다  
 kapsoul            chouetta  
 price                have given  
 I have given the price.
2.                    비로            쓰러라  
 pouiro              sseurera  
 by broom            sweep  
 Sweep it with a broom.
3.                    소의게        시러라  
 soeuikei            sirera  
 to bullock           load  
 Load the bullock.
4.                    그            양반의        부인  
 keu            nyang paneui    pouin  
 that          of gentleman    wife  
 That gentleman's wife.
5.                    집을        잘        지었소  
 chipeul      chal      chieso.  
 house        well      has built  
 He has built the house well.
6.                    오늘은        님군의        탄일이오  
 onäleun      nimkounoui    t'anil io  
 as for to-day   of the king    birthday it is  
 To-day is the king's birthday.
7.                    집에서        왔다  
 chipeisye      oatta  
 from house      have come.  
 I came from home.
8.                    비로            가거라  
 päiro            kakera  
 by boat           go  
 Go by boat.

## EXERCISE III.

1. 발이 몹시 압하  
 pari mopsi apha  
 foot bad sore  
 My foot is exceedingly sore.
2. 다리 압하 못 가오  
 tari apha mot kao  
 leg sore not go  
 My leg is sore and I can't go.
3. 음식 맛시 업소  
 eumsik massi epso  
 food relish has not  
 I have no appetite.
4. 밤에 눈이 왔다  
 pamei nouni oatta  
 in night snow has come  
 Snow fell during the night.
5. 강 물 얼었소  
 kang moull ernesso  
 river water has frozen  
 The river has frozen.
6. 길 가 기 어 렵소  
 kil kaki eryepso  
 road to go is difficult  
 It is difficult travelling.
7. 비가 올 뜻 함오  
 pika ol tteut hão  
 rain coming intention makes  
 It looks like rain.
8. 말 타고 가 겠 다  
 mäl t'ä-ko kakeitta  
 horse ride-and will go  
 I will go on horse back.

## EXERCISE IV.

1. 날이 칩다 불 때여라  
 nari ch'ipta poul ttaiyera  
 day is cold fire kindle  
 The weather is cold; light a fire.
2. 옷 얼는 낚어라  
 ot elleun nipera  
 clothes quickly dress  
 Dress yourself quickly.
3. 밥 가져 오너라  
 pap kachye onera  
 rice having taken come  
 Bring dinner.
4. 손님 하나 왔소  
 sonnim hāna oasso  
 guest one has come  
 A guest has arrived.
5. 사람 만히 온다  
 sarām manhi onta  
 men many come  
 There are several men coming.
6. 방에 드려 노하라  
 pangei teurye nohara  
 in room having entered put  
 Put it into the room.
7. 교군군 불너  
 kyokoun-koun poulle  
 chair-coolies call  
 Send for the chair-coolies.
8. 말 안장 지워라  
 māl anchang chiouera  
 horse saddle saddle  
 Saddle the pony.

# PRONOUNS.

(1) *PERSONAL.*

Root	나	na	I.
Nominative	내	nai	} I.
	내가	naika	
Instrumental	날노	nallo	by me.
Genitive	내	nai	my, mine.
Dative	내게	naikei	to me.
Accusative	날	nal	} me.
	나를	nareul	
Oppositive	나는	nanān	as for me.

---

Root	우리	ouri	we.
Nominative	우리	ouri	} we.
	우리가	ourika	
Instrumental	우리로	ouriro	by us.
Genitive	우리	ouri	our.
Dative	우리게	ourikei	to us.
Accusative	우리를	ourireul	us.
Oppositive	우리는	ourinān	as for us.

---

Root	너	ne	thou.
Nominative	네		} thou.
	네가	neika	
Instrumental	널노	nello	by thee.
Genitive	네	nei	thy, thine.
Dative	네게	neikei	to thee.
Accusative	너를	neroul	thee.
Oppositive	너는	nenān	as for thee.

---

Root	너희	neheui	you.
Nominative	너희	neheui	} you.
	너희가	neheuika	
Instrumental	너희로	neheuiro	by you.
Genitive	너희	neheui	your.
Dative	너희게	neheuikei	to you.
Accusative	너희를	neheuireul	you.
Oppositive	너희는	neheuinān	as for you.

---



(2) DEMONSTRATIVE.

더	chye	He, she, it, they, that, (implying distance).
그	keu	that
이	i	this (implying nearness).

These demonstrative pronouns are all capable of declension on the usual model. Thus we find—

Root	이	i	this.
Nominative	이가	ika	this.
Instrumental	일노	illo	by, or with this.
Accusative	이를	ireul	this.
Oppositive	이논	inän	as for this.

But with the exception of the nominative, even these cases are but little used; the root forms being most commonly employed in conjunction with substantives like **것** for things, or **사람** for persons, which bear the inflexions instead of the pronouns, the latter (like adjectives) remaining indeclinable in this position, *e.g.*

더	사람을	불너	와
chye	sarämeul	poulle	oa
that	man	having called	come
Go and call him.			

(3) POSSESSIVE.

Strictly speaking, there are no possessive pronouns in Korean. Their place is taken by the Genitive cases of the personal and demonstrative pronouns, thus,

우리	나라	내	아들
ouri	nara	nai	atäl
Our	country.	My	son.

## (4) INTERROGATIVE.

누	nou	} who? (of persons)
누구	noukou	
어느	enă	which? what? (of persons and things)
엇던	etten	which? what? (of persons and things)
무슴	mousăm	what? (of persons and things)
무엇	mouet	what? (of things)

어느, 엇던 and 무슴 are rarely, if ever, declined.

But 누 or 누구 and 무엇 are capable of regular declension, as follows:—

Root	누	nou	who.
Nominative	누구	noukou	} who.
	누가	nouka	
	누키	noui	
Instrumental	누가	nouika	} by whom.
	누로	nouiro	
Genitive	누키	noui	of whom.
Dative	누게	nouikei	to whom.
Accusative	누를	nourăl	} whom.
	누구를	noukourăl	
Oppositive	누는	nouinăn	} as to whom.
	누구는	noukounan	

Root	무엇	mouet	what.
Nominative	무어시	mouesi	what.
Instrumental	무얼노	mouello	} by what.
	무어스로	mouesáro	
Accusative	무어슬	mouesäl	what.
Locative	무어시	mouesái	in what.
Oppositive	무어슨	mouesân	as for what.

(5) REFLEXIVE.

자기	chäkeui	}	himself, herself, itself, oneself.
저	che		
제	chei		
제가	cheika	}	himself, of himself, itself, of itself, &c., &c. (i.e. instinctively, of its own accord).
절노	chyello		
스스로	seusáro		
서로	sero	}	one another, each other (reciprocal).
피차	pich'a		
친히	ch'inhi	}	one self, himself, &c., &c. (i.e. in person).
손조	soncho		
손슈	sonsyou		

## (6) INDEFINITE.

All	다	ta.
	모도	moto.
	온	on (prefix).
Any	아모	amo.
Any whatever	아모던지	amotenchi.
Each, every	각	kak.
	식	sik.
	미	măi (prefix).
	마다	mata (suffix).
Many	만히	manhi.
Other, another	다른	tarăn.
Several	여러	yere.
Such	이런	iren.
	더런	chyeren.
	그런	keuren.
Whatever	엇더런지	ettet'enchi.
	암만	amman.
Whoever	누구든지	noukoutenchi.
	무론	mouron (prefix).

NOTE 1.—“*Each*” and “*Every*” are frequently expressed by repeating the noun itself without any pronoun prefixed, thus:—*ta-tari* for *tal-tari* (monthly), *na-nari* for *nal-nari* (daily) &c.

NOTE 2.—In addition to the use of *tenchi* or *t'enchi* as an enclitic particle to signify *ever*, the suffix *na* is frequently employed but with a more restrictive sense, meaning “any at least”, “although”, “no matter what,” “any whatever” &c.

NOTE 3.—The indefinite pronouns *some*, *any*, *somebody*, *anybody*, etc., are constantly rendered by the use of the interrogatives **누구**, **엇던** and **무슴** Thus—

**누구 가겠소**  
Who will go

may mean either *Who will go?* or *Someone will go* ;

**엇던 사람이 그러케 한다**  
which man thus do

may mean either *What sort of men act thus?* or *there are men who act thus* ;

**무슴 볼 일 잇소**  
what about to see work is

may mean either *What work is there to be done?* or *there is some work to be done*.

And, in precisely the same way, the interrogative adverbs **언제** *when?* **몇** *how many?* and **어디** *where?* are frequently used with the indefinite sense of *sometimes* or *by and by*, *several*, and *somewhere*, respectively.

(7) **RELATIVE.**

Relative pronouns as such are unknown in the Korean language, but Relative clauses are rendered by means of Relative Participles, joined as an Adjective to the antecedent Noun—present, past or future, according to the nature of the time required in the Relative clause.

## EXERCISE V.

1.           우리가       언제       가겠소  
               ourika        enchei        kakeisso  
               we            when         will go  
                           When will we go?
2.           너희       어디       가느냐  
               neheui        etäi         kanänya  
               you           where        go  
                           Where are you going?
3.           나는       돈       없소  
               nanän        ton         epso  
               as for me    money have not  
                           I have no money.
4.           너는       부자       되엿다  
               nenän        pouchya    toiyetta  
               as for you    rich        have become  
                           You have grown rich.
5.           나를       찾자       왔소  
               nareul        ch'acha    oasso  
               me            seek        have come  
                           Are you looking for me?
6.           우리       집이       가깝소  
               ouri         chipi       katkapsso  
               our           house       near  
                           Our house is near.
7.           제가       잘       못       했소  
               † cheika        chal        mot        häyesso  
               oneself     well     not        have done  
                           I beg to apologize.
8.           그       일이       누       탓시오  
               keu         iri         noui       t'ässio  
               that        work     whose     fault is  
                           Whose fault is this?

† "cheika" is used for the sake of humility and means "I myself."

## EXERCISE VI.

1.                   누구를                   찾소  
                       noukoureul                   ch'asso  
                       whom                           seek  
 For whom are you looking?
2.                   흔                   냥                   식                   주오  
                       hän                   nyang                   sik                   chouo  
                       one                   nyang                   each                   give  
 Give them a hundred cash each.
3.                   각                   처에                   다                   잇소  
                       kak                   ch'yeei                   ta                   isso  
                       each                   in place                   all                   are  
 There are some everywhere.
4.                   날                   마다                   무엇                   호오  
                       nal                   mata                   mouet                   hăo  
                       day                   each                   what                   make  
 What do you do daily?
5.                   아모                   별                   일                   업소  
                       amo                   pyel                   il                   epso  
                       any                   special                   work                   is not  
 I do nothing in particular.
- 여러                   가지                   다                   봅세다  
                       yere                   kachi                   ta                   popsyeita  
                       several                   kinds                   all                   let us see  
 Let us examine the whole lot.
- 한                   낫                   치                   집어                   담어라  
                       nan-natch'i                   chipe                   tamera  
                       one by one                   nip                   fill  
 Take and pack them one by one.
8.                   일노                   홍상                   넘녀                   되오  
                       illo                   hāngsyang                   nyemnye                   toio  
                       by this                   continually                   anxiety                   become  
 I am always anxious about this.

## EXERCISE VII.

1.            물건        모든        다        사        왔소  
               moulken        moto        ta        sa        oasso  
               articles        all        all        buy        have come  
                   Have you bought the whole of the articles?
2.            아마든지        와서        가져        가져라  
               anotenchi        oasye        kachye        kakera  
               any whatever        having come        take        go  
                   Whoever comes let him take it away.
3.            어디든지        내가        따르간다  
               etaitenchi        naika        ttäräkanta  
               wherever        I        follow  
                   Wherever you go I will follow.
4.            아마        일이        나        조심하오  
               amo        iri-na        chosinhăo  
               any        work-ever        careful  
                   Whatever you do be careful.
5.            아마        거시나        뜻        대로        쓰오  
               amo        kesi-ra        tteut        täiro        sseuo  
               any        thing-ever        intention according        use  
                   Use any article you like.
6.            그        사람        오는        거슬        친히        보았소  
               keu        sarām        onān        kesāl        ch'inhi        poasso  
               that        man        coming        thing        myself        saw  
                   I myself saw the man coming.
7.            이        집을        내가        손조        지었소  
               i        chipeul        naika        soncho        chresso  
               this        house        I        personally        made  
                   I built this house myself.
8.            어느        사람인지        너        몰나  
               enā        saram-inchi        naika        molla  
               what        man may-be        I        do not know  
                   I cannot tell which man it is.



EXERCISE VIII.

(Relatives).

1. 어제 보낸 편지 일러 보렸소  
 echei ponain p'yenchi ilhe p'aryesso  
 yesterday sent letter lost

The letter I sent yesterday is lost.

2. 지금 먹는 약 맛지 쓰다  
 chikeum meknän yak massi sse ita  
 now eating medicine taste bit er

The medicine that I am now taking tastes bitter.

3. 우리 사 온 책 어디 잇느냐  
 ouri sa-on ch'äik etäi inn'anya  
 we buy-came book where are

Where are the books that we bought?

4. 우리 길에서 만났던 그 의원 왔소  
 ouri kireisye mannatten keu eui ouen oasso  
 we on the road met that doctor came

The Doctor we met on the road has arrived.

5. 나 말한 것 다 되었나  
 na marhän ket ta toiyenna  
 I said thing all have become

Have you done what I told you?

6. 더 모군 가져 갈 짐 무겁다  
 chye mokoun kachye kal chim moukepta  
 that coolie taken going load is heavy

That is a heavy load the coolie is going to take.

7. 우리 건너 갈 물이 깊다  
 ouri kenne-kal mouri kipta  
 we across-about-to-go water deep

The river we have to cross is deep.

8. 우리 먹는 물 우물에서 난다  
 ouri meknän moui oumoureisye nanta  
 we drinking water from well issues

The water we drink comes from the well.

## PRONOMINAL SUBSTITUTES.

Instead of employing the regular personal pronouns, Koreans constantly resort to substitutes of an honorific character, indicative of the speakers' relative rank &c., and mostly derived from Chinese. Among those most commonly used are the following:—

제	chyei	
제가	chyeika	
저너	chănăi	
당신	tangsin	當身
택	tăik	宅
로형	nohyeng	老兄
쇼인	syo-in	小人
시성	sisăing	侍生
성	săing	生
대감	taikam	大監
령감	nyengkam	令監
공	kong	公
대인	tai-in	大人

*Chyei* and *chyeika*, when used in the first person or of a third person not present, have a depreciatory or humble sense, but for the second person it is employed familiarly among friends in speaking to one another or in addressing immediate dependants.

*Chănăi* is generally restricted to familiar intercourse among friends and relations or is used in addressing aged retainers and inferiors, where one desires to be very courteous and considerate.

*Tangsin* is derived from two Chinese words, meaning "representing body". It is an honorific for addressing superiors,—"*Sir*".

*Taik* is a word of Chinese origin, meaning "house" or "mansion," though its use as a pronominal substitute is a purely Korean idiom. It is used respectfully for "*you*" among equals in rank, being a less formal term than *tangsin* and less familiar than *chănăi*.

*Nohyeng*, or "elder brother," is a word of Chinese origin in constant use among Coreans, as a substitute for the pronoun "you" in conversation between equals.

*Syoin*, or "small man," is derived from the Chinese, and is employed by the common people, when speaking of themselves before their superiors, or by persons of military rank before civil officers.

*Sisaing*, or "attendant born," is derived from the Chinese, and is used by inferiors in official rank in speaking of themselves to their superiors, and also, for the sake of courtesy and politeness, among equals in rank.

*Saing*, which is derived from the Chinese and means "born," is the form employed by members of the educated classes, who have no official rank, when speaking of themselves before their superiors.

*Taikam*, is derived from two Chinese words and means "Great superintendent." It is restricted to High Ministers of state, and may very accurately be translated "excellency.

*Ryeng kam*, from two Chinese words meaning "command superintendent" is the correct form for addressing officials of less exalted rank, though it may also be used of very subordinate officers, when the speaker wishes to be very polite.

*Kong* and *Tai-in* are two terms introduced into Corea from Japan and China respectively, consequent on the opening of the country to foreign trade and intercourse:

*Kong* is strictly a Chinese word of polite signification and may properly be held to correspond with our English "Mr.," while as an honorific it has much the same force and use as the Korean term *taik*;

*Tai-in* is derived from the two Chinese words "Great man", and is now constantly used in speaking of, or to foreign officials.

---

*N. B.*—No attempt will be made on subsequent pages to distinguish by a diacritical mark the two sounds *of* and *o* in the transliteration of En Moun.

NUMERALS.

CARDINAL.

	CHINESE.		COREAN.
1	일	il	hana
2	이	i	toul
3	삼	sam	seit
4	스	sa	neit
5	오	o	tasat
6	륙	ryouk	yesat
7	칠	ch'il	nilkop
8	팔	p'al	yetalp
9	구	kou	ahop
10	십	sip	yel
11	십일	sipil	yel hana
12	십이	sipi, etc.	yel toul, etc.
20	십이십	i sip	seumoul
21	이십일	i sipil	seumoul hana
22	이십이	i sipi, etc.	seumoul toul, etc.
30	삼십	sam sip	syerheun
40	스십	sa sip	maheun
50	오십	o sip	souin
60	륙십	ryouk sip	yeisyoun
70	칠십	ch'il sip	nilheun
80	팔십	p'al sip	yeteun
90	구십	kou sip	ahoun

100	일백	il paik	} Chinese Numerals for which there are no pure Korean equivalents.
200	이백	i paik, etc.	
1000	일천	il ch'yen	
2000	이천	i ch'yen, etc.	
10,000	일만	il man, etc.	

ORDINAL.

	COREAN.		CHINESE.
First	첫저 chetchai	대일 chyei il	
Second	둘저 toulchai	대이 chyei i	
Third	셋저 seitchai	대삼 chyei sam	
Fourth	넷저 neitchai, etc.	대사 chyei sa, etc.	

ORDINAL ADVERBS.

Firstly	하나흔 hanaheun	일흔 ilheun	ilheun
Secondly	둘흔 tourheun	이흔 inheun	inan
Thirdly	셋흔 seiseun	삼흔 sameun	sameun
Fourthly	네흔 neiheun	사흔 sarheun	saran
Fifthly	다섯흔 tasasseun	오흔 onheun	onan
Sixthly	여섯흔 yesasseun	륙흔 ryouheun	ryoukeun
Seventhly	일곱흔 nilkopeun	칠흔 ch'ireun	ch'ireun
Eighthly	여덟흔 yetalpeun	팔흔 p'areun	p'areun
Ninthly	아홉흔 ahopeun	구흔 kounan	kounan
Tenthly	열흔 yelheun, etc.	십흔 sipeun, etc.	sipeun, etc.

Most of the Korean numerals are thus drawn from Chinese, and before words of Chinese origin such numerals are generally used; while the Korean numerals proper, which only extend from one to ninety-nine, are conjoined with words of Korean origin or with such Chinese derivatives as are thoroughly assimilated into current colloquial; thus *sei nal*, three days, are both purely Korean words but *sam il*, three days, are Chinese.

*ABBREVIATED FORMS OF NUMERALS.*

The first eight Korean numerals constantly occur in abbreviated forms, which are most frequently used in reckoning money, weight, measures, time etc. And these variations, in accordance with the requirements of Korean euphony, depend for their exact form on the initial consonant of the noun which they qualify. Thus we find—

한	han	for	하나	hana, one.
두	tou	for	둘	toul, two.
세	se	}	셋	seit, three.
서	sei			
석	sek			
네	ne	}	넷	neit, four.
너	nei			
넉	nek			
닷	tat	}	다섯	tasat, five.
대	tai			
엿	yet			
여	ye	}	여섯	yesat, six.
닐	nil			
엿	yet			
			닐곱	nilkop, seven.
			여덟	yetalp, eight.

To give the idea of approximation, conveyed by our English idiom "two or three," etc., the full or abbreviated forms of the Korean numerals are used in pairs, without any conjunction; and in this position even the abbreviated forms are sometimes still further shortened. Thus—

한	두	사람			One or two men.
han	tou	saram			
두	세	가지	or	두	가지
tou	sei	kachi		toue	kachi
					Two or three kinds.

세 네 날 or 서너 날  
 sei nei nal sene nal  
 Three or four days.

네 다섯 집 or 너덧 집  
 nei tasat chip netet chip  
 Four or five houses.

대 여섯 근 or 댓 근  
 tai yesat keun tait keun  
 Five or six pounds.

여 일곱 그릇  
 ye nilkop keurat  
 Six or seven basins.

일 여덟 병  
 nil yetalp pyeng  
 Seven or eight bottles.

엿 아홉 섬  
 yet ahop syem  
 Eight or nine bags.

FRACTIONS AND MULTIPLES.

반 *pan* or 절반 *chyelpan* is the Korean equivalent for *one half*. Other fractions are reckoned in the Chinese numerals, conjoined with the Chinese words *poun*, division, and *chi*, of, the possessive postposition:—

삼분지일 sam poun chi il, *i.e.* one of three divisions, or  $\frac{1}{3}$

사분지삼 sa poun chi sam, *i.e.* three of four divisions, or  $\frac{3}{4}$

Multiples are rendered by 비 *pai*, 곱절 *kopchyel* or 갑절 *kapchyel*, and 곱 *kop*, of which the last is generally used with pure Korean numerals, and the two first more usually with those of Chinese origin. Thus—

삼비 *sampai* or 세 곱 *seikop*=triple.

사비 *sapai*, 사 곱 *sakop* or 네 곱 *neikop*=quadruple.

열 갑절 *yel kap chyel*=ten times.

NUMERATIVES.

Just as in English we speak of a *flock* of sheep, a *sheet* of paper, so many *head* of cattle, a *suit* of clothes. etc., so in Korean we find similar terms constantly employed as *numeratives*, or *classifiers*, as they have been termed, for different classes of objects. Subjoined is a list of those numerative terms

which are most commonly in use:—

- |     |  |   |   |
|-----|--|---|---|
| 1.  | <b>분</b> <i>poun</i>   | } | for persons.                            |
|     | <b>명</b> <i>myeng</i>  |   |   |
|     | <b>놈</b> <i>nom</i> , (impolite)   |   |   |
| 2.  | <b>머리</b> <i>meri</i> , head   | } | for animals generally.                  |
|     | <b>마리</b> <i>mari</i> , ,,   |   |   |
| 3.  | <b>필</b> <i>p'il</i>   |   | for horses and cattle generally         |
|     | <b>바리</b> <i>pari</i> , load   |   | for pack horses, etc, loaded and loads. |
| 4.  | <b>필</b> <i>p'il</i> , bale  |   | for cloth, piece goods, etc.            |
| 5.  | <b>권</b> <i>kouen</i> , volume   |   | for books, rolls of paper, etc.         |
| 6.  | <b>장</b> <i>chyang</i> , sheet   | } | for paper.                              |
|     | <b>권</b> <i>kouen</i> , quire  |   |   |
|     | <b>축</b> <i>ch'youk</i> , ream   |   |   |
| 7.  | <b>켜리</b> <i>k'yeri</i> pair   |   | for boots, stockings, etc.              |
| 8.  | <b>개</b> <i>kai</i>  |   | for articles generally.                 |
| 9.  | <b>낫</b> <i>nat</i>  |   | for small articles, grain, etc.         |
| 10. | <b>벌</b> <i>pel</i> , suit   |   | for clothes.                            |
| 11. | <b>뭇</b> <i>mout</i> , bundle  | } | for straw, firewood, etc.               |
|     | <b>단</b> <i>tan</i> , sheaf  |   |   |
| 12. | <b>넙</b> <i>nip</i>  |   | for hats, mats, bags, money, etc.       |
| 13. | <b>자로</b> <i>charo</i> handle,   |   | for pens, fans, etc.                    |
| 14. | <b>척</b> <i>ch'yek</i> ,   |   | for boats, and ships.                   |
| 15. | <b>짝</b> <i>chchak</i> , for one of a pair of articles, <i>e.g.</i> shoes, loads, leaves of a door, etc. |   |   |



EXERCISE IX.

(Numerals and Numeratives)

1.            **한 사람 왔소**  
 han            saram            oasso.  
 one            man            came.  
 One person came.
  
2.            **사람 하나 보았소**  
 saram            hana            poasso.  
 man            one            I saw  
 I saw one man.
  
3.            **두 여편네 한 집에 사오**  
 tou            nyep'yennei    han            chippei            sao  
 two            women            one            in house            live  
 Two ladies occupy one dwelling.
  
4.            **서 돈이 부족 하오 석냥만 주어라**  
 se            toni            pouchyok    hao            sek nyang man            chouera  
 three ton \*            insufficient            three nyang † only            give  
 There are thirty cash short: give only three hundred cash.
  
5.            **석 달 후에 세 집 다 사겟소**  
 sek            tal            houei            sei            chip ta            sakeisso  
 three            moon            after            three            house all            will buy  
 Wait three months and I will buy all the three houses.
  
6.            **쌀 넉 섬 너 말 남았소**  
 ssal            nek            syem            ne            mal            namasso  
 rice            four            pecul            four            pecks            remain  
 There are four pecul and four pecks of rice remaining.
  
7.            **나무 다섯 묶 값시 얼마나 되오**  
 namou            tat            mout            kapsi            elmana            toio  
 wood            5            bundle            price            how much            become  
 What is the price of five bundles of wood.
  
8.            **대 여섯 짐만 오늘 사 오너라**  
 tai            yesat            chim            man            onal            sa            onera  
 5            6            load            only            today            buy            come  
 Buy some five or six loads only today.

\* 1 ton, 10 cash.

† 1 nyang, 100 cash.

## EXERCISE X.

(Numerals and Numeratives)

1. 보리 엷 말 과 칩 엷 몯 말 먹어엷소  
 pori yet mal koa chip yet mout mal mekiesso  
 barley 6 pecks and straw 6 bundles horse fed  
 The horse had 6 pecks of barley and 6 bundles of straw.
2. 이 물건 여 닐곱 가지 가져 오너라  
 i moulken ye nilkop kachi kachye onera  
 this article 6 7 kinds having taken come  
 Bring some 6 or 7 kinds of this article.
3. 모군 닐 여덟 사름 불너 오너라  
 mokoun nil yetalp saram poulle onera  
 coolie 7 8 men called come  
 Get some seven or eight coolies.
4. 그 때 소를 엷 아홉 머리 잡앗소  
 keu ttai soreul yet ahop meri chapasso  
 that time ox 8 9 head slaughtered  
 Some 8 or 9 oxen were slaughtered at that time.
5. 군스 두 명 매를 마젓다  
 kounsa tou myeng maireul machyetta  
 soldiers two names whips met  
 Two soldiers have been flogged.
6. 교군군 여덟 놈 불너 오너라  
 kyokoun-koun yetalp nom poulle onera  
 chair-bearers eight individual called come  
 Get eight chair coolies.
7. 증성 여러 마리 잡앗소  
 cheumsaing yere mari chapasso  
 animals several head seized  
 He killed several animals.
8. 닭 혼 머리 만 지저라  
 talk han meri man chichyera  
 fowl one head only fry  
 Cook one fowl only.

EXERCISE XI.

(Numerals and Numeratives).

1. 말 세 필 과 소 네 필 사 내여 오너라  
 mal sei p'il koa so nei p'il sak-naiye onera  
 horse three (num) and ox four (num) hired come  
 Hire three ponies and four bullocks.

2. 소 두 마리면 족히 싣겠다  
 so tou pari-myen chyokhi sitkeitta  
 ox two loads-if be enough will load  
 Two bullocks can easily carry this.

3. 양 목 몇 필이 나 잇소  
 yang mok myet p'iri-na\* isso  
 cotton goods how many bales-ever are  
 How many bales of piece goods are there?

4. 그 책 두 어 권 읽엇소  
 keu ch'aik tou-e kouen nilkesso  
 that book two-or-three volumes have read  
 I have read a few volumes of that book.

5. 조선 조히 스무 장이 혼권 이오  
 chyosyen chyohui seumou chyangi han kouen io  
 Korean paper twenty sheet one quire is  
 Twenty sheets of Korean paper make one quire.

6. 신 한 켤리 와 버선 두 켤리 보내오  
 sin han k'yeri oa pesyen tou k'yeri ponaio  
 shoe one pair and stockings two pairs send.  
 Send a pair of shoes and two pair of stockings.

7. 쌀 한 낫 도 내여 버리지 마라  
 ssal han nat to naiye-parichi mara  
 rice one (num) also throw away avoid  
 Don't throw away even one grain of the rice.

8. 벽돌 백 개 갑시 얼마냐  
 pyektol paik kai kapsi elmanya  
 bricks 100 num price how much  
 How much will one hundred bricks cost?

\*See foot note on page 50.

## EXERCISE XII.

(Numerals and Numeratives)

1. 장 속에 옷 한 벌 잇소  
 chyang sokei ot han pel isso  
 press within clothes one suit is  
 There is a suit of clothes inside the press.
2. 집 한 묶과 나무 한 묶 사 오너라  
 chip han mout koa namou han mout sa onera  
 straw one bundle and wood one bundle bought come  
 Buy one bundle of straw and one bundle of wood.
3. 갓 한 립 자리 두 닢 다 잇나 보아라  
 kat han nip chari tou nip ta it-na \* poara  
 hat one (num) mat two (num) all is-whether see  
 See if you have got one hat and two mats.
4. 붓 한 자로 도 쓸 것 업소  
 pout han charo to sseul ket epso  
 pen one handle even about to use thing not is  
 Not even a single pen is of any use.
5. 그 물건 비 한 척에 못 다 싣겟다  
 keu moulsen pai han ch'yekei mot ta sitkeitta  
 that article boat one (num.) not all will load  
 One boat cannot carry all those goods.
6. 짐 한 짝 만 져다 두어라  
 chin han chehak man chye-ta † touera  
 load one (num) only carried place  
 Carry only one load there.

\* *Na* and *ina* are euphonic enclitic particles, signifying *ever*, *at least*, *whether*, *though*, *may be*, etc.

† *Ta* is merely an enclitic particle placed after *chye*, the perfect participle of *chita* (I carry), for the sake of euphony. It appears constantly in Corean colloquial. With *kanta* (I go) the participle *ka* is used but *tta* (not *ta*) is added: *katta touera*, "having gone, place (it)," meaning "go and put (it)."

## EXERCISE XIII.

*(Fractions and Multiples).*

1. 술 반 잔 만 주오  
 syoul pan chan man chouo  
 wine half cup only give  
 Give half a glass of wine only.
2. 이 쌀 절반 만 지고 가거라  
 i ssal chyelpan man chi-ko kakera  
 this rice half only carry-and go  
 Carry only half of this rice away.
3. 이 비 그 비 보다 삼비 나 크다  
 i pai keu pai pota sampai-na k'euta  
 this ship that ship-in comparison triple-at least large  
 This ship is three times larger than that one.
4. 지 금 시 세 는 갑절 더 빛싸오  
 chikeum sisyei-nan kapchyel te pis-ssao  
 now market price as for double more dear  
 The market price is now twice as dear.
5. 이런 물건 곱절 만 더 가져 오너라  
 iren moulken kopchyel man te kachye onera  
 such article double only more bring come  
 Bring double the quantity of these articles.
6. 그 짐 이 짐 보다 스 곱 이 나 무겁다  
 keu chim i chim pota sa kop-i-na moukepta  
 that load this load in comparison quadruple-at least heavy  
 That load is four times as heavy as this one.
7. 물 은 술 보다 네 갑절을 부어라  
 moureun syoul pota neikapchyereul pouera  
 as for water wine in comparison quadruple pour  
 Mix four of water with one of wine.
8. 그 물건 팔때에 리가 스 곱 이 나 남았소  
 keu moulken p'al-ttaici rika sakop-i-na namasso  
 that article in selling-time profit quadruple-ever remained  
 The sale of that article left a profit of 400 per cent.

## METHODS OF RECKONING TIME, SEASONS, ETC.

The following are the names for the chief divisions of time—

	COREAN.		CHINESE.	
Year	히	hai (i.e. sun)	년	nyen
Month	달	tal (i.e. moon)	월	ouel
Day	날	nal	일	il

The Coreans borrow their Calendar and their methods of reckoning times and seasons almost wholesale from the Chinese: and for detailed information on these points the student is referred to the *Grammaire Coréenn* of the French Missionaries.

For the computation of *years* the Coreans lack the convenient system of an era, like the *Anno Domini* of Christian Nations or the *Anno Urbis Condita* of ancient Rome. They use instead the Chinese cycle system, which provides a series of sixty proper year-names used in regular rotation for sixty consecutive years. When the 60 years are completed the cycle, which is known as the **륙 갑** *ryouk kap*, commences again. Thus the year of the publication of this work (1893) is known as **계 스**, a name which belonged also to the years 1833, 1773, etc. and which will recur again in 1953, 2013 etc. This system obviously lends itself to the creation of the wildest confusion in matters of chronology, historical records, etc.—a confusion for which a remedy has been sought in the addition of the reigning Chinese Emperor's name to the cyclic name of the year.

In the computation of the years of a man's age, Coreans use either **설** *syel* (familiar and impolite) or **세** *seyi* (respectful) rather than **히** *hai* or **년** *nyen*.

The year is divided normally into 12 *months*, of which the first (roughly speaking) coincides with the Western February: and these are distinguished by the Chinese numerals, with the exception of the first and the two last which are known as *Chyeng-ouel*, *Tong chi tal*, and *Set-tal*, respectively. Thus we have—

First month	정 월	Chyeng-ouel.
Second month	이 월	I ouel.
Third month	삼 월	Sam ouel.
Fourth month, etc.	스 월	Sa ouel, etc.

Tenth month	십 월	Sip ouel.
Eleventh month	동지 달	Tong chi tal.
Twelfth month	섯 달	Set tal.

The purpose of the European Leap-year is served by the insertion every third or fourth year of a leap month, known as 윤 달 *youn tal*, or 윤 월 *youn ouel*.

The months contain either 29 or 30 *days* apiece, and are known as "great" or "small" months accordingly. Both the Chinese and Corean numerals are used in reckoning the days of the month, with the exception of the 15th day and the last day of each month, which are known respectively as *poram nal* and *keumeum nal*. Thus we find—

	COREAN.		CHINESE.	
1st day	초 하 로	ch'o haro	초 일	ch'o il
2nd „	초 잇 흘	ch'o itheul	초 이	ch'o i
3rd „	초 스 흘	ch'o saheul	초 삼	ch'o sam
4th „	초 나 흘	ch'o nabeul	초 스	ch'o sa
5th „	초 닷 서	ch'o tassai	초 오	ch'o o
6th „	초 엇 서	ch'o yessai	초 륵	ch'o ryouk
7th „	초 닐 헤	ch'o nilhei	초 칠	ch'o chil
8th „	초 여 드 리	ch'o yeturai	초 팔	ch'o p'al
9th „	초 아 흐 리	ch'o aheurai	초 구	ch'o kou
10th „	초 열 흘	ch'o yerheul	초 십	ch'o sip
11th „	열 하 로	yel haro	십 일	sip il
12th „ etc.	열 잇 흘	yel itheul, etc.	십 이	sip, i etc.
15th „	보 림 날	poram nal	십 오	sip o
16th „ etc.	열 엇 서	yel yessai, etc.	십 륵	sip ryouk, etc.
Last „	금 음 날	keumeum nal	회 일	hoi il.

The word *ch'o* used with the first ten numerals in the above table is derived from the Chinese and signifies the "first decade" of the month. *Haro*, *itheul*, etc. may also be used without this prefix to indicate the first ten days of the month; but more generally, when thus standing alone, these words express a *period* of time,—of one day, two days etc. And in this latter case they may appear either with the locative case-ending *ei*, or joined as adjectives to the word **만 에**, *manei*, a period.

In the same way *poram*, when used apart from *nal*, generally means a period of 14 or 15 days, or, as we should say, a fortnight.

Appended is a list of some of the words most frequently used in the computation of times, seasons etc. which have not yet been noticed.

	COREAN.		CHINESE.	
Today	<b>오늘</b>	onal	<b>금 일</b>	keum il
"			<b>당 일</b>	tang il
Tomorrow			<b>릭 일</b>	nai il
"			<b>명 일</b>	myeng il
Day after tomorrow	<b>모레</b>	morei		
Two days after } tomorrow	<b>글 께</b>	keulp'i		
Three days after } tomorrow	<b>그 글 께</b>	keukeulp'i		
Any future day			<b>후 일</b>	hou il
Yesterday	<b>어제</b>	echei	<b>작 일</b>	chak il
"	<b>어저 끼</b>	echekkeui		
Day before yesterday	<b>그저 끼</b>	keuchekkeui	<b>직 작 일</b>	chaichak il
This year	<b>이 해</b>	i hai	<b>금 년</b>	keum nyen
			<b>당 년</b>	tang nyen
Next year	<b>오는 해</b>	onan hai	<b>릭 년</b>	nai nyen
			<b>명 년</b>	myeng nyen
Any future year			<b>후 년</b>	hou nyen
			<b>릭 후 년</b>	nai hou nyen



Last year	간히	kan hai	전년	chyen nyen
„			작년	chak nyen
„			상년	syang nyen
„			거년	ke nyen
Year before last	그렛괴	keuretkeui	적작년	chaichak nyen
This month	이달	i tal	금월	keum ouel
Next month	오는달	onan tal	리월	nai ouel
Last month	간달	kan tal	지월	ke ouel
New Year's Day			정월 초하루	chyeng ouel ch'o haro
New Year Tide	새히	sai hai	신구세	sin kou syei (new old year)
„			환세	hoan syei (change year)
„			세시	syei si (year season)
New Year, 1st ten days			정초	chyeng ch'o
Every day, day } by day	날마다	nal mata	일일	il il
„	나누리	nanari	년일	nyen il
„			축일	ch'youk il
„			믹일	mai il
Every other day	하로건너	haro kenne	간일	kan il
All day			종일	chyong il
All night			종야	chyong ya
Spring	봄	pom	춘	ch'youn
Summer	여름	nyeram	하	ha
Autumn	가을	kaeul	추	ch'you
Winter	겨울	kyeoul	동	tong
All the year round			춘하추동	ch'youn ha ch'you tong

## EXERCISE XIV.

1. 초하루날 왔소 길에서 잇흘 머므렸소  
 ch'oharo nal oasso kireisye itheul memeuressso  
 first day came on road two days waited  
 He arrived on the 1st having stopped two days on the road.
2. 여긔서 몇칠에 갔소 나흘에 갔소  
 yekeuisye myetch'irei kasso naheurei kasso  
 here from how many days in gone four days in gone  
 How long have you taken to go? Four days.
3. 아마 대 엿서 만에 도라오겟소  
 ama tai yessai manei\* toraokeisso  
 perhaps five six period will come back  
 I shall return perhaps in some 5 or 6 days.
4. 보름 후에 왔소 보름날 보았소  
 porani houei oasso porani nal poasso  
 fortnight after came fifteenth day saw  
 He came after a fortnight and I saw him on the 15th.
5. 겨울에 춥고 여름에 덥다  
 kyeourei ch'ipko nyeramei tepta  
 winter-in cold-and summer-in is hot  
 It is cold in winter and hot in summer.
6. 봄에 심으고 가을에 거둔다  
 pomei simeuko kaeurei ketounta  
 spring-in sow and autumn-in reap  
 You sow in spring and reap in autumn.
7. 내가 여긔 다섯 히 머므렸소  
 naika yekeui tasat hai memeuressso  
 I here five years have stayed
8. 두어 날 후에 한번 구경 가자  
 toue nal houei hau pen kou kyeng kacha  
 two-three days after one time sight seeing let us go  
 Let us go for a picnic in a few days.

