

# 청개구리의 눈물

## FROG'S TEARS

READINGS IN KOREAN CULTURE SERIES

For Beginning and Intermediate Students

By Hye-Sook Wang

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청개구리의 눈물

**FROG'S TEARS**

and other stories

READINGS IN  
KOREAN  
CULTURE SERIES

**By Hye-Sook Wang**



**CHENG & TSUI COMPANY**

**Boston**

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# Preface

## WHAT ARE THE GOALS OF THIS BOOK?

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This book is written to help students learn the Korean language well. It should also help them learn about Korean narrative traditions, cultural values, and other Korean culture-specific conventions while they enjoy reading the stories. To put it simply, learners will improve their linguistic proficiency as well as their cultural understanding, whether they are learning Korean as a foreign language or a heritage language. Although the number of Korean language textbooks has been steadily on the rise in recent years, the field is still very much in need of fun and effective supplementary materials, especially for students at lower levels of language proficiency. I hope that this book will provide both teachers and learners with more resources for learning Korean language and culture effectively.

## WHO CAN USE THIS BOOK?

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This book was written for advanced beginners (especially heritage learners from a Korean background) and intermediate learners, in high school and college. Due to the wide range of proficiency in schools and among individual learners, the level designation is arbitrary rather than definite. Teachers should use their judgment regarding the right level for their own students and their own curriculum. The stories have been simplified and rewritten to help learners understand them more easily, and are organized by level of difficulty. In order to provide additional support for learners with a limited Korean language background, the exercises are focused primarily on new vocabulary and expressions. The book can be used most productively as a companion

to a traditional textbook, although it can also be used as a main text if the teacher supplements it with additional grammar exercises.

### WHY A BOOK OF FOLK TALES?

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Why use folk tales for Korean language learning? Folk tales are a part of literary heritage that everyone in a particular culture knows well and refers to frequently in daily speech and writing. In fact, knowledge of such literature is crucial for language learners to gain true cultural literacy and linguistic proficiency. Especially in light of the fact that the crucial role of culture has recently gained much-deserved recognition in language education, it is imperative for foreign language learners to become familiar with the literary culture of the target language.

Folk tales have traditionally been written to teach children important moral lessons. Perhaps due to this function, they are typically short, simple, and have a broad appeal across generations. Folk tales also feature a number of colorful stock characters, legendary figures, and thematic motifs within a repertoire of familiar plot structures. These elements help to make them ideal reading material for beginning to intermediate-level language learners.

There are numerous reasons why folk tales can be extremely rich resources in the language classroom. Folk tales a) are entertaining and stimulate learners' interests, b) encourage the reader's imagination (through character identification and interpretation of the narrative and illustrations), c) represent cultural traditions, d) reflect the customs, worldviews, and value system of the given society, and e) repeat key vocabulary and structures in a way that is ideal for language learning.

Studying stories can also reinforce cognitive strategies such as comparing, predicting, and problem-solving. In addition, students can develop and apply important language-learning strategies such as guessing the meaning of new words, training memory, self-testing, and so on. Many teachers, researchers, and foreign language learners have attested to the effectiveness of stories in the language classroom,

and my own experience teaching Korean language and culture has convinced me that folk tales are great resources for both language and culture teaching.

Despite the countless merits of story-based learning and the great need for supplementary readers designed for Korean language education, I found that there was a serious lack of storybooks designed specifically for learners of Korean. I wrote *Frog's Tears* to fill the need for a book of stories with added exercises, activities, and pedagogical support, which are essential components in the learning process for students in the beginning stages of studying Korean.

