CHAPTER 18- STORY 18
HANGUL HARMONICS

Hangul was created under King Sejong during the Joseon-Dynasty (1393-1910). Hangul is highly praised for its scientific design and lauded as one of the most efficient alphabets in the world. King Sejong, the creator of Hangul was also a passionate scholar whose knowledge astounded many erudite experts. There is a myth that the Korean language was a sacred language—handed down from God to the Korean people. What if this was not a myth? But a reality lost in time and translated through the (un)conscious realm of modern day man. Many Kings promoted a belief that if you are a King, you are a descendant of the Davidic line that passes through Christ and links Man and God, religion and language. Throughout, the Middle East and China, Kings were Godly and their gifts were from the realm of God or supreme ruler. Pharaonic rulers subscribed to ancient philosophies of a sacred language which created a distinct realm of ideology, that tests time. This is where it becomes interesting, as a noted development of Korean as a Sacred Language. King Sejong, an astute scholar was known for his passionate care of his people. China has a long trade history with the Middle East and scholarly texts from that world and or time made their way to the court of Sejong, in ancient Korea. The Rosetta stone had three recorded languages Demotic–the everyday script, used to write documents. Greek an administrative script, and Hieroglyphs for priestly affairs. King Sejong created Hangul to reflect this complexity in a simpler language. He simplified the language coding through Harmonics for the betterment of his people, in perpetuity. King Sejong, gave his people, the mastery of themselves through language, written and spoken. Language is seen as a sign of intellect and Hangul, was deemed easy to learn, and improved the quality of life of all people. Illiteracy is virtually nonexistent in Korea. King Sejong, knew that his subjects, were ignorant of the complicated Chinese characters that were being used by the educated, were not able to read and write.

Historical data, has recorded that many cultures and languages were influencing each other through trade, education and the arts. Japan had been exposed to Portugal and began to blend both languages into its vocabulary. For example, Obrigato, Portuguese for thank you, became Arrigato in Japanese. English is a known blending of Anglo–(English) Saxon–Germany and carries Latin and French words that are now understood as English. The 14th. - 16th. century was an established time frame for enlightenment, through language, arts and philosophies. Much of European history represents this linguistic change and it’s paralleled in the merging kingdom that was Korea. Korea may not have been prolific in promoting at this time, its linguistic proficiency through literature and philosophy. It was known until recently as the hermit kingdom. 5,000 languages exist and linguists have discovered that these languages are more similar than differentiated from one other. There are universal concepts and properties that are shared by all languages. These principles are contained in the Universal Grammar, which forms the basis of all possible human languages. Linguistic changes, like sound shift is found, in the history of all languages. As evidenced, by the regular sound correspondences that exists between different stages of the same language, different dialects, and different languages. Words, morphemes, and phonemes can be altered, added or lost. The meaning of words may broaden, narrow or shift. New words may be introduced into a language by borrowing, or by coinage, blends and acronyms. The lexicon may also shrink as older words become obsolete. As established in the fate of the English language. Korea has recently, allowed this lexical transfer to occur in such simple English words as computer, towel (hair) conditioner and computer and much more.
The topic title of Hangul Harmonics, I created from my research of complex-text languages, which is a collective name used to designate those languages that have different layouts for processing the text and for presenting it. The complex-text languages include the bidirectional languages, Hebrew, and Asian languages such as, Korean. The 72 names of God, when spoken in Hebrew and phonetically displayed revealed a spatial relationship between the Hebrew Characters and Korean characters. They are spatially similar but not in a similar orientation, but they carried similar alphabet sounds as links to both languages. For example, In Korean the consonants G, D, K, when spatially orientated, resembled Hebrew. Hangul vowel sounds like yeo, ya, eu are similar to Hebrews’, sacred names of GOD. The sacred names are pronounced in a style that is phonetically Korean. In Hebrew some of the words - Ka, la, yo – yo – yo, heh – oo- meh are similar to Hangul. There is the use of a particle, that is phonetically similar to indicate direct objects in each language - "et" in Hebrew and "eul/reul" in Korean. There is a distinct structural composition to both languages. King Sejong’s interest in astronomical science was comprehensive and sun dials, water clocks, celestial globes, astronomical maps, and atlases of the seven planets were produced at his instigation. He was aware of complex geometric glyph linguistic codes but derived an elegant simplicity to language. He had a notation system for Korean as well as for Chinese music devised or revised, and commissioned the writing of music for Korean musicians. This can be understood as to how Hangul, is so balanced and a harmonic language, forming a sacred text. Much of this similarity of a divine aesthetic is noted in Kabbalistic Hebrew. You must be able to spatially orient the characters to see that they are linked through harmonics. Somehow, King Sejong, from his diverse studies knew this. Both languages are distinct but both languages share a degree of commonality that intrigues. Historical linguists believe that all languages go back to a single common ancestor. Therefore, a pair of words whose earlier forms are distinct, yet similar, as far back as they have been traced, could in theory have come from a common root in an even earlier language, making them real cognates. However, language affinities between autochthonous populations, indicates that human languages, which certainly antedate the 300,000 year mark (Derek Bickerton, Language and Species University of Chicago Press, 1990,) may also have a common origin in Africa itself. The theory of the "Nostratic" languages, which combines Afro-Asiatic (Hamito-Semitic), Indo-European, as well as Ural-Altaic, is viewed as the parent rather than the derivative of Euasiatic languages, providing a dramatic but the most credible evidence in common vocabulary items and systematic phonetic relationships. Chinese is grouped with Basque, would be evidence of population movements and distribution prior to the early historical presence of Indo-European speakers across northern Europe and Asia. Joseph Greenberg (2000–2002) did not reject a relationship of Afro-asiatic to these other languages, which he called Eurasian, and to which he added, Korean. It may also be a case of False cognates which are pairs of words in the same or different languages that are similar in form and meaning but have different roots. That is, they are sometimes considered, cognates, when in fact they are not. Even if false cognates lack a common root, it evidences an indirect connection between them. Harmonics are notes that appear to be random but are mathematically related, in abstraction. A related phenomenon is the expressive loan, which looks like a native construction, but is not. Historical and comparative linguistics is the study of linguistic change. Linguists identify regular sound correspondences using the comparative method among the cognates, words that are developed from the same ancestral language, of related languages. They can restructure an earlier protolanguage and this allows linguists to determine the history of a language family. In 1446, the first Korean alphabet with the original name Hunmin chong-um, "the correct sounds for the instruction of the people," was introduced. If you examine King Sejong masterpiece, that is Hangul, you can see that he mirrored many ancient philosophers and examined the Heavens and served his people. Hangul Harmonics created in 1446 — still alive today.