\* This would be equally well expressed by the use of **되여야** a participial form of **되다** to accomplish. Thus, *ama tai yessai toyeya toraokeisso*.

## EXERCISE XV.

1. **오늘** **가서** **리일** **도라오너라**  
 onal kasye nai-il tora onera  
 to day having gone to morrow come back  
 Go to day and come back to morrow.
2. **그 책** **어제꺼** **보았소**  
 keu ch'aik echyekkeui poasso  
 that book yesterday saw  
 I read that book yesterday.
3. **환세나 편안이 하시오** or **과세 잘 갖추소**  
 hoan-syeina p'yen ani hasio koa-syei cial hasyesso  
 exchange-year may-be well make past-year well have made?  
 A Happy New Year to you!
4. **신구세에 기운이 엇더시오**  
 sin-kou-syeiei keuiouni ettesio  
 new-old-year-in strength how is  
 May all health and happiness be yours!
5. **노형의 어루신네 년세 몇치시오**  
 nohyengeui erousinnei nyensyei myetch'isio  
 elder brother's father year-year how much is?  
 How old is your father?
6. **륙십오세 되섯소**  
 ryouk sip o syei toisyesso  
 sixty five years has accomplished  
 He is sixty five years of age.
7. **그 아회 몇 설이냐 여덟 설 먹었소**  
 keu aheui myet syel \* inya yetalp syel mekesso  
 that boy how-many cakes is? eight cakes has eaten  
 How old is that boy? He is eight years old.
8. **이 달이 크냐 저그냐**  
 i tari k'eunya chyeyeunya  
 this month is great? is small?  
 Are there 29 or 30 days in this month?

\* 설 is the name of a special form of cake eaten on New Year's Day. It has passed into a familiar formula for reckoning the age of inferiors or equals.

## ADJECTIVES.

Adjectives are of two kinds:—

(1) Words that undergo no inflexion or modification. These are either primarily nouns used adjectivally to qualify another noun, or true adjectives derived from the Chinese. Thus—

쇠그릇  
soi keurat  
An iron bason.

상말  
syang mal  
Common speech.

(2) Words in which verb and adjective are combined and which are conjugated exactly like ordinary verbs—in fact which are true verbs. Thus *chyot'a* means “I am good, thou art good, etc” for all persons, singular and plural. The participial forms, however, supply the true adjective, and as such always precede the nouns they qualify, whereas the predicate forms follow the subject and close the phrase or sentence, as in the case of the verb. Thus—

도흔사람  
chyoeun saram  
A good man.

사람이도라  
sarami chyot'a  
The man is good.

Adjectives of this second class are capable of assuming all the modifications, expressive of tense, mood, etc., proper to a regularly conjugated verb. And of these some of the most important will be found in the appended tables of conjugation: while other modifications, such as the conditional in *myen*, the causal in *nikka*, etc., which are in constant use may be readily formed on the model of the ordinary verb.

The two participles—known as the “verbal” and “adjective” participles—are the ruling forms of the adjectival conjugation: and of these, as it is difficult to give any rule of anything like universal application for their formation, a selection of specimens is here given—

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>	
길다	kilta	기러	kire	긴	kin (long)
자르다	chareuta	잘나	challa	자른	chareun (short)
넓다	nelpta	넓어	nelpe	넓은	nelpeun (broad)
좁다	chopta	좁아	chopa	좁은	chopeun (narrow)

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>		
김다	kipta	김히	kiphe	김흔	kipheun	(deep)
적다	chyekta	적어	chyeke	적은	chyekeun	(small)
늙다	neulkta	늙어	neulke	늙은	neulkeun	(old)
차다	ch'ata	차	ch'a	찬	ch'an	(cold)
덥다	tepta	더워	teoue	더운	teoun	(hot)
낮다	natta	낮	nacha	낮	nachan	(low)

To the verbal participle we constantly find the enclitic particle *syē* added in Korean colloquial—mainly for purposes of euphony. The sense of the simple participle remains practically unaltered, but there appears to be a certain force in this enclitic corresponding to some extent with the English conjunctions, *since*, *as*, etc. And when followed by the Postposition **부터** *pout'e*, from, the Verbal Participle with the euphonic suffix *syē* is employed idiomatically to denote the period from which a certain event or course of events dates—when we in English should use a noun.

In common with ordinary verbs, these conjugated adjectives possess, in addition to the regular adjective participle ending in *n* (e.g. *ch'yoheun*, *k'eun*, etc.), a *future adjective participle*, which is formed by changing this final *n* into *l* (e.g. *ch'yoheul*, *k'eul*, etc.) This form is generally, though not invariably, used where a comparative sense is required, and then gives a meaning corresponding to the English idiom “could there be” (if interrogative), or (if affirmative) “there could not be”.

## CONJUGATION OF ADJECTIVES.

Present	도라	chyot'a	} I am good, thou art good, he is good, we are good, etc.
,, (polite)	도소	chyoso	
Past	도했다	chyohatta	I was good etc.
Future	도켓다	chyok'eitta	I shall be good etc.
Interrogative	도흐냐	chyoeunya	} am I good etc.
,, (polite)	도소	chyoso	
Participle verbal	도하	chyoha	good
,, adjective	도흔	chyoeun	good
,, adverb	도히	chyohi	} good, well
	도케	chyok'ei	
Substantive	도키	chyok'i	} goodness
	도흠	chyoeum	
—————			
Present	크다	k'euta	} I am great, etc.
,, (polite)	크오	k'euo	
Past	кет다	k'etta	I was great, etc.
Future	크겟다	k'eukeitta	I shall be great, etc.
Interrogative	크냐	k'eunya	} am I great, etc.
,, (polite)	크오	k'euo	
Participle verbal	커	k'e	great
,, adjective	큰	k'eun	great
,, adverb	크게	k'eukei	greatly
Substantive	크기	k'euki	greatness

Present	높다	nopta	} I am high, etc.
„ (polite)	높소	nopso	
Past	높았	nophatta	I was high, etc.
Future	높겠	nopkeitta	I shall be high, etc.
Interrogative	높호	nopheunya	} am I high, etc.
„ (polite)	높소	nopso	
Participle verbal	높하	nopha	high
„ adjective	높흔	nopheun	high
„ adverb	높히	nophi	} high
„ „	높게	nopkei	
Substantive	높기	nopki	height



Present	너르다	nerata	} I am broad, etc.
„ (polite)	너르오	nerao	
Past	너넛	nelletta	I was broad, etc.
Future	너르겠	nerakeitta	I shall be broad, etc.
Interrogative	너르냐	neranya	} am I broad, etc.
„ (polite)	너르오	nerao	
Participle verbal	너르	nelle	broad
„ adjective	너르	neran	broad
„ adverb	너르게	nerakei	broadly
Substantive	너르기	nelki	{breadth (but generally nelpki from nelpta)



Present	칩다	ch'ipta	} I am cold, etc.
„ (polite)	칩소	ch'ipso	
Past	칩엇다	ch'iouetta	I was cold, etc.
Future	칩겟다	ch'ipkeitta	I shall be cold, etc.
Interrogative	칩우냐	ch'iounya	} am I cold, etc.
„ (polite)	칩소	ch'ipso	
Participle verbal	칩위	ch'ioue	cold
„ adjective	칩운	ch'ion	cold
„ adverb	칩게	ch'ipkei	coldly
Substantive	칩기	ch'ipki	} coldness
„ „	칩춤	ch'icoum	

Present	도찬라	chyoch'ant'a	} I am bad, etc.
„ (polite)	도찬소	chyoch'anso	
Past	도찬हत다	chyoch'anhatta	I was bad, etc.
Future	도찬겟다	chyoch'aṅk'eitta	I shall be bad etc.
Interrogative	도찬흐냐	chyoch'anheunya	} am I bad etc.
„ (polite)	도찬소	chyoch'anso	
Participle verbal	도찬하	chyoch'anha	bad
„ adjective	도찬흔	chyoch'anheun	bad
„ adverb	도찬케	chyoch'ank'ei	} badly
„ „	도찬히	chyoch'anhi	
Substantive	도찬기	chyoch'ank'i	badness



Present	아 름 답 다	aramtapta	} I am lovely, etc.
„ (polite)	아 름 답 소	aramtapso	
Past	아 름 다 왔 다	aramtaoatta	I was lovely, etc.
Future	아 름 답 겿 다	aramtapkeitta	I shall be lovely, etc.
Interrogative	아 름 다 우 냐	aramtaounya	} am I lovely, etc
„ (polite)	아 름 답 소	aramtapso	
Part. verbal	아 름 다 외	aramtaoa	lovely
„ adjective	아 름 다 온	aramtaon	lovely
„ adverb	아 름 답 기	aramtapki	} lovely
„ „	아 름 다 이	aramtai	
Substantive	아 름 답 기	aramtapki	} loveliness
„ „	아 름 다 음	aramtaom	

Present	스 랑 스 럽 다	sarangseurepta	} I am amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Past	스 랑 스 러 워 트 다	sarangseureouetta	I was amiable, etc.
Future	스 랑 스 럽 겿 다	sarangseurepkeitta	I shall be amiable.
Interrogative	스 랑 스 러 우 냐	sarangseureounya	} am I amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Part. verbal	스 랑 스 러 워	sarangseureoue	amiable
„ adjective	스 랑 스 러 온	sarangseureon	amiable
„ adverb	스 랑 스 러 이	sarangseurei	} amiably
„ „	스 랑 스 럽 게	sarangseurepkei	
Substantive	스 랑 스 럽 기	sarangseurepki	} amiability
„ „	스 랑 스 러 음	sarangseureom	

## EXERCISE XVI.

1.           긴       노끈                   노끈       길다  
              kin       nokkeun                   nokkeun       kulta  
              A long string.                   The string is long.
2.           널판       너머       기러       잘       못쓰겠다  
              nelp'an       neme               kire               chal               mos-sseukeitta  
              board               too               long               well               not-will use  
              The board is too long and won't do.
3.           자른       좁대                   좁대       자르다  
              chareun       ch'amtai                   ch'amtai       chareuta  
              A short bamboo.                   The bamboo is short.
4.           돛자리       짧나       못       깔겠다  
              totchari               challa               mot               kkalkeitta  
              mat               short               not               will spread  
              The mat is too short to cover (the floor).
5.           넓은       밭                   밭치       넓다  
              nelpeun       pat                   patch'i       nelpta  
              A broad field.                   The field is broad.
6.           길이       넓어       든니기       도타  
              kiri               nelpe               tanniki               chyot'a  
              road               broad               travelling       is good  
              The road is broad and good for walking.
7.           좁은       방                   방이       좁다  
              chopeun       pang                   pangi               chopta  
              A narrow room.                   The room is narrow.
8.           비       좁아도       짐       만히       싣는다  
              pai               chopato               chim               manhi               sitnanta  
              boat               narrow though       load               many               load  
              The boat though narrow can carry a large load.

## EXERCISE XVII.

1.            **깊은 물**                      **물이 깊다**  
                 kipheun      moul                      mouri                  kipta  
                 Deep water.                      The water is deep.
2.            **강 물이 깊혀**                      **비 잘 가겠다**  
                 kang                  mouri                  kiphe                  pai                  chal                  kakeitta  
                 river                  water                  deep                  boat                  well                  will go  
                 The river is deep and the boat can easily go.
3.            **늙은 계집**                      **계집이 늙다**  
                 neulkeun      kyeichip                      kyeichipi                  neulkta  
                 An old woman.                      The woman is old.
4.            **그 사람이 늙어**                      **항상 알는다**  
                 keu                  sarami                  neulke                  hangsyang                  alnanta  
                 that                  man                  old                  always                  sick  
                 That man is old and always ailing.
5.            **물이 깊으면**                      **항선하기 쉽다**  
                 mouri                  kipheumyen                      haingsyenhaki                  souipta  
                 water                  if deep                      navigation                  is easy  
                 If the water be deep the navigation is easy.
6.            **날이 추우면**                      **장작 값이 비싸다**  
                 nari                  ch'ioumyen                  chyangchak                  kapsi                  pis-ssata  
                 day                  if cold                  firewood                  price                  is dear  
                 If the weather be cold firewood is dear.
7.            **여름이 너무**                      **더우면 병이 많다**  
                 nyerami                  neme                  teoumyen                  pyengi                  mant'a  
                 summer                  too                  if hot                  sickness                  is many  
                 If the summer be too hot sickness will be prevalent.
8.            **그 나무 작으면**                      **다른 것 바고 오너라**  
                 keu                  namou                  chykeumyen                  taran                  ket                  patkoa                  onera  
                 that                  wood                  if small                  other                  thing                  changed                  come  
                 If that wood be too small exchange it for another piece.

## EXERCISE XVIII.

1. 날이 더워서 가기 어렵다  
 nari teoue-sye kaki eryepta  
 day hot going is difficult  
 travelling is difficult in this warm weather.
2. 그 물 깊어서 잘 못 건너 가  
 keu moul kiphe-sye chal mot kenne ka  
 that water deep well not across go  
 The water is too deep for crossing.
3. 그 사름 어려서부터 공부 하였소  
 keu saram erye-sye-pout'e kongpou hayesso  
 that man young-from work has made  
 He has been a student from his earliest years.
4. 그 늙은이 젊어서부터 병 드렸소  
 keu neulkeun-i \* chyelme-sye-pout'e pyeng teouresso  
 that aged young-from sickness entered  
 That old man has been ailing from his youth.
5. 날 더워서부터 몸이 좀 낫다  
 nal teoue-sye-pout'e momi chom natta  
 day hot-(euph) from body little is convalescent  
 I am in better health since the warm weather.
6. 어제 어두어서부터 비 시작 하였소  
 echei etoue-sye-pout'e pi sichakhayesso  
 yesterday dark-from rain began  
 It began to rain at dusk yesterday.
7. 더 좋을 법이 있느냐 더 좋을 법이 업소  
 te chyohoul pepi innanya te chyohoul pepi epso  
 more good (future) law is? more good (future) law is not  
 Could there be a better law? There could not be a better law.
8. 더 클 집이 업소 별노 나할 것 업소  
 te k'eul chipi epso pyello naheul ket epso  
 more high (future) house is not specially superior(future) thing is not  
 There could not be a bigger house. There could be nothing better.

\* The *i* converts the adjective participle into a noun, being in fact the nominative case inflexion.

## COMPARISON OF ADJECTIVES.

The *Comparative* degree is rendered by—

- (1) **보다** or **보덤** *pota* or *potem*, than, placed as a suffix directly after the object with which comparison is made. These suffixes are sometimes used in conjunction with the particles *te* and *tel*.
- (2) **더** *te*, more, or **덜** *tel* less, which are placed immediately preceding the adjective. In negative sentences constructed with these particles, the object with which comparison is made generally appears in the ablative case (ending in *eisye*),—more however for the sake of euphony than from any requirements of Korean syntax.
- (3) **도록** or **토록** *torok* or *t'orok*, more, joined as a suffix to the stem of the verb, which is formed by dropping the final *ta* of the present tense. Where the present tense has the aspirated termination *t'a*, *t'orok* is used. It should be noted that these suffixes are also used as post-positions with the sense of *until*.
- (4) **스록** *sarok*, more, is used as a suffix in conjunction with the future participle (ending in *l*) of both verbs and adjectives, and is not unfrequently followed by the comparative particle *te* or *teok*.

The *Superlative* degree is rendered by prefixing to the adjective adverbs of intensity such as the following—

**미우** *maiou*, very;  
**아주** *achou*, entirely;  
**과히** *koahi*, excessively;  
**크장** *kachang*, greatly;  
**넘우** *nemou* } exceedingly;  
**넘어** *neme* }

and particularly and most emphatically by the use of the Chinese ordinal numeral **대일** *chyei il*, first.

## EXERCISE XIX.

1. 이 산 그 산보다 높다  
 i san keu san pota nopta  
 this hill that hill than is high  
 This hill is higher than that.
2. 이 책 그 책보덤 낫다  
 i ch'aik keu ch'aik potem natta  
 this book that book than is superior  
 This book is better than that
3. 그 계집이 더 모흐다  
 keu kyeichipi te myohata  
 that woman more is beautiful  
 That woman is prettier.
4. 그 말은 덜 사오납다  
 keu mar-eun tel saonapta  
 that horse-as-for less is fierce  
 That horse is not so vicious.
5. 이 물은 서울 물 보덤 더 도라  
 i moureun syeoul moul potem te chyt'ä  
 this water-as-for Syeoul water than more is good  
 This is better than the water in Seoul.
6. 이 술이 그 술에서 더 도홀 것 업다  
 i syouri keu syour-eisye te chyohun ket epta  
 this wine that wine-from more good thing is not  
 This wine is no better than the other.
7. 이 칼 그 칼에서 더 잘 들 것 업다  
 i k'al keu k'ar-eisye te chal teul ket epta  
 this knife that knife-from more sharp thing is not  
 This knife is no sharper than the other.
8. 이 길이 더 길 보덤 더 갖가온 길이냐  
 i kiri chye kil potem te katkaon kirinya  
 this road that road than more near road is?  
 Is this road shorter than that one?

## EXERCISE XX.

1. 만토록      묘타      or      만홀수록      묘타  
 man-t'orok      chyot'a      manheul-sarok      chyot'a  
 many-more      is good      many-more      is good  
 The more the better.
2. 갑시      누도록      밋진다      or      누올수록      밋진다  
 kapsi      nouk-torok      mitchinta      noukeul-sarok      mitchinta  
 price      cheap-more      lose money      cheap-more      lose money  
 The cheaper the price the more I lose.
3. 길      갈수록      더      험하다  
 kil      kal-sarok      te      hemhata  
 road      going-more      more      is precipitous  
 The more (we) go, the worse the road.
4. 저물      모홀수록      탐하다  
 chaimoul      mohol-sarok      t'amhata  
 money      collecting-more      covet  
 The more he gets, the more he wants.
5. 보도록      사랑스럽다  
 po-torok      sarangseurepta  
 see-more      is lovable  
 The more I see him, the more I love him.
6. 주도록      달난다      or      줄수록      달난다  
 chou-torok      tallanta      choul-sarok      tallanta  
 give-more      he demands      giving-more      he demands  
 The more I give the more he wants.
7. 늙도록      그      버릇시      있다  
 neulk-torok      keu      pereussi      itta  
 aged-until      that      habit      is  
 He maintains that habit all his life.
8. 취도록      술      먹어  
 ch'youi-t'orok      syoul      meke  
 drunk-until      wine      drinks  
 He drinks until he is drunk.

## EXERCISE XXI.

1. 이 음식은 맛시 미우 도타  
 i eumsik-eun † massi maiou chyot'a  
 this food-as-for taste very is good  
 This food has the best flavour.
2. 그 집 여긔서 착실이 멀다  
 keu chip yekeni-sye ch'yaksiri melta  
 that house here-from truly is far  
 That house is a good distance from here.
3. 어제가 제일 치운 날이오  
 echei-ka chyei-il ch'ioum nari-o  
 yesterday first cold day-is  
 Yesterday was the coldest day.
4. 과히 커서 못쓰겟가  
 koahi k'e-sye mos-sseukeitta  
 exceedingly big not will use  
 It won't do if it is too big.
5. 이 담 더 높케 싸면 돈 만히 먹겟느냐  
 i tam te nopk'ei ssanyen ton manhi mekkeinanya  
 this wall more highly if build money much will eat?  
 If I build this wall higher will it cost much?
6. 돈 과히 만히 먹지안소  
 ton koahi manhi mek-chianso  
 money excessively much eat-not  
 It will not cost so very much.
7. 히가 지 도록 무엇 하였느냐  
 haika chi torok mouet hayetnanya  
 sun set until what have done?  
 What have you been doing all day?
8. 종일 공부 하였소  
 chyongil kongpou \* hayesso  
 all day labour have made  
 I have been studying all day.

† *eun*, the oppositive case ending has a restrictive force and indicates one kind of food out of many supposed to be present before the eyes of the speaker.

\* *kong pou* is a word derived from the Chinese, meaning *labour* generally: but in Corean the meaning has become restricted to *study*, as being the only kind of labour to which a native gentleman would condescend to *devote* himself.



## VERBS.

The most characteristic feature of the Korean language is the complex mass of inflection and agglutination whereby the verb is modified to express time, mood, condition, co-ordination and subordination, interrogation, official rank, etc.—in short almost every varying shade of thought or action. Knowledge of the verb—and in this has to be included the adjective, which in Korean combines (as we have seen) the adjective proper with the verb “to be”—implies a thorough acquaintance with all the intricacies of the Korean language both in etymology and syntax.

Even the ordinary Conjunction constitutes part of the verb inflexion, modifying and appended as a suffix to the different tenses. Many of these so-called Conjunctions are used merely as marks to indicate the breaks or divisions in the sentence—a function fulfilled in English by our system of punctuation. Their correct employment presents one chief difficulty of the Korean language and involves a close study of the colloquial, especially as these “punctuation conjunctions” are frequently meaningless in themselves and are only inserted for euphony as connecting links between the different parts of a sentence.

Verb modifications may be divided into two categories:—

(1) Simple inflexions—*i.e.* agglutinations whose original meanings as such have early disappeared and which are now found only incorporated into and forming part of, the verb itself, as aids to the expression of differences of *tense, mood, etc.* ;

(2) Agglutinations properly so-called, *i.e.* words expressing independent ideas and added as suffixes to the verb stem while retaining their original meaning, to supply deficiencies in the Korean vocabulary.

In the present, past, and future tenses the inflexions are regular and simple. An equal regularity marks the participial formations so much used in Korean colloquial. The verbal participle is always found ending in *a* or *e* in accordance with the requirements of euphony; and the law is that with the two long and strong vowels *a* and *o* in the stem, the strong *a* closes the participle; while with other vowels and diphthongs and also with a short *o* in the stem, the weak vowel *e* marks the participle ending. This verbal participle is an ever recurring form of the verb inflexion, having in addition to its original signification and use as a participle, the widest possible range both in meaning and in application. It appears as an imperative, is frequently substituted for the present, past and other tenses; and can as a general rule supply every requirement of Korean colloquial, being at all times and in all connexions clear and easily understood.

All division of the Corean verb into tense, mood, participle or voice is purely arbitrary and conventional. On the part of native scholars and students no attempt has ever been made to reduce their vernacular to any grammatical system or to formulate any vocabulary of the language beyond the *Ok P'yen*—a compilation intended to facilitate the correct pronunciation, and to expound the meanings, of the Chinese characters.

Grouping the verbal terminations for inflexion and agglutination under their allied and cognate forms, four different conjugations may be evolved:—

(1) A series of endings in *ta*, which may be legitimately termed the “ordinary” conjugation, presenting as it does the primary form from which the principal modifications may be constructed. In colloquial use this conjugation is employed in addressing inferiors in rank, or informally in current conversation amongst equals.

(2) A series of endings in *nya* which constitute the interrogative form corresponding with the “ordinary” conjugation.

(3) A series of endings in *o* and *so* which Coreans employ when they address equals or superiors and which may be designated the “polite” conjugation.

(4) A series of agglutinations added to the verb stem of the various tense inflexions to express condition, time, manner, co-ordination, subordination, etc. *i.e.* agglutinations which have very often the force and use of mere conjunctions. This may be aptly termed the “conjunction conjugation”. And it is this conjugation in particular the acquisition of which will require the serious attention of the student of the language.

The present tense of the “ordinary” conjugation shows two forms;—

(1) The ending in *ta* (or *t'a* where the verbal participle is aspirated);

(2) The ending in *nta*. This latter is the correct inflexion with a noun or pronoun as subject to the verb, either expressed or understood. On the other hand *ta* (or *t'a*) is employed in a general sense irrespective of any definite subject and much in the same way as we resort to the infinitive (“to make” etc.) where we wish to refer to the verb generally. In short *ta* (or *t'a*) implies general, while *nta* implies specific predication of the verb's action. But under the Corean verb there falls to be included the part of speech known in English as the adjective, and with these “adjective verbs,” as they may very properly be designated, the use of *ta* and *nta* is reversed. Thus *ta* is the regular inflexion for predication in the present tense while the form *nta*, which is found only in certain words, produces a new sense and meaning. For instance in the phrase “*nal palkta*” we have the signification “the day is clear,” but in “*nal palknanta*,” “the day is clearing up”.

The past tense is formed by adding *tta* to the verbal participle; while the future is made by substituting *keitta* (*k'eitta* in the case of aspirated stems) for *ta* of the first form of the present tense. This becomes *kkeitta* in the few verbs where this present tense end in *tta*.

Inflected to express time, mood, condition and endless shades of meaning as regards action, the Korean verb possesses no distinction for person or number and one form stands for the singular and plural including all persons, first, second and third. Coreans as a rule avoid having recourse to pronouns, and the person and number must consequently be inferred from the context especially in the colloquial.

CONJUGATION OF VERBS.

SECTION 1.—ORDINARY CONJUGATION.

하다 hata, I make (I speak).

Indicative Present	하다	hata	} I make, thou makest, he makes, we make, etc.
„ „	한다	hanta	
„ Past	하였다	hayetta	I made, etc.
„ Future	하게다	hakeitta	I shall make, etc.
Imperative	하여라	hayera	make.
„	하자	hacha	let us make.
Relative Participle			
„ Present	하는	hanan	making.
„ Past	한	han	made.
„ Future	할	hal	about to make.
„ Imperfect	하던	haten	made.
„ Perfect	하였던	hayetten	made.
Verbal Participle	하여	haye	} having made.
„ „	하여서	hayesyey	
„ „	해야	haya*	

\* *haya* is an irregular form occasionally heard in Korean colloquial.

**가다** kata, I go.

Indicative Present	<b>가다</b>	kata	} I go, thou goest, etc.
„ „	<b>간다</b>	kanta	
„ Past	<b>갔다</b>	katta	I went, etc.
„ Future	<b>가겠다</b>	kakeitta	I shall go, etc.
Imperative	<b>가</b>	ka	} go.
„	<b>가거라</b>	kakera	
„	<b>가자</b>	kacha	let us go.
Rel. Part. Present	<b>가는</b>	kanan	going.
„ Past	<b>간</b>	kan	gone.
„ Future	<b>갈</b>	kal	about to go.
„ Imperfect	<b>가던</b>	katēn	gone.
„ Perfect	<b>갔던</b>	kattēn	gone.
Verbal Participle	<b>가</b>	ka	} having gone.
„ „	<b>가서</b>	kasye	

**오다** ota, I come.

Indicative Present	<b>오다</b>	ota	} I come, thou comest, etc.
„ „	<b>온다</b>	onta	
„ Past	<b>왔다</b>	oatta	I came, etc.
„ Future	<b>오겠다</b>	okeitta	I shall come etc.
Imperative	<b>와</b>	oa	} come.
„	<b>오너라</b>	onera	
„	<b>오자</b>	ocha	let us come.

Rel. Part. Present	오 는	onan	coming.
„ Past	온	on	come.
„ Future	올	ol	about to come.
„ Imperfect	오 던	oten	come.
„ Perfect	왔 던	oatten	come.
Verbal Participle	와	oa	} having come.
„ „	와 셔	oasye	

있다 itta, I am, I have.

Indicative Present	있 다	itta	I am or have, thou art or hast, etc.
„ Past	있 섰 다	issetta	I was, or had, etc.
„ Future	있 겠 다	itkeitta	I shall be, or shall have, etc.
Imperative	있 서 라	issera	} be, or have.
„	있 거 라	itkera	
„	있 자	itcha	let us be or let us have.
Rel. Part. Present	있 는	innan	being or having.
„ Past	있 손	issan	been or had.
„ Future	있 슬	issal	about to be or to have.
„ Imperfect	있 던	itten	been or had.
„ Perfect	있 섰 던	issetten	been or had.
Verbal Participle	있 서	isse	} having been.
„ „	있 셔	issesye	

**업다** epta, I am not, *or* I have not.

Indicative Present	<b>업다</b>	epta	I have <i>or</i> am not, etc.
„ Past	<b>업섯다</b>	epsetta	I had <i>or</i> was not, etc.
„ Future	<b>업겿다</b>	epkeitta	I shall not have <i>or</i> be, etc.
Imperative	(not in use).		
Rel. Part. Present	<b>업느</b>	emnan	not having <i>or</i> being.
„ Past	<b>업슨</b>	epsan	not had <i>or</i> been.
„ Future	<b>업슬</b>	epsal	about not to have <i>or</i> be.
„ Imperfect	<b>업던</b>	epten	not had <i>or</i> been.
„ Perfect	<b>업섯던</b>	epsetten	not had <i>or</i> been.
Verbal Participle	<b>업서</b>	epse	} not having been <i>or</i> not having had.
„ „	<b>업서서</b>	epsesyse	

**보다** pota, I see.

Indicative Present	<b>보다</b>	pota	} I see etc.
„ „	<b>본다</b>	ponta	
„ Past	<b>보앗다</b>	poatta	I saw etc.
„ Future	<b>보겿다</b>	pokeitta	I shall see etc.
Imperative	<b>보아라</b>	poara	see.
„	<b>보자</b>	pocha	let us see.

Rel. Part. Present	보는	ponan	seeing.
„ Past	본	pon	seen.
„ Future	볼	pol	about to see.
„ Imperfect	보던	poten	seen.
„ Perfect	보았던	poatten	seen.
Verbal Participle	보아	poa	} having seen.
„ „	보아서	poasye	

**쓰다** sseuta, I use, or I write.

Indicative Present	쓰다	sseuta	} I use or write, etc.
„ „	쓴다	sseunta	
„ Past	썼다	ssetta	I used or wrote, etc.
„ Future	쓰겠다	sseukeitta	I shall use or write, etc.
Imperative	써라	ssera	use, or write.
„	쓰자	sseucha	let us use or write.
Rel. Part. Present	쓰는	sseunan	using or writing.
„ Past	쓴	sseun	used or written.
„ Future	쓸	sseul	about to use or write.
„ Imperfect	쓰던	sseuten	used or written.
„ Perfect	썼던	ssetten	used or written.
Verbal Participle	써	sse	} having used or written.
„ „	써서	ssesyey	

**치다** ch'ita, I strike.

Indicative Present	<b>치다</b>	ch'ita	} I strike, etc.
" "	<b>친다</b>	ch'inta	
" Past	<b>쳤다</b>	ch'yetta	I struck, etc.
" Future	<b>치겠다</b>	ch'ikeitta	I shall strike, etc.
Imperative	<b>쳐라</b>	ch'yera	strike.
"	<b>치자</b>	ch'icha	let us strike.
Rel. Part. Present	<b>치는</b>	ch'inan	striking.
" Past	<b>친</b>	ch'in	struck.
" Future	<b>칠</b>	ch'il	about to strike.
" Imperfect	<b>치던</b>	ch'iten	struck.
" Perfect	<b>쳤던</b>	ch'yetten	struck.
Verbal Participle	<b>쳐</b>	ch'ye	} having struck.
"	<b>쳐서</b>	ch'yesye	

**주다** chouta, I give.

Indicative Present	<b>주다</b>	chouta	} I give, etc.
" "	<b>준다</b>	chounta	
" Past	<b>주었다</b>	chouetta	I gave, etc.
" Future	<b>주겠다</b>	choukeitta	I shall give, etc.
Imperative	<b>주어라</b>	chouera	give.
"	<b>주자</b>	choucha	let us give.



Rel. Part. Present	주는	chounan	giving.
„ Past	준	choun	given.
„ Future	줄	choul	about to give.
„ Imperfect	주던	chouten	given.
„ Perfect	주었던	chouetten	given.
Verbal Participle	주어	choue	} having given.
„ „	주어서	chouesye	

먹다 mekta, I eat.

Indicative Present	먹다	mekta	} I eat, etc.
„ „	먹는다	meknanta	
„ Past	먹었다	meketta	I ate, etc.
„ Future	먹겠다	mekkeitta	I shall eat, etc.
Imperative	먹어라	mekera	eat.
„	먹자	mekcha	let us eat.
Rel. Part. Present	먹는	meknan	eating.
„ Past	먹은	mekeun	eaten.
„ Future	먹을	mekeul	about to eat.
„ Imperfect	먹던	mekten	eaten.
„ Perfect	먹었던	meketten	eaten.
Verbal Participle	먹어	meke	} having eaten.
„ „	먹어서	mekesye	

잡다 chapta, I catch.

Indicative Present	잡다	chapta	}	I catch, etc.
„ „	잡는다	chamnanta		
„ Past	잡았다	chapatta		I caught, etc.
„ Future	잡겠다	chapkeitta		I shall catch, etc.
Imperative	잡아라	chapara		catch.
„	잡자	chapcha		let us catch.
Rel. Part. Present	잡는	charunan		catching.
„ Past	잡은	chapeun		caught.
„ Future	잡을	chapeul		about to catch.
„ Imperfect	잡던	chaptēn		caught.
„ Perfect	잡았던	chapatten		caught.
Verbal Participle	잡아	chapa	}	having caught.
„ „	잡아서	chapasye		

울다 outha, I weep or cry.

Indicative Present	울다	outha	}	I weep or cry, etc.
„ „	운다	ounta		
„ Past	우렸다	ouretta		I wept or cried, etc.
„ Future	울겠다	oulkeitta		I shall weep or cry, etc.
Imperative	우러라	ourera		weep or cry.
„	울자	oulcha		let us weep or cry.

Rel. Part. Present	우는	ounan	weeping.
„ Past	운	oun	wept.
„ Future	울	oul	about to weep.
„ Imperfect	울던	oultan	wept.
„ Perfect	우렷던	ouretten	wept.
Verbal Participle	우러	oure	} having wept.
„ „	우러서	ouresye	

놓타 nott'a, I release.

Indicative Present	놓타	nott'a	} I release, etc.
„ „	놓는다	nonnanta	
„ Past	놓았다	nohatta	I released, etc.
„ Future	놓겠다	notk'eitta	I shall release.
Imperative	놓하라	nohara	release.
„	놓차	notch'a	let us release.
Rel. Part. Present	놓는	nonnan	releasing.
„ Past	놓흔	noheun	released.
„ Future	놓홀	noheul	about to release.
„ Imperfect	놓던	nott'en	released.
„ Perfect	놓았던	nohatten	released.
Verbal Participle	놓하	noha	} having released.
„ „	놓하서	nohasye	

# 씻다 ssitta, I wash.

Indicative Present	씻다	ssitta	} I wash, etc.
„ „	씻는다	ssinnanta	
„ Past	씻었다	ssissetta	I washed, etc.
„ Future	씻겠다	ssitkeitta	I shall wash, etc.
Imperative	씻서라	ssisseŕa	wash.
„	씻자	ssitcha	let us wash.
Rel. Part. Present	씻는	ssinnan	washing.
„ Past	씻은	ssissan	washed.
„ Future	씻을	ssissal	about to wash.
„ Imperfect	씻던	ssitten	washed.
„ Perfect	씻었던	ssissetten	washed.
Verbal Participle	씻서	ssisse	} having washed.
„ „	씻서서	ssissesŕe	

# 기다리다 kitarita, I wait.

Indicative Present	기다리다	kitarita	} I wait, etc.
„ „	기대린다	kitarinta	
„ Past	기대렸다	kitaryetta	I waited, etc.
„ Future	기대리겠다	kitarikeitta	I shall wait, etc.
Imperative	기대려라	kitaryera	wait.
„	기대리자	kitaricha	let us wait.

Rel. Part. Present	기 드 리 는	kitarinan	waiting.
„ Past	기 드 린	kitarin	waited.
„ Future	기 드 릴	kitaril	about to wait.
„ Imperfect	기 드 러 던	kitariten	waited.
„ Perfect	기 드 렸 던	kitaryetten	waited.
Verbal Participle	기 드 려	kitarye	} having waited.
„ „	기 드 려 셔	kitaryesyē	

안따 antta, I sit.

Indicative Present	안따	antta	} I sit, etc.
„ „	안는 다	annanta	
„ Past	안져 다	anchyetta	I sat, etc.
„ Future	안게 다	ankkeitta	I shall sit, etc.
Imperative	안져 라	anchyera	sit.
„	안짜	anchcha	let us sit.
Rel. Part. Present	안는	annan	sitting.
„ Past	안즌	ancheun	sat.
„ Future	안즐	ancheul	about to sit.
„ Imperfect	안떠	anttēn	sat.
„ Perfect	안져 던	anchyetten	sat.
Verbal Participle	안져	anchye	} having sat.
„ „	안져 셔	anchyesyē	

알다 alta, I know.

Indicative Present	알다	alta	} I know, etc.
„ „	안다	anta	
„ Past	알았다	aratta	I knew, etc.
„ Future	알겠다	alkeitta	I shall know, etc.
Imperative	알아라	arara	know.
„	알자	alcha	let us know.
Rel. Part. Present	아는	anan	knowing.
„ Past	안	an	known.
„ Future	알	al	about to know.
„ Imperfect	알던	alten	known.
„ Perfect	알았던	aratten	know.
Verbal Participle	알아	ara *	} having known.
„ „	알아서	arasye	

모르다 morota, I know not.

Indicative Present	모르다	morota	} I know not, etc.
„ „	모른다	moronta	
„ Past	몰랐다	mollatta	I knew not, etc.
„ Future	모로겠다	morokeitta	I shall not know, etc.
Imperative	(not in use).		

\* ara is also used colloquially for "I know" and "do you know", etc.

Rel. Part. Present	모 로 는	moronan	knowing not.
„ Past	모 론	moron	unknown.
„ Future	모 를	morol	about to know not.
„ Imperfect	모 로 던	moroten	unknown.
„ Perfect	몰 낫 던	mollatten	unknown.
Verbal Participle	몰 나	molla *	} not having known.
„ „	몰 나 셔	mollasye	

SECTION 2.—POLITE CONJUGATION.

This conjugation is that most in use imperatively, affirmatively and interrogatively. When used interrogatively the sound of the final *o* is prolonged and emphasised.

하 오	hao	make ( <i>imperative</i> ) ; I make, do I make?
하 옯 소	hayesso	I have made, have I made ?
하 겿 소	hakeisso	I shall make, shall I make ?
가 오	kao	go ; I go, do I go ?
가 소	kasso	I have gone, have I gone ?
가 겿 소	kakeisso	I shall go, shall I go ?
오	o	come ; I come, do I come ?
왔 소	oasso	I have come, have I come ?
오 겿 소	okeisso	I shall come, shall I come ?