### HOW WERE THE STORIES SELECTED?

.....  
Since just thirteen tales had to be selected out of the hundreds of folk tales available in Korean, the selection process involved many difficult decisions. The following criteria served as my guide. First, I considered the stories' familiarity to Korean people and importance in contemporary Korean culture. The story should be one that every Korean would know. For example, the story of "Faithful Woman Chun-Hyang" is an extremely popular classic tale among Koreans of all ages. It has inspired numerous dramas and movies, the most recent being Im Kwon-Taek's highly acclaimed *Chun-Hyang Don* in 2000. While "Faithful Woman Chun-Hyang," "Filial Daughter Sim-Cheong," and "The Story of Heung-Bu and Nol-Bu" could be considered more serious classic literature in comparison to the fables "Green Frog's Tears" or "The Hare and the Tortoise," I have included them in the book not only because they are "must-know" stories for any Korean, but also because they convey important customs and values of Korean society.

Second, I took into account the moral lessons conveyed in each story. For example, "Filial Daughter Sim-Cheong" teaches readers the importance of filial piety in Korean society, which is one of the most important Confucian virtues. In fact, all of the thirteen stories selected for the book illustrate different virtues such as modesty, brotherhood, chastity, wisdom, prudence, loyalty, obedience, diligence, patience, forgiveness, and so on.



Third, I considered the degree to which each story incorporates informative cultural elements and characteristics, since cultural understanding is such a crucial part of language learning. For example, in “The Scholar who Touched the Farmer,” readers will learn about what a scholar’s life was like in pre-modern Korea, what was expected of him by society, and how he lived up to such expectations. Similarly, in “Faithful Woman Chun-Hyang,” readers can learn about the strict social stratification of traditional Korean society, reflected in the forbidden love between a man and a woman from two very different social classes.

Fourth, I took into account the quality of the literary text itself and its potential for producing rich discussion. Readers of folk tales should not only learn values deemed important by Koreans, cultural aspects of Korean folklore, and narrative conventions of Korean folk tales, but they should also learn what makes a good literary work. For example, “The Woodcutter and the Fairy” is cited frequently by scholars as one of the best examples of good narrative literature in Korean. Learners can discuss what constitutes quality literature, and why, after reading the story.

The stories included in this book are simplified versions of the original stories. They have been modified to fit the linguistic proficiency of beginning to intermediate-level learners, in terms of both sentence structures and vocabulary, while preserving the main plot of the story. Specific details of the stories differ to a varying degree depending on the origins and the sources of the stories.

#### WHAT DOES EACH UNIT CONTAIN?

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Each unit consists of ten sections: Unit Focus, Warm-up, Main Story, Words and Expressions, Comprehension, Exercises, Questions for Discussion and Composition, Activities and Tasks, Learning about Culture, and English Translation of the Main Story.

The **Unit Focus** introduces core grammar, core vocabulary, and expressions that appear in that specific unit, so that learners can not only focus their attention on the main tools they will need to read the story, but also predict what the story is about.

The **Warm-Up** section asks general questions about the topic to prepare learners for reading the main story, such as what one could expect from the story based on the title and what the relationship between the main characters might be in the story.

The **Main Story** section introduces the story itself.

The **Words and Expressions** section includes new words and phrases from that particular unit, with English definitions.

The **Comprehension** section asks short-answer questions about the main story, as a way of checking learners' basic understanding.

The **Exercises** section includes various vocabulary exercises (finding the right word for the picture, filling in the blanks with appropriate words/expressions, finding synonyms and antonyms, choosing unrelated words, finding right definitions, matching expressions and corresponding meanings, finding and correcting misspelled words, etc.) in order to reinforce the material introduced in the unit.

The **Discussion and Composition** section includes expanded, open-ended questions related to the story.

The **Activities and Tasks** section provides learners with the opportunity to engage in more focused creative activities, such as learning a song, playing a game, or rewriting the story from a modern perspective. Additional self-directed tasks such as doing research on a particular aspect of the story are also suggested. This section can be completed in English, to focus more on the content and cultural learning than language learning per se.

The **Learning about Culture** section provides, in English, useful background information on various aspects of Korean culture that have specific relevance to that particular unit. Such information will be especially useful for understanding specific aspects of the traditional culture and lifestyles of old Korea. Also included at the end of this section are **Related Proverbs** that are relevant to the unit, either through the lessons or the cultural aspects of the story.

