

Family Cycle

- (1) newly established family (nuclear)
- (2) marriage of eldest son 며느리를 맞다(stem—unless parents have already died in which case still nuclear)
- (3) marriage of second and subsequent sons (joint)
- (4) partition 분가/세간을 나다—second and subsequent sons split from the big house (k'ün chip 큰 집) and form their own separate little houses (chagün chip 작은 집)—big house is stem if parents still alive, otherwise nuclear (unless grandson has already married in which case it remains stem), little house starts a new cycle as nuclear.

Traditional Marriage

- (1) marriage discussions (ũihon 의혼 議婚)
 - go-between (chungsin aebi 중신애비, chungmaejaengi 중재쟁이—usually a kinsman or friend of the family) finds out about family status, character of potential bride
 - check out the material 신부감/신랑감 (sön ūl poda 선을 보다)—done by both bride and groom's family
 - divination (kunhap 궁합 宮合)
 - choose master of ceremonies (chuhonja 주혼자 主婚子)
- (2) gift exchanges
 - sending the gift box (ham 함 函)—typically included a marriage letter, red and green silk, gifts for bride and her family
 - that portion of the gifts that the bride brings with her into the marriage can be considered 'indirect dowry' (normally the largest portion), while that portion of the gifts that goes to the bride's family and is not used for the wedding or her dowry (yedan 예단 禮緞) can be considered 'bridewealth' or 'brideprice.' In traditional times, cash was rarely involved.
 - bride prepares dowry [honsu 혼수 婚需], and brings it in the 'new procession' (below)
- (3) marriage ceremony
 - first procession (honhaeng 혼행 婚行, ch'ohaeng 초행 初行)—groom and his entourage proceed to bride's village the day before the wedding
 - little ceremony (sorye 소례 小禮—the groom bows to the bride's parents and gives them the 'geese')
 - big ceremony (taerye 대례 大禮)—bride and groom exchange bows, and then exchange cups of liquor
 - banquet for all the friends and relatives of the bride's family at which the groom must appear to pour drinks for the older men
 - new room (sinbang 신방 新房)—bride and groom spend the night together in the 'new room' of the bride's house
 - new procession (sinhaeng 신행 新行)—bride (in sedan chair) and groom (on horse)

proceed to the groom's house

(4) p'yeback (폐백 幣帛)

- bride and groom hold an ancestor worship ceremony for the groom's family ancestors, and then the bride and groom together bow to the groom's parents
- bride then must bow to all the relatives of the groom
- banquet for all the friends and relatives of the groom

Divorce

Seven Reasons for Going (ch'ilgöjiak 칠거지악 七去之惡)

1. the wife is disobedient to the husband's parents
 2. the wife is barren
 3. the wife is unfaithful
 4. the wife is too jealous
 5. the wife has an incurable and serious illness
 6. the wife is too quarrelsome
 7. the wife commits a crime (like theft or murder)
- (from the Chinese Ming legal code that was also used in Korea)

Three Reasons for not Going (sambulgö 삼불거 三不去)

1. the wife had mourned together with husband for three years for his parents
 2. the husband was poor when she married him, but now has become rich
 3. the wife has no place to go
- (in Korea, these limitations were not followed if the wife had committed adultery or some other serious moral breach)

Less Common Marriage Forms

(1) minor marriage (min myönuri 민며느리)

(2) uxori-local marriage (teril sawi 데릴사위)— 'accompanying son-in-law'

(3) concubinage (chagün manura 작은마누라, ch'öp ül tuda 첩(妾)을 두다).

-the technical name for the 'real' or 'legitimate' wife is chökpu 적부 嫡婦

-other ways of contrasting the concubine and wife are 'little room' and 'legitimate room' (소실과 정실 小室과 定室)

Partition

-giving/receiving a livelihood—세간을 내다/나다

-formal partition (pun'ga 분가 分家)

-legally fixed partition (of younger sons) 법정 분가 法定 分가