\* *molla* is also used colloquially for “*I know not*” “*do you know not,*” etc.

NOTE.— The future, *alkeitta* and *morokeitta* (as also the forms *alkeisso* and *morokeisso* of the polite conjugation) are frequently used for the present tense, *I know* and *I do not know*.

잇소	isso	be ; I am <i>or</i> have, am <i>or</i> have I ?
잇섯소	issesso	I was <i>or</i> had, was <i>or</i> had I ?
잇겟소	itkeisso	I shall be <i>or</i> have, shall I be <i>or</i> have ?
업소	epso	I am <i>or</i> have not, am <i>or</i> have I not ?
업섯소	epsesso	I was <i>or</i> had not, was <i>or</i> had I not ?
업겟소	epkeisso	I shall not be <i>or</i> have, shall I not be <i>or</i> have ?
보오	poo	look ; I look, do I look ?
보앗소	poasso	I have looked, have I looked ?
보겟소	pokeisso	I shall look, shall I look ?
치오	ch'io	strike ; I strike, do I strike ?
쳤소	ch'yesso	I have struck, have I struck ?
치겟소	ch'ikeisso	I shall strike, shall I strike ?
주오	chouo	give ; I give, do I give ?
주엇소	chouesso	I have given, have I given ?
주겟소	choukeisso	I shall give, shall I give ?
먹소	mekso	eat ; I eat, do I eat ?
먹엇소	mekesso	I have eaten, have I eaten ?
먹겟소	mekkeisso	I shall eat, shall I eat ?
잡소	chapso	seize, I seize, do I seize ?
잡앗소	chapasso	I have seized, have I seized ?
잡겟소	chapkeisso	I shall seize, shall I seize ?
놓소	nosso	release ; I release, do I release ?
노햇소	nohasso	I have released, have I released ?
노켓소	nok'eisso	I shall release, shall I release ?



씻소	ssisso	wash ; I wash, do I wash ?
씻섯소	ssissesso	I have washed, have I washed ?
씻겟소	ssitkeisso	I shall wash, shall I wash ?
기드리오	kitario	wait ; I wait, do I wait ?
기드렸소	kitaryesso	I have waited, have I waited ?
기드리겟소	kitarikeisso	I shall wait, shall I wait ?
안쏘	ansso	} sit ; I sit, do I sit ?
안즈오	ancheuo	
안졌소	anchyesso	I have sat, have I sat ?
안께소	ankkeisso	I shall sit, shall I sit ?
아오	ao	} know ; I know, do I know ?
알지오	alchio	
알앗소	arasso	I have known, have I known ?
알겟소	alkeisso	I shall know, shall I know ?

The "polite" Imperative, first person plural, is formed by substituting *psyeita* for the final *n* of the Past Relative Participle, thus—

하다	훈	합세다	Let us make
hata	han	hapsyeita	
가다	간	갑세다	Let us go
kata	kan	kapsyeita	
보다	본	봄세다	Let us see
pota	pon	popseyeita	
먹다	먹은	먹읍세다	Let us eat
mekta	mckeun	mekeupsyeita	

안따  
antta

안즌  
ancheun

안줍세다  
ancheupsyeita

Let us sit

씻다  
ssitta

씻슨  
ssissan

씻습세다  
ssissapsyeita

Let us wash

A very common and more markedly courteous form of the Polite Conjugation is that which ends in *sio* in the Present Indicative. This is formed from the Past Relative Participle by substituting the termination *sio* for the final *n*, and may be used affirmatively, interrogatively, or imperatively in speaking of or to ones superiors in rank. Where used as an Imperative, the force of *sio* corresponds exactly to our English word "please":—

하다  
lata

훈  
han

하시오  
hasio

Please make, do you make? He makes, etc.

보다  
pota

본  
pon

보시오  
posio

Please see, do you see? He sees, etc.

주다  
chouta

준  
choun

주시오  
chousio

Please give, do you give? He gives, etc.

안따  
antta

안즌  
ancheun

안즈시오  
ancheusio

Please sit, do you sit? He sits, etc.

This form of the Polite Conjugation extends through nearly all moods and tenses. Thus we find *posesso*, *posikeisso*, *posimyen*, *posin*, etc., for *poasso*, *pokeisso*, *pomyen*, *pon*, etc.

Another "polite" form of the present Indicative is that which ends in *chio*, this termination being substituted for the final *ta* of the present tense in the "ordinary" Conjugation. When used with the first or third person it has an affirmative, with the second person always an interrogative, sense:—

하다  
hata

하치오  
hachio

I make, he makes, we make, they make, do you make?

가다  
kata

가치오  
kachio

I go, he goes, we go, they go, do you go?

오다 ota	오시오 ochio	I come, he comes, we come, they come, do you come?
-----------	--------------	---

놓다 nott'a	놓치오 notch'io	I release, he releases, we release, they release, do you release?
--------------	-----------------	--

N.B.—The termination is aspirated thus—*ch'io*, in the case of verbs ending in aspirated *t'a* in the present tense of the Ordinary Conjugation.

Inferiors, addressing their superiors and wishing to be exceedingly polite, use the conjugation ending in *pnaita*, *opnaita*, *sapnaita*, *saopnaita*, for the first or third person singular or plural. This is read *mnaita*, etc., according to the requirements of Corean euphony, and is formed—

either (1) by substituting *pnaita* for the final *n* of the Past Relative Participle:—

하다 hata	훈 han	하십니다 hamnaita	I make, he makes, we make, they make.
------------	----------	------------------	--

가다 kata	간 kan	갑니다 kamnaita	I go, he goes, we go, they go.
------------	----------	-----------------	-----------------------------------

먹다 mekta	먹은 mekeun	먹으십니다 mekeumnaita	I eat, etc.
-------------	--------------	----------------------	-------------

잡다 chapta	잡은 chapeun	잡으십니다 chapeumnaita	I seize, etc.
--------------	---------------	-----------------------	---------------

안타 antta	안즌 ancheun	안житесь ancheumnaita	I sit, etc.
-------------	---------------	-------------------------	-------------

or (2) by substituting *opnaita* for the final *ta* of the Present Indicative where the termination is immediately preceded by a vowel:—

하다 hata	하옵시다 haomnaita	I make, etc.
------------	-------------------	--------------

가다 kata	가옵시다 kaomnaita	I go, etc.
------------	-------------------	------------

or (3) by substituting *sapnaita* or *saopnaita* for the final *ta* of the Present Indicative where a consonant, *k, l, m, n, p* or *t* closes the syllable immediately preceding the termination:—

먹다 mekta	먹습니다 meksamnaita	먹소웁니다 meksaomnaita	I eat, we eat, he eats, they eat.
일라 ilt'a	일습니다 ilsamnaita	일소웁니다 ilsaomnaita	I lose, we lose, he loses, they lose.
담다 tamta	담습니다 tamsamnaita	담소웁니다 tamsaomnaita	I fill, we fill, he fills, they fill.
안다 anta	안습니다 ansamnaita	안소웁니다 ansaomnaita	I embrace, we embrace he embraces, etc.
잡다 chapta	잡습니다 chapsamnaita	잡소웁니다 chapsaomnaita	I seize, we seize, he seizes, they seize.
싣다 sitta	싣습니다 sissamnaita	싣소웁니다 sissaomnaita	I load, we load, he loads, they load.

Similarly *sapnaita* and *saopnaita* are substituted for the final *ta* of the Indicative Past and Future tenses of the Ordinary Conjugation. Thus—

하였다 hayetta	하였습니다 hayessamnaita	하소웁니다 hayessaomnaita	I made, etc.
하겠다 hakeitta	하겠습니다 hakeissamnaita	하소웁니다 hakeissaomnaita	I shall make, etc.
먹었다 meketta	먹었습니다 mekessamnaita	먹소웁니다 mekessaomnaita	I ate, etc.
먹겠다 mekkeitta	먹겠습니다 mekkeissamnaita	먹소웁니다 mekkeissaomnaita	I shall eat, etc.
왔다 oatta	왔습니다 oassamnaita	와소웁니다 oassaomnaita	I came, etc.
오겠다 okeitta	오겠습니다 okeissamnaita	오소웁니다 okeissaomnaita	I shall come, etc.

SECTION 3.—INTERROGATIVE CONJUGATION.

In addition to the Interrogative of the Polite Conjugation ending in *o* and *so*, which is used between equals in social and official rank, or towards superiors, in ordinary conversation, the Korean verb possesses a separate conjugation for addressing questions to inferiors, which is formed by substituting *nanya* or *tenya* for the final *ta* of the present, past and future tenses of the Ordinary Conjugation. The suffix *nanya* may be considered the regular interrogative available generally; whereas the form in *tenya* is specially employed where the enquiry is made regarding action not immediately under the eye of the speaker. Further, *ha-tenya*, for example, has not a Present tense meaning but is properly an Imperfect; *hananya*, being the interrogative for time strictly present. Again, *hayettenya* refers to a past even further remote than the form *hayennanya*. In *hakeittenya*, the Future, the enquiry contains an appeal for the opinion of the person addressed, and that particularly where the enquiry is made with reference to a third party not present to the speakers; *hakeinnanya* on the other hand refers to the future merely. Such at least are the leading principles governing the application and use of the two interrogative suffixes.

하느냐	hananya	do I make? dost thou make? etc.
하었느냐	hayennanya	have I made? etc.
하겠느냐	hakeinnanya	will I make? etc.
하더냐	hatenya	was I making? etc.
하였더냐	hayettenya	did I make? etc.
하겠더냐	hakeittenya	shall I make? etc.
가느냐	kananya	do I go? dost thou go? does he go? etc.
갔느냐	kannanya	have I gone? etc.
가겠느냐	kakeinnanya	will I go? etc.
가더냐	katenya	was I going? etc.
갔더냐	kattenya	did I go? etc.
가겠더냐	kakeittenya	shall I go? etc.

오	는	냐	onanya	do I come? etc.	
왔	는	냐	oannanya	have I come? etc.	
오	겠	는	냐	okeinnanya	will I come? etc.
오	더	냐	oteny	was I coming? etc.	
왔	더	냐	oattenya	did I come?	
오	겠	더	냐	okeittanya	shall I come? etc.
있	는	냐	innanya	have I? (or am I?) etc.	
있	섯	는	냐	issennanya	have I had? etc.
있	겠	는	냐	itkeinnanya	will I have? etc.
있	더	냐	ittenya	was I having? etc.	
있	섯	더	냐	issettenya	did I have? etc.
있	겠	더	냐	itkeittanya	shall I have? etc.
업	는	냐	emnanya	have I not? etc. (or am I not? etc).	
업	섯	는	냐	epsennanya	have I not had? etc.
업	겠	는	냐	epkeinnanya	will I not have? etc.
업	더	냐	eptenya	was I not having? etc.	
업	섯	더	냐	epsettenya	did I not have? etc.
업	겠	더	냐	epkeittanya	shall I not have? etc.
아	는	냐	ananya	know I? etc.	
알	았	는	냐	arannanya	have I known? etc.
알	겠	는	냐	alkeinnanya	will I know? etc.
알	더	냐	altenya	was I knowing? etc.	
알	았	더	냐	arattanya	knew I? etc.
알	겠	더	냐	alkeittanya	shall I know? etc.

모로느냐	moronanya	know I not? etc.
몰랐느냐	mollannanya	have I not known? etc.
모로겠느냐	morokeinnanya	will I not know? etc.
모로더냐	morotenyā	was I not knowing? etc.
몰랐더냐	mollattenya	knew I not? etc.
모로겠더냐	morokeittenyā	shall I not know? etc.
보느냐	ponanya	do I see? etc.
보았느냐	poannanya	have I seen? etc.
보겠느냐	pokeinnanya	will I see? etc.
보더냐	potenyā	was I seeing? etc.
보았더냐	poattenya	did I see? etc.
보겠더냐	pokeittenyā	shall I see? etc.

SECTION 4.—CONJUNCTION CONJUGATION.

Under this conjugation are included the various agglutinations and suffixes, which are employed to express condition, time, reason, conjunctions—copulative and disjunctive—and even punctuation. But inasmuch as the presentation of a complete paradigm of these varying modifications with all their niceties of distinction would necessitate a volume to itself and only encumber and perplex the student, it has been considered advisable to give here only the more important modifications—such at least as occur most frequently in current colloquial. These embody the leading principles governing this verb inflexion and will enable the student to work out, as he becomes more and more familiarized with the language, the system of word-building and agglutination peculiar to Korean. Many of the particles used in connecting sentences—subordinate and co-ordinate—are meaningless in themselves but are required for euphony, either replacing our English conjunctions or merely indicating the punctuation. It may be well said indeed that a mastery of the Korean verb implies a full knowledge of the Korean language.

## I.—CONDITIONAL SUFFIXES.

The suffixes **면** *myen* and **거 든** *ketoun* express condition with a force corresponding to our word "if" in connecting a subordinate clause with the principal clause of a sentence. *Myen*, with or without the conjugation **만 일** *manil*, can be used generally, but where the idea of uncertainty or of time is connoted and especially where the principal and subordinate clauses contain different subjects to their respective predicates, *ketoun* is the suffix employed.

The present tense is formed by substituting *myen* for the final *l* of the Future Relative Participle, thus—

<b>하 다</b> hata, I make	<b>할</b> hal ( <i>Fut. Part.</i> )	<b>하면</b> hamyen, if I make.
<b>보 다</b> pota, I see	<b>볼</b> pol ( <i>Fut Part.</i> )	<b>보면</b> pomyen, if I see.
<b>먹 다</b> mekta, I eat	<b>먹 을</b> mekeul ( <i>Fut Part.</i> )	<b>먹 으면</b> mekeumyen, if I eat.

The other tenses are formed from the Ordinary Conjugation by substituting *simyen*, *ketoun* and *temyen* for the ordinary terminations of the present, past, future, imperfect and pluperfect tenses.

Present	<b>할 면</b>	hamyen	} If I make, if thou makest, if he make, if we make, etc.
"	<b>할 거 든</b>	haketeun	
Past	<b>할 였 시 면</b>	hayessimyen	} If I made, etc.
"	<b>할 였 거 든</b>	hayetketeun	
Future	<b>할 겠 시 면</b>	hakeissimyen	} If I shall make, etc.
"	<b>할 겠 거 든</b>	hakeitketeun	
Imperfect	<b>할 더 면</b>	hatemyen	If I was making, etc.
Pluperfect	<b>할 였 더 면</b>	hayettemyen	If I had made, etc.



Present	오면	omyen	} If I came, etc.
"	오거든	oketeun	
Past	왔시면	oassimyen	} If I come, etc.
"	왔거든	oatketeun	
Future	오겠시면	okeissimyen	} If I shall come, etc.
"	오겠거든	okeitketeun	
Imperfect	오더면	otemyen	If I was coming, etc.
Pluperfect	왔더면	oattemyen	If I had come, etc.
Present	먹으면	mekeumyen	} If I eat, etc.
"	먹거든	mekketeun	
Past	먹었시면	mekessimyen	} If I ate, etc.
"	먹었거든	meketketeun	
Future	먹겠시면	mekkeissimyen	} If I shall eat, etc.
"	먹겠거든	mekkeitketeun	
Imperfect	먹더면	mektemyen	If I was eating, etc.
Pluperfect	먹었더면	mekettemyen	If I had eaten, etc.
Present	보면	ponyen	} If I see, etc.
"	보거든	poketeun	
Past	보았시면	poassimyen	} If I saw, etc.
"	보았거든	poatketeun	
Future	보겠시면	pokeissimyen	} If I shall see, etc.
"	보겠거든	pokeitketeun	
Imperfect	보더면	potemyen	If I was seeing, etc.
Pluperfect	보았더면	poattemyen	If I had seen, etc.

## EXERCISE XXII.

1. 일 잘 하면 상급 주겠다  
 il ch'al hamyen syangkeup choukeitta  
 work well if you make gratuity I will give  
 If you do the work well I will give you a gratuity.
2. 보행군 오거든 내게 즉시 말 하여라  
 pohaing koun oketeun naikei cheuksi mal hayera  
 courier if come to me instantly speech make  
 Let me know at once when the courier comes.
3. 담 문허졌시면 다시 싸라  
 tam mounhechyessimyen tasi ssara  
 wall if fell into ruins again build  
 Build up the wall again if it has fallen down.
4. 너는 그 약 먹겠시면 도ckett다  
 nenan keu yak mekkeissimyen chyok'eitta  
 as for you that medicine if you will eat it will be good  
 You will do right to take that medicine.
5. 이 책 보겠거든 가져 가거라  
 i ch'aik pokeitketeun kachye-kakera  
 this book if you will see taken-go  
 Should you see this book you can take it away.
6. 내가 그 길노 오더면 맛났겠소  
 naika keu killo otemyen mannatkeisso \*  
 I that by road if was coming would have met  
 If I came by that road I would have met him.
7. 그 사람을 보았더면 돈 주었겠소  
 keu saramoul poattemyen ton chouetkeisso \*  
 that man if I had seen money would have given  
 If I had seen the man I would have given him the money.

\* Future Perfect tense. The construction and meaning of this tense form are explained in a separate section on a subsequent page.

II.—CAUSAL SUFFIXES.

As, since, because, etc. are rendered by the suffixes **니** *ni*, **니까** *nikka*,

**니** **간드로** *nikkanteuro*. The suffix *ni* has two distinct uses: (1) First, it is used as a purely causal conjunction, connecting the parts of a sentence which stand to one another in the relation of cause and effect. Under such conditions it is restricted to the regular tenses, present, past and future. The two enclitic particles *kka* and *kkanteuro* are frequently found added to *ni* both for purposes of euphony and especially for the purpose of emphasizing its causal force, when connecting the subordinate with the principal part of a sentence. At the same time *ni* and its enclitics also appear in phrases where their meaning and application may best be indicated by punctuation marks in English and where the relation of cause and effect between different parts of the sentence can be clearly understood without being particularized by any conjunction.

<b>글</b>	<b>잘</b>	<b>하니</b>	<b>과거</b>	<b>하겠다</b>
keul	chal	hani	koake	hakeisso
letters	well	as he makes	examination	will make

As he is a good scholar, he will get his degree.

<b>어제</b>	<b>가서</b>	<b>오늘</b>	<b>오니</b>	<b>분류</b>	<b>오하</b>
echyei	kasye	onal	oni	pounchyou	hao
yesterday	having gone	today	as I come	I am busy	

Gone yesterday, here today; I am busy.

<b>날이</b>	<b>차니까</b>	<b>못</b>	<b>가오</b>
nari	ch'anikka	mot	kao
day	as is cold	not	go

I cannot go, it is chilly.

<b>목슈</b>	<b>오니까</b>	<b>일</b>	<b>되겠다</b>
moksyou	onikka	il	toikeitta
carpenter	as is coming	work	will become

As the carpenter is coming, the work will be done.

<b>바람</b>	<b>부니간드로</b>	<b>실과</b>	<b>떨러젓소</b>
param	pounikkanteuro	silkoa	tterechyesso
wind	as is blowing	fruit	has fallen

The fruit fell down with the wind.

(2) The suffix *ni*, as found in the agglutination *teni*, has a purely disjunctive force. It indicates a break in the sequence of the ideas of the speaker—something unexpected, as it were—which can be best rendered by means of an *adversative* conjunction such as *but*. The agglutination *teni* occurs in the Imperfect, the Pluperfect and the Past Intentional (*was about to do*) tenses.

전에	장사	하더니	시방	농사	하오
chyenei	chyangsa	hateni	sipang	nongsa	hao
before	trade	he was making	now	he farms	
	He was once a merchant but now he is a farmer.				

오늘	오겟더니	일이	잇서서	못	왔소
onal	okeitteni	iri	issesye	mot	oasso
today	I was about to come	work	having been	not	I come
	I was coming today but was detained on business.				

하니	hani	I make, so ... etc.
하엿시니	hayessini	I have made, so ... etc.
하겟시니	hakeissini	I will make, so ... etc.
하더니	hateni	I was making, but ... etc.
하엿더니	hayetteni	I had made, but ... etc.
하겟더니	hakeitteni	I was about to make, but ... etc.
오니	oni	I come, so ... etc.
왔시니	oassini	I come, so ... etc.
오겟시니	okeissini	I will come, so ... etc.
오더니	oteni	I was coming, but ... etc.
왔더니	oatteni	I had come, but ... etc.
오겟더니	okeitteni	I was about to come, but ... etc.
가니	kani	I go, so ... etc.
갔시니	kassini	I went, so ... etc.
가겟시니	akeissini	I will go, so ... etc.
가더니	kateni	I was going, but ... etc.
갔더니	katteni	I had gone, but ... etc.
가겟더니	akeitteni	I was about to go, but ... etc.

주니	chouni	I give, so ... etc.
주었시니	chouessini	I give, so ... etc.
주겠시니	choukeissini	I will give, so ... etc.
주더니	chouteni	I was giving, but ... etc.
주었더니	chouetteni	I had given, but ... etc.
주겠더니	choukeitteni	I was about to give, but ... etc.

EXERCISE XXIII.

1. 손님 하나 오니 음식 예비하여라  
 sonnim hana o-ni eumsik yeipihayera  
 guest one comes-as food prepare  
 There is a guest coming so get dinner ready.
2. 덕은 장사 잘 하니 부자 되겠소  
 taikeun chyangsa chal ha-ni pouchya toikeisso  
 as for you sir trade well makes-as rich will become  
 You are an able merchant, sir, and so will be rich.
3. 포교가 도적을 잡았시니 상급 받겠소  
 p'okyoka tochekeul chapassini syangkeup patkeisso  
 police thief has-taken-as gratuity will receive  
 As the police have caught the thief they will be rewarded.
4. 포교가 도적을 잡아서 상급 받았소  
 p'okyoka tochekeul chapasye syangkeup patasso  
 police thief having caught gratuity rewarded  
 The police having caught the thief got the reward.
5. 어제는 술값 주더니 오늘은 식만 주오  
 echeinan syoukaps chouteni onareun sak man chouo  
 as for yesterday reward was giving as for today wages only give  
 Yesterday he gave a gratuity but today he gives only wages.
6. 그 사람 이리 오더니 어디로 갔는지 몰나  
 keu saram iri oteni etairo kannanchi molla  
 that man here was coming where to go I know not  
 He was coming here but I can't tell where he has gone.

## EXERCISE XXIII (continued).

## 7. 짐 다 가져 왔더니 도로 다 가져 갔소

chim	ta	kachye-oatteni	toro	ta	kachye-kasso
load	all	taken-came	back	all	taken-gone

He brought all the baggage but he took it all away again.

## 8. 물에 빠져 죽겠더니 엇던사람이 건졌소

mourei	ppachye	choukkeitteni	ettensarami	kenchyesso
in water	fallen	he was about to die	some-body	saved

He fell into the water but somebody saved him from drowning.

## III.—ADVERSATIVE SUFFIXES.

The suffix **마** **는** *manan* is the regular adversative conjunction corresponding to the English *but*, *yet*, etc., and is added as an agglutinative particle to the regular tenses, present, past and future, of the Ordinary Conjugation without any modification or euphonic change. The conjugation ending in *chi*, formed by the substitution of *chi* for the final *ta* of the Ordinary Conjugation, is very commonly used where respect or courtesy is intended towards superiors or equals; and to this *chi* the suffix *manan* is regularly added, to express a disjunctive break in the sentence. At the same time this form of the conjugation in *chi* is likewise used to convey the idea of uncertainty or doubt together with a sense of deliberation on the part of the speaker. The forms *hata-manan*, etc. (*i. e.* the conjugation in *ta*), are properly confined to addressing one's inferiors in rank. These conjugations are regular and simple, and present no difficulty to the student as regards either their acquisition or explanation.

In using *manan* as an adversative suffix to any verb, Korean syntax frequently requires that the verbal noun of this same verb—in the oppositive case—shall immediately precede the verb with the adversative suffix, thereby emphasizing and helping out the meaning. At times a certain restrictive sense is conveyed by this construction corresponding more or less to the English phrases “of course,” “somewhat,” “I allow,” etc. This idiom constantly occurs in Korean colloquial, with various other suffixes such as *to*, *tai*, *kenioa*, etc., attached to the predicate, and forms one of the principal uses for which the verbal noun (in the oppositive case) appears in the Korean language.

Further, *manan* is employed as a disjunctive agglutination, with the verb in the Polite Conjugation, being merely added as a suffix to its endings in *o*.

하 다 마 는  
 하 지 마 는  
 하 었 다 마 는  
 하 었 지 마 는  
 하 겠 다 마 는  
 하 겠 지 마 는

hata-manan } I make, but ... etc.  
 hachi-manan }  
 hayetta-maman } I made, but ... etc.  
 hayetchi-manan }  
 hakeitta-manan } I shall make, but ... etc.  
 hakeitchi-manan }

온 다 마 는  
 오 지 마 는  
 왔 다 마 는  
 왔 지 마 는  
 오 겠 다 마 는  
 오 겠 지 마 는

onta-manan } I come, but ... etc.  
 ochi-manan }  
 oatta-manan } I came, but ... etc.  
 oatchi-manan }  
 okeitta-manan } I will come, but ... etc.  
 okeitchi-manan }

본 다 마 는  
 보 지 마 는  
 보 았 다 마 는  
 보 았 지 마 는  
 보 겠 다 마 는  
 보 겠 지 마 는

ponta-manan } I see, but ... etc.  
 pochi-manan }  
 poatta-manan } I saw, but ... etc.  
 poatchi-manan }  
 pokeitta-manan } I shall see, but ... etc.  
 pokeitchi-manan }

먹 는 다 마 는  
 먹 지 마 는  
 먹 었 다 마 는  
 먹 었 지 마 는  
 먹 겠 다 마 는  
 먹 겠 지 마 는

meknanta-manan } I eat, but ... etc.  
 mekchi-manan }  
 meketta-manan } I ate, but ... etc.  
 meketchi-manan }  
 mekkeitta-manan } I shall eat, but ... etc.  
 mekkeitchi-manan }

## EXERCISE XXIV.

1. 어제 왔지 마는 틱을 못 보았소  
 echei oatchi-manan taikeul mot poasso  
 yesterday I came-but (you) sir not saw  
 I came yesterday but I did not see you.
2. 오늘 간다 마는 비가 올 뜻 하다  
 onal kanta-manan pika ol-teut hata  
 today I go-but rain coming-likely makes  
 I am going today but it looks like rain.
3. 이 돈 주겠다 마는 후에 엇더케 갹갹는냐  
 i ton choukeitta-manan houei ettek'ei kapkeinnanya  
 this money I will give-but after how will repay  
 I will give you this money but how will you repay me.
4. 약 만히 먹었지 마는 효험이 업소  
 yak manhi meketchi-manan hyohemi epso  
 medicine many I have eaten-but advantage is not  
 I have taken ever so much medicine but am no better.
5. 알기 는 안다 마는 풀기 는 어렵다  
 alki-nan anta-manan p'oulkinan eryepta  
 knowing-as-for I know-but explanation-as-for it is difficult  
 I understand the meaning but it is difficult to explain.
6. 가기는 가겠지 마는 언제 갈 년지 모로갹다  
 kaki-nan kakeitchi-manan enchei kal-nenchi morokeitta  
 going-as for I will go-but when to be about to go I will not know  
 Of course I will go but I cannot tell when I will go.
7. 낫기 는 낫다 마는 아쵸 낫지 못 하다  
 natki-nan natta-manan acho natchi mot hata  
 recovery-as for I recover-but entirely to recover not I make  
 I am somewhat better in health but I cannot recover entirely.
8. 그 칼 쓰기 는 쓴다 마는 잘 안 들다  
 keu k'al sseuki-nan sseunta-manan chal an teulta  
 that knife using-as for I use-but well not enter  
 I can use the knife of course but it is not at all sharp.



## IV.—CONCESSIVE SUFFIXES.

*Though, although, etc.* are rendered by the suffixes **나** *na*, **되** *tai*, **도** *to*, **거** *ne* **와** *kenioa* and **지** *ra* **도** *chirato*.

With *na* and *tai* the present tense is formed by substituting these suffixes for *l* final of the future relative participle. The past and future tenses are formed by substituting *si*, as a euphonic connecting participle, for *ta* final of these tenses in the Ordinary Conjugation and then adding *na* or *tai* as the case may be.

In the case of *to*, the present tense, is invariably formed by adding the concessive suffix to the first form of the verbal participle, *i. e.* the form without the euphonic ending in *syē*. For the past and future tenses, *se* is substituted for *ta* final of these tenses in the Ordinary Conjugation and then *to* is appended as the conjunctive agglutination.

With *kenioa*, the present and past tenses are formed by substituting the suffix for the final *ta* of the Ordinary Conjugation. But for the future tense an entirely new form is constructed. The final *l* of the future relative participle is modified into *rye* (*nye* where the verbal stem is distinguished by *l*) signifying "about to," "intending to," etc., while *kenioa* is likewise modified and becomes *nioa*, so that we get the termination *ryenioa* or *nyenioa*.

The suffixes *na*, *tai* and *to* are at times practically interchangeable in meaning and use; but while *tai* and *to* are strong concessive conjunctions equivalent to *though, although, etc.*, *na* is frequently found to fairly represent our English "*whether*" and that especially with such verbs as "*to tell*," "*to know*," and "*to see*," etc. *Kenioa* is concessive as regards the subordinate clause, being equivalent to "*admitting that*," "*allowing that*," "*even though*," etc., but in introducing the principal clause it marks a break in the sequence of ideas corresponding to *yet, still, or but, etc.*, the principal clause being generally in the interrogative or imperative mood. *Kenioa* may well be translated "*notwithstanding*".

With *tai, to, and kenioa*, the verbal substantive in the oppositive case is constantly found associated, preceding the verb to which these suffixes are attached. It is an idiomatic construction peculiar to the Korean language but extremely useful in helping out the meaning of the sentence, emphasizing and modifying the action of the predicate. Thus *kakinan kato*, "*as for going though I go*", meaning "*even though I go, of course, or admitting that I go*," etc.

The suffix *chirato* is confined to the future and pluperfect relative participles and followed respectively by the future and future perfect in the principal clause.

하나 hana	하타 hatai	하여도 hayeto Though I make, etc.	하거니와 hakenioa
하였시나 hayessina	하였시타 hayessitai	하였서도 hayesseto Though I made, etc.	하였거니와 hayetkenioa
하겠시나 hakeissina	하겠시타 hakeissitai	하겠서도 hakeisseto Though I shall make, etc.	하려니와 haryenioa
할지라도 halchirato			Though I may make, etc.
하였실지라도 hayessilchirato			Though I had made, etc.

가나 kana	가타 katai	가도 kato Though I go, etc.	가거니와 kakenioa
갔시나 kassina	갔시타 kassitai	갔서도 kasseto Though I went, etc.	갔거니와 katkenioa
가겠시나 kakeissina	가겠시타 kakeissitai	가겠서도 kakeisseto Though I shall go etc.	가려니와 karyenioa
갈지라도 kalchirato			Though I may go etc.
갔실지라도 kassilchirato			Though I had gone, etc.

먹으나 mekeuna	먹으타 mekeutai	먹어도 meketo Though I eat, etc.	먹거니와 mekkenioa
먹었시나 mekessina	먹었시타 mekessitai	먹었서도 mekesseto Though I ate, etc.	먹었거니와 meketkenioa
먹겠시나 mekkeissina	먹겠시타 mekkeissitai	먹겠서도 mekkeisseto Though I shall eat, etc.	먹으려니와 mekeuryenioa
먹을지라도 mekeulchirato			Though I may eat, etc.
먹었실지라도 mekessilchirato			Though I had eaten, etc.

잡으나 chapeuna	잡으되 chapeutai Though I take, etc.	잡아도 chapato	잡거니와 chapkenioa
잡았시나 chapassina	잡았시되 chapassitai Though I took, etc.	잡았서도 chapasseto	잡았거니와 chapatkenioa
잡겠시나 chapkeissina	잡겠시되 chapkeissitai Though I shall take, etc.	잡겠서도 chapkeisseto	잡으려니와 chapeuryenioa
잡을지라도	chapeulchirato	Though I may take, etc.	
잡았실지라도	chapassilchirato	Though I had taken, etc.	

얻으나 eteuna	얻으되 eteutai Though I get, etc.	얻어도 eteto	얻거니와 etkenioa
얻었시나 etessina	얻었시되 etessitai Though I got, etc.	얻었서도 etesseto	얻었거니와 etetkenioa
얻겠시나 etkeissina	얻겠시되 etkeissitai Though I shall get, etc.	얻겠서도 etkeisseto	얻으려니와 eteuryenioa
얻을지라도	eteulchirato	Though I may get, etc.	
얻었실지라도	etessilchirato	Though I had got, etc.	

사나 sana	사되 satai Though I live, etc.	살아도 sarato	살거니와 salkenioa
살았시나 sarassina	살았시되 sarassitai Though I lived, etc.	살았서도 sarasseto	살았거니와 saratkenioa
살겠시나 salkeissina	살겠시되 salkeissitai Though I shall live, etc.	살겠서도 salkeisseto	살녀니와 sallyenioa
살지라도	salchirato	Though I may live, etc.	
살았실지라도	sarassilchirato	Though I had lived, etc.	

## EXERCISE XXV.

1. 장사는 부조런이 하나 리가 업소  
 chyangsanan pouchareni hana rika epso  
 as for trade diligently though I make profit is not  
 Though I attend well to business, I never make any profit.
2. 오늘 일찍이 왔서도 쓸디 업소  
 onal ilcheuki oasseto sseul-tai epso  
 today early though you came about-to-use-place is not  
 Though you came early today, it is useless.
3. 말 그러케 하기는 하여도 흔히 아니 쓰오  
 mal keurek'ei hakinan hayeto heuni ani sseuo  
 speech thus as for saying though I say commonly not use  
 Though such an expression may be used, it is not common.
4. 약 여러 가지 먹엇시나 효험 못 보앗소  
 yak yere kachi mekessina hyohem mot poasso  
 medicine several kinds though he ate advantage not has seen  
 Though he has tried all kinds of medicine, he is no better.
5. 도적을 잡을지라도 물건은 찾기 어렵다  
 tochekeul chapeulchirato moulkeneun ch'atki eryepta  
 thief though you may take as for articles finding is difficult  
 Even though you catch the thief, it will be difficult to find the booty.
6. 어제 왔실지라도 덕을 못 맛났겄소  
 echei oassilchirato taikeul mot mannatkeisso  
 yesterday though I had come you (sir) not I would have met  
 Though I had come yesterday I would not have met you.
7. 거기 가기는 가려니와 미우 조심하여라  
 kekeui kakinan karyenioa maiou chosim hayera  
 there as for going though will go very careful make  
 Though you may go there of course, still be very careful.
8. 나는 집에 가거니와 너는 어디 가겄느냐  
 nanan chipei kakenioa nenan etai kakeinnanya  
 as for me to home though go as for you where will go?  
 Though I go home, where are you going to?

V.—DELIBERATIVE AND ALTERNATIVE SUFFIXES.

Whether, or, etc. are rendered by the suffixes **나** *na*, **거나** *kena*,  
**는** *nanka*, **는지** *nanchi*, **던지** *tenchi*, **지** *chi*, and **던지** *nenchi*.

(a) *Na* and *kena*. The suffix *na*, in addition to its use as a concessive conjunction (*though*), has an allied meaning (*whether*), when employed to mark alternatives, especially where the verb is repeated or otherwise placed in opposition. Under these conditions the original force of *na* as a concessive conjunction (*though*) can still be evolved; but the use of the alternatives *whether* and *whether ... or*, more correctly conveys the sense of the Korean idiom in this connection. This conjugation is simply formed by the substitution of *na* for the final *ta* of the Present, Past and Future tenses of the Ordinary Conjugation.

From the Future Relative Participle (ending in *sal*, *eul*, etc.) of certain verbs, yet another "alternative" tense, ending in *na* is derived, by the substitution of *na* for the final *l* of the participle. This appears constantly in the language, being well suited to the euphonic requirements of Korean speech. It is restricted to the present tense and, as a strong alternative, has the same force as the termination in *kena*.

This form in *kena* appears only in the Present and Past tenses. It has a strong "alternative" sense (*whether ... or*), and is much used by Koreans in ordinary conversation. Where however the idea of future action is understood, recourse is had to the gerundive ending in *rye*, etc., the verb *hata* being utilized as an auxiliary and becoming *hakena* for the Future simple and *hayetkena* for Future Perfect. Thus *kal*, the Future Relative Participle of *kanta*, I go), becomes *karye*, (about to go or intending to go); and we thus get *karye-hakena* (though I intend to go—though I will go, etc).

하	hana	하	거나	hakena	Whether I do, etc.
했	hayenna	했	거나	hayetkena	„ I did, etc.
하겠	hakeinna				„ I will do, etc.
오	ona	오	거나	okena	Whether I come, etc.
왔	oanna	왔	거나	oatkena	„ I came, etc.
오	okeinna				„ I will come, etc.
가	kana	가	거나	kakena	Whether I go, etc.
갔	kanna	갔	거나	katkena	„ I went, etc.
가	akeinna				„ I shall go, etc.

있나	inna	있스나	issana	} Whether I am, etc.
		있거나	itkena	
있섯나	issenna	있섯거나	issetkena	,, I was, etc.
있겟나	itkeinna			,, I shall be, etc.
업나	emna	업스나	epsana	} Whether I am not, etc.
		업거나	epkena	
업섯나	epsenna	업섯거나	epsetkena	,, I was not, etc.
업겟나	epkeinna			,, I shall not be etc.
잡나	chamna	잡으나	chapeuna	} Whether I take, etc.
		잡거나	chapkena	
잡았나	chapanna	잡았거나	chapatkena	,, I took, etc.
잡겟나	chapkeinna			,, I shall take, etc.
먹나	mekua	먹으나	mekeuna	} Whether I eat, etc.
		먹거나	mekkena	
먹었나	mekenna	먹었거나	meketkena	,, I ate, etc.
먹겟나	mekkeinna			,, I shall eat, etc.

## EXERCISE XXVI.

1. 돈    있스나    업스나    걱정    업소  
 ton        issana        epsana        kekchyeng        epso  
 money      whether is      whether is not      anxiety        is not  
 I don't care whether there is any money or not.
2.    자나    지나    니를    수    업소  
 chana    kkaina    nicheul    sou    epso  
 whether I sleep    whether I wake    forgetting means    are not  
 Sleeping or waking I will never forget (this).

EXERCISE XXVI (continued).