Works cited
http://www.zkorean.com/hangul/history_of_hangul
http://www.ling.upenn.edu/courses/ling001/language_change.html
http://www.friesian.com/trees.htm
**Co- Creative Writing**

Please write an article that illustrates your understanding of harmonics, as it relates to language.

**LEXICAL WRITING TABLE**

*FILL IN THE BLANKS WITH ANY WORDS YOU DO NOT KNOW. LEAVE A BLANK SPACE IF YOU REQUIRE THE MEANING BESIDE IT. ADD ALL WORDS THAT ARE DISCUSSED IN CLASS THAT ARE NOT FAMILIAR TO YOU. IN THE TEXT PLACE THE CORRESPONDING #. Example (1) lauded*

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**Make Sentences from the words or phrases you do not know**

*Example - He was lauded for his athletic abilities*
INTRODUCTION

MAIN IDEA 1

SUPPORTING DETAILS

MAIN IDEA 2

SUPPORTING DETAILS
MAIN IDEA 3

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SUPPORTING DETAILS

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CONCLUSION

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Prepositions, and their equivalents postpositions and case inflections (declensions), are some of the most idiosyncratic aspects of languages and do not map well from language to language. Learners tend to have difficulties in these areas because a lot of rote memory or experience is required to become good at them. The Japanese language concept of particles doesn't even map neatly to these aspects of other languages though with English there seems to be greatest overlap between English prepositions and Japanese particles compared to other English parts of speech.

Having said that, Korean has a much better alignment of particles to Japanese than does English. Some even have the same or very close pronunciations between the two languages:

Japanese "が" (ga) : Korean "가" (ga) -- indicate the subject of a sentence
Japanese "へ" (e) : Korean "에" (e) -- indicate movement towards something

These are close in sound as well as meaning but there are more which are similar in meaning only. Also "가" (ga) is only used after vowels whereas "의" (i) is used after consonants.

Aside from Korean and from prepositions I have found that some languages have a particle which indicates the direct object like "を" (wo), but usually only under various circumstances:

Hebrew "את" (at) - Only when the direct object is semantically definite.
Korean "을" (eul) / "를" (reul) - Like many Korean particles, this works very similar to the Japanese particle.
Romanian "pe" - Only used when the direct object is 1) a proper noun; the name of a person or animal 2) a common noun referring to a specific person, generally known to both the speaker and listener 3) a common noun acting as a metaphor for a person 4) a common noun in a construction in which the subject and the direct object are the same noun and they precede the predicate.
Spanish "a" - Only used before words referring to people, pets, or personified objects or places that function as direct objects. This is called "personal a".

Introduction to the Grammar of Words

Grammar, morphology & foreign languages-: MORPHEMES AND ALLOMORPHS

Every sentence spoken in every language is built from grammatical atoms called morphemes. A morpheme is the "smallest meaningful unit" you can find when you break phrases and words apart. Morphemes can be long like annihilate or very short like the "past tense" -(e)d tacked onto annihilated.

Morphemes have allomorphs, or various ways they show up in language. In English, -(e)d marks the past tense, but it doesn't always have the same pronunciation. Speakers pronounce it as [t] in helped but [d] in cubed. Past-tense [t] and [d] are simply two allomorphs of the same morpheme /d/.