An **English Translation** of the main story is provided at the end of each unit. Since students are still learning basic grammar and vocabulary, they can use this section to check their understanding of the story's content.

The book also includes two **Review Units** that can be used for periodic review and reinforcement.

## HOW CAN STUDENTS USE THIS BOOK?

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The stories in the book do not follow any particular order in terms of content. However, they are arranged progressively by level of difficulty. Once students have read and understood the stories and practiced new vocabulary and expressions, they can do a variety of activities regardless of the specific content of the story. The Activities and Tasks section of each unit provides suggestions for different types of activities, some of which focus more on reading (for example, reading the story out loud or in silence for meaning), some more on writing (for example, writing a free-response essay), and others more on listening (for example, listening to the teacher reading the story out loud). Two or more skills can be nicely integrated as well through one activity (for example, retelling the story in a modern version both orally and in writing). Some of these activities should be done in Korean to improve the learners' linguistic proficiency, but teachers should consider allowing English when discussing more difficult cultural issues, so that learners can gain content knowledge without being hindered by their limited language proficiency.

As mentioned above, the book includes thirteen stories and two review units. This means that one unit can be covered per week at most schools on a semester schedule. However, it is ultimately each teacher's decision to make as to how many units are covered and in what order, based on the needs of each class and curriculum.

An answer key for the exercises is available online at <http://my.cheng-tsui.com>.

## SUGGESTIONS FOR ADDITIONAL PROJECTS

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At the end of the semester or throughout the year, students can do a number of enrichment projects in English. For example, they could perform an in-depth analysis of one chosen story, write an essay discussing the characteristics of Korean folk tales based on the stories in the book, or make a presentation on the values and virtues of the Korean people and society as represented in the stories. They could

write a creative sequel to one of the stories in the book (in Korean or English) reflecting the traditional Korean themes and values they have learned about, or categorize the stories in the book based on theme, characters, narrative structure, and ending.

These are only a few suggestions. Teachers' individual strengths of imagination and creativity will enrich their classroom instruction. Even though the learners who will be using this book have not yet reached the advanced stage of Korean language learning, and will be reading simple stories, they are nonetheless active learners with high intelligence and intellectual curiosity. Therefore, much can be gained by assigning various activities and tasks beyond simple understanding of the stories, especially in relation to Korean culture. Teachers and students should keep in mind that while language learning is a primary goal of the course, cultural understanding is an equally important goal to achieve. Learners should not be discouraged if they need to use English when they find it too challenging to express their ideas completely in Korean.

#### **A FEW NOTES ON SOURCES AND CONVENTIONS**

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The information provided in the Learning about Culture sections is based on a number of resources. They include *An Encyclopedia of Korean Culture* (2004, Seoul: Hanseobon), *An Illustrated Guide to Korean Culture* (2002, Seoul: Hakgojae), *Minsokmunhakiran Mueos-inga* (*What is Folk Literature*, 1993, Seoul: Jipmundang), *Hankuk Seolhwaewui Yuhyeong* (*Types of Korean Folk Tales*, 1996, Seoul: Iljogak), *Yeodutti Iyagi* (*The Story of 12 Zodiac Signs*, 1996, Seoul: Jipmundang), *Hankuk Mindameui Simcheung Punseok* (*Deep Analysis of Korean Folk Tales*, 1995, Seoul: Jipmundang), *Encyclopedia Britannica*, *Wikipedia*, and *An Encyclopedia of Korean Folk Culture* on the Internet.

The romanization of Korean characters used in the English translations and Culture sections follows the national system of the Republic of Korea (2000).