3. 오나 가나 일 반 이오  
 ona kana il pan io  
 whether he comes whether he goes one sort is  
 It is all the same whether he comes or goes.
4. 크나 적으나 값은 맞치훈가지  
 k'euna chyekuna kapseun match'ihankachi  
 whether large whether small as for price much the same  
 Large or small, the price is much the same.
5. 왔나 아니 왔나 가 무러보아라  
 oanna ani oanna ka moure-poara  
 whether he has come not whether he has come having gone enquire-sea  
 Go and ascertain whether he has come or not.
6. 비 언제 떠나겟나 가 알고 오너라  
 pai enchei ttenakeinna ka al-ko onera  
 ship when will depart go know-and come  
 Go and find out when the ship will sail.
7. 그 일 너일 다 되겟나 못 되겟나  
 keu il nai-il ta toikeinna mot toikeinna  
 that work tomorrow all will become not will become  
 Will that work be finished tomorrow or not.
8. 하거나 말거나 생각 티로 하오  
 hakena malkena saingkak tairo hao  
 whether you do whether you don't thought according to make  
 Please yourself whether you do this or not.
9. 죽거나 살거나 내여버려 두어라  
 choukkena salken naiye parye touera  
 whether he dies whether he lives having thrown away put  
 Leave him alone to live or die.

(b) *Nanka, nanchi, tenchi, chi* and *nenchi*. These five suffixes are also employed to express *whether* and *whether ... or*, but under distinct conditions. *Nanka* is confined to verbs of "enquiry" etc, either expressed or understood, and in the latter case it has the force of an interrogative, indicating doubt, hesitation or deliberation on the part of the speaker. The various suffixes ending in *chi* appear chiefly in connection with the verb *moronta* (I know not). But the ending in *nanchi* can also be utilized as an interrogative of doubt or hesitation in informal conversation with equals or inferiors. *Tenchi*, in addition to its use in connection with verbs, appears frequently as a suffix joined to nouns placed in opposition to one another. It is connected with the noun by the unipersonal verb *ilta* (is) and corresponds to our English suffix *ever*, but with the additional sense of *whether ... or*. *Chi* and *nenchi* appear only suffixed to the Future Relative Participle in *l*, Korean euphony requiring that the initial *t* of *tenchi* should pass into *n* (*l*) in order to coalesce with the *l* final of this participle form. *Sillenchi*, as in *hayessillenchi*, is an ever recurring form in Korean, and is found substituted for *ta* final of the past tense of the Ordinary Conjugation. It has a dubitative meaning at times, equivalent to *whether I would have, etc*, and by some has accordingly been termed a Future Perfect.

With the intricacies and anomalies of Korean colloquial, it is practically impossible to lay down hard rules to explain idiomatic construction; but with the leading principles here enunciated, it is hoped that the student may at least obtain a clue amid the vagaries and perplexities of the language.

항는가	hananka	Whether I make, etc.
항였는가	hayennanka	„ I made, etc.
항겠는가	hakeinnanka	„ I will make, etc.
항는지	hananchi	Whether I make, etc.
항였는지	hayennanchi	„ I made, etc.
항던지	hatenchi	Whether I make, etc.
항였던지	hayettenchi	„ I had made, etc.
할지	halchi	} Whether I shall make, etc.
할년지	hallenchi	
항였실년지	hayessillenchi	„ I have made, etc.



잇는 가  
잇섯는 가  
잇겻는 가

innanka                    Whether I am, etc.  
issennanka                ,, I were, etc.  
itkeinnanka                ,, I shall be, etc.

잇는 지  
잇섯는 지

innanchi                    Whether I am, etc.  
issennanchi                ,, I were, etc.

잇던 지  
잇섯던 지

ittenchi                    Whether I am, etc.  
issettenchi                ,, I had been, etc.

잇슬지  
잇슬년지  
잇섯실년지

issalchi                    }  
issallenchi                } Whether I shall be, etc.  
issessillenchi             ,, I have been, etc.

오는 가  
왔는 가  
오겻는 가

onanka                    Whether I come, etc.  
oannanka                ,, I came, etc.  
okeinnanka                ,, I shall come, etc.

오는 지  
왔는 지

onanchi                    Whether I come, etc.  
oannanchi                ,, I came, etc.

오던 지  
왔던 지

otenchi                    Whether I come, etc.  
oattenchi                ,, I had come, etc.

올지  
올년지  
왔실년지

olchi                        }  
ollenchi                    } Whether I shall come, etc.  
oassillenchi                ,, I have come, etc.

되는가	toinanka	Whether I become, etc.
되었는가	toiyennanka	„ I became, etc
되겠는가	toikeinnanka	„ I shall become, etc.
되는지	toinanchi	Whether I become, etc.
되었는지	toiyennanchi	„ I became, etc.
되던지	toitenchi	Whether I become, etc.
되었던지	toiyettenchi	„ I had become, etc.
될지	toilchi	} Whether I shall become, etc.
될년지	toillenchi	
되었실년지	toiyessillenchi	„ I have become, etc.

갓는가	kapnanka	Whether I pay, etc.
갓하는가	kaphannanka	„ I paid, etc.
갓갓는가	kapkeinnanka	„ I shall pay, etc.
갓는지	kapnanchi	Whether I pay, etc.
갓하는지	kaphannanchi	„ I paid, etc.
갓던지	kaptENCHI	Whether I pay, etc.
갓하던지	kaphattENCHI	„ I had paid, etc.
갓홀지	kapheulchi	} Whether I shall pay, etc.
갓홀년지	kapheullenchi	
갓하실년지	kaphassillenchi	„ I have paid, etc.

먹는가	meknanka	Whether I eat, etc.
먹었는가	mekennanka	„ I ate, etc.
먹겠는가	mekkeinnanka	„ I shall eat, etc.
먹는지	meknanchi	Whether I eat, etc.
먹었는지	mekennanchi	„ I ate, etc.
먹던지	mektenchi	Whether I eat, etc.
먹었던지	mekettenchi	„ I had eaten, etc.
먹을지	mekeulchi	} Whether I shall eat, etc.
먹을는지	mekeullenchi	
먹었실는지	mekessillenchi	„ I have eaten, etc.

EXERCISE XXVII.

1. **모군들 일을 하는가 아니 하는가 무려보**  
 mokoun-teul ireul hananka ani hananka moure-po  
 coolie's work whether make not whether make enquire-see  
 Ascertain whether the coolies are working or not.
2. **편지 왔는가 지금 가 보아라**  
 p'yenchi oannanka chikeum ka poara  
 letter whether has come now go see  
 Go now and see if the letters are come.
3. **비 언제 떠나겠는가 좀 아라 보시오**  
 pai enchei ttenakeinnanka chom ara posio  
 boat when whether will depart little know see please  
 Please find out when the boat will leave.
4. **밖이 누가 왔는지 개 짖는다**  
 patkeui nouka oannanchi kai cheunnanta  
 outside who whether came dog barks  
 There is somebody outside—the dog is barking.
5. **그 사람 었던사람인지 너는 아느냐**  
 keu saram etten-saram-inchi nenan ananya  
 that man what-man-soever as for you do you know?  
 Do you know who that man is?

## EXERCISE XXVIII.

1. 그 사람 집에 잇는지 업는지 아느냐  
 keu saram chipei innanchi emnanchi ananya  
 that man at house whether is whether not is do you know ?  
 Do you know whether that man is at home or not ?
2. 이 때 까지 집에 잇는지 모르겟소  
 i ttai kkachi chipei innanchi morokeisso  
 this time until in house whether is I will not know  
 I do not know whether he is at home as yet.
3. 보행군 갔는지 아니 갔는지 알 수 업소  
 pohaingkoun kannanchi ani kannanchi al sou epso  
 courier whether has gone not whether has gone know means are not  
 I cannot tell whether the courier has gone or not.
4. 빚 갚던지 아니 갚던지 너는 상관 마라  
 pit kaptENCHI ani kaptENCHI nenan syangkoan mara  
 debt whether pay not whether pay as for you concern avoid  
 It is no business of yours whether he pays or not.
5. 죽었는지 살았는지 잡아 오너라  
 choukettENCHI sarattENCHI chapa onera  
 whether he died whether he lived seize come  
 Apprehend him dead or alive.
6. 오늘 돈 줄지 아니 줄지 아느냐  
 onal ton choulchi ani choulchi ananya  
 today money whether will give not whether will give do you know ?  
 Do you know whether he will give the money today ?
7. 갈년지 안 갈년지 아직 작명 업소  
 kallENCHI an kallENCHI achik chakchyeng epso  
 whether I will go not whether I will go as yet decide not is  
 It has not as yet been decided whether I go or not.
8. 다 되었실년지 저세히 모르겟소  
 ta toiyessillENCHI chasyeihi morokeisso  
 all whether has become accurately I will not know  
 I cannot exactly tell whether it has been finished or not.

EXERCISE XXIX.

1. 술 값 주던지 안 주던지 내 계관치 아니 할 오  
 syoul-kap choutenchi an choutenchi nai kyeikoanchi ani hao  
 wine-price whether give not whether give I to concern not make  
 I don't care whether he gives a gratuity or not.
2. 만흐나 적으나 잇는디로 쓰겟소  
 manheuna chykeuna innan-tairo sseukeisso  
 whether many whether few being-according to will use  
 Whether few or many, use what you have.
3. 기나 자르나 다 가져 오너라  
 kina chareuna ta kachye-onera  
 whether long whether short all bring-come  
 Bring them all whether long or short.
4. 둥글거나 모나거나 쓰기는 맛찬가지  
 toungekoukkena monakena sseuki-nan match'ankachi  
 whether round whether square as for using much the same  
 It will do equally well whether round or square.
5. 검던지 희던지 갑시 흰 가지 오  
 kem-tenchi heui-tenchi kapsi han kachio  
 black-whether white-whether price one sort is  
 Whether black or white the price is the same.
6. 이리 흥나 여러 흥나 일 반 이 오  
 iri hana chyeri hana il pan io  
 here though make there though make one sort is  
 It is all the same whether you do it this way or that way.
7. 빛싸던지 눅던지 지금은 돈 업서 못사 오  
 pis-ssatenchi nouktenchi chikeumeun ton epsye mot sao  
 whether dear whether cheap now as for money not being not buy  
 Whether dear or cheap, I have no money and cannot buy it.
8. 언제 가던지 그 때 부탁 할 겐 소  
 enchei katenchi keu ttai pout'akhakeisso  
 when whether go that time I will appeal  
 I will appeal to him whenever he is going.

## VI.—RESTRICTIVE CONDITIONAL SUFFIX.

The suffix *ya* occurs in connection with the first form of the Perfect Participle and produces a sense corresponding to *if only, unless, only after ... must, not unless, etc.* *i.e.* a restrictive conditional in the Present Tense followed by the Future in the principal clause. The Past Tense is formed by substituting *se-ya* for *ta* final in the Ordinary Conjugation; it must be followed by the Future Perfect in the principal clause. The Future is similarly formed by substituting *se-ya* for *ta* final of the Future of the Ordinary Conjugation; but in Corean its place is generally taken by the present in *ya*, which as a Conditional Present naturally implies a contingent future—sufficiently at least to meet the requirements of a Future Tense in Corean.

ㅎ여야	hayeya	If I only make, etc.
ㅎ였서야	hayesseya	If I only made, etc.
ㅎ겟서야	hakeisseya	If I only will make, etc.
잇서야	isseya	If I only be, etc.
잇섯서야	issesseye	If I only were, etc.
잇겟서야	itkeisseya	If I only will be, etc.
와야	oaya	If I only come, etc.
왔서야	oasseya	If I only came, etc.
오겟서야	okeisseya	If I only will come, etc.
가야	kaya	If I only go, etc.
갔서야	kasseye	If I only went, etc.
가겟서야	kakeisseya	If I only will go, etc.
보아야	poaya	If I only see, etc.
보았서야	poasseya	If I only saw, etc.
보겟서야	pokeisseya	If I only will see, etc.

먹어야	mekeya	If I only eat, etc.
먹었서야	mekesseye	If I only ate, etc.
먹겠서야	mekkeisseye	If I only will eat, etc.
잡아야	chapaya	If I only take, etc.
잡았서야	chapasseya	If I only took, etc.
잡겠서야	chapkeisseye	If I only will take, etc.
주어야	choueya	If I only give, etc.
주었서야	chouesseye	If I only gave, etc.
주겠서야	choukeisseye	If I only will give, etc.

EXERCISE XXX.

1.           그 약 먹어야 낫겠소  
 keu       yak       mekeya       natkeisso  
 that medicine if only eat       will recover  
 If you only take that medicine, you will recover.
2.           목수가 와야 일이 되겠다  
 moksyouka       oaya       iri       toikeitta  
 carpenter if only come work will become  
 If only the carpenter comes, the work will be finished.
3.           미리 널너주었서야 내가 갔겠소  
 miri       nille-chouesseye       naika       katkeisso  
 beforehand spoken if only have given I would have gone  
 If you had only told me beforehand, I would have gone.
4.           물건 좃겠서야 술값 주겠다  
 moulken       ch'atkeisseye       syoul-kap       choukeitta  
 article if only you will find wine-price I will give  
 I will give you a reward if you will only find the article.

## EXERCISE XXX (continued).

5. **딕이 불가불 여기 잇서야 할수 밧기 업소**  
 taiki poulkapoul yekeui isseyā hal-sou patkeui epsō  
 you (sir) necessity here if only be resource beyond is not  
 You must be here, sir,—there is no other resource.
6. **거기를 그 때 갖서야 그 사람을 맛낫겝소**  
 kekeuireul keu ttai kasseya keu saramēul mannatkeisso  
 there (acc : case) that time if only had gone that man would have met  
 You would have met him had you only gone there then.
7. **편지 올년지 기다려 보아야 알겝소**  
 p'yenchi ollenchi kitarye poaya alkeisso  
 letter whether will come having waited if only see will know  
 If he will only wait and see, he will know if the letter will come.
8. **짐 다 왔실년지 가 보아야 알겝소**  
 chim ta oassillenchi ka poaya alkeisso  
 load all whether has come go if only see will know  
 If you only go and see, you will know if the baggage has all come.

## VII.—TEMPORAL SUFFIXES

The two suffixes **다가** *taka* and **면서** *myensye* express time, *when* or *while*,—but with this difference, that the former implies interrupted or unexpected action, and the latter simultaneous action, more or less continuous between the predicates of the different clauses of the sentence. *Taka* is united with the Present and Past Tenses by substitution for *ta* final of the Ordinary Conjugation; *myensye* is united with the Present Tense only. For the Future with *taka* or *myensye*, the gerundive in *rye* or *rya* (derived from the Future Relative Participle) is employed, especially in conjunction with the auxiliary verb *hata* (I do), thus producing the terminations *rye-hataka* and *rye-hamyensye*,—often contracted into *rya-taka* and *rya-myensye*,—where *hataka* and *hamyensye* are strictly Present Tenses regularly formed from *hata*, and attached to the gerundive of the verb to be conjugated.

As regards the meaning of these two agglutinations *taka* and *myensye*, Coreans use them very loosely and irregularly in ordinary colloquial—apparently more for euphony than as a definite grammatical construction expressive of time. Accordingly *but* will frequently be found to give a correct rendering of *taka*, thereby implying interrupted or unexpected action, while *and* will give the nearest approach to *myensye* in conveying the idea of simultaneous action. The English participle, as a general rule, gives an exact rendering of these agglutinative forms especially as regards time or tense, which depends on the time or tense of the predicate of the principal clause.



Other temporal suffixes are composed of the locative case of such words as **때, 번, 적** etc. suffixed to the Future Relative Participle of the verb, as described on a subsequent page.

할다가	hataka	When I make, etc.
했다가	hayettaka	„ „ made, etc.
하려고다가	haryetaka	„ „ intend to make, etc.
있다가	ittaka	When I have, etc.
있섯다가	issettaka	„ „ had, etc.
있으려고다가	issaryetaka	„ „ intend to have, etc.
오다가	otaka	When I come, etc.
왔다가	oattaka	„ „ came, etc.
오려고다가	oryetaka	„ „ intend to come, etc.
가다가	kataka	When I go, etc.
갔다가	kattaka	„ „ went, etc.
가려고다가	karyetaka	„ „ intend to go, etc.
보다가	potaka	When I see, etc.
보았다가	poattaka	„ „ saw, etc.
보려고다가	poryetaka	„ „ intend to see, etc.
하면서	hamyensye	While I am making, etc.
하려고면서	haryemensye	„ „ intend to make, etc.
오면서	omyensye	While I am coming, etc.
오려고면서	oryemyensye	„ „ intend to come, etc.
가면서	kamyensye	While I am going, etc.
가려고면서	karyemyensye	„ „ intend to go, etc.
갎호면서	kapheumyensye	While I am paying, etc.
갎호려고면서	kapheuryemyensye	„ „ intend to pay, etc.

## EXERCISE XXXI.

1. **식골 갔다가 도적을 맞았소**  
 seuikol kattaka tochekeul mannasso  
 country when I went thieves I met  
 When going to the country I was attacked by thieves.
2. **서울 가다가 비를 맞았소**  
 syeoul kataka pireul mannasso  
 capital when I go rain I met  
 It came on to rain when I was going to Seoul.
3. **서울 가면서 비를 마쳤다**  
 Syeoul kamyensye pireul machyetta  
 capital while I go rain flogged  
 It was raining while I went to Seoul.
4. **식골 갔다가 여러 날 만에 도라왔소**  
 seuikol kattaka yere nal manei toraoasso  
 country when I went several days period I returned  
 I went to the country but returned after several days.
5. **집에 가려다가 일이 있어서 못 갔**  
 chipei karyetaka iri issesye mot kasso  
 to house I intend to go work been not I went  
 I intended going home but was detained by business.
6. **도적질 하다가 잡히여 죽었소**  
 tochekchil hataka chaphiye choukesso  
 stealing action while he makes taken he died  
 He was caught stealing and killed.
7. **조심히 보았다가 도라가 말 하여라**  
 chasyeihl poattaka toraka mal hayera  
 accurately when you have seen return speech make  
 When you have seen (this) clearly go back and tell him.
8. **돈 꾸이여 주었다가 난봉 냐소**  
 ton kkouiye chouettaka nanpong nasso  
 money lent when I gave spend thrift arose  
 I gave him the loan of the money but never got repaid.

EXERCISE XXXII.

1. 책 보다가 낮 후에 나가시다  
 ch'aik potaka nat houei nakapsyeita  
 book when I see noon after let us go out  
 Let us read the book now but go out in the afternoon.
2. 그 때 오려다가 몸이 압하 못 왔소  
 keu ttai oryetaka momi apha mot oasso  
 that time while I intend to come body sore not came  
 I was coming then but was ill and could not come.
3. 지금 가려면서 틱을 좀 보려하오  
 chikeum karyemyensye taikeul chom porye-hao  
 now while he intends to go you (sir) little he intends to see  
 He intends to go now and wants to see you a little.
4. 그 길노 가면서 그 물건 사겠다  
 keu killo kamyensye keu moulken sakeitta  
 that by road while I go that article I will buy  
 I will buy that article as I am going that way.
5. 벧 나면서 비가 온다  
 pyet namyensye pika onta  
 sunshine while proceeds rain comes  
 It rains while the sun is shining.
6. 빚 갹호려면서 웨 돈 그러케 쓰느냐  
 pit kapheuryemyensye ouei ton keurek'ei sseunanya  
 debt while you intend to pay why money thus do you use?  
 Why do you spend money in that way if you intend to pay your debts?
7. 우리 가면서 니아기 합시다  
 ouri kamyensye niaki hapsyeita  
 we while go story let us make  
 Let us chat together as we are going along.
8. 그 약 먹으면서 곱 병이 더 하엿소  
 keu yak mekeumyensye kot pyengi te hayesso  
 that medicine while he eats directly sickness more has made  
 Directly he took that medicine he got worse.

## VIII.—SUFFIX USED WITH VERBS OF FEARING, ETC.

The suffix 가 *ka*, added to the Future Relative Participle, occurs regularly in connection with verbs expressive of “fear”, like *mousyepta* and *touryepta*, or with nouns expressive of “anxiety” like *nyemnye*, or *kekchyeng*. Its meaning and use approach nearest to our English conjunction “lest”.

## EXERCISE XXXIII.

1.      너 일      비가      올가      념녀      되오  
           naiil            pika            olka            nyemnye            toio  
           tomorrow            rain            coming            anxiety            becomes  
           I am anxious lest it rain tomorrow.
2.      네가      그 때      못      올가      걱정      하였소  
           neika            keu    ttai    mot            olka            kekchyeng            hayesso  
           you            that    time    not            coming            anxiety            I made  
           I was anxious lest you could not come then.
3.      그      아희      물에      빠질가      두려워      함오  
           keu            aheui            mourei            ppachilka            tourycoue-hao  
           that            child            in water            falling            afraid-makes  
           The child is afraid of falling into the water.
4.      바람      불가      무서워서      항선      못      함오  
           param            poulka            mousyeouesye            haingsyen            mot            hao  
           wind            blowing            being afraid            navigation            not            make  
           I cannot sail being afraid of the wind blowing.

## FUTURE PERFECT TENSE.

A compound tense occurs frequently in Corean which in force and use corresponds practically to our English Future Perfect, “will have” or “would have”. It is formed by substituting the agglutinative suffix distinctive of the Future Tense, *keitta* (or *k'eitta* for aspirated verb stems) for *ta* final of the Past Tense of the Ordinary Conjugation, and thus presents a combination of the Past and Future Tenses. It takes various suffixes to express interrogation, condition, etc. in common with the regular tense modifications. The Future Perfect Relative Participle, ending in *sil*, is generally found joined to *choul* (the participle noun ending), *ket*, thing, etc. in dependence on the verb *alta* (I know); while the termination *sillenchi* (vide p. 110) most often appears associated with the verb *moronta* (I know not), and at times has a purely Pluperfect sense:

hayetkeitta	} I will have done, etc. } or I would have done, etc.
hayetkeisso	
hayetkeinnanya	} Would I have done, etc. } or will I have done, etc.
hayetkeisso	
hayetkeissini	As I would have done, etc.
hayetkeittaman	} I would have done, etc.
hayetkeitchimanan	
hayessil	Would have done ( <i>Rel: Part:</i> )
hayessillenchi	Whether I would have done.

EXERCISE XXXIV.

1. 약 먹엇더면 병이 나핫겐소  
 yak mekettemyen pyengi nahatkeisso  
 medicine if had eaten sickness will have recovered  
 Had he taken medicine, he would have recovered.
2. 그 집 다 지엇겐느냐  
 keu chip ta chietkeinnanya  
 that house all will have built?  
 Will he have finished building the house?
3. 목슈 왔더면 일 다 헐엇겐다  
 moksyou oattemyen il ta hayetkeitta  
 carpenter if had come work all will have made  
 Had the carpenter come he would have finished the work.
4. 지금 도라왔겐시니 얼퀵 가 보이라  
 chikeum toraoatkeissini elp'it ka poara  
 now as he will have returned quickly go see  
 He will have returned by now ; go quickly and see.

## EXERCISE XXXIV (continued).

5. 어제 갖겠지마는 일이 잇서 못 갔소  
 echei katkeitchimanan iri isse mot kasso  
 yesterday would have gone but work been not went  
 I would have gone yesterday but was detained by business.
6. 회답 왓실줄 알고 아라보라 왓소  
 hoitap oassilchoul alko arapora oasso  
 answer would have come know-and to ascertain came  
 I thought the reply would have come and came to inquire.
7. 그 사름 빚 다 갓핻실년지 내 모로겻소  
 keu saram pit ta kaphassillenchi nai morokeisso  
 that man debt all whether would have paid I will not know  
 I cannot tell whether he would have paid all the debt.
8. 옷 다 되엻실줄 알고 낚으라 왓다  
 ot ta toiessilchoul alko nipeura oatta  
 clothes all would have become know-and to dress came  
 I thought the clothes would have been finished and came to put them on.

## GERUNDIVE.

The Corean verb possesses two allied Gerundives, derived from the Future Relative Participle respectively by changing the *l* final into (1) *ra* or *re* or (2) *rya* or *rye*.

(1) The gerundive in *ra* or *re* appears principally in conjunction with the verbs *kanta* (I go), *onta* (I come) *ponaita* (I send) and other verbs of motion; and indicates merely the object for which one comes or goes.

With a few verbs, and especially with those marked by *l* in the stem, the gerundive is irregularly formed in *lne* or *lna*, pronounced *lle* or *lla* for the sake of euphony.

가질너	kachille	from	kachita	(I fetch).
실너	sille	„	sitta	(I load).
갈나	kalla	„	kalta	(I cultivate).
팔나	p'alla	„	p'alta	(I sell).

EXERCISE XXXV.

1. 서 잡으러 갔소 돈 갑흐러 왔소  
 sai chapeure kasso ton kapheure oasso  
 birds to seize he went money to pay he has come  
 He has gone shooting. He has come to pay the money.

2. 칼 하나 사라 왔소  
 k'al hana sara oasso  
 knife one to buy has come  
 He came to buy a knife.

3. 말 사 내러 갔소  
 mal sak naire kasso  
 horse wages to take out he has gone  
 He has gone to hire a pony.

4. 덕을 좀 보라 왔소  
 taikeul chom pora oasso  
 you sir little to see I came  
 I came to see you a little.

5. 여기 무엇 하라 왔느냐  
 yekeui mouet hara oannanya  
 here what to do have you come?  
 What have you come here to do?

6. 책 사라 보내엿소  
 ch'aik sara ponaiyesso  
 book to buy I sent  
 I have sent to buy the book.

7. 물건 가질너 보내엿소  
 moulken kachille ponaiyesso  
 article to fetch he has sent  
 He has sent for the article.

8. 열쇠 가질너 갔소  
 yelsoi kachille kasso  
 key to fetch has gone  
 He has gone for the key.

## EXERCISE XXXVI.

1. 짐 지러 왔소  
chim chire oasso  
load to load has come  
He has come for the packages.
2. 손님 마즈러 나갔소  
sonnim macheure nakasso  
guests to meet he has gone out  
He has gone out to meet the guests.
3. 돈 가질너 보냈소  
ton kachille ponaiyesso  
money to fetch I have sent  
I have sent for the money.
4. 밭 갈나 갔소  
pat kalla kasso  
field to cultivate has gone  
He has gone to plough the fields.
5. 말 가지고 쌀 실너 왔소  
mal kachi-ko ssal sille oasso  
horse take-and rice to load has come  
He has come with a pony to load the rice.
6. 시골노 콩 팔나 갔소  
seukollo k'ong palla kasso  
to country beans to buy \* has gone  
He has gone to the country to buy beans.
7. 장에 쌀 돈사라 갔소  
chyangai ssal ton-sara kasso  
to market rice money-to buy he went  
He is gone to the market to sell the rice.
8. 저울 가지고 물건 달나 왔소  
chyeoul kachi-ko moulsen talla oasso  
scales bring-and article to weigh came  
He brought the scales to weigh the articles.

\* *p'alta* ordinarily means *to sell* but with grain, rice, etc. it always means *to buy*.



(2) The gerundive in *rya* or *rye* appears in conjunction with the verb *hata* (I make), or with the copulative *ko* (and) generally connecting two independent clauses. This gerundive always expresses *intention* or *purpose*.

EXERCISE XXXVII.

1. **내가** **식골** **가려고** **행장** **챙리오**  
 naika      seuikol      karye-ko      haingchyang      ch'ario  
 I      country      intend to go-and      baggage      arrange  
 I am going to the country and am arranging my baggage.

2. **오늘** **무엇** **하려고** **왔소**  
 onal      mouet      harye-ko      oasso  
 today      what      intend to do-and      have come?  
 What have you come for today?

3. **오늘은** **공부** **좀** **하려고** **왔소**  
 onareun      kongpou      chom      harya-ko      oasso  
 as for today      study      little      intend to do-and      have come  
 I came to study a little today.

4. **언제** **집에** **가려** **하느냐**  
 enchei      chipei      karye      hananya  
 when      to house      intend to go      make you?  
 When do you intend to go home?

5. **어제** **주던** **책** **보려** **하느냐**  
 echei      chouten      ch'aik      porya      hananya  
 yesterday      given      book      intend to see      do you make  
 Do you intend reading the book I gave you yesterday?

6. **이** **것** **무어시** **쓰려고** **만다렸소**  
 i      ket      mouesai      sseurye-ko      mantaresso  
 this      thing      for what      intend to use-and      have made  
 What do you intend to use this thing for that you have made?

7. **날이** **저무러도** **가랴** **하느냐**  
 nari      chyemoure-to      karya      hananya  
 day      late-though      intend to go      do you make?  
 Do you mean to go even though it is late?

8. **값시** **빚싸도** **사랴** **하오**  
 kapsi      pis-ssa-to      sarya      hao  
 price      dear-though      intend to buy I make  
 I intend to buy it even though the price is dear.

## AUXILIARY VERBS.

I.—*Ota*, I come, } are frequently used in conjunction with the verbal participles  
*Kata*, I go, } of other verbs, to give definiteness and exactness to the  
 meaning.

드리오다	teure-ota	I enter.
나가다	na-kata	I go out.
가져오다	kachye-ota	I bring.
가져가다	kachye-kata	I take away.
올나가다	olla-kata	I ascend.
내려오다	narye-ota	I descend.
사오다	sa-ota	I buy.
잡아가다	chapa-kata	I seize.
불너오다	poulle-ota	I summon.

II.—*pota*, I see, (a) Joined to the verbal participle of another verb *pota* conveys the meaning "to try," etc.

다라보다	tara-pota	Hung-see—I weigh.
먹어보다	meke-pota	Eaten-see—I taste.
무려보다	moure-pota	Enquired-see—I ask
히려보다	haye-pota	Made-see—I try.
알아보다	ara-pota	Known-see—I enquire.
차져보다	ch'achye-pota	Sought-see—I look-for.

(b) preceded by the enclitic particles *na* and *nanka*, (substituted for *ta* final of the Present, Past and Future Tenses, Indicative, of the Ordinary Conjugation) *pota* expresses probability: Thus—

하	나	보	다	ha-na	pota	} I probably do, etc. } or I think I do, etc.
하	는	가	보	다	ha-nanka pota	
하	였	나	보	다	hayen-na pota	} I probably did, etc. } or I think I did, etc.
하	였	는	가	보	다	
하	겠	나	보	다	haken-na pota	} I will probably do, etc. } or I think I will do, etc.
하	겠	는	가	보	다	

(c) With the Future Relative Participle followed by *ka*, *pota* is also used to convey the meaning of "probability," etc. in the future—"I think I will," etc.

오늘 비 올가 보다  
 onal pi ol-ka pota  
 today rain about to come-probable I see  
 I think it will rain today.

그 일을 리일 할가 보다  
 keu ireul nai-il hal-ka pota  
 that work tomorrow about to do-probable I see  
 I think I will do that work tomorrow.

III.—*Chouta*, I give, is frequently found as an auxiliary joined to the verbal participle of another verb as a complement to its meaning.

IV.—*Hata*, I make, is constantly used as an auxiliary, and especially with such suffixes as *teut* (*tat*), likely, *man*, able, *pen*, time, etc., when joined to the Future Relative Participle of another verb.

## EXERCISE XXXVIII.

1. **그 사람 죽을 거슬 살녀 주었소**  
 keu saram choukeul kesal sallye-chouesso  
 that man about to die thing saved life-given  
 I saved that man's life.
2. **일이 급하니 좀 도와 주오**  
 iri keupha-ni chom toa-chouo  
 work pressing as little assisted-give  
 The work is urgent, so help me a little.
3. **오늘 흐려서 비가 올든 한다**  
 onal heuryesye pika ol-teut-hata  
 today cloudy rain come-likely-makes  
 It is cloudy today and looks like rain.
4. **일이 될듯하던니 아조 틀녓소**  
 iri toil-tat-hateni acho t'eullyesso  
 work become-likely-make-but entirely differed  
 The affair looked like succeeding but failed entirely.
5. **술 맛시 도하 먹을만 한다**  
 syoul massi chyoha mekeul-man-hata  
 wine taste good eating-able-makes  
 The wine seems good and quite drinkable.
6. **그 붓 쓸만 한다 사오너라**  
 keu pout sseul-man-hata sa-onera  
 that pen using-able-makes buy-come  
 That pen is quite serviceable; buy it.
7. **물에 빠져 죽을번 하였다**  
 mourei ppachye choukeul-pen-hayetta  
 in water fallen into dying-time-made  
 I fell into the water and was nearly drowned.
8. **좀 더 기다렸더면 만날번 하였소**  
 chom te kitaryettemyen mannal-pen-hayesso  
 little more if I had waited meeting-time-made  
 I would have met him had I waited a little more.

NEGATION.

To express *negation* Coreans commonly employ one of the two following words—

I. **안** or **아니** *an* or *ani*, signifying either mere negation, or *not* with the implied sense of unwillingness.

II. **못** *mot*, signifying *not*, with the implied sense of inability.

III. Yet a third method of expressing negation consists in dropping the final *ta* of the Present Indicative of the Ordinary Conjugation and adding to the root of the verb one of the following terminations:—

(a) **지안타** or **잔타** *chiant'a* or *chant'a*. This termination, which

becomes **치안타** or **찬타** *ch'iant'a* or *ch'ant'a* for aspirated roots, is

properly a contraction for **지** or **치** *chi* or *ch'i* (the negative infinitive

sign) combined with the words **아니** **ㅎ다** *anihata*, not make. It is used chiefly with verbal adjectives, Thus—

**도타** *chyt'a*, good : **도치안타** *chyoch'iant'a* } not good,  
**도찬타** *chyoch'ant'a* } i.e. bad.

**깊다** *kipt'a* deep : **김지안타** *kipchiant'a* } not deep,  
**김잔타** *kipchant'a* } i.e. shallow.

(b) **지못ㅎ다** —*chi mot hata*, expressive of inability (cannot).

**지아니ㅎ다** —*chi ani hata*, expressive of unwillingness (will not).

(c) **지말고** —*chi malko* }  
**지마라** —*chi mara* } expressing prohibition (do not).

## EXERCISE XXXIX.

1. 술 안 먹소 별노 도하 아니 흥오  
 syoul an mekso pyello chyoha ani hao  
 wine not I drink in particular good not make  
 I do not drink wine. I do not care much for it.
2. 이 때 까지 보행군 아니 드러왔소  
 i ttai khachi pobaingkoun ani teure-oasso  
 this time until courier not entered-came  
 The courier has not arrived as yet.
3. 술 못 먹소 도하 아니 흥오  
 syoul mot mekso chyoha ani hao  
 wine not I drink good not make  
 I cannot drink wine. I do not care for it.
4. 담배 맛 괴악하여 못 먹겟다  
 tampai mat koiakhaye mot mekkeitta  
 tobacco taste being wicked not will eat  
 The tobacco is bad and I cannot smoke it.
5. 오늘 일이 잇서서 가지 못 흥오  
 onal iri isseye ka-chi mot hao  
 today work having been to go not make  
 I am busy today and cannot go.
6. 비가 올듯하여 가지 아니 흥오  
 pika ol-teut-haye ka-chi ani hao  
 rain coming-likely-made to go not make  
 It looks like rain and I will not go.
7. 내가 돈 잇서도 주지 아니 흥오  
 naika ton isse-to chou-chi ani hao  
 I money having-though to go not make  
 Even though I have money I will not give you any.
8. 리일 일이 만흐니 늦게 오지 마라  
 nailil iri manheu-ni neutkei o-chi mara  
 tomorrow work many-as late to come avoid  
 We will be busy tomorrow so do not be late.

THE DEMONSTRATIVE VERB.

The English verb "to be" is represented in Corean by two distinct words, each with a use and meaning essentially its own.

The Corean verb **있다** *itta* (root **잇** *it*) implies "possession", and corresponds to "have"; whereas **일다** *ilta* (root **이** *i* or **일** *il*) has a purely demonstrative force and appears only in the third person, singular or plural, appended as a suffix or agglutination to the noun of which it predicates. Thus *k'al itta* means "there is a knife", *i.e.* "I have a knife"; but *k'al ilta* implies that "it is a *knife*" [not any other article or instrument]. In short, *ilta* may well be defined as the demonstrative verb.

Present. tense.

<b>일다</b>	<i>ilta</i>	}	He, she, it is: they are.
<b>이다</b>	<i>ita</i>		
<b>이라</b>	<i>ira</i>		
<b>이오</b>	<i>io</i>	}	He, she, it is: they are ( <i>polite form</i> ).
<b>요</b>	<i>yo</i>		

Imperfect tense.

<b>이더니</b>	<i>iteni</i>	}	He, she, it was, : they were.
<b>일더니</b>	<i>ilteni</i>		
<b>일너니</b>	<i>illeni</i>		

Interrogative.

<b>이냐</b>	<i>inya</i>	}	Is it? etc.
<b>인가</b>	<i>inka</i>		
<b>이오</b>	<i>io</i>	}	Is it? etc ( <i>polite</i> ).
<b>요</b>	<i>yo</i>		
<b>일더냐</b>	<i>iltenya</i>	}	Was it? etc.
<b>일너냐</b>	<i>illenya</i>		

## Conditional.

이 면	imyen	If it be, etc.
이 라 도	irato	} Though it be, etc.
이 나	ina	
인 지	inchi	Whether it be, etc.
일 지	ilchi	„ it will be, etc.
이 던 지	itenchi	„ it was, etc.
이 던 지	itenchi	} Whether it be, etc.
일 년 지	illenchi	

## EXERCISE XL.

1.      그      집 이      내      집      일 다  
keu      chipi      nai      chip      ilta  
that      house      my      house      is  
That is my house.
2.      그      말 이      참      말      이 냐  
keu      mari      ch'am      mal      inya  
that      speeck      true      speech      is?  
Is that the truth?
3.      거 쯔      말      안      이 다  
kechat      mal      an      ita  
false      speech      not      is  
It is not a lie.
4.      덕 이      아 는      사 름      이 오  
taiki      anan      saram      io  
you (sir)      knowing      man      is?  
Is the man known to you?
5.      예      내      친 고      요  
yei      nai      chinko      yo  
yes      my      friend      is  
Yes he is my friend.







바람	param	hope	} From <i>parata</i> (I hope).
바라기	paraki	hoping	
잠	cham	sleep	} From <i>chata</i> (I sleep).
자기	chaki	sleeping	
옴	om	arrival	} From <i>ota</i> (I come).
오기	oki	coming	
감	kam	departure	} From <i>kata</i> (I go).
가기	kaki	going	

(II) Those derived from Relative Participles by adding the suffix *choul*. This suffix, modified for the instrumental case into *choullo* and then best rendered by the preposition *for*, is found only with such verbs as *alta*, I know, *moronta*, I know not, *nekita*, I think, *chimechakhata*, I suppose, etc. At times—especially when found with the Future Participle,—*how* followed by the Infinitive conveys the nearest approximation to its use and meaning in English.