You now have some basic concept of morphemes and allomorphs, but how do you apply this to everyday language? To begin analyzing words, separate morphemes with a hyphen.

English

Amazing! The farmer speaks Latin!

amaz-ing the farm-er speak-s Latin

Keep in mind that morphemes and allomorphs are identified based on how speakers of a given language build words. Morphemes are language-specific. English speakers cannot break annihilate into smaller meaningful units, but Latin speakers could find the historical morphemes an-nihil-at-e.
Different morphemes have different functions. The morphemes *farm*, *speak* and *amaz(e)* have clear semantic content - if you speak standard English, you know what they mean. But what about less obvious morphemes like *s* and *-ing*? These morphemes attach to another morpheme to provide it with a grammatical meaning, and are known as inflectional morphemes. The grammatical meaning of the inflectional morpheme *-ing* in *amaz-ing* is “present participle”.

The case of *-er* in *farm-er* doesn’t involve the kind of “grammatical meaning” expected from inflectional morphemes. Instead, *-er* creates a new word with a new meaning. While *speaks* and *speak* may be considered a separate form of the same word, *farmer* and *farm* are two different words. Morphemes like *-er* that attach to other morphemes to derive new words are known as derivational morphemes.

Notice that morphemes like *speak* and *Latin* can exist on their own - they are free morphemes. On the other hand, bound morphemes must attach to another morpheme before a speaker can use them. Inflectional and derivational morphemes cannot exist on their own - they are known as affixes and are necessarily bound morphemes. Affixes that attach before other morphemes are called prefixes, including the derivational *pre-* in *pre-fix*. Suffixes attach to the end of another morpheme, such as the inflectional *-ed* in *studi-ed*. Since they fall at the end of words, suffixes are also referred to by the informal name endings. When written alone, you may see prefixes with a hyphen following the morpheme and suffixes with a hyphen preceding the morpheme.
Get the Picture

The Tower of Babel

Once upon a time, in a far way land, following the Great Flood, a group of united people spoke a single language came to the land of Shinar, where they decided to build a city called Babel with a grand tower. The king said" We will build a tower with its top in the heavens, in case we are scattered all over the Earth." God watched from heaven and said: "They are one people and have one language, and nothing will stop them from doing what they want." So God said, "Let us confuse their speech." God scattered them about the face of the Earth, and confused their languages, and they quit building the city.

The king, said, “It is the will of God, but no one understood him” He watched his people leave and as he feared, there was great strength in being unified, but divided they were weak.

Reading Comprehension

1. What is the Moral of the story?
2. Do you think that the Tower of Babel was a real tower?
3. What references do you recognise in this story?
4. Do you find languages confusing?
5. Write a short story based on language conflict.

The story of the Tower of Babel is important to creation science because it provides a key piece of information that helps explain why humans exist as multiple distinct races today. The Bible suggests that God intentionally scattered mankind to retard their technological advancement by confusing their speech. The origin of the various root languages is presumably linked to this event. This action effectively separated humans into several groups allowing physical differences to develop.
Crisis

God watched from heaven and said: “They are one people and have one language, and nothing will stop them from doing what they want.”

Rising Action

The king said: “We will build a tower with its top in the heavens, in case we are scattered all over the Earth.”

Exposition

Once upon a time, in a faraway land, following the Great Flood, a group of united people spoke a single language. They came to the land of Shinar, where they decided to build a city called Babel with a grand tower.

Falling Action

So God said, “Let us confuse their speech.” God scattered them about the face of the Earth, and confused their languages, and they quit building the city.

Conclusion

The king said, “It is the will of God, but no one understood him.” He watched his people leave and as he feared, there was great strength in being unified, but divided they were weak.
Chapter Test Questions

1. How many languages exist on earth?
2. Who was King Sejong and what did he create?
3. What are cognates?
4. What are false cognates?
5. What are complex text languages?
6. What is the Universal Grammar principle?
7. What is meant by, Prepositions being idiosyncratic?

Fill in the Blanks

1. Every sentence spoken in every language is built from grammatical atoms called morphemes.
2. A morpheme is the "smallest meaningful unit" you can find when you break phrases and words apart.
3. Morphemes have allomorphs, or various ways they show up in language.
4. These morphemes attach to another morpheme to provide it with a grammatical meaning, and are known as inflectional morphemes.

How many morphemes are present in the following?

1. Banana, apple, papaya, and nanny
2. cats, runs, and barked
3. Dogs, replay, carrot, inescapable, television, tenacity, captivate, unlikely

Write an essay (1000 words) on your understanding of Hangul Harmonics and the Tower of Babel. Use an Essay Map in your outline. Please choose one of the following essay styles and format to write your essay. Explain why you made this choice.

- American Psychological Association (APA) Style Guide
- Modern Languages Association (MLA) Style Guide
- Turabian Style Guide
- Chicago Manual of Style