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Hye-Sook Wang  
Providence, RI  
May 2008

제 1과

청개구리의 눈물

# GREEN FROG'S TEARS

SAMPLE



---

## I. UNIT FOCUS

### 단원의 핵심

---

#### 1. Core Vocabulary:

청개구리 형제	green frog brothers
반대	opposite
산	mountain
바다	sea, ocean
후회하다	to regret
울다/울음 소리	to cry/crying sound

#### 2. Grammar:

__기 때문에	because
__고 있었다	was ~ing
__기 전에	before ~ing
__(으)면	if/when
__기로 하다	decide to, set to
__기 시작하다	begin to
__(으)르 까봐	worrying if, for fear that

#### 3. Expressions:

말을 잘 듣지 않다	to disobey (lit. to not listen to someone's words)
속(이) 상하다	to be distressed (lit. inside is rotten)
병이 들다	to fall ill, to get sick
걱정이 되다	to become worried
세상을 떠나다	to pass away (lit. to leave the world)

---

## II. WARM-UP

### 준비학습

---

1. ‘청개구리’하면 무엇이 생각납니까? 청개구리에 대해서 여러분이 알고 있는대로 이야기해 보세요 (색깔, 모습 [크기, 등]...).
2. 왜 이야기 제목이 ‘청개구리의 눈물’일까요? 눈물은 언제 흘립니까?
3. 이 이야기를 들어 본 일이 있습니까? 있으면 무슨 이야기인지 기억해 보세요. 없으면 제목과 그림을 보고 한번 추측해 (guess) 보세요.

---

## III. MAIN STORY

### 본문

---

옛날 옛날 아주 오랜 옛날 어느 마을에 청개구리 형제가 살았어요.

아버지가 일찍 돌아가셨기 때문에 엄마와 함께 살고 있었어요.

그런데, 이 청개구리 형제는 엄마 말씀을 잘 듣지 않는 나쁜 아이들이었어요.

엄마 말씀에 항상 반대로만 했어요. 엄마가 “공부 해라” 하시면 나가서 놀고, “나가서 놀아라” 하시면 집에 들어와서 공부를 했어요.

이렇게 말 안 듣는 아이들때문에 속이 상한 청개구리 엄마는 그만 병이 들었어요.



병이 깊어지고 죽을 날이 가까워 오니까 엄마는 아이들이 아주 걱정이 되었어요.

그래서 죽기 전에 아이들을 침대맡에 불러놓고 이렇게 말했어요.

“얘들아, 부탁이 하나 있다. 내가 죽으면 산에 묻지 말고 바다 근처에 묻어라.

내 말을 꼭 기억하고 그대로 따라야 한다.”

얼마 후에 엄마는 결국 세상을 떠났어요.

엄마를 잃고 고아가 된 청개구리 형제는 너무 슬퍼서 엉엉 울었어요.

얼마가 살아 계실 때 엄마 말씀을 잘 듣지 않은 것을 후회하고 또 후회했어요.

그래서 처음으로 엄마 말씀을 따르기로 하고 청개구리 형제는 엄마를 바다 근처에 묻었어요. 그런데 엄마를 묻고 집으로 돌아오는데 갑자기 비가 내리기 시작했어요.

청개구리 형제는 이번에는 엄마 무덤이 떠내려 갈까봐 걱정이 돼서 엉엉 울었어요.

지금도 비가 오는 날에는 청개구리 울음소리를 들을 수 있습니다.

“개골 개골 개골 개골……”

---

#### IV. WORDS AND EXPRESSIONS

#### 단어와 표현

---

형제

brothers, siblings

돌아가시다

to die, pass away (honorific)

말씀을 듣다	to obey (lit. to listen to an elder's words)
반대	opposite
속이 상하다	to be distressed (lit. the inside is rotten)
병이 들다/깊어지다	to fall ill, to get sick
걱정이 되다	to become worried
침대	bed
부탁	favor
근처	nearby, vicinity
묻다	to bury
기억하다	to remember
결국	finally, at last
세상을 떠나다	to pass away (lit. to leave the world)
고아	orphan
후회하다	to regret
무덤	tomb
떠내려가다	to drift away
울음 소리	crying sound

---

## V. COMPREHENSION

### 내용이해 확인

---

1. 청개구리 형제는 누구와 같이 살고 있었어요?
2. 청개구리 형제는 어떤 아이들이었어요?