### EXERCISE XLII.

1. 길      가기      어렵다      말      하기      쉽다  
 kil      kaki      eryepta      mal      haki      souipta  
 road      going      is difficult      speech      making      is easy  
 The road is difficult to go.      It is easy to speak.
2. 산      보기      도라      일      하기      더디다  
 san      poki      chyot'a      il      haki      tetaita  
 hill      seeing      is good      work      making      is slow  
 The hill is pretty to look at.      The work is slow in being done.
3. 집      도키는      도라마는      값시      빛싸다  
 chip      chyok'inan      chyot'amanan      kapsi      pis-ssata  
 house      as for goodness      is good but      price      is dear  
 The house, I admit, is good but the price is dear.
4. 어제      밤에      잠      흔      잠      못      잤소  
 echei      pamei      cham      han      cham      mot      chasso  
 yesterday      in night      sleep      one      sleep      not      I slept  
 I could not sleep at all last night.





## ADVERBS DERIVED FROM VERBS AND ADJECTIVES.

Adverbs derived from Verbs and Adjectives are usually formed by substituting *kei* for *ta* (or *k'ei* for *t'a*) final of the Present Tense of the Ordinary Conjugation:—

오게	okei	from	온다	onta,	I come.
가게	kakei	„	간다	kanta,	I go.
열게	yelkei	„	열다	yelta,	I open.
도게	hyok'ei	„	도라	chyot'a	I am good.

These Adverbs are generally followed by such verbs as *hata*, I make, or *toita*, I become, and are causative in sense, equivalent to the English *so as to*, *so that*, *in order that*, with the use and force of a Future Infinitive. Those derived from Adjectives very frequently end in *i*, (or *hi* where the root is marked by an aspirate).

## EXERCISE XLV.

1. 문 열게 하여라      못 하게 하여라  
 moun    yelkei    hayera      mot    hakei    hayera  
 door   so as to open    make      not   so as to make    make  
 Make the door to open.      See that he does not do that.
2. 잘 하게 하여라      음식 달게 되엿소  
 chal    hakei    hayera      eumsik    talkei    toiyesso  
 well   so as to do    make      food   so as to be sweet has become  
 See that you do this well.      The food has been sweetened.
3. 밥 입에 맛게 되엿소  
 pap    ipei    matkei    toiyesso  
 rice   to mouth   so as to meet   has become  
 The rice has been cooked to suit my taste.
4. 술 도게 하여 너히라  
 syoul    chyok'ei    haye    nehera  
 wine   so as to be good   having made   place  
 Make the wine good and store it away.

EXERCISE XLVI.

1.           돈       몹시       앗기오  
           ton       mopsi       atkio  
           money    bad       cherishes  
           He is stingy with his money.
  
2.           돈       만       중히       넉이오  
           ton       man       chyoungghi    nekio  
           money    only       heavily       he thinks  
           He cares for nothing but money.
  
3.           우물       깊히       파라  
           oumoul       kiphi       p'ara  
           well       deeply       dig  
           Dig the well deep.
  
4.           이       괘물       곱게       두어라  
           i       p'aimoul       kopkei       touera  
           this       curio       neatly       place  
           Put this curio carefully away.
  
5.           그       사람을       불상이       넉이오  
           keu       sarameul       poulsyangi    nekio  
           that       man       piteously    he thinks  
           He pities that man.
  
6.           그       계집을       도히       넉이오  
           keu       kyeichipeul    chyohi       nekio  
           that       woman       good       he thinks  
           He is fond of that woman.
  
7.           그       계집을       도화       훈다  
           keu       kyeichipeul    chyohoa \*    hanta  
           that       woman       good       he makes  
           He is fond of that woman.

\* *chyohoa* is a peculiar Verbal Participle derived from *chyot'a* I am good, occurring only in the phrase *chyohoa-hanta* meaning "I love".

## CAUSATIVE AND PASSIVE VERBS.

Instead of Active and Passive Voices, the Corean language possesses a convenient system of word construction producing a causative meaning and hence aptly termed "causative" construction. It consists in the insertion of the vowel sounds *i*, *hi* and *ou* according to the requirements of Corean euphony, before *ta* final of the verb stem as seen in the Present Tense of the Ordinary Conjugation. The meaning of the verb alone is changed, and the conjugation remains unaffected, the whole being treated as an independent verb. Active verbs are thus rendered passive in sense and vice versa. Thus *makta* (I hinder) becomes *mak-hita* (I cause to hinder, I am hindered); *choukta* (I die) becomes *choukita* (I cause to die, I kill); *kkaita* (I am awake) becomes *kkaiouta* (I cause to wake, I awaken). Such at least is the general principle pervading the language but in many words an allied active sense is produced adding to the expressiveness of the Corean vocabulary. Thus *mekta* (I eat) passes into *mekita* (I cause to eat, I feed); *t'ata* (I ride) into *t'ahita* (I cause to ride, I mount). A great class of verbs possessing this "causative" formation, have their verb stem ending in *l* and with such words Corean euphony requires *ni* to be inserted between the stem and *ta* final of the Present Tense. Thus *salta* (I live) becomes *sal-nita*, read *sallita* (I cause to live, I save life); *molta* (I drive) becomes *mol-nita*, read *mollita* (I am driven).

## EXERCISE XLVII.

1.
 

	물	보리	좀	먹여라
	mal	pori	chom	mekyera
	horse	barley	a little	feed
	Give the pony a little barley to eat.			
2.
 

	도적놈	목	베여	죽였소
	tocheknom	mok	peiye	choukyesso
	thief	neck	having cut	he killed
	He beheaded the thief.			
3.
 

	물	안장	지워라	나	이딴	가겠다
	mal	anchang	chiouera	na	etai	kakeitta
	horse	saddle	load	I	where	will go
	Saddle the pony—I am going out.					
4.
 

	강에	어름	다	녹였소
	kangei	creum	ta	nokyesso
	in river	ice	all	was melted
	The ice in the river has all melted.			



EXERCISE XLVII (continued).

5. 나를 너 일 아침 일찍이 지워라  
 nareul naiil ach'am ilcheuki kkaiouera  
 me tomorrow morning early waken  
 Waken me early tomorrow morning.
6. 잘 못 하였소 살녀 주시오  
 chal mot hayesso sallye-chousio  
 well not I have made saved lifegive please  
 I have done wrong ; pray forgive me.
7. 동산에 돼이지 모라 내여라  
 tongsanei toiachi mora naiyera  
 from garden pig driven expel  
 Drive the pigs out of the garden.
8. 돼이지 다 몰녀 나갔소  
 toiachi ta mollye nakasso  
 pig all been driven have gone out  
 The pigs have all been driven out.

MISCELLANEOUS IDIOMATIC USES OF THE VERB.

- (1) The Relative Participles, Present, Past and Future, are frequently found used idiomatically with the suffixes **되로** *tairo*, **만큼** *mank'eum*, etc., with a sense equivalent to the English *as is the custom, as is proper, as you like, etc.*
- (2) One of the commonest idioms of the Korean language is that which consists in appending to the Present and Future Relative Participles of the verb suffixes expressive of various forms of action, possibility, probability etc. Of these forms some of the most important are here given for convenience of reference, appended *exempli gratia* to the common verb *hata*, though they may of course be used with any other verb.

하느듯하다	hanan-teut-hata	}	I am probably doing, etc.
하느듯하다	hanan-tat-hata		
할듯하다	hal-teut-hata	}	I will probably do, etc.
할듯하다	hal-tat-hata		
할만하다	hal-man-hata		I am capable of doing, etc.
할번하다	hal-pen-hata		I am on the point of doing, etc.
하느태하다	hanan-ch'yei-hata		I am pretending to do, etc.

할레하다	hal-ch'yei-hata	I will pretend to do, etc.
할뿐일다	hal-ppoun-ilta	It is merely this he is doing.
하느디	hanan-tai	Since I am making.
할디	hal-tai	Since I will make.
하느때	hanan-ttai	Time of doing (present).
할때	hal-ttai	} Time or period of doing, (future).
할시	hal-sai	
할제	hal-chei	
할적	hal-chek	} The position, duty or power to do.
하느터	hanan-t'e	
할터	hal-t'e	

Many of these suffixes likewise occur with the Past Relative Participle, but their use and meaning can easily be seen from the above given examples of their use with the Present and Future Participles.

- (3) In addition to the use of the gerundive in *rya* or *rye* (see page 127) to express intention, two new combinations are formed by adding *kochya-hata* (or *kochye-hata*) and *kosipouta* to the verb stem. Thus with the verb *hata* for an example again, we get —

하고자하다	ha-kochyahata	I intend to do, etc.
고쳐하다	ha-kochyehata	I propose to do, etc.
고시부다	ha-kosipouta	I desire to do, I would like to do, etc.

- (4) The suffix *mcheuk hata* expresses the meaning of *it is pleasant, worthy, capable or possible* and is joined to the Verbal Participle by a connecting vowel *a* or *e* according to the requirements of euphony. (N. B.—*Chak* is found in use at times for *cheuk*).

관암즉하다	haya-mcheuk hata	} It is pleasant to do.
하엄즉하다	haye-mcheuk hata	
보암즉하다	poa-mcheuk hata	It is pleasant to see.
먹엄즉하다	meke-mcheuk hata	It is pleasant to eat.

(5) The suffix *chi* added to the verb stem produces a variety of meanings: of which the two most important are—

- (a) **히지** hachi to make  
**가지** kachi to go  
**보지** pochi to see  
 etc. etc. etc.

An Infinitive regularly used in forming negation (*q.v.* pages 131, 132), and especially with the verb *maru, malko*.

- (b) **히지** hachi do I make? etc.  
 " " I do make, etc.  
**오지** ochi do I come? etc.  
 " " I come, etc.  
 etc. etc.

Used both interrogatively and affirmatively for all persons singular and plural.

(6) There are two special forms of the Future Tense with which the student would do well to familiarise himself, occurring frequently as they do in Korean colloquial:—

- (a) **히리다** harita  
**히오리다** haorita

Used for the first and third persons singular and plural. They are polite forms used by inferiors to superiors or by equals towards each other for the sake of courtesy.

- (b) **히마** hama

Restricted to the first person in connection with the indirect speech (*oratio obliqua*) and generally followed by the enclitic *ko* marking it accordingly.

- (7) **히더라** hatera

I made or I said, etc.,  
 I had made or I had said, etc.,

an Imperfect or Pluperfect tense for all persons—used generally in closing a sentence or with *ko* in the indirect speech.

- (8) **히더라** hateran

a Relative Participle formation derived from the above—*said* or *made*.

## EXERCISE XLVIII.

1.        **삭돈 남 주는 디로 주어라**  
 sakton    nam    chounan    tairo    chouera  
 wages    others    giving    according to    give  
 Pay the same wages as others give.
2.        **삭돈 주던 디로 주어라**  
 sakton    chouten    tairo    chouera  
 wages    given    according to    give  
 Give the regular wages.
3.        **삭돈 줄 디로 주어라**  
 sakton    choul    tairo    chouera  
 wages    about to give    according to    give  
 Give the proper wages.
4.        **삭돈 줄 만큼 주어라**  
 sakton    choul    mank'eum    chouera  
 wages    about to give    size    give  
 Give the proper rate of wages.
5.        **전에 하던 디로 하여라**  
 chyenei    haten    tairo    hayera  
 before    made    according to    make  
 Do as you did before.
6.        **약 어제 먹던 디로 먹어라**  
 yak    echei    mekten    tairo    mekera  
 medicine    yesterday    eaten    according to    eat  
 Take the medicine as you did yesterday.
7.        **길 가는 디로 가거라**  
 kil    kanan    tairo    kakera  
 road    going    according to    go  
 Go as far as you like.

EXERCISE XLIX.

1. 목슈 불너 일 식일 티로 식여라  
 moksyou poulle il sikil tairo sikyera  
 carpenter call work about to order according to order  
 Call the carpenter and tell him to do what you like.

2. 돈 쓰는 티로 써라  
 ton sseunan tairo ssera  
 money using according to use  
 Use the money as required.

3. 돈 쓸 티로 쓰오  
 ton sseul tairo sseuo  
 money about to use according to use  
 Use the money as you like.

4. 돈 너 쓸 만큼 가져 가거라  
 ton ne sseul mank'eum kachye-kakera  
 money you about to use size taken-go  
 Take away whatever money you want.

5. 되는 티로 아모리커나 햏여라  
 toinan tairo amorik'ena hayera  
 becoming according to any way whatever make  
 Do it any way that it can be done.

6. 제 오마 햏다 or 제 오마고 햏다  
 chei oma hanta chei omako hanta  
 himself will come he says himself will come he says  
 He says he will come himself.

7. 미장이 햏던 일을 리일 쥘역 햏마고 햏더라  
 michyangi haten ireul nail p'iryek hamako hatera  
 mason made work to-morrow finish will make he said  
 The mason said he would finish the work he was doing, tomorrow.

## ADVERBS.

In addition to the Adverbs derived from Verbs and Adjectives, referred to on page 140, the Corean language also possesses a large number of Adverbs proper, which in common with the others qualify and precede the Verb or Adjective, and are not subject to inflexion, except occasionally when two ideas are placed in contrast by means of the Oppositive Case suffix in *eun*, *an*, etc. A few Adverbs appear with the Locative or Instrumental case endings in *ei*, *eisye*, *euro*, *ro*, etc, but the sense is purely adverbial and all signification of case inflexion is practically absent from the mind of the speaker. Some of the more common Adverbs of time, place, manner, degree, etc. are here appended for convenience of reference:—

(1) *TIME*.

아까	akka *	Just now.
아직	achik	As yet.
아조	acho	Entirely.
이미	imeui	Already.
일찍	ilcheuk	Early.
잇다가	ittaka *	By and by.
오래	orai	Long time.
오래지아나	oraichianya	In a short time.
오래	orei	In this year.
항상	hangsyang	Always.
후에	houei	Afterwards
각금	kakkeum	Continually
곧	kot	Directly.
못춤	match'am	} Finally.
못춤내	match'amnai	

\* These two Adverbs are only used with reference to past and future hours on the day of speaking, not to preceding and subsequent days.

미리	miri	Beforehand.
몬져	monchye	Formerly.
늦게	neutkei	Late.
발서	palsye	Already.
시방	sipang	At present.
수이	soui	Soon.
다음	taeum	Next.
다시	tasi	Again.
도라	tora	} Back again.
도로	toro	
잠깐	chamkkan	Moment.
자조	chacho	Often.
접대	chyeptai	The other day.
전에	chyenei	Before.
즉시	cheuksi	Instantly.
지금	chikeum	Now.

For special adverbs referring to the day, the month, the year, etc., see pp 54, 55. A few others are here appended—

아침에	ach'amei	In the early morning.
이튿날	it'eunnal	Next day.
나중	nachai	At noon.
낮후에	nathouei	} In the afternoon.
오후에	ohouei	
밤에	pamei	At night.
새벽에	saipyekei	At day break.
식전에	sikchyenei	In the forenoon.

## (2) PLACE.

안회	anheui	} Inside.
안회로	anheuro	
안회	apheui	} In front.
안회로	apheuro	
아래	arai	Below.
어디	etai	} Where?
어디로	etairo	
어디서	etaisye	
여기	yekeui (stationary)	} Here.
이리	iri (motion)	
외에	oiei	Outside.
위에	ouei	Above.
갓개	katkai	Near.
거기	kekeui	There.
건너	kenne	Across.
마조	macho	Vis-a-vis, face to face.
멀니	melli	Far.
너머	neme	Across.
밖	patkeui	Outside.
버금	pekeum	Secondly.
속	sokei	Inside.
더	chyekeui (stationary)	} There.
더	chyeri (motion)	
뒤	touiei	Behind.



## (3) MANNER.

아마	ama	Probably.
아모라케	amorak'ei	} In any way whatever.
아모리커나	amorik'ena	
억지로	ekchiro	Forcibly.
얼는	elleun	} Quickly.
어서	esye	
엇지	etchi	} How.
엇더케	ettek'ei	
임의로	imeuiro	Freely.
이리	iri	} In this manner.
이러케	irek'ei	
왜	ouei.	Why?
우연이	ouyeni	By chance.
우함끼	hamkkeui	} Together.
함가지로	hankachiro	
함겍에	hankepei	At once.
만이	kamani	Quietly.
곳치	katch'i	Similarly.
그러케	keurek'ei	} Thus.
그러	keuri	
반드시	pantasi	Assuredly.
빳비	patpi	Quickly.
별노	pyello	Specially.
본디	pontai	Originally.
속히	syokhi	Speedily.

스스로	seusaro	Naturally.
도모지	tomochi	Altogether.
즈세히	chasyeih	Carefully.
천천이	ch'yench'yeni	Slowly.
잘	chal	Well.
자연이	chayeni	Naturally.
전에	chyenei	Formerly.
절노	chyello	Instinctively.
츄름으로	ch'ameuro	} Truly.
진실로	chinsillo	
츄츄	ch'ach'a	} By degrees.
덤덤	chyem chyem	
	(4) <i>DEGREE.</i>	
가장	kachang	} Exceedingly.
과히	koahi	
만	man	Only.
미우	maiou	Very.
만히	manhi	Many.
모도	moto	Altogether.
너머	neme	} Too (much).
너무	nemou	
스룩	sarok	} More.
더	teok	
도룩	torok	
도룩	t'orok	
좀	chom	} Little.
조곰	chokom	

(5) NEGATION AND AFFIRMATION.

안	an	}	No.
아니	ani		
못	mot		
예	yei	}	Yes.
올라	olt'a		
올세다	olsyeita		
그러라	keuret'a		Yes (it is so).
그러치안라	keurech'iant'a	}	No (it is not so).
그러치안소	keurech'ianso		

*An*, *ani* and *mot* are the regular verbal negatives (see page 131). *An*, *ani* express mere negation, but *mot* in addition to negation expresses *inability*. *Yei* is the usual affirmative for *yes*; *olt'a* is properly a Korean verb *it is correct, right, etc.*—*olsyeita* being its polite or honorific form. *Keuret'a* is a verbal construction derived from *keure* (thus); *keurech'iant'a* is the negative combination (see page 135), and is modified into *Keurech'ianso* as the polite or honorific form.

POSTPOSITIONS.

In addition to the various inflexions of the Noun to indicate case relation, the Korean language possesses a series of words performing functions similar to Prepositions in European languages. In Korean however they appear after the Noun or Pronoun they govern and hence are properly designated Postpositions. They do not necessarily modify the Noun they govern as regards case, with the exception of a very few Postpositions which are found associated with certain case agglutinations. As a general rule the Postposition may be treated as an Adverb in its use—the Noun remaining uninflected as in the root.

Some of the more common Postpositions are here appended :—

안테	ant'ei	To : by ;	( <i>substitute for dative</i> ).
인하야	inhaya	Because of	( <i>governs instrumental or accusative</i> ).
위하야	ouihaya	For the sake of	( <i>governs accusative</i> ).

까지	kkachi	Until.	
부터	peut'e	From	(governs instrumental or ab- lative).
보다	pota	} Than	(used in comparison of ad- jectives).
보덤	potem		
대신	taisin	Instead of	
대려	tarye	To	(substitute for dative).
더 보러	tepoure	With.	

## CONJUNCTIONS.

The Conjunction proper appears in Corean as part of the regular verb modification for conjugation—see pages 101, 102. But a few words are likewise used independently, connecting or introducing the clauses of a sentence,—chiefly however in the written and but seldom in the spoken language. The more common of these independent Conjunctions are :—

아직	achik	Yet.
오직	ochik	But.
오히려	ohirye	Still.
항문며	hameulmye	Further.
혹	hok	Perhaps.
그러나	keurena	Nevertheless.
만일	manil	If.
비록	pirok	Although.
또	tto	} Further.
또한	ttehan	

The conjunction *and* is variously rendered :—

(I) Between nouns, by *oa* when the noun to which it is subjoined as a suffix ends in an open vowel sound, and by *koa* for a closed consonant. *Hako* may be used equally for an open vowel or closed consonant sound.

(II) With verbs and adjectives, *and* is formed by *ko* substituted for the *ta* final of the Present Tense in the Ordinary Conjugation.

EXERCISE L.

1. 차 와 찻종 다 잇느냐  
 ch'a oa ch'atchyong ta innanya  
 tea and tea-cup all are?  
 Have you got tea and teacups ready?
2. 예 술 과 술잔 또 잇소  
 yei syoul koa syoul-chan tto isso  
 yes wine and wine-cups also are  
 Yes; and also wine and wine glasses.
3. 이 러케 디접 을 하시 니 고 맵소  
 irek'ei taichyepeul hasini komapso  
 thus entertainment make-because thanks  
 Thanks for your kind reception.
4. 소 와 물꺼기 다 시러라  
 so oa malkkei ta sirera  
 bull and on pony all load  
 Load both the bullocks and the horses.
5. 붓 과 죠희 다 사 왔소  
 pout koa chyohui ta sa oasso  
 pen and paper all buy come  
 I have bought both pens and paper.
6. 더 사름 하고 나 하고 궂치 가겟다  
 chye saram hako na hako katch'i kakeitta  
 that man and I and together will go  
 He and I will go together.
7. 술 붓고 차 가져 오너라  
 syoul pout-ko ch'a kachye-onera  
 wine pour-and tea bring-come  
 Pour out the wine and bring the tea.

## EXERCISE L (continued).

8.      **오늘은 공부하고 너일은 구경가오**  
          onareun      kongpou-ha-ko      naiireun      koukyeng-ka-o  
          as for today      study-make-and      as for tomorrow      picnic-go  
          Study today and go for a picnic tomorrow.
9.      **그 강 미우 넓고 깊다**  
          keu      kang      maiou      nelp-ko      kipta  
          that      river      very      broad-and      is deep  
          That river is very broad and deep.
10.     **비 오고 일기 도르면 풍년 이오**  
          pi      o-ko      ilkeui      chyohemyen      p'oung-nyen \* io  
          rain      come-and      weather      if be good      plenty-year      is  
          With rain and good weather there will be full crops.

## INDIRECT SPEECH.

## (ORATIO OBLIQUA)

To the student, no part of the Corean language presents greater difficulty than the correct rendering of the connecting particle required in indirect speech with the verb *hanta* (*mal hanta*) I speak, etc. The rule is that the subordinate noun clause is regularly constructed in the Ordinary Conjugation, ending in *ta ra*, etc; the euphonic and enclitic particle *ko* (which otherwise possesses no independent meaning or use) is then added as a suffix to the verb closing this noun clause; and finally comes *hanta* (I speak or say) completing the sentence. Besides *ko* as the enclitic connective, *hako* is also employed for the same purpose, but much less frequently. In continuous colloquial speech, instead of actually inserting the verb *hanta*, I speak, *ko* or *hako* may be used alone, as they are sufficient to indicate the part of the phrase or sentence in the *oratio obliqua*, and may be translated accordingly *I say that, he says that*, etc. These enclitics *ko* or *hako* must be carefully distinguished from the two copulative conjunctions *ko* and *hako* used for *and*. *Ko* and *hako* followed by the verb *hanta* (I speak) serve to mark the end of the clause in the *oratio obliqua*, and in meaning correspond with our English conjunction *that*—either expressed or understood—with the verbs *to say, tell, speak*, etc.

\* From two Chinese derivatives meaning *plenty* and *year*.

## EXERCISE LI.

1.           제가       오마       한다  
               cheika       oma       hanta  
               self       will come       he says  
 He says he will come or He promises to come
2.           제가       오마고       한다  
               cheika       oma-ko       hanta  
               self       will-come       he says  
 He says he will come.
3.           제가       오겟다고       한다  
               cheika       okeitta-ko       hanta  
               self       will come       he says  
 He says he will come.
4.           제가       오려고       한다  
               cheika       orye-ko       hanta  
               self       intends to come       he says  
 He says he intends to come.
5.           제가       그       때       왔다고       한다  
               cheika       keu       ttai       oatta-ko       hanta  
               self       that       time       came       he says  
 He says he came at that time.
6.           돈       주겟다고       한다  
               ton       choukeitta-ko       hanta  
               money       will give       he says  
 He says he will give the money.
7.           빚       너일       갹흐마고       한다  
               pit       naiil       kapheumako       hanta  
               debt       tomorrow       will pay       he says  
 He says he will pay the debt tomorrow.
8.           어제       집에       갹다왔다고       한다  
               echei       chipei       katta-oattako       hanta  
               yesterday       to house       went-came       he says  
 He says he went home yesterday.

## EXERCISE LII.

1. 너는 또라고 하되 나는 슬라  
 nenan chyot'ako hatai nanan seult'a  
 as for you good is though say as for me refuse  
 Though you say it is good I do not want it.
2. 나는 올치마는 다룬이논 다 그라다고 हु다  
 nanan olch'imanan tarani-nan ta keuratako hanta  
 as for me am right but as for others all am wrong say  
 I am right but every body else says I am wrong.
3. 내 집에 잇다고 놈의게 말 하지 마라  
 nai chipei ittako nameuikēi mal hachi mara  
 I in house am to otheas speech to make arvid  
 Don't tell any one that I am at home.
4. 오늘은겨를이업스니너일오라고 하여라  
 onareun kyereuri epsani nail orako \* hayera  
 as for today leisure as is not tomorrow to come say  
 I have no time today: tell him to come tomorrow.
5. 어제 병이 잇서서 못 왔다고 हु다  
 echei pyengi issesye mot oattako hanta  
 yesterday sickness been not have come says  
 He says he could not come as he was sick yesterday.
6. 의원 말이 약 먹으면 낫겟다고 हु다  
 euioen mari yak mekeumyen natkeittako hanta  
 doctor's speech medicine if eat will recover says  
 The doctor says he will get well if he will take the medicine.
7. 그 일을 우에 알외여보아야알겟다고 हु다  
 ken ireul ouei aroiye poaya alkeittako hanta  
 that affair above i.e. the King reported if only see will know says  
 He says he will only know by memorializing the King.
8. 그리 못 하면 큰 낭패 되겟다고 हु다  
 keuri mot lamyun k'eun nangp'ai toikeittako hanta  
 thus not i' make great disaster will become says  
 He says there will be serious loss unless he can act thus.

\* Orako is derived from the gerundive in ra (or re) with ko as the enclitic connective with hanta, I say.



## EXERCISE LIII.

1. 제 이루신네 알는다고 의원 보라 갔소  
 chei crousnei alleunta-ko euioen pora kasso  
 oneself father is sick-(says) doctor to see has gone  
 He says his father is sick and he has gone to see the doctor.
2. 손님 왔다고 술 사라 갔소  
 sonnim oatta-ko syoul sara kasso  
 guest has come-(says) wine to buy has gone  
 He says guests have come and he has gone to buy wine.
3. 병 곳차겐다고 본 국으로 도라갔소  
 pyeng kotch'ikeitta-ko pon koukeuro torakasso  
 sickness he will cure-(says) native to country has returned  
 He says he will cure his illness and has returned to his country.
4. 짐 다 보내엿다고 내게 편지 하였소  
 chim ta ponaiyetta-ko naikei p'yenchi hayesso  
 load all has sent-(says) to me letter has made  
 He has written to say that he sent all the baggage.
5. 가서 풀나고 하여보아라  
 kasye p'alla-ko haye-poara \*  
 having gone to sell-(enclitic) having made-see  
 Go and see if he will sell.
6. 내 그리 하더라고 남의게 말 마라  
 nai keuri hatera-ko nameuikēi mal mara  
 I thus said-(says) to others speech avoid  
 Do not tell any one that I said so.
7. 네 말 대로 하면 도켓다고 한다  
 nei mal tairo hamyen chyok'eitta-ko hanta  
 your speech according to if he does it will be good he says  
 He says it will be all right if he acts as you say.
8. 이 그릇 쓰기 도라고 더 사오라고 한다  
 i keurat sseuki chyot'a-ko te sa-ora-ko hanta  
 this basin using is good-(says) more buy-to-come- says  
 He says the basin is useful and bids you buy some more.

\* *haye-pota* means *to try*; *ko* preceding *haye* is euphonic and *palla* the gerundive.

## THE DOUBLE IMPERATIVE.

While *ko*, the enclitic connective, can appear even without *hanta* (I say, speak, etc.), and thus marks the close of the part of the phrase or sentence containing the indirect speech, *ko* itself, when preceded by a gerund of a verb and followed by the imperative *hayera* (say etc.) is likewise dropped, and by elision and contraction a new combination is formed in *aira*. Thus *ora-ko hayera* becomes *ora-hayera* (to come-say), which again is further modified into *or-aira*, with a double imperative sense meaning—*tell him to come, order him to come*, etc.

## EXERCISE LIV.

1. 보행군 너일 일즉이 오래라  
 pohaingkoun naiil ilcheuki oraira  
 courier tomorrow early tell to come  
 Tell the courier to come early tomorrow.
2. 모군군 일 부즈런이 흥래라  
 mokounkoun il pouchareni haraira  
 coolies work diligently tell to make  
 Tell the coolies to be diligent.
3. 교군군 술 좀 먹으래라  
 kyokounkoun syoul chom mekeuraira  
 chair coolies wine little tell to eat  
 Tell the chair bearers to drink a little wine.
4. 얼는 밥 지으래라 내가 어디 가겠다  
 elleun pap chieuraira naika etai kakeitta  
 quickly rice tell to cook I somewhere will go  
 Tell him to get dinner ready soon; I am going out.
5. 하인 드러 방 정히 쓸내라  
 hain tarye \* pang chyenghi sseullaira \*  
 servant to (postpos.) room cleanly tell to sweep  
 Tell the servant to sweep the room clean.

\* *sseullaira* from *sseulla* the gerund of *sseulta*, (see gerundive page 124).

**ADDITIONAL  
EXERCISES.**

EXERCISE 1.

1. 우물이      미우      깊소  
 oumouri      maiou      kipso  
 well           very          deep  
 The well is very deep.
2. 엇더케      문들겟소  
 ettek'ei      mantalkeisso  
 how           will make  
 How do you want it made?
3. 잘      되기를      바라오  
 chal      toikiral      parao  
 well      becoming      I expect  
 I expect it well made.
4. 이      것      무어시      쓰겟소  
 i      ket      mouesai      sseukeisso  
 this    thing      for what      will use  
 What do you use this for?
5. 얼마나      구하오  
 elmana      kouhao  
 how many      desire  
 How many do you want?
6. 조금      만      달나하오  
 chokom      man      tallahao  
 little      only      demand  
 I only want a little.
7. 식이는      타로      하여라  
 sikinan      tairo      hayera  
 ordering      according      make  
 Do as you are told.
8. 다른      타      쓸타      업소  
 taran      tai      sseultai      epso  
 another      place      use      is not  
 It is of no other use.

## EXERCISE 1 (continued).

9.            **왜            늦게            왔느냐**  
                  ouei            neutkei            oannanya  
                  why            late            have come  
                  Why are you late.
10.            **오늘은            별로            늦지 않다**  
                  onareun            pyello            neutchiant'a  
                  to-day            particularly            late not is  
                  I am not very late to-day.
11.            **이            말            처음으로            드렸소**  
                  i            mal            ch'euumeuro            teuresso  
                  this            speech            for first time            I heard  
                  I heard this for the first time.
12.            **다            혼            모양이오**  
                  ta            han            moyangio  
                  all            one            kind is  
                  They are all of one kind.
13.            **자리를            크게            잡지            말아**  
                  charireul            k'eukei            chapchi            malla  
                  mat            largely            to seize            avoid  
                  Don't take up so much space.
14.            **이            방            너무            좁다**  
                  i            pang            neme            chyopta  
                  this            room            too            small  
                  The room is too small.
15.            **나는            어디            앉으라            하오**  
                  nanan            etai            ancheura            hao  
                  as for me            where            to sit            make  
                  Where am I to sit?
16.            **이런            것            내가            구하는            거시오**  
                  iren            ket            naika            kouhanan            kesio  
                  this            thing            I            seeking            article is  
                  This is what I want.

## EXERCISE 2

1. 이 거시 그 것 과 Kot지안라  
 i kesi keu ket koa katchiant'a  
 this thing that thing with not alike

These two things are different.

2. 여귀 아모 것 도 업소  
 yekeui amo ket to epso  
 here any thing ever not is

There is nothing here whatever.

3. 힘 써 흥여 보아라  
 him sse haye poara  
 strength use make see

Try your utmost and see.

4. 말 잘 가르치겟소  
 mal chal karach'ikeisso  
 speech well will teach

I will teach you to speak well.

5. 밭회 풀 미여라  
 patheui p'oul maiyera  
 field's weeds weed

Weed the field.

6. 동산에 나무 심어라  
 tongsanei namou simera  
 garden wood sow

Plant trees in the garden.

7. 마당을 정히 쓰러라  
 matangeul chyenghi sseurera  
 compound clean sweep

Sweep the court clean.

8. 돈 좀 꾸여 주오  
 ton chom kkouye chouo  
 money little having lent give

Lend me a little money.

## EXERCISE 2 (continued).

9.                   근심       중에       잇소  
keunsim       chyoungai       isso  
anxiety       in midst       is  
I am in trouble.
10.                   알온테       말고  
aronch'yei       malko  
interfering       avoid  
Don't interfere.
11.                   내게       관계치안타  
naikei       koankyeich'iant'a  
to me       no concern is  
It does not matter to me.
12.                   그       사람은       부자       요  
keu       saramoun \*       pouchya       yo  
that       man       rich       is  
He is a rich man.
13.                   이       말을       믿지       말고  
i       mareul       mitchi       malko  
this       speech       to trust       avoid  
Don't believe that talk.
14.                   길       미우       넓다  
kil       maiou       nelpta  
road       very       broad is  
The road is very broad.
15.                   타이       아들이       몇쳐오  
taiki       atari       myetch'io  
sir       sons       how many are  
How many children have you?
16.                   아들       둘       과       딸       하나       두엇소  
atal       toul       koa       ttal       hana       touesso  
sons       two       and       daughter       one       placed  
I have two sons and one daughter.

\* Oppositive case.

## EXERCISE 3.

1.                    **통에 물 부어라**  
                       t'ongei    moul    pouera  
                       in tub   water    pour  
                       Pour water in the tub.
2.                    **일 아는 사람을 보내오**  
                       il        anan        saramoul        ponaio  
                       work    knowing    man            send  
                       Send somebody who knows the work.
3.                    **두 가지 연고 잇소**  
                       tou        kachi        yenko        isso  
                       two        kinds        reason        are  
                       There are two reasons for this.
4.                    **노끈 좀 묶여 주오**  
                       nokkeun    chom        maiye        chouo  
                       string        little        tied        give  
                       Tie this string a little.
5.                    **그 사람은 한 눈이 멀엇소**  
                       keu        saramoun \*    han        nouni        meresso  
                       that        man        one        eye        was blind  
                       That man is blind in one eye.
6.                    **화포 물이 날갯소**  
                       hoap'o        mouru        nalkeisso  
                       coloured cloth    water        will fly  
                       This cloth will fade in washing.
7.                    **이 책 어디서 판갯소**  
                       i        ch'aik        etaisye        p'ankakhao  
                       this    book        where        print  
                       Where was this book printed?
8.                    **이 책 여기서 박엿소**  
                       i        ch'aik        yekeuisye        pakyesso  
                       this    book        here        was hammered  
                       This book was printed here.

\* Oppositive case.



## EXERCISE 3 (continued).

9.            **닌식훈      사름이오**  
 ninsaikhhan      saramio  
 avaricious      man is  
 He is avaricious.

10.           **책      을      다      보았소**  
 ch'aikeul      ta      poasso  
 book      all      have seen  
 I have read all this book.

11.           **풀      우회      자리      퍼라**  
 p'oul      ouheui      chari      p'yera  
 weed      above      mat      spread  
 Spread the mat over the grass.

12.           **집      세간      다      잃혔소**  
 chip      syeikan      ta      irhesso  
 house      property      all      has lost  
 He has lost all his property.

13.           **뜻      맞초기      어렵소**  
 iteut      match'oki      eryepso  
 opinion      to fit      difficult  
 He is hard to please.

14.           **이      는      사랑      글      는      아      희      오**  
 inan      saranghanan      aheuiio  
 as for this      lovable      child is  
 This is my favourite child.

15.           **종      자      버      리      지      말      고**  
 chyongcha      parichi      malko  
 seed      to throw away      avoid  
 Don't throw away the seeds.

16.           **씨      잘      두      었      다      심      어      라**  
 ssi      chal      touetta      simera  
 seeds      well      have place      sow  
 Take care of the seeds and sow them.

## EXERCISE 4.

1. 소견      되로      형여라  
 sokyen      tairo      hayera  
 experience   according   make  
 Act according to experience.
2. 미우      그릇      되엇소  
 maiou      keurat      toiyesso  
 very      wrong      has become  
 It is exceedingly wrong.
3. 능히      감당      형겻소  
 neunghi      kamtang      hakeisso  
 able      responsible   will make  
 I have full qualifications.
4. 오래      견디지      못      형겻다  
 orai      kyentaichi   mot      hakeitta  
 long      to endure   not      will make  
 I cannot endure it any longer.
5. 병이      좀      낫소  
 pyengi      chom      nasso  
 sickness   little      better  
 He is a little better.
6. 미우      이상흔      일이오  
 maiou      isyanghan   irio  
 very      strange      work is  
 This is very strange.
7. 엇더케   생각      형오  
 ettek'ei   saingkak      hao  
 how      think      make  
 What do you think?
8. 각박히   굴지      말나  
 kakpakhi   koulchi      malla  
 rudely      to behave   avoid  
 Don't behave rudely.

## EXERCISE 4 (continued).

9.           우리       두리       함께       함께다  
           ouri       touri       hankkeui       hapsyeita  
           we       two       together       make  
                   Let us act together.
10.           갑슬       과히       주었소  
           kapsal       koahi       chouesso  
           price       too many       has given  
                   He gave too much for it.
11.           좀       끓고       또       지저라  
           chom       koupko       tto       chichyera  
           little       boil and       also       fry  
                   Boil some and fry some.
12.           구으면       잘       먹겠다  
           koueumyen       chal       mekkeitta  
           if boil       well       will eat  
                   It will taste best boiled.
13.           빗로       먼지       쓰러라  
           pouiro       monchi       sseurera  
           with brush       dust       wipe  
                   Wipe the dust off with a brush.
14.           더디       가면       일키       쉽다  
           tetai       kamyen       ilk'i       souipta  
           slow       if go       to lose       is easy  
                   If you are slow you will lose it.
15.           널판이       넓고       길다  
           nelp'ani       nelpko       kilta  
           board       broad and       long is  
                   The boards are broad and long.
16.           여기       마루       노하라  
           chyekeui       marou       nohara  
           there       flooring       place  
                   Put the flooring there.

## EXERCISE 5.

1.            **올에    풍    년    드럿소**  
                  orei    p'oung    nyen    teuresso  
 this year    plentiful    year    has entered  
 There are full crops this year.
2.            **쌀    갑시    떠러질듯    호오**  
                  ssal    kapsi    tterechil-teut    hao  
 rice    price    fall probably    make  
 Rice will probably fall in price.
3.            **백성이    걱정    업소**  
                  paiksyengi    kekchyeng    epso  
 people    anxiety    not is  
 The people will not be anxious.
4.            **전    년은    흉년    이지오**  
                  chyen    nyeneun    hyoungnyen    ichio  
 before    year    year of scarcity    is  
 Last year was a year of scarcity.
5.            **제    득괴로    제    발을    찍엇소**  
                  chei    tokkeuro    chei    pareul    chchikesso  
 his    axe    his    foot    has cut  
 He has brought this trouble on himself.
6.            **동성    곳치    친호오**  
                  tongsaing    katch'i \*    ch'inhao  
 brothers    like    friendly  
 They are as friendly as brother.
7.            **그    사름    말    함부로    호오**  
                  keu    saram    mal    hampouro    hao  
 that    man    speech    recklessly    makes  
 That man speaks recklessly.
8.            **남의    사정을    모른다**  
                  nameui    sachyengeul    moronta  
 others    affairs    knows not  
 He does not consider anybody.

\* Adverb.

## EXERCISE 5 (continued).

9. 제 일 만 생각 함오  
 chei il man saingkak hao  
 his work only think makes  
 He thinks only of himself.
10. 내 소견은 그러찬타  
 nai sokyeneun keure-ch'ant'a  
 my experience thus is not  
 My experience is different.
11. 더 구할 것 업소  
 te kouhal ket epso  
 more desiring thing not is  
 I want nothing more.
12. 예스론 일이오  
 yeisaron irio  
 ordinary work is  
 It is an ordinary affair.
13. 이 사이에 소동이 대단 함오  
 i saiei sotongi taitan hao  
 this period reports exceeding make  
 There are all kinds of reports now.
14. 난리 날가 렴녀 되오  
 nalli nalka ryemnye toio  
 war producing fear becomes  
 They are afraid there will be war.
15. 관원이 도망하엿소  
 koanoueni tomanghayesso  
 officials ran away  
 The officials have run away.
16. 역적 만히 낫소  
 yekchek manhi nasso  
 rebels many have produced  
 There were many rebels.

## EXERCISE 6.

1. **비 암이 잇스니 밧비 가오**  
 paiami issani \* patpi kao  
 serpent is quickly go  
 There is a snake; go quickly.
2. **다시 솟혀 보겏소**  
 tasi salphye pokeisso  
 again having inquired I will see  
 I will make further inquiries.
3. **별노 분별 흘 것 업소**  
 pyello pounpyelhal ket epso  
 other distinguishing thing not is  
 There is no other means of distinction.
4. **달니 흘 수가 잇소**  
 talli hal souka isso  
 other making way is  
 There is another way of doing it.
5. **이런 것 또 잇소**  
 iren ket tto isso  
 this thing more is  
 There are more of this kind.
6. **뜻에 밧우 합흐오**  
 tteutei maiou haphao  
 with feeling very corresponds  
 This suits my views.
7. **내가 흥샡 그러케 알앗소**  
 naika hangsyang keurek'ei arasso  
 I always thus knew  
 I was always of this opinion.
8. **지금이야 저덧겏소**  
 chikeumiya kkaitatkeisso  
 now only I will realise it  
 It is only now that I realise it.

\* Ni has the force of a semicolon; see p. 63.

## EXERCISE 6 (continued).

9. 이 칼을 무뎠게 말아  
 i k'areul mouteuikēi mara  
 this knife bluntly avoid  
 Con't blunt this knife.
10. 나는 벌의게 쏘였소  
 nanan pereuikēi ssoyesso  
 as for me by bee have shot  
 I have been stung by a bee.
11. 옷 헐고 더럽다  
 ot helko terepta  
 clothes torn and dirty  
 My clothes are torn and dirty.
12. 빨라 넘어라  
 ppara nipera  
 wash (them and) dress  
 Wash them and wear them.
13. 술 먹고 날마다 취함  
 syoul mekko nal mata ch'youi hao  
 wine drink and day every drunk make  
 He drinks and gets drunk every day.
14. 취한 사람이 많다  
 ch'youihan sarani mant'a  
 drunk men many  
 There are many drunken men.
15. 미친 사람과 같다  
 mitch'in saram koa katta  
 mad men with same  
 They are like madmen.
16. 그릇 되였시니 다시 시작함  
 keurat toiyessini tasi sichak hao  
 wrongly have become again begin make  
 This is all wrong; try it again.

## EXERCISE 7.

1.            **더기    가    섰거라**  
 chykeui    ka            setkera \*  
 there        go            stand be  
 Go there and stand.
2.            **이    옷    잘    기워라**  
 i            ot            chal            kiouera  
 these    clothes    well            mend  
 Mend these clothes well.
3.            **히    서    편에    잇소**  
 hai            sye            p'yenei            isso  
 sun        west            side            is  
 The sun is in the west.
4.            **제    죄를    항복    함오**  
 chei            choireul            hangpok            hao  
 his            fault            acknowledge            make  
 He confesses his fault.
5.            **길을    따르가지    못    함오**  
 kireul            ttarakachi            mot            hao  
 road            to accompany            not            make  
 I cannot keep up with you.
6.            **도모지    얼마나    되오**  
 tomochi            elmana            toio  
 altogether            how many            become  
 How many are there altogether?
7.            **모로겟소    헤    보아라**  
 morokeisso            hyei            poara  
 I will not know            count            see  
 I do not know; count and see.
8.            **너무    석어    쓰지    못    함오**  
 nemou            chyke            sseuchi            mot            hao  
 too            little            to use            not            make  
 There is too little to be of any use.

\* Setkera se-itkera.





## EXERCISE 8.

1.            **더        사람        죽게        되었소**  
 chye        saram        choukkei \*        toyesso  
 that        man        dying        has become  
 That man is going to die.
2.            **우리        집에        쥐가        만라**  
 ouri        chipei        chyouika        mant'a  
 our        house        rats        are many  
 Our house is overrun with rats.
3.            **아직        어른        못        되었소**  
 achik        eroun        mot        toyesso  
 as yet        man        not        become  
 He is not yet of full age.
4.            **일찍        누어        자오**  
 ilcheuk        noue        chao  
 early        resting        sleep  
 Go to bed early.
5.            **세        월        만        허비        하였소**  
 syei        ouel        man        hepi        hayesso  
 year        month        only        waste        made  
 He was only wasting time.
6.            **감자를        얻을        수        업소**  
 kamcharal        eteul        sou        epso  
 potatoes        obtaining        way        not is  
 There are no means of getting potatoes.
7.            **흙의가        손        보다        낫소**  
 homeuika        son        pota        nasso  
 hoe        hand        compared        superior  
 The hoe is handier.
8.            **얌전        흥        부인이오**  
 yamchyenhan        pouinio  
 charming        woman is  
 She is a pretty woman.

\* Adverb.

## EXERCISE 8 (continued).

9.            **높히      거리      두어라**  
                  nophi            kere            touera  
                  highly            hang            place  
    Hang it high up.
10.           **거리      들      덕      업소**  
                  kere            toul            tai            epso  
                  hang            placing       place           not is  
    There is no place to hang it.
11.           **이      병을      잘      곳치겠소**  
                  i            pyengeul        chal            kotch'ikeisso  
                  this            sickness        well            will cure  
    Can you cure this sickness?
12.           **약      먹고      조심      잘      하오**  
                  yak            meko            chyosyep        chal            hao  
                  medicine        eat            recovery        well            make  
    Take medicine and be careful.
13.           **말      잠깐      붙잡아라**  
                  mal            chamkkan        poutchapara  
                  horse            little            take hold of  
    Hold the horse a little.
14.           **비      아래      잇소**  
                  pai            arai            isso  
                  ship            below            is  
    It is down in the hold.
15.           **우리는      량식      업소**  
                  ourinan            ryangsik        epso  
                  as for us            supplies            not is  
    We are out of food.
16.           **이      해는      누가      당      하오**  
                  i            hainan            nouika            tang            hao  
                  this            loss            who            responsible        make  
    Who makes good this loss?

## EXERCISE 9.

---

1.            **책**      **쓰게소**  
                  ch'aik      sseukeisso  
                  books      will write  
                  Will you write a booh?
2.            **못**      **쓰게소**  
                  mot      sseukeisso  
                  not      will write  
                  I will not write (a book).
3.            **왜**      **그리**      **하오**  
                  ouei      keuri      hao  
                  why      thus      make  
                                       Why so?
4.            **겨를**      **업소**  
                  kyeral      epso  
                  leisure      not is  
                  I have no leisure.
5.            **볼**      **일이**      **만타**  
                  pol      iri      mant'a  
                  about to look      work      many  
                  I have much business to attend to.
6.            **무슴**      **일이오**  
                  mousam      irio  
                  what      work  
                  What kind of business?
7.            **장스**      **훈다**  
                  chyangsa      hanta  
                  trade      I make  
                  I am trading.
8.            **장스**      **변변치안소**  
                  chyangsa      pyenpyench'ianso  
                  trade      good not is  
                  Trade is not good.

## EXERCISE 9 (continued).

9. 화륜선 아니 왔소  
 hoaryounsyen ani oasso  
 fire-wheel-ship not has come  
 A steamer has not come.
10. 양 목이 빗싸  
 yang moki pis-ssa  
 foreign cloth dear is  
 Piece goods are dear.
11. 석 유 만히 드러왔소  
 syek you manhi teureoasso  
 stone oil many has entered  
 Has plenty of kerosene oil arrived?
12. 지금은 조금 만 왔소  
 chikeumeun chokom man oasso  
 as for the present little only has come  
 Only a little has come at present.
13. 그러면 엇더케 하오  
 keuremyen ettek'ei hao  
 if it is thus how makes it  
 What is then to be done?
14. 나는 모로겟소  
 nanan morokeisso  
 I will not know  
 I cannot tell.
15. 할 수가 업소  
 hal souka epso  
 about to make plan not is  
 There is nothing to be done.
16. 올라 그리 하자  
 olt'a keuri hacha  
 true thus make  
 Good; do so.

## EXERCISE 10.

1. 내가 서울 올라 간다  
 naika Syeoul olla kanta  
 I Seoul ascend go  
 I am going to Seoul.
2. 어느 때 가겠소  
 ena ttai kakeisso  
 what time will go  
 When will you go?
3. 지금 모로겠소  
 chikeum morokeisso  
 now I will not know  
 I cannot tell at present.
4. 일이 업스면 리일 가오  
 iri epsamyen nai-il kao  
 work if not is to-morrow I go  
 If nothing prevents me I'll go to-morrow.
5. 말 타고 보교 타고  
 mal t'akeisso pokyo t'akeisso  
 horse will ride chair will ride  
 Will you go by chair or on horseback?
6. 여기 죠흔 말 잇소  
 yekeui chyheun mal isso  
 here good horse is  
 Are there good horses here?
7. 여기 잇는 말 다 적은 거시오  
 yekeui innan mal ta chykeun kesio  
 here being horse all small things are  
 The horses here are all small.
8. 말 사내여 오너라  
 mal saknaiye onera  
 horse wages take out come  
 Hire a horse.

## EXERCISE 10 (continued).

9. 돈 얼마나 주겠소  
 ton elmana choukeisso  
 money how much will you give  
 How much money will you give.
10. 다른 사람 얼마나 주오  
 taran saram elmana chou  
 other man how much gives  
 How much do others give?
11. 한 마리의 다섯 냥씩  
 han mareui tan nyang sik  
 one horse five nyang each  
 Five nyang for each horse.
12. 내 하인 불러 오너라  
 nai hain poulle onera  
 my servants call come  
 Call my servants.
13. 말 짐 시러라  
 mal chim sirera  
 horse burden load  
 Load the horse.
14. 짐 만타 소게 시러라  
 chim mant'a sokei sirera  
 baggage many on ox load  
 There's much baggage; load bulls.
15. 말 업소 소만 잇소  
 mal epso so man isso  
 horse is not ox only is  
 There are no horses; only bulls.
16. 언제 도라 와 몰나  
 enchei tora oa molla  
 when back come not know  
 When do you return? I cannot say.

## EXERCISE 11.

1.                    **잘        잇느냐**  
                           chal        innanya  
                           well        are  
                           Are you well?
2.                    **예        잘        잇소**  
                           yei        chal        isso  
                           yes        well        I am  
                           Yes; I am well.
3.                    **밥        먹었느냐**  
                           pap        mekennanya  
                           rice        have eaten  
                           Have you dined?
4.                    **밥        아니    먹었소**  
                           pap        ani        mekesso  
                           rice        not        have eaten  
                           I have not dined.
5.                    **술        만        먹어**  
                           syoul     man        meke  
                           wine      only      I eat  
                           I only take wine.
6.                    **담비     잇느냐**  
                           tampai    innanya  
                           tobacco    is  
                           Is there any tobacco?
7.                    **담비     사        왔소**  
                           tampai    sa        oasso  
                           tobacco    buy      have come  
                           I bought tobacco.
8.                    **이        낭반    누구    덕이오**  
                           i        nyangpan    noui      taikio  
                           this     gentleman    who      house is  
                           Who is this gentleman?



## EXERCISE 11 (continued).

9.           여기       있는       사람이오  
 yekeui       innan       saramio  
 here       being       man is  
 He belongs to this place.
10.           성   이       무엇시오  
 syengi       mouessio  
 name       what is  
 What is his name?
11.           방       서방       이오  
 Pang       syepang       io  
 Pang       Mr.       is  
 He is Mr. Pang.
12.           내       친고       요  
 nai       ch'inko       yo  
 my       friend       is  
 He is my friend.
13.           전에       아니       보았소  
 chyenei       ani       poasso  
 formerly       not       have seen  
 I never met him before.
14.           조   회       가져       오너라  
 chyobeui       kachye       onera  
 paper       bring       come  
 Bring me paper.
15.           편지       쓰겠소  
 p'yenchi       sseukeisso  
 letter       I will write  
 I intend writing a letter.
16.           붓       아니       사       왔소  
 pout       ani       sa       oasso  
 pen       not       buy       come  
 I did not buy a pen.

## EXERCISE 12.

1.           대인   손님   왔소  
               tai-in   sonnim   oasso  
               great man   guest   has come  
               Visitors have come, sir.
2.           몇   분이   오셨느냐  
               myet   pouni \*   osennanya  
               how many   gentlemen   have come  
               How many gentlemen are there?
3.           세   분   이오   너   아느냐  
               sei   poun   io   ne   ananya  
               three   gentlemen   are   you   know  
               There are three.   Do you know them?
4.           나   못   보아   아지   못   하오  
               na   mot   poa   achi   mot   hao  
               I   not   seen   to know   not   make  
               I know nothing of them whatever.
5.           교군   등고   왔느냐  
               kyokoun   t'ako   oannanya  
               chair-coolie   ride and   came  
               Have they come in chairs?
6.           다   말   등고   왔소  
               ta   mal   t'ako   oasso  
               all   pony   ride and   came  
               They all came on horseback.
7.           하인   잇느냐  
               hain   innanya  
               servant   is  
               Have they any servant?
8.           기슈   명함   드렸소  
               keuisyou   myengham   teuryesso  
               flag-hand   card   presented  
               The attendant brought their cards.

\* Numerative of gentlemen.

## EXERCISE 12 (continued).

9.           내   친   흔   친   고   요  
           nai   ch'inhan   ch'inko   yo  
           my   friendly   friend   is  
           They are my good friends.
10.           사   랑   에   되   서   드   려   라  
           sarangei   moisye   teuryera  
           in guest-room   attend   present  
           Show them into the drawing-room.
11.           조   곰   안   저   기   드   리   오  
           chokom   anchye   kitario  
           little   having sat   wait  
           Sit down and wait a little.
12.           차   부   어   되   접   하   여   라  
           ch'a   poue   taichyep   hayera  
           tea   poured   welcome   make  
           Pour out some tea for them.
13.           이   분   은   넋   시   오  
           i   pouneun   noui   sio \*  
           this   gentleman   who   is  
           Who is this gentleman?
14.           알   고   지   내   오  
           alko   chinaio  
           know and   pass  
           Let me introduce you.
15.           내   동   넋   친   고   요  
           nai   tongnai   ch'inko   yo  
           my   village   friend   is  
           A friend from my village.
16.           택   이   주   인   이   오  
           taiki †   chyoun   io  
           house   master   is  
           Are you the master, sir?

\* Sio please.

† Taiki sir.

## EXERCISE 13.

1.      **지금**      **찾자**      **왔시니**      **고맙소**  
 chikeum      ch'acha      oassini      komapso  
 now      seek      have come      thanks  
 Thanks for your visit.
2.                      **무슴**      **말슴**      **이오**  
 mousam      malsam      io  
 what      speech      is  
 Don't mention it.
3.      **외국**      **사람**      **다른**      **나라**      **와서**  
 oikouk      saram      taran      nara      oasye  
 foreign      man      another      nation      come  
 A foreigner visiting another country,
4.      **엇지**      **주인을**      **아니**      **찾겟소**  
 etchi      chyouineul      ani      ch'atkeisso  
 how      master      not      will seek  
 Why not call on you, sir?
5.                      **덤심**      **함끼**      **함세다**  
 chyemsim      hamkkeui      hapsyeita  
 tiffin      together      let us make  
 Have tiffin with me.
6.      **내**      **조반을**      **갓**      **먹고**      **왔소**  
 nai      chopaneul      kat      mekko      oasso  
 I      breakfast      just      eat and      came  
 I have just had my breakfast
7.      **이**      **것**      **맛**      **잇스니**      **잡수오**  
 i      ket      mat      issani      chapsouo  
 this      thing      taste      is      (please) eat  
 Try this; it tastes nice.
8.                      **맛**      **잇서**      **잘**      **먹소**  
 mat      issye      chal      mekso  
 taste      being      well      eat  
 It is good.      I've dined well.

## EXERCISE 13 (continued).

9.    **내 집으로 한 번 오시오**  
       nai           chipeuro           han           pen           osio  
       my           house           one           time           come please  
           Come and see me some time.
10.   **겨를 잇스면 찾자 가리다**  
       kyereul           issamyen           ch'acha           karita  
       leisure           if is           seek           go  
           I will call when I can find time.
11.   **날이 저므렸시니 갑세다**  
       nari           chyemeuressini \*           kapsyeita  
       day           late           let us go  
           It is getting late ; I must go.
12.   **그리 밧비 가면 무엇 하오**  
       keuri           patpi           kamyen           mouet           hao  
       thus           quickly           if go           what           make  
           Why in such a hurry ?
13.   **좀 안저 니아기나 하오**  
       chom           anchye           niaki-na           hao  
       little           sat           story some           make  
           Sit down and talk a bit.
14.   **잠깐 볼 일이 잇소**  
       chamkkan           pol           iri           isso  
       directly           seeing           work           is  
           I have some business waiting.
15.   **이리 오너라 교군 불너라**  
       iri           onera           kyokoun           poullera  
       here           come           chair-coolie           call  
           Boy ! call the chair-coolies.
16.   **대인 뵈시고 가거라**  
       tai-in           moisiko           kakera  
       great man           serve and           go  
           Go and see His Excellency out.

\* Ni has the force of a semicolon ; see p. 63.

## EXERCISE 14.

1.            **마 당 에      나 무      잇 는 냐**  
                  matangei            namou            innanya  
                  in court            trees            are  
                  Are there trees in the courtyard?
2.            **다 른      나 무      업 고      꽃      만      잇 소**  
                  taran            namou            epko            kkot            man            isso  
                  other            wood            not is and      flowers            only            are  
                  There are no trees, only flowers.
3.            **꽃      께 여      보 기      도 라**  
                  kkot            p'ouiye            poki            chyot'a  
                  flowers            have flowered      seeing            is good  
                  The flowers in bloom are a pretty sight.
4.            **동 산 에      실 과      나 무      잇 소**  
                  tongsanei            silkoa            namou            isso  
                  in garden            fruit            wood            is  
                  There are fruit trees in the garden.
5.            **그      실 과      먹 기      도 라**  
                  keu            silkoa            mekki            chyot'a  
                  that            fruit            eating            is good  
                  That fruit is good to eat.
6.            **밭 헤      풀 이      만 타**  
                  pathei            p'ouri            mant'a  
                  in field            weeds            many are  
                  The field is full of weeds.
7.            **풀      몬 쳐      미 고      나 물      심 어 라**  
                  p'oul            monchye            maiko            namoul            simera  
                  weeds            first            pull and            vegetables            sow  
                  First pull out the weeds and then sow vegetables.
8.            **이      밭 헤      풀 이      업 소**  
                  i            pathei \*            p'ouri            epso  
                  this            field            weeds            not are  
                  There are no weeds in this field.

\* Locative case.

## EXERCISE 14 (continued).

9.           그러면   나물   심어라  
 keuremyen   namoul   simera  
 if thus       vegetables   sow  
 Sow vegetables then.
10.       다   심은   후에   엇지   하오  
 ta       simeun   houei   etchi   hao  
 all       sown   after   how   make  
 After they are all sown, what next?
11.       날   마다   물   주어라  
 nal   mata   moul   chouera  
 day   each   water   give  
 Water them every day.
12.       이   나무   도흔   열미   잇소  
 i       namou   chyoheun   yelmai   isso  
 this   wood   good   fruit   is  
 There is fine fruit on these trees.
13.       후에   실과   잘   열겟소  
 houei   silkoa   chal   yelkeisso  
 afterwards   fruit   well   will open  
 There will be good fruit by-and-by.
14.       날이   가르면   꽃치   다   마르겟소  
 nari   kameumyen   kkotch'i   ta   marakeisso  
 day   if dry   flowers   all   will dry up  
 If the weather is dry, the flowers will all dry up.
15.       저녁에   물   주면   걱정   업소  
 chyenyekai   moul   choumyen   kekchyeng   epta  
 in evening   water   if give   fear   not is  
 If you water them in the evening, it will be all right.
16.       오늘   비가   올가   보다  
 onal   pika   olka   pota  
 to-day   rain   coming likely   I see  
 I think it will rain to-day.

## EXERCISE 15.

1. 날이 서늘하니 구경 잘 가  
 nari syeneurhani koukyeng chal ka  
 day fresh sight-seeing well go  
 It is fine day to go for a walk.
2. 오늘은 어디 출입하겠소  
 onareun \* etai ch'youriphakeisso  
 to-day where will saunter  
 Where will you go to-day for a walk?
3. 갈 터 만흔터 알 수 업소  
 kal tai manheuntai al sou epso  
 going place being many knowing means not is  
 There are so many places to go to, I can't tell.
4. 내 동모 훈터 가 무러보  
 nai tongmo hantai ka moure-po  
 my companion before go inquire see  
 Go and ask my friend.
5. 오늘은 겨를 업소 리일 갑세다  
 onareun kyereur epso nai-il kapsyeita  
 to-day leisure not is to-morrow let us go  
 We have no time to-day; let us go to-morrow.
6. 가면 훈 수 일 되겠소  
 kamyen han sou il toikeisso  
 if go one several day will become  
 How many days will you be gone?
7. 이 석이 날이 가므러시니  
 i saii nari kameuressini  
 this period day has dried  
 It has been dry weather of late.
8. 곡식이 다 마르게 된다  
 koksiki ta marakei † tointa  
 crops all dry become  
 The crops are all being burnt up.

\* Oppositive case.

† Adverb.



## EXERCISE 15 (continued).

9.           **비 오면 보리 잘 된다**  
           pi       omyen       pori       chal       tointa  
           rain     if comes     barley     well     become  
           If there is rain, we will have a good crop of darley.
10.           **어제기 눈 만히 왔다**  
           echyekkeui     noun       manhi       oatta  
           yesterday     snow       much       came  
           There was a heavy fall of snow yesterday.
11.           **날이 차워 곡식 잘 못 된다**  
           nari       ch'ioue     koksik     chal     mot       tointa  
           weather     being cold     crops     well     not     become  
           The season is cold and the crops don't ripen properly.
12.           **어제기 춥더니 오늘은 덥다**  
           echyekkeui     chipteni     onareun     tepta  
           yesterday     cold       to-day     is warm  
           Yesterday it was cold; to-day it is warm.
13.           **곡식 잘 되면 쌀 값 누리겠다**  
           koksik     chal     toimyen     ssal     kap     narikeitta  
           crops     well     if become     rice     price     will descend  
           If there are good crops, the price of rice will fall.
14.           **우리 나라 기호 올려 달아라**  
           ouri       nara       keuiho \*     olnye     tarara  
           our       nation     flag     having ascended     hang up  
           Hoist the national flag.
15.           **날이 어두울 때 기 내려라**  
           nari       etououl     ttai     ke ui     naryeaa  
           day       darkening     time     flag     descend  
           Lower the flag at dusk.
16.           **날마다 그 티로 하여라**  
           nal       mata       keu       tairo     hayera  
           day       every     thus     according     make  
           Do this every day.

\* *Keui* or *keuiho* flag.     Here the latter is better.

## EXERCISE 16.

1.            **조선 소가 매우 크다**  
 Chyosyen        soka            maiou            k'euta  
 Corean            ox                very              big is  
 The Corean ox is very large.
2.            **짐 만히 싣고 밭 잘 갈다**  
 chim            manhi            sitko            pat            chal            kalta  
 loads            many            carries and    field          well            tills  
 Good for carrying loads and cultivating the fields.
3.            **이 슈레 무거워 끄을기 어렵다**  
 i                syourei            moukeoue            kkeueulki            eryepta  
 this            cart            being heavy    drawing            is difficult  
 The cart is heavy and difficult to draw.
4.            **힘 만 쓰면 잘 끄을것다**  
 him            man            sseumyen            chal            kkeueulkeitta  
 strength        only            if use            well            will draw  
 If you only exert yourself you will draw it easily.
5.            **황소게 메여야 잘 끄을다**  
 hoangsokei \*            meiyeya            chal            kkeueulta  
 bull            carrying            well            pulls  
 A bull yoked to it will pull it better.
6.            **이 짐승 몰고 나가 먹여라**  
 i                cheumsaing            molko            naka            mekyera  
 these            animals            drive and    out go            feed  
 Drive the animals out to feed.
7.            **송아지 노새 만치 크다**  
 songachi            nosai            manch'i            k'euta  
 calf            mule            size            is big  
 A calf is about as big as a mule.
8.            **망아지 크기는 나귀 궂다**  
 mangachi            k'eukinan            nakoui            katta  
 foal            as for size            ass            equal is  
 A foal is as big as an ass.

\* Locative case.

## EXERCISE 16 (continued).

9. 물은 스릅 지나면 족히 타겟다  
 mareun sarop chinaimyen chyokhi t'akeitta  
 as for horse three years if pass sufficiently will ride  
 If a horse is over three years old, it is fit to ride upon.
10. 집 도야지는 외 도야지 만 못 하다  
 chip toyachinan \* moi toyachi man mot hata  
 house pig hill pig equal not make  
 The domestic pig is not so big as the wild pig.
11. 이 개 사오나와 사름을 물다  
 i kai saonao saramoul moultta  
 this dog fierce men bites  
 This dog is fierce, it bites men.
12. 멀리 쫓고 갖가이 하지 마라  
 melli chhotko katkai hachi mara  
 long distance drive and near to make avoid  
 Drive it far away and don't go near it.
13. 숫 닭은 우름 잘 운다  
 sout talkeun \* ouroun char ounta  
 male fowl cry well crows  
 The cock crows well.
14. 암 닭은 알 만히 낳켓다  
 am talkeun \* al manhi natk'eitta  
 female fowl egg many will produce  
 The hen lays plenty of eggs.
15. 집 증승 먹이면 리가 만타  
 chip cheumseung mekimyen rika † mant'a  
 house animal if rear profit many  
 The rearing of domestic animals is profitable.
16. 이 새 소리 듣기 도타  
 i sai sorai teutki chyot'a  
 this bird sound hearing is good  
 This bird sings well.

\* Oppositive case.

† Though spelt *rika*, it is read *ika*.

## EXERCISE 17.

1. 무삼 일이 잇소 요란한 일이 잇소  
 mousam iri isso yoranhan iri isso  
 what work is riotous work is  
 What is the matter? There is a row on.
2. 사람이 우물에 빠졌다  
 sarami ounourei ppachyetta  
 man in well has fallen  
 A man has fallen into the well.
3. 왜 빠졌소 사람이 밀쳐 너머졌다  
 ouei ppachyesso sarami milchye nemechyetta  
 why has fallen man pushed fell over  
 How did he fall? He was pushed over by someone.
4. 말 탈 때 돌에 걸렸다  
 mal tal ttai torei\* ketch'yetta  
 pony riding time stone struck against  
 He struck against a stone while riding
5. 그러케 말게 떠러졌다  
 keurek'ei malkei tterechyetta  
 thus from horse fell down  
 He accordingly fell from his horse.
6. 얼음 밧그러워 발 붓칠 수 업다  
 ereum mitkeureoue pal poutch'il sou epta  
 ice being slippery foot joining means not is  
 The ice is slippery and one cannot hold one's feet.
7. 비가 만히 와서 담이 문허졌다  
 pika manhi oasye tami mounhechyetta  
 rain many came wall fell in ruins  
 After the heavy rain the wall all fell down.
8. 모군 불너 곳쳐 싸리라  
 mokoun poulle kotch'ye ssaraira †  
 coolie call renew build make  
 Call coolies and tell them to rebuild it.

\* Locative case.

† Ssaraira—ssara hayera.

## EXERCISE 17 (continued).

9. 이 두 모군 일 잘 못 하오  
 i tou mokoun il chal mot hao  
 this two coolies work well not make  
 These two coolies do not work well.
10. 삭돈 주어 보내고 다른 모군 불러라  
 saktou choué ponaiko taran mokoun poullera  
 wages given send and other coolies call  
 Pay them off and get other coolies.
11. 모군 하나헤 돈 얼마 식 주오  
 mokoun hanahei \* ton elma sik chouo  
 coolies one money how much each give  
 How much shall I give each coolie?
12. 우물 파는 데 깊이 파라  
 oumoul p'anan tai kiphí p'ara  
 well digging place deeply dig  
 When digging a well, dig it deeply.
13. 깊게 파면 물 잘 소사난다  
 kipkei p'amyen moul chal sosananta  
 deeply if dig water well springs up  
 If you dig deep, you will get plenty of water.
14. 보행군 서울서 내려 왔다  
 po-haing-koun Syeoul-sye narye oatta  
 foot-going coolie Seoul from descended has come  
 The courier has come from Seoul.
15. 어제귀 떠나서 왜 지금 왔소  
 eehyekkeui ttenasye ouei chikeun oasso  
 yesterday departed why now have come  
 He left yesterday, why has he only arrived now?
16. 늦게 오면 돈 감하여 주어라  
 neutkei onyen ton kamhaye chonera  
 late if come money reduced give  
 If he arrives late, cut his pay.

\* Locative case.

## EXERCISE 18.

1.     말     타고     산에     올라     가기     어렵소  
mal     t'ako     sanei     olla     kaki     eryepso  
horse   ride and   hill     ascend   going   is difficult  
It is difficult to go up hill on horseback.
2.     보고     타고     가기     쉽다  
pokyo     t'ako     kaki     souipta  
chair     ride and   going   is easy  
It is easy going by chair.
3.     거리     가면     더     편하다  
kere     kamyen     te     p'yenhata  
having walked   if go   more   comfortable  
(But) going on foot is easiest.
4.     너는     보고     타고     나는     말     타고     가자  
nenan     pokyo     t'ako     nanan     mal     t'ako     kacha  
as for you   chair   ride and   as for me   pony   ride and   let us go  
You take a chair and I'll take a pony.
5.     얼는     갑시다     히     저물겟소  
elleun     kapsyeita     hai     chyemeulkeisso  
quickly   let us go   sun     will darken  
Let us go quickly; it is getting dark.
6.     히     지겟시너     급히     도라가  
hai     chikeissini     keuphi     toraka  
sun     will set     quickly     back go  
Get back quickly, the sun is setting.
7.     밤에     가도     관계치안소  
pamei     kato     koankyech'ianso  
at night   go though   concern not is  
It does not matter though we go at night.
8.     길     도코     쥬     막     갓깝다  
kil     chyok'o     chyou     mak     katkapta  
road   good and   wine   booth   is near  
The road is good and the inn is near.

## EXERCISE 18 (continued).

9.    **모레**    **내가**    **친고를**    **찾자**    **가겠다**  
       morei    naika    ch'inkoral    ch'acha    kakeitta  
 day after to-morrow I friend visit will go  
 I shall call on my friend the day after to-morrow.
10.    **이**    **친고가**    **다른**    **곳에**    **사오**  
       i    ch'inkoka    taran    kotei    sao  
 this friend another in place lives  
 This friend lives in another locality.
11.    **가는**    **길이**    **힘하고**    **머러**    **가기**    **어렵다**  
       kanan    kiri    hembako    mere    kaki    eryepta  
 going road dangerous and distant going difficult  
 The road is long and dangerous and difficult to go.
12.    **앞히**    **강이**    **있서**    **못**    **건너**    **가**  
       apheui    kangi    issye    mot    kenne    ka  
 in front river being not across go  
 There is a river ahead which cannot be crossed.
13.    **비가**    **오면**    **건너**    **가지**    **못**    **홍오**  
       pika    omyen    kenne    kachi    mot    hao  
       rain    if come    across    to go    not    make  
 If there is rain, it cannot be crossed.
14.    **다리**    **업고**    **빅**    **도**    **업스이**    **엇더케**    **홍오**  
       tari    epko    pai    to    epsani    ettek'ei    hao  
 bridge not is and boat also not is how make  
 There is neither bridge nor boat. What is to be done?
15.    **하로**    **지내면**    **족히**    **건너**    **가겠다**  
       haro    chinaimyen    chyokhi    kenne    kakeitta  
 one day if pass able across will go  
 If you wait a day, you will be able to get across.
16.    **서울**    **여기서**    **몇**    **니**    **되오**  
       Syeoul    yekenisye    myen    ni    toio  
 Seoul from here how many mile become  
 How many miles is it from here to Seoul?

## EXERCISE 19.

1. 여러 니 안 되니 좀 잇다가 가겠다  
 yere ni an toini chom ittaka kakeitta  
 several li\* not become little directly will go  
 It is no distance; you will be there directly.
2. 다른 길이 업고 즈름길 잇소  
 taran kiri epko cheurem-kil isso  
 another road not is and by-way is  
 There is no other road; there is a short cut.
3. 둘이 올라 오면 길 가기 도라  
 tari olla omyen kil kaki chyot'a  
 moon ascend if comes road going is good  
 If the moon rises, it will be easy going.
4. 그 짐이 무거워 혼 사람이 지지 못 혼다  
 keu chimi moukeoue han sarami chichi mot hanta  
 that package being heavy one man to carry not make  
 That package is heavy, it needs more than one man to carry it.
5. 두어 사람 불러 저 가거라  
 tou-e saram poulle chye kakera  
 two or more men having called carried go  
 Call two or more men to take it away.
6. 저녁에 어디 가 자겟소  
 chyenyekai etai ka chakeisso  
 at night where go will sleep  
 Where will you go and stay for the night?
7. 어디든지 어두우면 머물겟다  
 etaitenchi etououmyen memoulkeitta  
 wherever if dark I will stay  
 I will stay wherever I happen to get to at dusk.
8. 술 막에 드리 가 봇짐 잘 맡겨라  
 syoul makei + teure ka potchim chal matkyera  
 wine booth enter go baggage well entrust  
 See to your baggage when you enter the inn.

\* One li is equal, approximately, to one-third of an English mile. † Locative case.



## EXERCISE 19 (continued).

9. 물건 다 잘 두었다  
 moulken ta chal touetta  
 articles all well I have placed  
 I have taken charge of all the articles.
10. 지금 가 밥 받기 지어라  
 chikeum ka pap patpi chiera  
 now go food quickly prepare  
 Go now and get me some food at once.
11. 밥 먹은 후에 내 산에 올라 가겠다  
 pap mekeun houei nai sanei olla kakeitta  
 food eaten after I hill up will go  
 I intend going up the hill after dinner.
12. 그 산에 군사 있어서 진 쳤다  
 keu sanei \* kounsa issye chin ch'yetta  
 that hill soldier being fort has built  
 The soldiers on that hill have built a fort.
13. 여기 큰 절도 있고 암자도 있다  
 yekeui k'eun chyel to itko amcha to itta  
 here large temple also is and shrine also is  
 There is here a large monastery and also a shrine.
14. 바다가에 작은 배를 내어 오너라  
 pata kaei \* chyekueun pai sang naiye onera  
 sea edge small boat hire take out come  
 Hire a small boat at the seaside.
15. 내 화륜선에 올라가겠소  
 nai hoa-ryoun-syenei \* ollakakeisso  
 I fire-wheel-ship will ascend  
 I intend going on board the steamer.
16. 밀물이 만히 들어와서 나가지 못한다  
 mil mouri manhi teureoasye nakachi mot hanta  
 pushing water many having entered to go out not make  
 The tide is coming in and you cannot go out.

\* Locative case.

## EXERCISE 20.

1. 큰 바람 불면 나갈 맛 업다  
 k'eun param poulmyen nakal mat epta  
 great wind if blow going out taste not is  
 There is no pleasure in going out if it is blowing.
2. 비刮면 벗나니 길떠나갓다  
 pi kaimyen pyet nani kil ttenakeitta  
 rain if stop sunshine come out road will depart  
 I will start when the sun comes out and the rain stops.
3. 바람을 보니 오늘 가기는 관계치안라  
 parameul poni onal kakinan \* koankyeich'iant'a  
 wind see to-day going no concern  
 As the wind is to-day it is all right for going.
4. 리일은 덩녕 비가 올가 보다  
 nai-ireun chyengnyeng pika olka pota  
 as for to-morrow certainly rain come probable see  
 It will certainly rain to-morrow.
5. 구름 보면 비 올 증조 알갓다  
 kouram pomyen pi ol cheungehyo alkeitta  
 cloud if see rain coming forecast will know  
 If you watch the clouds you can tell if it is going to rain.
6. 산 위에 안기 만히 덮혀다  
 san ouei ankai manhi tephita  
 hill above mist many covers  
 A heavy mist hangs over the hills.
7. 안기 버셔지면 날이 덥갓다  
 ankai pesyechimyen nari tepkeitta  
 mist if undress day will be warm  
 If the mist rises, the day will be warm.
8. 따히 축축하니 곡식 잘 된다  
 ttahi ch'youkch'youkhani koksik chal tointa  
 ground wet crops well become  
 The ground is damp and there will be good crops.