3. 청개구리 형제가 엄마 말씀을 듣지 않는 걸 어떻게 알 수 있었어요?
4. 엄마는 왜 병이 들었어요?
5. 엄마는 죽기 전에 청개구리 형제에게 무슨 부탁을 했어요?
6. 엄마는 왜 자기를 바다 근처에 묻으라고 했어요?
7. 엄마가 돌아가신 후 청개구리 형제는 무엇을 후회했어요?
8. 청개구리 형제는 엄마를 어디에 묻었어요? 왜요?
9. 엄마를 묻은 날 무슨 일이 있었어요?
10. 지금 청개구리 형제는 무엇을 걱정하고 있어요?

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## VI. EXERCISES

### 연습

---

1. 밑줄 친 말과 뜻이 가장 비슷한 말을 고르세요.

*Choose the closest words in meaning to the underlined words.*

- 1) 이 청개구리 형제는 엄마 말씀을 잘 듣지 않는 나쁜 아이들이었어요.

ㄱ. 엄마한테  
순종하지 않는  
ㄷ. 버릇이 없는

ㄴ. 엄마한테  
순종하는  
ㄹ. 놀기만 하는

- 2) 말 안 듣는 아이들때문에 속이 상한 청개구리 엄마는 병이 들었어요.  
 가. 피곤해진    나. 짜증이 난  
 다. 화가 난    르. 안타깝고 걱정이 된
- 3) 엄마는 죽기 전에 아이들을 침대맡에 불러 놓고 말했어요.  
 가. 조용히    나. 가까이  
 다. 잠깐    르. 이불 속으로
- 4) “내가 죽으면 산에 묻지 말고 바다 근처에 묻어라” 하고 엄마는 말했어요.  
 가. 주위에    나. 멀리  
 다. 앞에    르. 가운데에
- 5) 얼마 후에 엄마는 세상을 떠났어요.  
 가. 여행을 갔어요                                        나. 돌아가셨어요  
 다. 아이들을 그리워                                    르. 집을 나갔어요  
 했어요

2. 보기에서 적당한 단어를 골라 빈 칸을 채우세요.  
 한 단어를 한 번만 쓸 수 있어요.

*Fill in the blanks with the appropriate word from the examples.*

*Each word should be used only once.*

.....

<보기: 갑자기 일찍 항상 처음으로 결국>

- 1) 청개구리 형제는 아버지가 \_\_\_\_\_ 돌아가셨기 때문에 엄마와 함께 살고 있었어요.

- 2) 이 청개구리 형제는 엄마 말씀에 \_\_\_\_\_ 반대로만 했어요.
- 3) 병이 깊어진 엄마는 얼마 후에 \_\_\_\_\_ 세상을 떠났어요.
- 4) \_\_\_\_\_ 엄마 말씀을 따르기로 하고 청개구리 형제는 엄마를 바다 근처에 묻었어요.
- 5) 엄마를 묻고 집으로 돌아오는데 \_\_\_\_\_ 비가 내리기 시작했어요.

**3. 설명을 읽고 맞는 단어를 본문에서 찾아 쓰세요.**

*Write the word from the main text that has the following definition.*

.....

1. 부모님이 없는 사람: \_\_\_\_\_
2. 죽은 사람을 묻어 놓는 곳: \_\_\_\_\_
3. 잘못했다고, 그렇게 안 했으면 좋았다고 생각하는 것: \_\_\_\_\_
4. 서양사람들이 잠을 자는 곳: \_\_\_\_\_
5. 다른 사람에게 무엇을 해 달라고 하는 것: \_\_\_\_\_

4. 관계있는 것끼리 연결하여 문장을 만드세요.