\* Oppositive case

## EXERCISE 20 (continued).

9. 후 들은 덥고 장마 진다  
 hou tareun tepko chyangma chinta  
 after month hot and rainy season carries  
 Next month is hot and the rainy season sets in.
10. 너 언제 왔느냐 그 사이 왜 아니 왔느냐  
 ne enchei oannanya keu sai ouei ani oannanya  
 you when came that time why not came  
 When did you come? Why did you not come then?
11. 무엇 하기로 보지 못 하였소  
 mouet hakiro \* pochi mot hayesso  
 what making to see not make  
 Where were you that I did not see you?
12. 이 즈음에 분요한 일이 잇서 지금 왔소  
 i cheueumei pounyohan iri issye chikeum oasso  
 this period troublesome work being now have come  
 I've been very busy and have only just now come.
13. 몇 날 만에 왔소 나흘 만에 왔소  
 myen nal manei oasso naheul manei oasso  
 how many days period have come four days period have come  
 How many days have you been here? I have been here four days.
14. 오후에 내가 집에 가겠다  
 o houei naika chipei kakeitta  
 noon after I to house will go  
 I intend going home in the afternoon.
15. 조금 잇스면 나중 되겠다  
 chokom issamyen nachai toikeitta  
 little if is noon will become  
 It will be noon in a little.
16. 날마다 잊지 말고 식 후에 오너라  
 nal mata nitchi malko sik houei onera  
 day every to forget avoid food after come  
 Don't forget to come every day after dinner.

\* Instrumental case.

## EXERCISE 21.

1. **중 국 사람은 머리 깎고**  
 chyounng kouk sarameun meri kkakko  
 Middle Nation men head cut and  
 Chinese shave their heads, and,
2. **조선 사람은 상투 찐다**  
 Chyosyen sarameun syangtou chchanta  
 Korean men top-knot weave  
 Coreans bind their hair up into a knot
3. **눈 정신이 도하 멀니 본다**  
 noun chyengsini chyoha melli ponta  
 eye spirit being good far sees  
 He has good eyesight and can see a long way.
4. **눈 정기가 부족 하다**  
 noun chyengkeuika pouchyok hata  
 eye spairit insufficient makes  
 He has weak eyes
5. **쇼경은 보지 못 하고**  
 syokyengeun \* pochi mot hako  
 blind to see not makes and  
 The blind cannot see and,
6. **귀먹어리는 듣지 못 한다**  
 koui mekerinan \* teutchi mot hanta  
 deaf man to hear not makes  
 The deaf cannot hear.
7. **병어리는 말 못 하고**  
 pengerinan \* mal mot hako  
 dumb speech not makes and  
 The dumb cannot speak, and,
8. **안절 방이논 든니지 못 한다**  
 ancheul panginan tannichi mot hanta  
 sitting room-man \* to walk not makes  
 The lame cannot walk.

\* Oppositive case

## EXERCISE 21 (continued).

9. 머리에 털 있고 입과니와 혀바닥 다 있다  
 meriei t'el itko ip koa ni oa hye patak ta itta  
 on head hair is and mouth and teeth and tongue surface all is  
 He has hair on his head, a mouth, teeth, and a tongue.
10. 그 늙은이가 귀 먹고 니도 빠졌다  
 keu neulkeunika koui mekko ni to ppachyetta  
 that old man ear eat and teeth also has fallen  
 That old man is both deaf and toothless.
11. 말 듣지 못 하고 고기 잘 못 먹는다  
 mal teutchi mot hako koki chal mot meknanta  
 speech to hear not make and flesh well not eats  
 He can neither hear nor eat.
12. 귀로 말 듣고 코로 냄새 맡고  
 kouiro mal teutko k'oro nai matko  
 with ear speech hear and with nose smell smell and  
 One hears with the ear and smells with the nose.
13. 입으로 말 하고 음식도 먹어  
 ipeuro mal hako eumsik to meke  
 with mouth speech make and food also eats  
 One speaks and eats with the mouth.
14. 기침 나고 목 아프고 허리도 아파  
 kich'am nako mok apheuko heri to apha  
 cough come out and neck sore and loins also sore  
 A cough induces pain both in the neck and loins.
5. 팔에 힘 있어서 무거운 짐 잘 든다  
 p'arei him issye moukeon chim chal teunta  
 in arm strength being heavy pack well lifts  
 His arm is strong and he can lift a heavy weight.
16. 네 손가락 자르고 손톱이 길다  
 nei sonkarak chareuko sont'opi kilita  
 your fingers short and nails long  
 Your fingers are short but your nails are long.

## EXERCISE 22.

1. 길 가는 때 만히 이섯소  
 kil kanan ttai manhi aissesso  
 road walking time many suffered  
 I have suffered much during the journey.
2. 길 멀고 또 험하오  
 kil melko tto hemhao  
 road long and also dangerous  
 The road was long and also dangerous.
3. 지금 내가 미우 곤하니 빈 방 잇느냐  
 chikeum naika maiou konhani pouin pang innanya  
 now I very tired empty room is  
 I am very tired; have you an empty room?
4. 안 방에 손님 잇서 사랑에 류하오  
 an pangei sonnim issye sarangei ryouhao \*  
 inside room guests being drawing-room stay  
 There are guests in the inner room; put up in the drawing-room
5. 이 방이 무던하여 족히 류하겠소  
 i pangi moutenhaye chyokhi ryouhakeisso \*  
 this room comfortable able will stay  
 I will take this room; it is all right.
6. 돛자리 정치안타 새 것 바꾸아 오너라  
 totchari chyengch'iant'a sai ket patkoua onera  
 mat clean not is new article changed come  
 The mat is not clean; bring a new one.
7. 돛자리 잘 펴고 니불 덮히라  
 totchari chal p'yeko nipoul tephera  
 mat well spread and blanket cover  
 Spread the mat properly and put on a blanket.
8. 봇짐 방 안으로 드려 오너라  
 potchim pang anheuro teurye onera  
 baggage room inside entered come  
 Take my baggage inside the room.

\* The *r* is more or less mute,—*youhao*, etc.

## EXERCISE 22 (continued).

9. 불 때 이 던지 안 때 이 던지 관계치 안라  
 poul ttaii-tenchi an ttaii-tenchi koankyech'iant'a  
 fire burn whether not burn whether no concern is  
 It does not matter whether you light a fire or not.
10. 등 불 혁면 도켓다  
 teung poul hyemyen chyok'eitta  
 lamp fire if you light it will be good  
 It will be all right if you light a lamp.
11. 나는 평상에서 좀 누어 자겡다  
 nanan p'yengsangeisyē \* chom noue chakeitta  
 as for me level table little rested will sleep  
 I intend to lie down a little and have a sleep.
12. 담비 먹은 후에 가 누어 자오  
 tampai mekeun houei ka noue chao  
 tobacco eaten after go rested sleep  
 Take a smoke and then go to sleep.
13. 술 막에 무슴 먹을 거시 잇느냐  
 syoul makei † mousam mekeul kesi innanya  
 wine booth what eatable things are  
 What have they got to eat in the inn?
14. 밥 상 늦코 술 더 가져 와  
 pap sang notk'o ; syoul te kachye oa  
 rice table place and wine also bring come  
 Bring me dinner and some wine.
15. 주인 불너 밥 갑 회계 흥여라  
 chyouin poulle pap kap hoikyēi hayera  
 master call rice price reckoning make  
 Call the landlord and pay the bill.
16. 밥 갑 다 밧앗소 대인 평안이 가오  
 pap kap ta patasso tai-in p'yengani kao  
 rice price all have received great man peacefully go  
 Your account is paid; a pleasant journey, sir.

\* Ablative case.

† Locative case.

‡ With an aspirated root, and—k'o.

## EXERCISE 23.

1.        동    서    남    북    스    방    이    라  
           tong sye    nam pouk    sa    pang    ira  
           east west    south north    four regions    are  
 North, South, East, and West are the four points of the compass.
2.        동    편    슈플    속에    뫼    즘성    모히다  
           tong p'yen    syoup'oul    sokei    moi    cœumsaing    mohita  
           east side    forest    inside    hill    beast    assemble  
 There are many wild animals in the forests to the east.
3.        서    국    사름이    장스    만히    흥엿다  
           sye    kouk    sarami    chyangsa    manhi    hayetta  
           west nation    man    trade    many    have made  
 Western nations are large traders.
4.        남    편으로    가면    날이    더    덥다  
           nam p'yeneuro    kamyen    nari    te    tepta  
           south region    if go    day    more    warm  
 If you go to the south the weather is warmer.
5.        북    풍이    부니깐드로    날이    치위  
           pouk p'oungi    pouni-kkanteuro    nari    ch'ioue  
           north wind    blow because    day    is cold  
 It is chilly, as there is a north wind blowing.
6.        큰    바람    불면    비가    잘    나가겟다  
           k'eun param    poulmyen    paika    chal    nakakeitta  
           large wind    if blows    boat    well    will go out  
 If a strong wind blows the ship will go out well.
7.        더기    가    독기    가져    오너라  
           chyekeui ka    tokkeui    kachye    onera  
           there go    axe    bring    come  
 Go there and bring an axe.
8.        내가    나무를    깎겟다  
           naika namoural    kkakkeitta  
           I wood    will split  
 I intend cutting some wood.



## EXERCISE 23 (continued).

9.       어디     가느냐     앞으로     가오  
           etai        kananya     apheuro     kao  
           where       go           before       I go  
           Where are you going?     I am going in front.
10.       어디서     오느냐     뒤로써     온다  
           etaisyē     onanya     touirosye     onta  
           whence       come       from behind     I come  
           Where do you come from?     I come from behind.
11.       내       것히     두     사람     있다  
           nai       kyethai     tou     saram     itta  
           my       side       two     men       are  
           There are two men at my side.
12.       너는     내     왼     편에     서라  
           nenan     nai     oin     p'yenei     syera  
           as for you     my     left     side       stand  
           You stand at my left side.
13.       그     사람은     내     올     흔     편에     서라  
           keu     saramēun \*     nai     orheun     p'yenei     syera  
           that     man     my     right     side       stand  
           Let that man stand at my right side.
14.       어디     가     누어     자오     지금은     모로갓다  
           etai     ka     noue     chao     chikeuneun     morokeitta  
           where     go     rested     sleep     as for the present     I will not know  
           Where are you going to sleep?     I cannot tell at present.
15.       빨리     일어나     다     람     박질     히     여라  
           patpi     nirena     tarampakchil     hayera  
           quickly     rise up     run-action     make  
           Get up quickly and run.
16.       거리     에     다     라     나     는     사     람     만     타  
           keriei     tarananan     saram     mant'a  
           street     running     men     many  
           There are a great many men in the street running.

\* Oppositive case.

† Locative case.

## EXERCISE 24.

1. 북 편에 산이 높고 골이 깊다  
 pouk p'yenei sani nopko kori kipta  
 north border hills high and valley deep  
 There are high hills and deep valleys in the north.
2. 각 석외 짐승만라  
 kak saik moi cheumsaing mant'a  
 each colour hill animals many  
 There are many wild animals of all kinds.
3. 범은 쏘기 어렵고 곰은 잡기 쉽다  
 pemeun \* ssoki eryepko komeun chapki souipta  
 tiger shooting difficult and bear catching easy  
 Tigers are difficult to shoot ; bears are easy to catch.
4. 조선은 총 메면 다 포슈 노릇하오  
 Chyosyeneun \* ch'ong meimyen ta p'osyou norat-hao  
 Corea gun if carry all hunter play the part of  
 All Koreans carrying guns are considered hunters.
5. 조심 하여 총 잘 노하라  
 chosim haye ch'ong chai nohara  
 care having made gun well fire  
 Be careful and fire the gun properly.
6. 관계찬소 걱정 말고  
 koankyeich'anso kekchyeng malgo  
 concern is not fear avoid  
 Don't be alarmed ; there is no fear.
7. 리일 내 짐승 잡으러 간다  
 nai-il nai cheumsaing chapeure kanta  
 to-morrow I animals to catch go  
 I am going hunting to-morrow.
8. 모리꾼 불너 함끼 가  
 morikoun poulle hamkkeui ka  
 drivers call together go  
 Get drivers to go with me.

\* Oppositive case.

## EXERCISE 24 (continued).

9.        먹을        거슬        좀        예비하여라  
 mekeul        kesal        chom        yeipihayera  
 eatable        things        little        prepare  
 Prepare something to eat.
10.        돈        이        사람        주어        가져        가게 하여라  
 ton        i        saram        choue        kachye        kakei-hayera  
 money        this        man        given        take        make go  
 Give some money to this man to take.
11.        수일        후에        도라        오겟소  
 sou-il        houei        tora        okeisso  
 some day        after        back        I will come  
 I will be back in a few days.
12.        내        간        후에        집        잘        보아라  
 nai        kan        houei        chip        chal        poara  
 I        gone        after        house        well        look  
 Look properly after the house when I am away.
13.        산양        가서        짐성        만히        잡지요  
 sanyang        kasye        cheumsaing        manhi        chapchio  
 hunting        having gone        animals        many        catch please  
 Good sport to you when hunting.
14.        짐        다        시렸시니        갑세다  
 chim        ta        siressini        kapsyeita  
 baggage        all        have loaded        let us go  
 Let us go; the baggage has all been packed.
15.        내        구경        가려 한다  
 nai        koukyeng        karyehanta  
 I        sight-seeing        am about to go  
 I am going to take a walk.
16.        산에        올라        가면        구경        만라  
 sanei \*        olla        kamyen        koukyeng        mant'a  
 hill        up        if go        sight-seeing        many  
 There is an excellent view from the top of the hill.

\* Locative case.

## EXERCISE 25.

1. 이 은 몇 냥 중 이오  
 i eun myet nyang chyung io  
 this silver how many ounces heavy are  
 How many ounces does this silver weigh?
2. 저울 가져 오너라 다라 보아라  
 chyeoul kachye onera tara poara  
 scale brought come having weighed see  
 Bring the scales and weigh it.
3. 다라 본즉 녁 냥 중 이오  
 tara poncheuk neng nyang chyung io  
 weighed seen four ounces heavy is  
 The scale shows four ounces in weight.
4. 그 갑시 팔면 돈 밋지오  
 keu kapsai p'almyen ton mitchio  
 that for price if sell money lose  
 I will lose money if I sell at that price.
5. 어느 거시 니한가 무러 보아라  
 ena kesi ihanka\* moure poara  
 what thing profitable inquired see  
 Ascertain which is profitable.
6. 조선 돈이 니한오 양은전이 니한오  
 Chyosyen toni ihao yang-eun-chyeni ihao  
 Corean cash profitable foreign silver money profitable  
 Which is more profitable, Corean cash or dollars?
7. 지금은 양은전이 헐하여 니가 업다  
 chikeumeun yang-eun-chyeni herhaye ika epta  
 as for now dollars being cheap profit not is  
 As dollars are cheap at present no profit can be made.
8. 양은전 한 원 가서 밧고와 오너라  
 yang-eun-chyeni han ouen † kasye patkooa onera  
 dollar one gone changed come  
 Go and get me change for a dollar.

\* *Ka* in *ihanka*—whether. † Numerative of dollars.

## EXERCISE 25 (continued).

9. **얼는 나가 은 갑 알아 보고 오너라**  
 elleun naka eun kap ara poko onera  
 quickly go out silver price know see and come  
 Go quickly and bring me word as to the price of silver.
10. **갑슬 알거든 내게 즉시 알게 하여라**  
 kapsal alketeun naikei cheuksi alkeihayera  
 price if know to me directly make know  
 Let me know directly you ascertain the price.
11. **갑 좀 더 보시오 여기 잇는 저울 세다**  
 kap chom te posio yekeui innan chyeoul syeita  
 price little more see please here being scale is strong  
 Please give a little more; the scales here are heavy.
12. **이런 우피 몇 근 이냐 여러 저울 이오**  
 iren ou-p'i myet keun inya yere chyeoul io  
 such ox hide how many catties are several scales are  
 How many catties are these hide? They are very heavy.
13. **양목 몇 괘이 되던지 콩 하고 밧고자**  
 yangmok myet p'iri toi-tenchi k'ong hako patkocha  
 piece goods how many bales become whether beans with let us exchange  
 Let us exchange the beans for whatever piece goods there are.
14. **콩은 슬타 별은 가져 와야 밧고와 준다**  
 k'ongeun seult'a pyer-eun kachye oaya\* patkooa chounta  
 as for beans refuse special silver brought come changed I give  
 I do not want beans; bring gold and I'll exchange with you.
15. **모든 물건 갑시 다 밧싸서 흥정 할수 업소**  
 moteun moulkeun kapsi ta pis-ssasye heungchyeng hal sou epso  
 all articles price all being dear trade making means not is  
 One cannot do any business, as prices are all too high.
16. **석유 장스 할다가 본전 까지 업서젧소**  
 syekyou chyangsa hataka ponchyen kkachi epsechyesso  
 kerosene trade when making capital until disappeared  
 His capital disappeared when he was in the kerosene trade.

\* *Ya* added to the perfect participle has the sense of "having only," "if only."

## EXERCISE 26.

1. **저자에 나가 이런 물건을 사 오너라**  
 chyechaei naka iren moulkeneul sa onera  
 to shop go out such article buy come  
 Go to the shop and buy such an article.
2. **소고기 반근 사 오고 실과도 좀 사 오너라**  
 so koki pan keun sa oko silkoa to chom sa onera  
 ox flesh half eatty buy come and fruit also little buy come  
 Buy half a pound of beef and also some fruit.
3. **포목 시세 드렸느냐 예 갑시 떠러졌소**  
 p'omok sisyei teurennanya yei kapsi tterehyesso  
 cotton goods price have heard yes price has fallen  
 Do you know the price of cotton cloth? Yes; the price has fallen.
4. **양목이 펍 만히 와서 갑시 미우 싸오**  
 yangmoki p'ek manhi oasye kapsi maiou ssao  
 piece goods abundant many having come price very low is  
 With a large import of piece goods the price is very low.
5. **면쥬 너무 빛싸 사지 못 훈다**  
 myenchou nemou pis-ssa sachi mot hanta  
 silk too dear to buy not make  
 The silk is too dear; I cannot buy it.
6. **갑사는 도치안코 비단은 좀 먹었소**  
 kapsanan chyoch'iank'o pitaneun chom mekesso  
 as for gauze bad and as for silk moth has eaten  
 The gauze is bad and the silk is moth-eaten.
7. **쇼 가죽 얼마나 잇소 우 피 만히 잇쇼**  
 so kachok elmana isso ou p'i manhi isso  
 ox skins how many are ox skins many are  
 How many ox hides are there? There are many ox hides.
8. **돈피 갑시 얼마나 미우 녹으니 사시오**  
 tounp'i kapsi elmanya maiou noukeuni sasio  
 sable price how much is very cheap buy please  
 What is the price of sable? Very cheap; buy, please.

## EXERCISE 26 (continued).

9. 표 피 발이 업소 그 거시 관계치안타  
 p'yo p'i pari epso keu kesi koankyeich'iant'a  
 leopard skin foot not is that thing concern not is  
 There are no claws to the leopard's skin. That does not matter.
10. 호 피 큰 것도 잇고 적은 것도 만히 잇소  
 ho p'i k'eun ket to itko chyckeun ket to manhi isso  
 tiger skin large thing also is and small thing also many is  
 There are large tiger skins, but there are many small ones.
11. 그 갑시는 팔지안소 좀 더 주시오  
 keu kapsainan \* p'alchianso chom te chousio  
 that to price as for sell not little more give please  
 I cannot sell at that rate; make it a little more, please.
12. 빚싸지안소 내가 밋져 파는 거시오  
 pis-ssachianso naika nritchye p'anan kesio  
 dear not I losing money selling thing is  
 It is not dear. I am selling it at a loss.
13. 팔기 슬커든 그 만두어라 싼 거시 아니다  
 p'alki seulk'eteun keumantouera ssau kesi anita  
 selling if refuse let alone cheap thing not is  
 If you don't want to sell, all right. It is not a cheap article.
14. 이 사이 장스 엇더 흥냐 변변치안타  
 i sai chyangsa ette hanya pyenpyench'iant'a  
 this period trade how make good not is  
 How is business at present? Not good.
15. 은 갑손 누고 양목은 빚싸다  
 eun kapsan noukko yangmokeun pis-ssata  
 silver as for price cheap and piece goods as for dear is  
 The price of silver is low and piece goods are dear.
16. 포구에 장스가 모혀서로 다투아 팔고 산다  
 p'okouei chyangsaaka mohye sero tat'oa p'alko santa  
 in port traders assembled each other strive sell and buy  
 Merchants crowd to the port and compete with each other in business.

\* From *kapsai* (locative case), with *nan* (opposite case ending) added.

## EXERCISE 27.

1. **다섯 가지 맛을 다 차례로 말 하여라**  
 tasat kachi massal ta ch'aryeino mal hayera  
 five kinds taste all one by one speech make  
 Name the five tastes one by one.
2. **단 맛 쓴 맛 짠 맛 신 맛 미온 맛시오**  
 tan mat sseun mat chchan mat seuin mat maion massio  
 sweet taste bitter taste salt taste sour taste acrid taste is  
 There are sweet, bitter, salt, sour, and acrid flavours.
3. **이런 다섯 맛을 엷던 약에는 고르게 섞거라**  
 iren tasat massal etten yakeinan korokci syekker  
 such five tastes some in medicine as for equally mix  
 Mix these five flavours equally in some medicine.
4. **사람마다 입은 곳 향도 맛을 고로기는 다 달나**  
 saram mata ipeun kathato massal korokinan ta talla  
 man each as for mouth same though taste as for distinction all differ  
 Though men have mouths alike, they all differ as to flavours.
5. **꿀은 달고 초는 식고 호초는 밍다**  
 kkoureun talko ch'onan seuiko hoch'onan maipta  
 as for honey sweet and as for vinegar sour and as for pepper is acrid  
 Honey is sweet, vinegar sour and pepper pungent.
6. **바다 물은 짜고 새암 물은 슴겁다**  
 pata moureun chchako sa'am moureun seumkepta  
 sea as for water salt and spring as for water insipid  
 Sea water is salt and spring water is tasteless.
7. **실과 달면 익은 거시오 식면 선 거시라**  
 silkoa talmyen nikeun kesio seuinyen sen kesira  
 fruit if sweet ripe thing is if sour unripe thing is  
 Fruit if sweet is ripe, but if sour unripe.
8. **꽃은 향내 나고 엷던 풀은 내암새 난다**  
 kkotch'an hyangnai nako etten p'oureun naiamsai nanta  
 as for flower perfume arise and some as for weed stench arises  
 Flowers smell sweet, but certain weeds give a bad odour.



## EXERCISE 27 (continued).

9. 푸른 것 누른 것 붉은 것 흰 것 검은 거시오  
 p'ou'reun ket nou'reun ket pou'ikeun ket heun ket kemeun kesio  
 green thing yellow thing red thing white thing black thing is  
 There are green, yellow, red, white, and black (colours).
10. 봄에 는 남기 푸르 다 가을에 는 누른 빛치오  
 pomeinan nanki p'ourataka kaeureinan nou'reun pitch'io  
 as for in spring tree green is as for in autumn yellow colour is  
 In spring the trees are green, but in autumn their colour is yellow.
11. 숯은 거머드 불 꽃은 붉고 지는 희다  
 souch'an \* kemeto poul k'kotch'an \* pou'kko chainan \* heuita  
 charcoal black though fire flower red and ashes white  
 Though charcoal is black, the flames are red and the ashes white.
12. 조선 의 복은 흰 빛치 만코 검은 옷시 적다  
 Chyosyen eu'poken heun pitch'i manko kemeun. osi † chyekta  
 Corean as for dress white colour many and black clothes small  
 Koreans wear mostly white clothes, seldom black.
13. 오 석 밖기 다른 빛춘 별노 업소  
 o saik patkeui taran pitch'an pyello epso  
 five colour besides another as for colour specially not is  
 There are no special colours besides these five.
14. 이 비단 오 석을 각 각 논화 두어라  
 i pitan o saikeul kak kak nanhoa touera  
 this silk five colour each each divided place  
 Keep these five kinds of coloured silk distinct from each other.
15. 빛춘 눈으로 분별하고 내암새 코로 맛하  
 pitch'an nouneuro pou'nyel'hako naian'sai k'oro matha  
 as for colour by eye distinguish and odour by nose smell  
 We distinguish colour by the eyes; smells by the nose.
16. 꽃은 고흔 빛도 잇고 향내도 난다  
 k'kotch'an koheun pit to itko hyangnai to nanta  
 as for flower pretty colour also is and perfume also arises  
 Flowers look pretty and smell fragrant.

\* Oppositive case.

† Properly *oti*, but read *osi*.

## EXERCISE 28.

1. 물 보리 만히 먹이면 살 진다  
 mal pori manhi mekinnyen sal chinta  
 horse barley many if feed flesh makes  
 If you give the pony plenty of barley, he will grow fat.
2. 집 백 뭇 과 보리 한 섬 사 오너라  
 chip paik mout koa pori han syem sa onera  
 straw hundred bundles and barley one bag buy come  
 Buy one bag of barley and 100 bundles of straw.
3. 오늘 낮 후에 내가 물 타고 어디 좀 가겠다  
 onal nat houei naika mal t'ako etai chom kakeitta  
 to-day noon after I horse ride and where little will go  
 I am going out a little this afternoon on horseback.
4. 마부 데려 물 안장 지으라고 하여라  
 mapou tarye mal anchang chieurako \* haye a  
 groom to "horse saddle carry" say  
 Tell the groom to saddle the pony.
5. 시골 가 콩 사서 말띠 시러 올녀 와  
 seuikol ka k'ong sasye malkkeni sire ollye oa  
 province go beans having bought on horse loaded ascended come  
 Go and buy beans in the country and bring them up on ponies.
6. 짐 다 왔거든 곡간에 부려드리고삭주어라  
 chim ta oatketeun kokkanei pourye teuriko sak chouera  
 load all if have come in granary unloaded enter and hire give  
 Put the goods into the granary when they come, and pay the hire.
7. 다섯 냥 적다 하고 열 냥만 달나하오  
 tan nyang chyekta hako yel nyang man tallahao  
 five *nyang* is small says and ten *nyang* only demands  
 He says five *nyang* is too little, and wants ten *nyang* at least.
8. 엿 냥 받고는 삭시 적어 못 가겠다 하오  
 yen nyang patkonan saksi chyeke mot kakeitta hao  
 six *nyang* receive-and-as-for price being small not will go says  
 He says he won't go even for 600 cash, as the hire is too small.

\* *Ko* is used to indicate the end of a quotation.

## EXERCISE 28 (continued).

9. 조선에 곡식은 여섯 가지가 난다  
 Chosyenei koksikeun yesat kachika nanta  
 in Corea grain five kinds produce  
 Corea produces five different kinds of grain.
10. 쌀과 콩과 팥과 보리와 밀을 흔히 먹소  
 ssal koa k'ong koa p'at koa pori oa mireul heuni mekso  
 rice and beans and peas and barley and wheat mostly eat  
 Rice, beans, peas, barley, and wheat are mostly eaten.
11. 밀가로 혼섬 파라다가 떡 만들겟다  
 mil karo han syem p'arataka ttek mantalkeitta  
 wheat flour one bag having bought bread I will make  
 I intend making bread when I have bought a bag of flour.
12. 식골사름가난하여 보리와 귀리만 먹어  
 seukol saram kanaanhayee pori oa kouiri man meke  
 province man being poor barley and oats only eat  
 The country people are poor and can only eat barley and oats.
13. 서울사름은 넉넉하여 밥쌀과 팥만 먹어  
 Syeoul sarameun nengnekhayee nipssal koa p'at man meke  
 Seoul as for man being sufficient shelled rice and peas only eat  
 The people in the capital being well-to-do can live on rice and peas.
14. 북도사름들감자와 모밀농사만히 하오  
 pouk to saranteul kamcha oa momil nongsa manhi hao  
 north province men potato and buckwheat agriculture many make  
 In the north the people cultivate potatoes and buckwheat.
15. 비추와 무와 마늘과 파는 땅에서 난다  
 paich'you oa mou oa manal koa p'anan ttangeisye nanta  
 cabbage and turnip and garlic and onion from earth produce  
 Cabbages, turnips, garlic, and onions are grown.
16. 비와 감과 능금과 복숭아와 귤다 있다  
 pai oa kam koa neungkeum koa poksyonga oa kyoul ta itta  
 pear and persimmon and apple and peach and orange all are  
 There are pears, persimmons, apples, peaches, and oranges.

## EXERCISE 29.

1. **밭 갈고 가을 보리 심어라**  
 pat kalko kaeul peri simera  
 field till and autumn barley sow  
 Plough the land and sow autumn barley.
2. **가을 보리 봄 보리 보담 낫다**  
 kaeul pori pom pori potam natta  
 autumn barley spring barley more is superior  
 The autumn barley is superior to the spring sowing.
3. **밀 가을에 심고 콩 봄에 심는다**  
 mil kaeurei simeuko k'ong pomei simeunta  
 wheat in autumn sow and beans in spring sow  
 Wheat is sown in autumn and beans in spring.
4. **곡식이 잘 되면 걱정이 다 걱정 업소**  
 koksiki chal toimyen pail syengi ta kekehyeng epso  
 crop well if becomes people all anxiety not is  
 {The people are free from care if they have good crops.
5. **전년은 흉년 잇더니 올은 풍년 드럿소**  
 chyen nyeneun \* hyoungnyen itteni oreun p'oungnyen teuresso  
 former year famine was but this year full year entered  
 Last year there was a famine, but this year there are full crops.
6. **이 사이 너무 가므려 시절이 잘 못될 듯하오**  
 i sai nemou kameure sichyeri chal mot toil-teut hao  
 this period too much being dry crops well not become likely make  
 It is too dry at present and there is every chance of bad crops.
7. **올에 흉년 되면 굶어 죽을 사람 만라**  
 orei hyoungnyen toimyen koulme choukeul saram mant'a  
 this year scarce year if become starved about to die men many  
 If there is a famine this year, many will die of starvation.
8. **몬져 달은 가믈더니 이 달은 하루 건너 비가오**  
 monchye tareun kameulteni i tareun haro keune pika o  
 previous moon was dry but this moon one day across rain comes  
 Last month was dry, but this month there was rain every other day.

\* Oppositive case.

## EXERCISE 29 (continued).

9. 날이 흐려서 비가 올가 보다  
 nari heuryesye pika olka pota  
 day being cloudy rain coming likely I see  
 The day is cloudy and it looks like rain.
10. 큰 바람 불더니 눈 사면으로 나라간다  
 k'eun param poulteni noun sa myeneuro \* narakanta  
 great wind blew but snow four faces fly away  
 A strong wind blew and the snow was driven in all directions.
11. 날이 맑고 구름이 높하 일기가 셔늘하 다  
 nari malkko kourami nopa ilkeuika syeneurhata  
 day clear and clouds being high weather is refreshing  
 With a clear sky and high clouds the weather is fine.
12. 장마 때 비가 오다가 리면 히 빛 더 뜨겁다  
 chyangma ttai pika otaka kaimyen hai pit te tteukepta  
 rainy season time rain having come if stops sun colour more is warm  
 If it clears up during the rainy season, the sun is all the hotter.
13. 쇼낙이 올적에 무지게서 고번개 와 우레 호오  
 syonaki olchekei mouchikei syeko penkai oa ourei hao  
 shower coming time rainbow stand and lightning and thunder makes  
 With a shower there comes the rainbow, with thunder and lightning.
14. 번개 와 뇌성 호더니 뇌가 벼락을 마졌다 호오  
 penkai oa noisyeng hateni nouika pyerakeul machyetta hao  
 lightning and thunder made but who thunderbolt has met says  
 He says somebody was struck with lightning during the thunderstorm.
15. 일기가 차워 우박이 쏟아지고 강물이 얼었다  
 ilkeuika ch'ioe oupaki sso tachiko kang mouri eresso  
 weather being cold hailstones pour out and river water was frozen  
 During the cold weather there was a fall of hailstones and the river froze.
16. 바람 불고 눈이 오니까 얼음지러 못가오  
 param poulko nouni onikka ereum cheuch'ire mot kao  
 wind blow and snow having come ice to slide not go  
 I could not go skating on account of the snow and the wind.

\* Instrumental case.

## EXERCISE 30.

1. **어름** **뚝거우니** **빠질가** **넘녀** **하지** **마라**  
 ereum toutkeouni ppachilka nyemnye hachi mara  
 ice being thick falling anxiety to make avoid  
 Don't be afraid of falling, for the ice is thick.
2. **밤에** **비가** **와서** **따히** **대단이** **밋그럽다**  
 pamei pika oasye ttabi taitani mitkeurepta  
 in night rain having come ground exceedingly is slippery  
 Rain fell during the night, and the ground is very slippery.
3. **물** **가져** **오너라** **내** **세** **슈** **흐겟다**  
 mouil kachye onera nai syei syou hakeitta  
 water brought come I wash hand will make  
 Bring me some water; I want to wash my hands.
4. **이** **물이** **정치안이니** **쏟아** **내여** **버려라**  
 i mouri chyengch'ianini ssota naiye paryera  
 this water clean not is poured taken out throw away  
 This water is not clean; throw it away.
5. **독에** **물은** **흐리고** **병에** **물은** **맑다**  
 tokei moureun heuriko pyengei moureun malkta  
 in jar as for water cloudy is in bottle as for water is clear  
 The water in the jar is dirty, but that in the bottle is clean.
6. **비누** **와** **슈건** **갓다** **노코** **통에** **더** **온물** **부어라**  
 pinou oa syouken katta nok'o t'ongei teon mouil pouera  
 soap and towel gone place and in tub hot water pour  
 Get soap and a towel, and put hot water in the bath.
7. **내** **곤한** **니까** **오늘은** **일찍** **이** **누어** **자** **겟다**  
 nai konhanikka onareun ilcheuki nouechakeitta  
 I tired because as for to-day early will sleep  
 I am tired and will go to bed early to-day.
8. **방에** **자리** **펴고** **요** **뒤집어** **까라라**  
 pangei chari p'yeko yo touichipe kkarara  
 in room mat spread and mattress reversed spread  
 Spread the bed on the floor and turn the mattress over.

## EXERCISE 30 (continued).

9. **자리 더러오니 새 것 밧고 아깔고 니블켜라**  
 chari tereoni sai ket patkoa kkalko nipoul p'yera  
 mat dirty new thing changed spread and blanket spread  
 The mat is dirty; get a new one and put a blanket over it.
10. **리일 일찍이 제워라 내 거동 참여하겠다**  
 nai-il ilchenki kkaiouera nai ketong ch'amyeihakeitta  
 to-morrow early awaken I royal procession will participate  
 Call me early to-morrow; I assist at the Royal Procession.
11. **동지 달 동지 날 나라님군 제스 훈다**  
 tongchi tal tongchi nal naranimkoun chyeisa hanta  
 solstice moon solstice day king sacrifice makes  
 The King sacrifices on the occasion of the winter solstice.
12. **그사이민 간에 소동이 대단 하였다 호오**  
 keu sai min kanei sotongi taitan bayetta hao  
 that period people among disturbance exceedingly made says  
 He says that there was then much excitement among the people.
13. **엇더케 알았소 편지 도보고 소문도드릿소**  
 ettek'ei arasso p'yenchi to poko semoun to teurisso  
 how knew letter also see and rumours also heard  
 How do you know? I had letters and I also heard rumours.
14. **민 간에 소동하는 말은 다 믿을 수 업소**  
 min kanei sotonghanan mareun ta miteul sou epsou  
 people among disturbing speech all reliable means not is  
 Reports current among the people are never to be believed.
15. **관원이 잘 못 다스리니깐드로 민요 낫소**  
 koanoueni chal not tasinikkanteuro minyo nasso  
 official well not rule because revolution arose  
 The people rebelled on account of the oppression of the officials.
16. **거리에 구경 군이 얼마 몰녀 섯는지 모로**  
 keriei koukyeng kouni elma molnye syennanchi moro  
 in street sight-seeing persons how many driven stand whether know not  
 I cannot tell how many spectators were collected in the street.

## EXERCISE 31.

1. 물 안장 지은 후에 말 걸녀라  
 mal anchang chieun houci mal kellyera  
 horse saddle carry after horse walk  
 Lead the horse round after saddling.
2. 땀 흘렸으니 안장 아직 벗기지 마라  
 ttam heullyessini anchang achik petkichi mara  
 sweat flowed saddle as yet remove avoid  
 It is perspiring; don't take off the saddle yet.
3. 바람 쐬면 말 병 들기 쉽다  
 param ssoimyen mal pyeng tuelki souipta  
 wind if shoot horse sickness entering is easy  
 If the pony catch cold it will be sure to be ill.
4. 무거운 짐 소게 싣고 가벼운 짐 말게 시러라  
 moukeoun chim sokei sitko kapayaon chim malkei sirera  
 heavy load on bull load and light load on horse load  
 The heavy packages put on a bull, the light ones on a pony.
5. 오늘 길 떠나면 어디쯤 가서 머물겠소  
 onal kil ttenamyen etaicheum kasye memeulkeisso  
 to-day road if depart whereabouts gone will stop  
 Where will you stop on the road if you start to-day?
6. 가다가 정훈 술 막 잇스면 자시오  
 kataka chyenghan syoul mak issamyen chachio  
 going when clean wine booth if be sleep  
 I will rest wherever I find a clean inn.
7. 짐 실은 말 먼저 보내고  
 chim sireun mal monchye pouaiko  
 pack loaded horse before send and  
 Send the pack ponies on ahead, and
8. 우리 두리 동행하여 뒤 따라간다  
 ouri touri tonghainghaye toui ttarakanta  
 we two accompany behind follow  
 We two will follow up together after.



## EXERCISE 31 (continued).

9. 그 사람이 어제의 와서 오늘 가려 호오  
 keu sarami echekkeui oasye onal karyehao  
 that man yesterday came to-day is about to go  
 That man came yesterday and intends to leave to-day.
10. 었지 오늘은 나직 계워 여기 왔느냐  
 etchi onareun nachai kyeioue yekeui oannanya  
 wherefore to-day noon exceeded here have come  
 How was it that you came when it was past noon to-day?
11. 아침에 바쁘고 이 때 만 겨들이 잇소  
 ach'amei patponko i ttai man kyereuri isso  
 early busy and this time only leisure is  
 I was busy in the morning and only now found time.
12. 일 다 하고 저녁에 가면 었더 호오  
 il ta hako chyenyekai kamyen ette hao  
 work all make and in evening if go how make  
 How about going in the evening after finishing the work?
13. 오늘은 겨를 업스니 리일 와서 회계 호오  
 onareun kyereur epsani nai-il oasye hoikyai hao  
 as for to-day leisure is not to-morrow came accounts make  
 I have no time to-day; come to-morrow and settle accounts.
14. 너는 구경 가느냐 나는 다른디 출입하겠다  
 nenan koukyeng kananya nanan taran tai ch'youriphakeitta  
 as for you sight-seeing go as for me other place will saunter  
 Are you going for a walk? I am going somewhere else.
15. 내전년에 식골 갔다가 반년 만에 올나왔소  
 nai chyen nyenei seuikol kattaka pan nyen manei olla oasso  
 I former year province gone half year period up came  
 Last year I went to the country but came back after six months.
16. 네 일 후에 나를 다시 보면 저세히 알겠느냐  
 nei il houei naral tasi pomyen chasyeihi alkeinnanya  
 you day after me again if see distinctly will know  
 Will you be able to recognise me when you see me again?

## EXERCISE 32.

1. 이 뵈 와 무명이 도흔가 보아라  
 i poi oa moumyengi chyohunka poara  
 this linen and cotton good whether look  
 See whether this linen and cotton are good.
2. 이 무명은 가늘고 더 뵈는 굵다  
 i moumyengeun kaneulko chye poinan koulkta  
 this cotton fine and that linen coarse is  
 This cotton is fine and that linen is coarse.
3. 이 모시 몇 잔가 재여 보아라  
 i mosi myet chanka \* chaiye poara  
 this grasscloth how many feet being measured look  
 How many feet does this grasscloth measure?
4. 그 사람을 나무 가리워 보지 못 하다  
 keu saramoul namou karioue pochi mot hata  
 that man trees having hidden to see not make  
 I could not see the man, he was hid by the trees.
5. 눈이 근시 흥면 근시경을 쓰오  
 nouni keunsi hamyen keunsi kyengeul sseuo  
 eye short sight if make short sight spectacles use  
 Use spectacles if you are short-sighted.
6. 패물 전에 가 안경을 사 오너라  
 p'ai-moul chyenei ka ankyengeul sa onera  
 jewel things shop go spectacles buy come  
 Go to the jeweller's shop and buy spectacles.
7. 무엇이든지 도흔 거슬 사 오너라  
 mouesitenchi chyohun kesal sa onera  
 whatever good article buy come  
 Buy whatever is good.
8. 더기 무슴 볼 일이오 여기 무어슬 좃소  
 chyekui mousam pol irio yekeui mouesal ch'asso  
 there what seeing work is here what seek  
 What is there to see there? What are you looking for here?

\* Chanka contracted for cha (foot) and inka (is it?).

## EXERCISE 32 (continued).

9. 그 연고로 원통할 백성이 만타  
 keu yenkoro ouent'oughan paiksyengi mant'a  
 that reason murmuring people are many  
 On that account there is much discontent among the people.
10. 관원이 잘 다스리면 백성이 기뻐 하여  
 koanoueni chal tasarimyen paiksyengi kitke haye  
 officials well if govern people pleased are many  
 If the officials rule well, the people are happy.
11. 관원이 잘 못 다스리면 백성이 부딪기다  
 koanoueni chal mot tasarimyen paiksyengi poutaitkita  
 officials well not if rule people hurt  
 If the officials don't rule properly, the people suffer injury.
12. 그 사이에 헤어진 백성이 만타  
 keu saiei heyechin paiksyengi mant'a  
 that time separating people were many  
 At that time many of the people fled away.
13. 관원이 죄 잇서 좌직 하였소  
 koanoueni chои issye p'achik hayesso  
 officials fault having degraded have made  
 The officials being in fault were degraded.
14. 가난할 사람이라도 부지런 하면 잘 지내다  
 kananhau saramirato poucharen hamyen chal chinaita  
 poor men is though active if make well pass  
 The poor will be able to exist if they are industrious.
15. 게어른 사람은 맛당이 가난하오  
 keieran saramoun mattangi kananhao  
 idle men properly poor  
 Idle people deserve to be poor.
16. 부지런이 하면 상급받고 게어른면 벌준다  
 pouchareni hamyen syangkeup patko keieramyen pel chounta  
 actively if make reward receive and if lazy punishment give  
 I reward the active and punish the lazy.

## EXERCISE 33.

1. **내 집 지으려 하니 목슈 불너 의논 하여라**  
 nai chip chienryehani moksyon poulle euinonhayera  
 I house am about to make carpenter call consult  
 I am going to build a house; arrange with the carpenters.
2. **죄목과 돌 다 예비 하였으니 돈 먼저 주오**  
 chaimok koa tol ta yeipihayessini ton monchye chouo  
 materials and stone all prepared money before give  
 I have all the materials and stones ready; advance me some money.
3. **모군 불너서 땅 깊게 파고 큰 돌 노하라**  
 mokoun poulesye ttang kipkei p'ako k'eun tol nohara  
 coolies having called earth deeply dig and big stone place  
 Get coolies, dig the foundations well down, and put in big stones.
4. **밖의 담은 벽돌노싸고 안담은 흙으로싸라**  
 patkeui tameun \* pyektollo ssako an tameun heulkeuro ssara  
 outside wall with brick build and inside wall with mud build  
 Make the walls of brick, but use mud for the partitions.
5. **모군 일만 잘 하면 상급 받으리라**  
 mokoun il man chal hamyen syangkeup pateurira  
 coolie work only well if make reward will receive  
 The coolies will only get a gratuity if they work well.
6. **오늘 만일 비 오면 담 싸지 마라**  
 onal manil pi omyen tam ssachi mara  
 to-day if rain come wall to build avoid  
 Don't build the wall to-day if it should rain.
7. **일 잘 하였으니 모군 삭 주고 술 값 더 주오**  
 il chal hayessini mokoun sak chouko syoul kap te chouo  
 work well has made coolie wages give and wine price more give  
 They have worked well; give the coolies their pay and a *pourboire*.
8. **히돋을 때 에 너러나 일을 일찍이 시작 하여라**  
 hai toteul ttaici nirena ireul ilcheuki sichakhayera  
 sun rising time rise work early begin  
 Get up at sunrise and set about your work early.

\* Oppositive case.

## EXERCISE 33 (continued).

9. 그 기둥 좀 빗구르니 곧게 세워라  
 keu kitong chom pitkoureuni kotkei syeiouera  
 that pillar little slanting upright erect  
 Put that pillar up straight ; it is slanting.
10. 서까래와 다른지목을 다곳은거스로 하여라  
 syekkarai oa taran chaimokeul ta koteun kesaro \* hayera  
 rafter and other materials all straight thing make  
 Put the rafters and all the other beams properly straight.
11. 개와장이 불너 기와 단단히 이어라  
 kaioachyangi poulle kioa tantani niera  
 brickman call tile firmly connect  
 Call a bricklayer and roof the house properly.
12. 접용 잘 못 나오면 비 식기 쉽다  
 chipong chal mot nieumyen pi saiki souipta  
 roof well not if connect rain leaking easy  
 If the roof is not properly put on it will leak.
13. 미장이 불너 담에 면회 하여라  
 michyangi poulle tamei myenhoi hayera  
 plasterer call on wall lime make  
 Call the plasterer and plaster the walls.
14. 벽은 회 와 흙을 석거 발나라  
 pyekeun hoi oa heulkeul syekke paHara  
 partition lime and mud mix plaster  
 Plaster the wall with lime and mud mixed together.
15. 사벽 몇 바리 사다 가 우회 발나라  
 sapyek myet pari sata ka ouheui pallara  
 mortar several loads buy go above plaster  
 Get several loads of mortar and plaster it over.
16. 집이 도모지 몇 간 이냐 헤여 보아라  
 chipi tomochi myet kan inya hyeiye poara  
 house altogether how many kar is count see  
 How many rooms are there? Count and see.

\* Instrumental case.

## EXERCISE 34.

1. 사랑에 손님이 드럿시니 불 좀 때여라  
 syarangei sommimi teuessini poul chom ttaiyera  
 in drawing-room guest have entered fire little light  
 Light a fire in the drawing-room; guests have come.
2. 나무업스니가가에 보내여 훈뭇사오너라  
 namou epsani kakae ponaiye han mout sa onera  
 wood not is shop having sent one bundle buy come  
 There is no wood; send to the shop and buy a bundle.
3. 굴뚝 높게 쌓면 연기가 잘 나간다  
 koult'ong nopkei ssanyen yenkeuika chal nakanta  
 chimney highly if build smoke well go out  
 The chimney will draw well if you build it high.
4. 굴뚝 낮으면 연기 셔린다  
 koult'ong nacheumyen yenkeui syerinta  
 chimney if low smoke rivet (turns back)  
 If the chimney is low it will fill the room with smoke.
5. 대장장이 와서 문 잠을쇠 박으라 하여라  
 taichyangchyangi oasye moun chameulsoi pakeura hayera  
 big workman came door lock to nail make  
 Tell the blacksmith when he comes to fix the locks on the doors.
6. 도비장이 불너 방 다 도비 하여라  
 topaichyangi poulle pang ta topai hayera  
 paper-hanger call room all paper-hanging make  
 Call the paper-hanger and have the whole house papered.
7. 도희 와 플도 업스니 리일 두 가지 사와  
 chyoheui oa p'oul to epsani nai-il tou kachi sa oa  
 paper and batter also not is to-morrow two kinds buy come  
 There is neither paper nor paste. Buy both to-morrow.
8. 먼저 낮은도희로 바르고 후에 다른도희 발나  
 monchye nachan chyoheuiro \* pareuko houei taran chyoheui palla  
 first low paper smear and after other paper smear  
 Use cheap paper for the first coat, and other paper for the second.

\* Instrumental case.

## EXERCISE 34 (continued).

9. **오늘 대감을 좀 뵈옵자 하고 왔소**  
 onal taikameul chom poiopcha hako oasso  
 to-day excellency little let us visit say and have come  
 I have come to-day to pay my respects to Your Excellency.
10. **이 사이 일기가 차운디 년 할여 평안하오**  
 i sai ilkeuika ch'ioun-tai nyenhaye p'yenganhao  
 this period weather cold time consecutive is well  
 How have you been keeping during these cold days?
11. **예 나는 잘 잇소 마는 덕은 엇더 하오**  
 yei nanan chal isso manan taikoun ette hao  
 yea as for me well is only as for sir how make  
 Yes, I've been very well; but how are you, sir?
12. **오늘은 서리가 만히 와서 나지는 덥다**  
 onareun syerika manhi oasye nachainan tepta  
 as for to-day frost many having come as for noon is hot  
 To-day there was a severe frost, but it was warm at noon.
13. **이러케 차자 오기는 뜻 밖의 일이 오**  
 irek'ei ch'acha okinan \* tteut patkeui iri o  
 thus visit coming thought outside work is  
 Your calling in this way is more than I could expect.
14. **여보라 담배 붓쳐 오고 차 다려라**  
 ye-pora tampai poutch'ye oko ch'a taryera  
 look here tobacco join come and tea infuse  
 Here! light his pipe and bring tea.
15. **쥬전저에 도흔 술 부어 데여라**  
 chyouchyenchaei † chyoeun syoul poue teiyera  
 kettle good wine pour heat  
 Put good wine in the kettle and heat it.
16. **이 술은 다른 술 과 달나 독지안라**  
 i syoureun \* taran syoul koa talla tokchiant'a  
 this wine other wine with differ poisonous not is  
 This wine is different: it is not strong.

\* Oppositive case.

† Locative case.

## EXERCISE 35.

1. **거러 가면 다리 아프고 발도 부러터**  
 kere kamyen tari apheuko pal to poureutt'e  
 on foot if go leg sore and foot also blistered  
 By going on foot your legs will be sore and your feet blistered.
2. **적은 신을 신으면 발이 쪼다**  
 cheykeun sineul sineumyen pari chointa  
 small shoes if shoe feet squeeze  
 If you wear small shoes your feet will be sore.
3. **이 사람이 살지고 몸이 건장하다**  
 i sarami salchiko momi kenchyangbata  
 this man flesh carry and body strong  
 This man is stout and strong.
4. **그 사람은 파리하고 몸이 약하다**  
 keu sarameun p'arihako momi yakhata  
 that man lean makes and body weak makes  
 That man is lean and weak.
5. **몸에 오한 나고 번열하고 두 통 나고**  
 momei ohan nako penyelhako tou t'ong nako  
 in body chill come out and feverish and head sore comes out and  
 I am feeling chilly and feverish, and I have a headache.
6. **각 통 나고 온몸이 아프니 아마 학질인가 보다**  
 kak t'ong nako on momi apheuni ama hakchil inka pota  
 foot sore comes out and whole body is sore possibly ague is probable I see  
 My feet are sore and I ache all over; I think it is an attack of ague.
7. **이 아희 얼굴을 보니 역질 중이 겠다**  
 i aheui elkoreul poni yekchil chyongi hayetta  
 this child face look small-pox heavy has made  
 Look at that child's face; it has suffered severely from small-pox.
8. **아희가 우물에 빠져 죽을 거슬 건져 내었다**  
 aheuka ounmourei ppachye choukeul kesal kenchye naiyetta  
 child in well having fallen about to die thing saved extricated  
 A child fell into the well; it was pulled out and saved.



## EXERCISE 35 (continued).

9. **아모 것 도 이상한 거시 업소**  
 amo ket to isyanghan kesi epso  
 whatever thing also strange thing not is  
 There is nothing strange whatever.
10. **새 소리 듣기 묘라 나가 드러 보아라**  
 sai sorai teutki chyot'a naka teure poara  
 bird sound hearing is good out go hear see  
 The birds are singing prettily; go and listen to them.
11. **남의 말 드르니 올해 시절이 잘 된다**  
 nameui mal teureni orei sichyeri chal tointa  
 another's speech heard this year crops good become  
 I hear there will be good crops this year.
12. **이 사이에 집 귀별 몇 번 드렸소**  
 i saiei chip keuipyel myet pen teuresso  
 this period home news several times I have heard  
 During this period I have heard several times from home.
13. **몬져 들은 두 번 듣고 이 들은 편지 아니 보았소**  
 monchye tareun tou pen teutko i tareun p'yenchi ani poasso  
 former month two times hear and this month letter not I saw  
 Last month I heard twice, but this month I received no letters.
14. **지금 무슨 말 드렸느냐 귀별 잇느냐**  
 chikeum mousam mal teurennanya keuipyel innanya  
 now what speech have heard news is  
 What news have you now heard? Any news?
15. **아모 말 도 못 드렸소 별 말 업소**  
 ano mal to mot teuresso pyel mal epso  
 whatever speech also not have heard particular speech not is  
 I have heard nothing whatever; there is nothing special.
16. **그 소식 자세히 드렸소 거짓 말이 오**  
 keu syosik chasyeihi teuresso kechat mari o  
 that news clearly have heard false speech is  
 That news I heard distinctly, it is not true.



## EXERCISES 36 (continued).

9.           **병 중하기는 중중덕**  
 pyeng      chyoung-hakinan \*    chyoung-hatai  
 sickness    heavy making    heavy though make  
 Although his sickness is serious,
10.           **약 한 제 만 먹으면 낫겠다**  
 yak        han      chyei     man      mekeumyen    natkeitta  
 medicine   one      dose      only      if eat        will recover  
 He will recover if he only takes one dose of medicine.
11.           **밥 먹는 것 토후 뒤에 체증 낫소**  
 pap        meknan    ket      t'ohan    touiei    ch'yeicheung    nasso  
 rice        eating    thing    vomited    after    constipation    recovered  
 After vomiting his food, his constipation was relieved.
12.           **오늘은 어제 보다 좀 낫듯하오**  
 onareun    echei      pota      chom      nan-teut-hao  
 as for to-day    yesterday    compared    little    recovered likely makes  
 To-day he appears somewhat better than he was yesterday.
13.           **폐경 과 간경에 병이 다 들고**  
 p'yeikyeng    koa      kankyengeit    pyengi    ta      teulko  
 lung          and      liver          sickness    all      enter and  
 His lung and his liver were affected, and.
14.           **목 과 무릅히 또 다 부어서 대단이 압하**  
 mok koa    moureuphi    tto ta    pouesye    taitan†    apha  
 neck and    knee      also all    swollen    severely    sore  
 He suffered severely from a swollen neck and knee.
15.           **약을 먹고 땀을 내면 나흘러이니**  
 yakeul      mekko      ttameul      naimyen      naheul-t'e-i-ni †  
 medicine    eat and      sweat      if produce      recovering position  
 If you take medicine and begin to perspire, while recovering
16.           **몸을 덥게 간슈하고 바람 쐬지 마라**  
 momeul      tepkei      kansyouhako    param      ssoichi      mara  
 body        hotly      preserve and    wind      to shoot      avoid  
 Keep yourself warm and avoid catching cold.

\* Oppositive case.

† Locative case.

‡ T'e-i-ni, from t'e (condition), i (nominative), and ni (which has the force of a semicolon).

## EXERCISE 37.

1. 슈레 우회 여러 죄인을 시켰소  
 syourei ouheui yere choiineul sireesso  
 cart above many prisoners loaded  
 There are many prisoners sitting on the cart.
2. 그 중에 한 놈을 쇠 사슬로 결박 하였소  
 keu chyoungai han nomeul soi saseullo kyelpak hayesso  
 that among one person iron with chain bound have made  
 One of them was bound with an iron chain.
3. 다른 죄인은 노호로 묶였소  
 taran choiineun noheuro maiyesso  
 other prisoners with rope tied  
 The other prisoners were bound with ropes.
4. 고을 사람드리 도적들을 잡으라 갔소  
 kecul saramteuri tochekeul chapeura kasso  
 district men robbers to capture went  
 The people in the district went out to apprehend the robbers.
5. 도적이 도망하여 잡지 못 하였소  
 tosheki tomanghaye chapchi mot hayesso  
 robbers having ran away to capture not make  
 (But) the robbers ran away and they did not catch them.
6. 어제 밤에 여러 군사 말 타고 총 메고 와서  
 echei pamei yere kounsa mal t'ako ch'ong meiko oasye  
 yesterday at night several soldiers horse ride and gun carry and came  
 Yesterday evening a number of soldiers came on horseback, armed with guns;
7. 그도적들을 다 잡아다가 옥에 가도 아두었소  
 kon tochekeul ta chapataka ozei katoa touesso  
 those robbers all captured prison imprison placed  
 They captured all the robbers and imprisoned them.
8. 불안당 과 좁도적놈을 함겨 잡아 갔소  
 pourantang koa chom tochek nomeui hamkkeui chapa kasso  
 burglars and little robbers person altogether captured went  
 They captured all the burglars and thieves.

## EXERCISES 37 (continued).

9. 관원이 문죄후 후에 복이 만히 쳤소  
 koanoneni mounchoihan houei polki manhi ch'yesso  
 officials having investigated after thighs many flogged  
 The authorities held an investigation and flogged them severely.
10. 괴슈놈은 매 맛고 목 베혀 죽이고  
 koisyou nomeun mai matko mok paihye choukiko  
 chief person whip meet and neck cut and kill  
 The chief criminal was flogged and beheaded ;
11. 두놈은 형벌 밧고 목 리여 죽이다  
 tou nomeun hyengpel patko mok maiye choukita  
 two persons punishment receive and neck tied kill  
 The other two were tortured and strangled.
12. 그놈아는 칼 씌워 옥에 가도앗소  
 keu namanan k'al sseuioue okei katoasso  
 those remaining knife wear in gaol imprisoned  
 The remainder were made to wear the cangue and put in prison.
13. 아모 송스라도 돈 만 잇스면 이기고  
 amo songse-rato ton man issamyen ikeuiko  
 whatever lawsuit be money only if be gain but  
 If you are rich you will win your lawsuit, but
14. 가난하고 형세 업스면 지기 쉽다  
 kananhako hyengsyei epgamyen chiki souipta  
 poor and influence if not have losing easy  
 If you are poor and have no influence you will easily lose.
15. 가난한 사람은 항상 지고  
 kananhan saramoun hangsyang chiko  
 poor as for man always loses but  
 The poor man always loses, but
16. 부자사람은 항상 이기지 오예 그러하오  
 pouchya saramoun hangsyang ikenichio yei keure hao  
 rich as for man always win yea thus make  
 The rich man always wins. Yes, that is so.

## EXERCISE 38.

1. 이 낭반은 벼슬 높고 더 관원은 갈녇소  
 i nyangpaneun pyesal nopko chye koanoueneun kallyesso  
 this gentleman rank is high and that official changed  
 This man is of high rank; that officer was removed.
2. 전장에서 공을 세우고 큰 벼슬 하였소  
 chyenchyangeisye\* kongeul syeiouko k'enn pyesal hayesso  
 battle-field merit established and great rank made  
 He obtained distinction in the field and rose to high rank.
3. 그 장수는 군사 잘 거느리지 못 함오  
 keu chyangsyounan kounsa chal kenarichi mot hao  
 that general soldier well to lead not made  
 That general could not lead his troops properly.
4. 싸호가다가 덕병의게 크게 퇴하였소  
 ssahotaka chyek-pyeng-euikēi k'euikēi p'aihayesso  
 fought enemy soldier by largely defeated  
 They were severely defeated in battle by the enemy.
5. 더 관원이 싸움에 퇴하여 좌직 하였다  
 chye koanoueni ssahomei p'aihaye p'achikhayetta  
 that official in battle being defeated degrade from office  
 That officer having been defeated in battle was degraded.
6. 난리 나면 온 나라히 걱정 되오  
 nalli namyen on narahi kekyeng toio  
 war if arise entire nation anxiety becomes  
 If war breaks out the whole State is disturbed.
7. 나라히 태평하면 백성 편안함오  
 narahi t'ai'pyenghamyen paiksyeng p'yemanhao  
 kingdom if peaceful people happy  
 If there is peace the people are happy.
8. 도적이 못 견디어 허어져 도망함다  
 tocheki mot kyentaiye heyechye tomanghata  
 thieves not enduring scattered fled  
 The rebels fled, defeated, in every direction.

\*Ablative case.

## EXERCISE 38 (continued).

9. 도망하는 도적들을 멀리 쫓아라  
 tomanghanan tohekeul melli chchoch'ara  
 flying thieves far off drive off  
 Drive the retreating robbers far away.
10. 군사싸움때대장과비장익을만히썼소  
 kounsa ssahonan ttai taichyang koa pichyang aireul manhi ssesso  
 soldiers fighting time general and officers suffering many used  
 During war the general and the officers suffer severely.
11. 적병이드러오거든변방을잘직히오  
 chyekpyengi teureoketeun pyenpangeul chal chikheui  
 enemy troops when enter frontier well guard  
 When the enemy's troops approach, carefully defend your frontiers.
12. 적병이드러오기전에단단히예비하여라  
 chyekpyengi teureoki chyenei tantani yeipihayera  
 enemy troops entry before strongly prepare  
 Prepare well before the approach of the enemy's troops.
13. 예비아니하면백번싸화도이기지못한다  
 yeipi-ani-hamyen paik pen ssahoa to ikenichi mot hanta  
 prepare not if make hundred times fight though to conquer not make  
 If no preparations are made, defeat will follow, however often you fight
14. 아마여러날아니되어신관도임하겠소  
 ama yere nal ani toiye sinkoan toimhakeisso  
 probable several days not becoming new officer will take up duty  
 Probably before many days are over a new magistrate will arrive.
15. 신관을잘만나면백성이살뜻하겠소  
 sinkoaneul chal mannamyen paiksyengi sal-tteut-ha o  
 new official well if meet people live probably make  
 If the new official is good, the people will have a chance of existing;
16. 탐하는관원만나면백성이도란에든다  
 t'amhanan koanouen mannamyen paiksyengi tot'aneui teunta  
 avaricious official if meet people oppression enter  
 (But) if the official is avaricious, they will be oppressed.

## EXERCISE 39.

1.        또        오리다        예        또        봅세다  
           tto            orita            yei            tto            popsyeita  
           also          will come        yes            also          let us see  
                           I will come again.    Yes, good-bye.
2.        내        갔다가        얼빚        도라        오리다  
           nai            kattaka            elp'it            tora            orita  
           I            having gone        quickly        back            will come  
                           I will come back directly I get there.
3.        리일        가리잇가        아니        오늘        가오  
           nai-il            kariitka            ani            onal            kao  
           to-morrow        will go            no            to-day        go  
                           Shall I go to-morrow?    No, go to-day.
4.        들        마다        흘        번        식        왔다        가오  
           tal            mata            hau            pen            sik            oatta            kao  
           moon          each            one            time          each          came            go  
                           I come and go once every month.
5.        흘        번        가오리다        예        언제든지        오시오  
           han            pen            kaorita            yei            encheitenchi            osio  
           one          time          will go            yes            whenever            come  
                           I will call once.    Yes, come when you like.
6.        갈        뜻        또        하고        안        갈        뜻        또        하고  
           kal            tteut            tto            hako            an            kal            tteut            tto            hao  
           go            intention        also          make and        not          go            intention        also          make  
                           I don't know whether to go or not.
7.        가거든        어루신에기        문안이나        하고  
           kaketeun            erousineikeui\*            mounan-ina            hao  
           if go            father            respects some            make  
                           If you go, give my respects to your father.
8.        오르락        누리락        할다가        떠러졌다  
           orarak            narirak            hataka            tterehyetta  
           ascend          descend          making            fell down  
                           It fell when floating up and down.

\*Dative case.



## EXERCISE 39 (continued).

9.        **비        드러        왔단        말        업소**  
           pai        teure        cattan        mar        epso  
           ship        entered        came        speech        not is  
           There is no news of the ship's arrival.
10.    **이        거슨        내        허란        것        과        달나**  
           i        kesan        nai        haran        ket        koa        talla  
           this        thing        I        said        thing        with        different  
           This is different from what I ordered.
11.    **너는        내        식인        거슬        다        하였느냐**  
           nenan        nai        sikin        kesal        ta        hayemanya  
           as for you        I        ordered        thing        all        have made  
           Have you done all that I ordered you to do?
12.    **너        왜        조심을        좀        더        아니        하였느냐**  
           no        ouei        chosimeul        chom        te        ani        hayennanya  
           you        why        care        little        more        not        have made  
           Why have you not been a little more careful?
13.    **너        친히        가        보아야        도겠느냐**  
           ne        ch'inhi        ka        poaya        chyok'einnanya  
           you        personally        go        having seen        will be good  
           Had you not better go yourself and see?
14.    **지금은        거를        업다고        리일        오마고        흥더라**  
           chikeumeun        kyeral        eptako \*        nai-il        omako\*        hatera  
           as for now        leisure        not is        to-morrow        will come        says  
           He says he has no time now, but will come to-morrow.
15.    **나를        청        하였시되        볼        일이        있어서        못        갔소**  
           naral        ch'yenghayessitai        pol        iri        issesye        mot        kasso  
           me        invited though        seeing        work        being        not        gone  
           I was invited, but had business and could not go.
16.    **가기는        가겠시되        오늘은        일이        있어서        못        가오**  
           kakinan        kakeissitai        onareun        iri        isse        mot        kag  
           as for going        though will go        as for to-day        work        being        not        go  
           I'll go some time, but I am busy to-day and can't go.

\*Ko indicates close of quotation.

## EXERCISE 40.

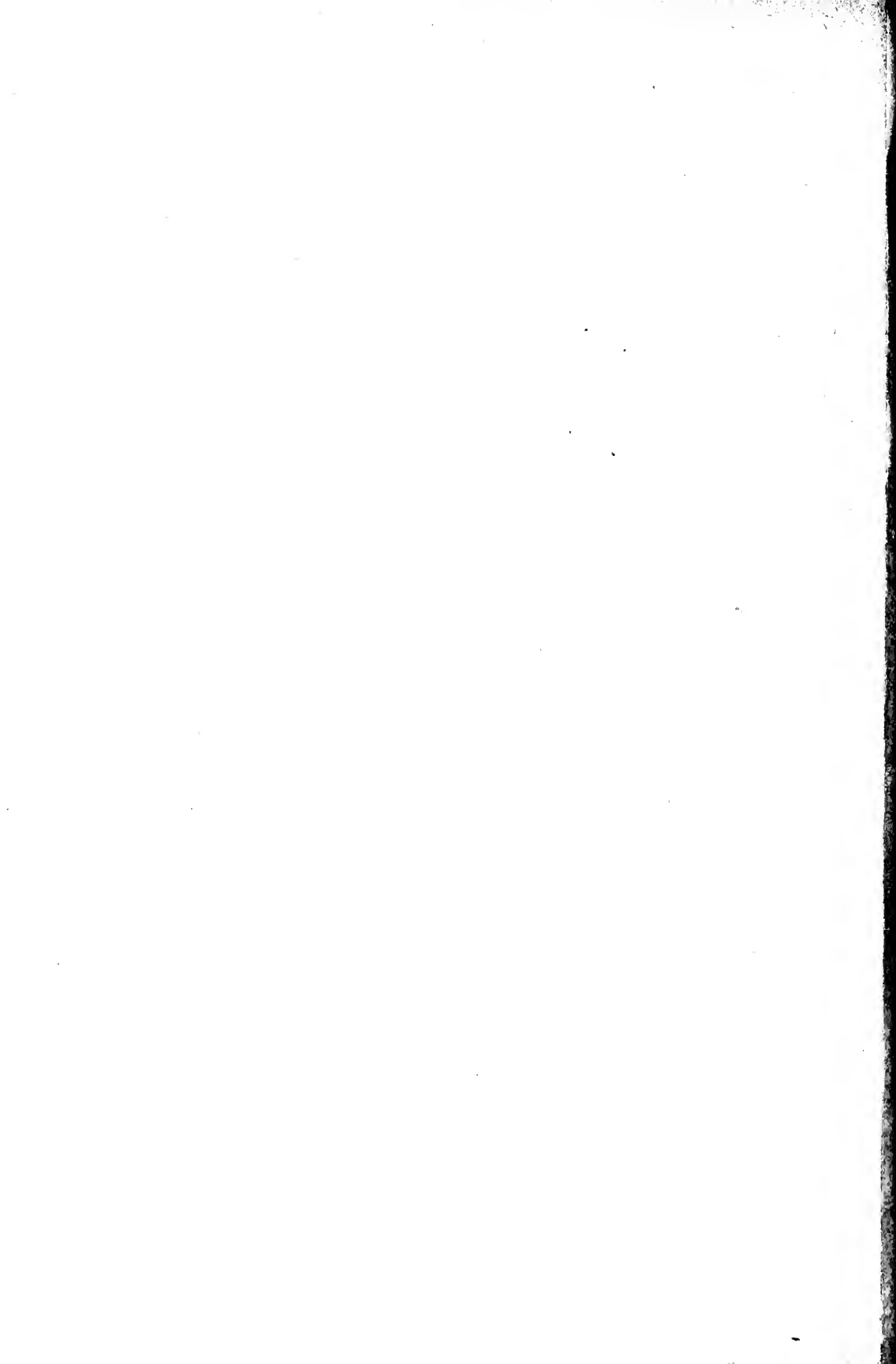
1. 부엌에 큰 솥과 작은 것들이 있스니  
 pouekei k'eun sot koa chyekun ket touri issani  
 in kitchen large pot and small thing two are  
 There are two pots in the kitchen, one large and one small.
2. 방 춥다 아궁에 불때고 화덕에 석탄노하라  
 pang ch'ipta akoungi poul ttaiko hoatekei syekt'an nohara  
 room cold in flue fire burn and in stove coal put  
 The room is cold; light the *kang* and put coal in the stove.
3. 칼과슈가락다 있는가보아라저가락만잇소  
 k'al koa syoukarak ta innanka poara chyekarak man isso  
 knife and spoon all are whether see fork only is  
 See if all the knives and spoons are there. There are only forks.
4. 차관과 찻종과 술잔만히잇고  
 ch'akoan koa ch'atchyong koa syoulchan manhi itko  
 teapot and teacup and wineglass many are but  
 There are many teapots, teacups, and wineglasses; but
5. 사발과대접은업스니사와야흐겟다  
 sapal koa taichyepun \* epsani sa oaya hakeitta  
 bowl and plates not are buy having come will make  
 There are no bowels or plates. Better buy some, then.
6. 하인불너불튀고물끓이고차다리라  
 hain poulle poul p'ouiko moull kkeuriko ch'a tarira  
 servant call fire burn and water boil and tea infuse  
 Call my servant to light the fire, boil some water, and make tea.
7. 자리조반은가져오고덤심은늦게지어라  
 chari chopaneun kachye oko chyemsimeun neutkei chiera  
 mat breakfast bring come and as for tiffin late make  
 Bring my early breakfast, but make my tiffin later.
8. 저녁은국끓이고생선과소고기구어오니라  
 chyenyekun kouk kkeuriko saingsyen koa sokoki koue onera  
 as for evening soup boil and fish and ox flesh roast come  
 For dinner make some soup and roast some fish and beef.

\* Oppositive case.

## EXERCISE 40 (continued).

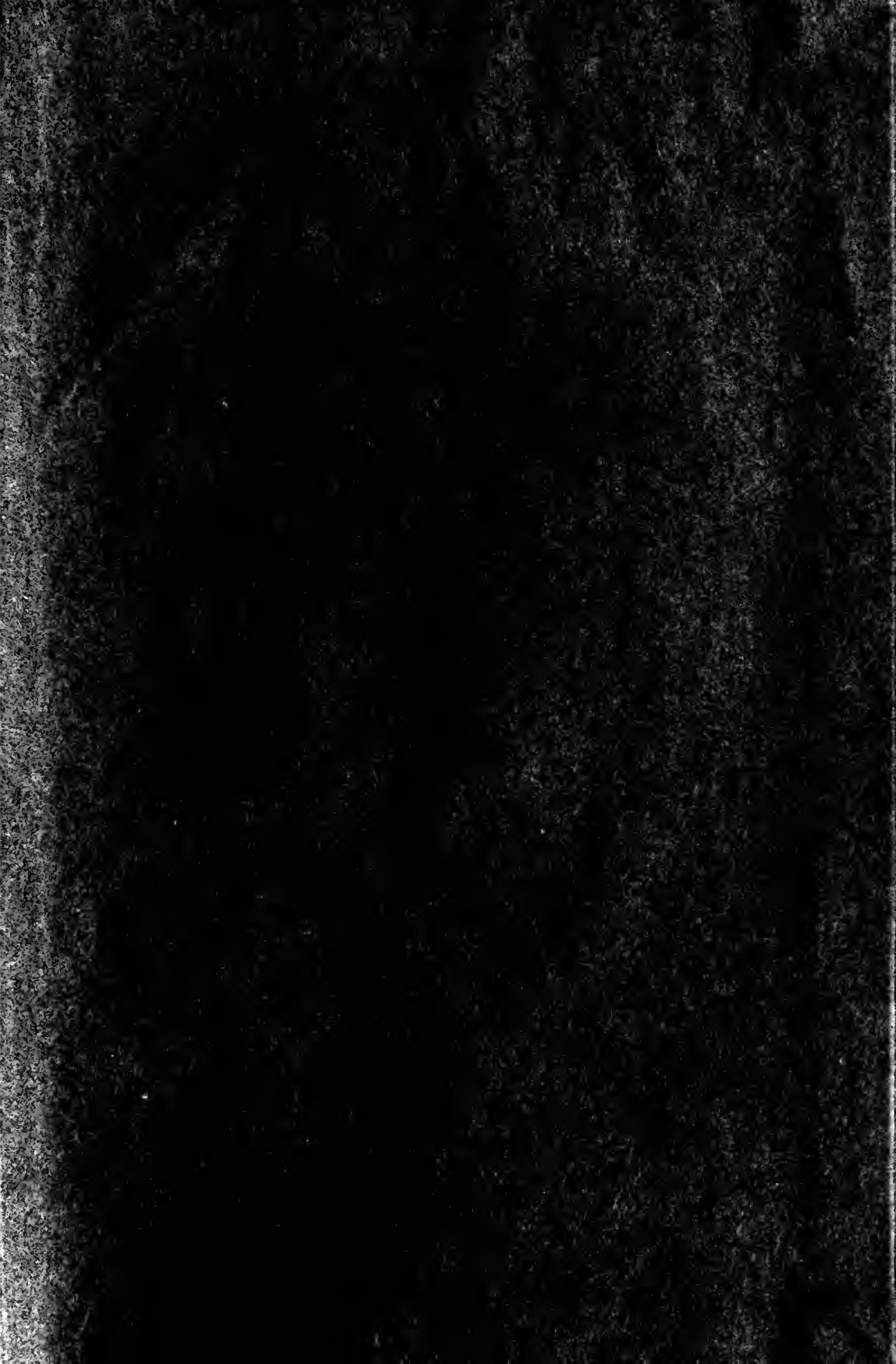
9. 손님 하나 오겠시니 음식 착실 이예 비 하 여 라  
 osnnim hana okeissini eumsik ch'yaksiri yeipihayera  
 guest one will come food carefully prepare  
 I have a guest coming, so prepare a good dinner.
10. 엇던 냥반 이 보 고 득 고 와 셔 대 인 뵈 옴 자 하 오  
 etten nyangpani pokyo t'ako oasye tai-in poiopcha hao  
 some gentleman chair ride and came great man let us see says  
 A gentleman has come in a chair and wants to see you, sir.
11. 내 당신 을 어 제 브 러 얼 마 를 기 드 린 지 모 로  
 nai tangsineul echei peu'te elmareul\* kitarinchi moro  
 I sir yesterday from how much to wait not know  
 Since yesterday I have been looking for you ever so much.
12. 왔 겠 지 마 는 급 흔 일 노 대 께 드 러 갔 다 왔 소  
 oatkeitchi manan keuphan illo taikouel teurekatta oasso  
 was coming yet urgent work palace entered came  
 I was coming, but went to the Palace on urgent business.
13. 올 줄 알 고 변 변 처 못 흔 음식 을 예 비 하 였 소  
 olchoul alko pyenpyench'i-mot-hau eumsikeul yeipihayesso  
 coming know and good not make food prepared  
 I knew you were coming, and prepared a small repast.
14. 덕 접 을 이 러 케 과 히 하 시 니 모 음 에 불 안 하 오  
 taichyepul irek'ei koahi hasini maamei pouranhao  
 welcome thus excessive make in mind uneasy  
 You have been so hospitable, I do not know how to thank you.
15. 대 감 언 제 던 지 겨 를 잇 스 면 내 츠 자 가 오 리 다  
 taikam encheitenchi kyeral issamyen nai ch'acha kaorita  
 excellency whenever leisure if be I seek will go  
 I will call on Your Excellency whenever you have leisure.
16. 흥 상 별 노 일 이 업 스 니 아 모 때 라 도 오 시 오  
 hangsyang pyello iri epsani amo ttai-rato osio  
 always particularly work not is any time though come please  
 I never have anything special to do; come at any time, please.

\* Accusative case.









**RETURN EAST ASIATIC LIBRARY**

**TO** →

208 Durant Hall

642-2556

LOAN PERIOD 1	2	3
<b>1 MONTH</b>		
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

**DUE AS STAMPED BELOW**

DEC 19 1984		
<b>REC'D</b>		
DEC 10 1984		
<b>E.A.L. REC'D</b>		
MAY 21 1988 <sup>3</sup>		
<b>E.A.L.</b> UG 1 1988		

UNIVERSITY OF CALIFORNIA, BERKELEY

FORM NO. DD9, 38m, 4'77

BERKELEY, CA 94720