Connect the related words and make sentences.

- 1) 세상을                      가다  
2) 떠나려                      되다  
3) 병이                         떠나다  
4) 걱정이                      들다

SAMPLE

5. 나머지 셋과 가장 관계가 먼 것을 하나 고르세요.

Choose the word that is least related to the other three.

- 1) ㄱ. 세상을 떠나다      ㄴ. 돌아가시다  
   ㄷ. 죽다                    ㄹ. 묻다
- 2) ㄱ. 병이 들다            ㄴ. 아프다  
   ㄷ. 피곤하다            ㄹ. 편찮다
- 3) ㄱ. 선생                  ㄴ. 형제  
   ㄷ. 부모                  ㄹ. 자식

6. 아래 단어의 반대말을 본문에서 찾아 쓰세요.

Write the antonyms of the following words from the main text.

1. 태어나다: \_\_\_\_\_

2. 늦게: \_\_\_\_\_

3. 얻다: \_\_\_\_\_

4. 잊어버리다: \_\_\_\_\_

5. 기쁘다: \_\_\_\_\_

6. 웃음: \_\_\_\_\_

7. 맞춤법이 틀린 글자를 찾아 밑줄을 치고 맞게 고쳐 쓰세요.

Underline the incorrect spellings and correct them.

1. 이러케 말 안 듣는 아이들때문에 속상한 엄마는 그만 병이 드러썩어요.

2. 엄마를 일코 고아가 된 청개구리 형제는 노무 슬프서 엉엉 우렸서요.

3. 그래서 지금도 비가 오는 날에는 청개구리 우름 소리를 드릴 수 있답니다.

**8. 질문에 대답하세요.**

*Answer the following questions.*

.....

1. 개구리는 보통 어디에 살아요? 바다에 살아요?  
강에 살아요? 늪에 살아요?
2. 새끼 개구리를 뭐라고 불러요?
3. 여러분은 언제 제일 속상해요?
4. 지금까지 여러분이 한 일 중에서 가장 후회하는 것은 뭐예요?

**9. 빈 칸을 채워서 이야기를 완성해 보세요.**

*Fill in the blanks and complete the story.*

.....

청개구리 형제는 \_\_\_\_\_ 을/를 안 듣고 엄마를 속상하게 했기 때문에 엄마는 \_\_\_\_\_. 엄마는 죽기 전에 형제에게 부탁했습니다.

“내가 죽으면 \_\_\_\_\_ 에 묻지 말고 \_\_\_\_\_ 에 묻어라.” 청개구리 형제는 엄마가 \_\_\_\_\_ 때 엄마 말씀에 반대로 한 것을 \_\_\_\_\_.



그래서 처음으로 엄마 말씀을 \_\_\_\_\_  
하고 엄마를 \_\_\_\_\_ 에 묻었습니다. 집으로 돌아  
오는데 \_\_\_\_\_ 기 시작했습니다. 지금  
청개구리 형제는 \_\_\_\_\_ 떠나려 갈까봐 걱  
정이 돼서 울고 있습니다.

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## VII. QUESTIONS FOR DISCUSSION AND COMPOSITION

### 토론과 작문 질문

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1. 여러분 나라에도 이 이야기와 비슷한 이야기가  
있습니까? 있으면 어떻게 같고 어떻게 다른지 얘  
기해 보세요.
2. 이 이야기의 주제(theme)는 무엇이라고 생각합니  
까?
3. 여러분은 이 이야기를 읽고 무엇을 느꼈습니까?  
어떤 교훈(lesson)을 얻었습니까?
4. 여러분은 어렸을 때 어땀어요? 부모님 말씀을 잘  
들었어요?
5. 여러분이 하고 싶은 일을 부모님이 반대하시면  
어떻게 할 거예요?

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## VIII. ACTIVITIES AND TASKS

### 관련 활동과 과제

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1. 선생님과 같이 아래의 노래를 불러 보세요.

개굴개굴 개구리 노래를 한다.

엄마 아빠 아이들 (아들 손자 며느리) 다 모여서

우리들은 모두 다 노래를 잘 해.

개굴개굴 개구리 목청도 좋다.

2. 한국 개구리는 ‘개굴개굴’하고 읊니다.

그런데 미국 개구리는 Ribbit Ribbit 하고 읊지요?

그럼, 한국 개와 미국개는 어떻게 다를까요?

동물의 소리는 왜 언어마다 다를까요?

다음의 사이트를 방문해서 각 동물의 소리를

비교해 보세요. (<http://www.georgetown.edu/cball/animals/animals.html>)

3. 재미있는 게임을 해 볼까요? (년센스 게임)

\* 보기와 같이 대답해 보세요.

<보기: 영수: 이 교실이 좀 추워요.

그럼, 설탈를 벗으세요.>

- 1) 민지: 내일 발표(presentation)도 있고 시험도 있어요.

성준: \_\_\_\_\_.

- 2) 수지: 영수가 두 시간 후에 전화할 거예요.

미나: \_\_\_\_\_.

3. 진주: 밖에 비가 많이 오고 바람도 불고 있어요.

나영: \_\_\_\_\_.

4. 이 이야기가 여기서 끝나지 않았다면 어떻게 되었을까요?

여러분 생각대로 계속해서 이야기를 써 보세요.

5. 청개구리 형제들에게 편지를 써 보세요. 무슨 얘기를 하고 싶어요?

6. 한국의 부모-자식관계(parent-child relationships)에 대해서 연구(research)한 후 그 결과(results)를 리포트로 써 보세요. 그리고 여러분과 여러분 부모님의 관계에 대해서 생각해 보세요. 여러분이 만약 교포라면 여러분이 생각하는 여러분 친구(미국)와 친구 부모님의 관계와 어떻게 같은지, 또는 다른지 생각해 보세요. 영어로 해도 괜찮습니다.

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## IX. LEARNING ABOUT CULTURE

### General Characteristics of Folk Tales

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As a genre of literature, folk tales have many unique characteristics, including the following. First, folk tales are narratives, orally transmitted by words, transcending time and space. Second, since the authors of folk tales are usually unknown and the stories have gone through a process of transmission by many people, folk tales are a byproduct of people and human culture. Third, they are fictitious, rather than straightforward representations of history or fact. And finally, they are a universal cultural form, as they existed before written language and every nation has its own folk tales.

Folk tales also exhibit a number of specific characteristics in their presentation. First, they have a beginning and an ending. They don't begin and end abruptly. They also typically begin with "Once upon a time..." and end with "They lived happily ever after." Second, repetition is used for things that the narrator wants to emphasize. Thus, the same characters or characters with similar characteristics appear and act repeatedly. Sometimes the same phrases are repeated. Such repetition is usually combined with conflict or confrontation. In many folk tales that teach moral lessons, good and evil are dichotomized (represented as a good person vs. bad person) and the conflict between good and evil ends with the good person's winning.

Third, the number three is important, especially in Korean folk tales. The repetition method is combined with the number three and things are repeated three times, and thereby the intensity of the events becomes stronger. Fourth, only two characters appear in a given scene. Even though more characters can appear in the same scene, they don't act at the same time. In addition, the two main characters are usually in contrast or confrontation, such as an old man vs. a young man, big vs. small, the rich vs. the poor, and so on. Fifth, the storyline or plot is simple and straightforward. No complexity is expected. Sixth, the stories have a certain formula, which makes prediction possible. Similar situations are described in almost exactly the same way and no attempts of changing the stories are made. Seventh, a certain level of consistency is ensured in story organization.

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#### RELATED PROVERBS

#### 관련 속담

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(1) 버스 지나간 후 손들기

Raising hands after the bus has passed.

(2) 원님 떠난 뒤에 나팔 분다

Blowing a trumpet after the village headman left.

(3) 한 번 엮지른 물은 다시 주워담지 못한다

One can't put spilled water back.

(4) 소 잃고 외양간 고치기

Fixing a barn after losing a cow.

Message: It's too late to regret. No use crying over spilled milk.

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## X. ENGLISH TRANSLATION OF THE STORY

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A long, long time ago, in a certain village there lived green frog brothers.

Because their father passed away early, they lived with their mother.

However, these frogs were bad children who didn't listen to their mother very well.

They always did the opposite of their mother's words. If their mother said, "Study," they went out and played; and if she said, "Go out and play," they entered home and studied.

Because of her disobedient children, the mother frog developed an illness.

As the illness became severe, and the day of her death came near, the mother frog worried very much about her children.

Therefore, before she died she called her children to her bed and said this:

"Children, I have a favor to ask. When I die, bury me not in the mountain but near the ocean. Remember my words and follow them exactly without fail."

A little while later, the mother frog eventually died.

The green frog brothers, who had lost their mother and become orphans, were so sad that they cried. They regretted the fact that they didn't listen to their mother when she lived, and they were remorseful.

Therefore, the green frogs decided to listen to their mother for the first time and buried her near the ocean. But rain began to fall when they were returning home after burying their mother. This time, they cried because the frogs worried that the mother's grave might drift away. Even now, on a rainy day, it is said that one can hear the sound of frogs crying. "Ribbit ribbit ribbit ribbit..."

SAMPLE

## Glossary

< ㄱ >

가끔	occasionally, every now and then	U10
가난뱅이	pauper	U8
가만히	quietly, calmly	U9
가지	branch	U5
간청하다	to beg earnestly	U4
감나무	persimmon tree	U5
감동을 받다	to be moved, touched	U9
감옥에 가두다	to incarcerate	U12
감추다	to hide	U10
감탄하다	to admire, wonder	U8
감히	how dare	U6
강나루	a ferry point on a river	U11
개구쟁이	a mischievous child	U5
개울	creek, ditch	U13
거래	transaction	U11
거북이	turtle	U2
거위	goose	U8
거절하다	to refuse	U12
거지	beggar	U12
걱정거리	matter of concern/worry	U5
걱정이 되다	to become worried	U1
건지다	to pick up (out of water)	U13
겁이 나다	to be scared, frightened	U3
겨우	barely	U14
견디다	to endure	U4
결국	finally, at last	U1
결심하다	to make up one's mind	U2
결정되다	to be decided	U11
결혼하다	to marry	U4

경기	contest, competition	U2
계산하다	to calculate	U5
고개를 끄덕이다	to agree (lit. to nod one's head)	U6
고개를 숙이다	to lower one's head	U12
고아	orphan	U1
고조선	Old Joseon (2333 B.C. ~193 B.C.)	U4
고통	pain, suffering	U4
골라내다	to pick out	U6
과거시험	civil service examination	U12
관가	district government office, authority	U8
관복	official attire of the government (uniform)	U12
곰	bear	U4
공휴일	public holiday	U4
광경	scene	U11
구경꾼	onlooker	U6
구두쇠	stingy person, miser	U9
구렁이	serpent	U14
구슬리다	to talk into, cajole	U11
구하다	to save	U12
궁금해지다 (궁금하다)	to become curious	U2
귀가 솔깃해지다	to be tempted (lit. ears perked up)	U2
귀를 기울이다	to listen attentively (lit. to bend one's ears)	U9
귀찮다	to be cumbersome, annoying	U8
귀하다	to be precious	U14
그네	swing	U12
그늘	shade	U6
그리워하다	to miss (someone, something), to long for	U10
근처	nearby, vicinity	U1
급한 일	urgent matter	U2
기가 막히다	to be dumbfounded	U6
기념하다	to commemorate	U4
기대에 차다	to be hopeful	U14