This study aims to seek a way to utilize comparative analysis of "San-Kuo-Chih-Yen-i" during the Chosun dynasty and Thai "Samkok" as a cultural educational device for Korean language studies. In an effort to address the subject issue, cultural attributes and background of the "San-Kuo-Chih-yen-i" and "Samkok" shall be contemplated researching the complete traits of cross cultural introduction and rooting in Korea and Thailand.

The subject of this research includes "Sam-Kuk-Ji-Tong-Syok-Yeon-Eui" manuscript; "Do-Won-Gyeol-Eui-Rok" print and "Jeok-Byeok-Ga" from Chosun dynasty and Phrapay Phrakhlang's "Samkok" Yakhop's Chabap Waniphok "Samkok" and Khukrit Pramot's Chabap Naithun "Samkok" from Thailand. On the basis of findings from aforementioned study objects through comparative literature study methodology, wide variety of literary and cultural factors has been considered.

As a result, both Korean and Thai "San-Kuo-Chih-Yen-i" types possess diverse aspects. Korean "Sam-Kuk-Ji-Tong-Syok-Yeon-Eui", rather directly translated version of the original replicates the original structural attributes. Bang Gak Bon "Do-Won-Gyeol-Eui-Rok" omitted or modified immaterial parts within the boundary of sustaining the overall stream of the "San-Kuo-Chih-Yen-i" for mass production targeting the general public. To lessen the cultural discrepancies, "Sam-Kuk-Ji-Tong-Syok-Yeon-Eui" and "Do-Won-Gyeol-Eui-Rok" allowed partial replacement of certain elements with Korean cultural elements. Whereas, "Jeok-Byeok-Ga", a novel in prose adopted for a narration for Pansori, a Korean epic opera, was recreated to cater to the commoners with a touch of the Romance of the Three Kingdom and "Jeok-Byeok-Dae-Neon" as a core.

In Thailand, Phrapay Phrakhlang's "Samkok" is the nearest translation of the original text in terms of the contents and splits chapters with the temporal and occasional transformation. Among 211 poems from the original text, 11 poems that cannot be obliterated without deteriorating the substance remained and the rest were obliterated. These 11 poems were revised in prose. Khukrit Pramot's Chabap Naithun "Samkok" evolves around the incidents from the Jojo Mengwhak edition only, but this shall be regarded as a recreation of the "San-Kuo-Chih-Yen-i" due to radical reinterpretation of the characters. Chabap Waniphok "Samkok" not only deviates from the original structure but also takes narrative approach in technique and style. The content relatively adheres to the Chinese original, but it referred to Brewitt Taylor's English version of "The Romance of The Three Kingdoms".

Korean and Thai accommodation of the "San-Kuo-Chih-Yen-i" share the similitude of independent reinterpretation in accordance with their own cultural and ideological environment. Localization and popularization of the form stands in the core of the similitude which is explicitly shown in Korean "Jeok-Byeok-Ga" and Thai Chabap Waniphok "Samkok" of Yakhop.

Foreign piece of "San-Kuo-Chih-Yen-i" carries the assimilated and localized aspect within the domestic culture.

However, the distinction between Korean and Thai accommodation of "San-Kuo-Chih-Yen-i" lies in the way of propagation. While it was spontaneously and generally disseminated through Korean-Chinese cultural exchanges among the public in Korea, in Thailand, it was introduced by the ruler and when "Samkok" was offered in the Thai language textbook with rapid public acknowledgement. The distinction in the accommodation and popularization between Korea and Thailand originate from the cultural and ideological background divergence. Korea had been exposed to Chinese culture for an extended period allowing easy access and affinity to the Chinese literature whereas the unfamiliarity to the Chinese culture required more time and effort for public acceptance in Thailand.

The popular success of the "San-Kuo-Chih-Yen-i" in Korea and Thailand stems from the universal virtue of the human life the novels carries with diverse elements.
This epic novel provided vigorous and dynamic story lines based on historic reality to the public with diverse heroic characters even carrying the message of transience of human life. In particular, ‘San-Kuo-Chih-Yen-i’ was recognized as a military strategy book in Thailand. Cultural substitution and recreation of the interpretation of ‘San-Kuo-Chih-Yen-i’ carry great significance in linguistic and cultural educational stand point. Comparative analysis of both countries’ translational aspects of ‘San-Kuo-Chih-Yen-i’ and Korean cultural elements embedded in it can be utilized as Korean linguistic and cultural educational materials. In particular, the cultural elements found in Korean ‘San-Kuo-Chih-Yen-i’ copies range from unique choice of vocabulary, colloquial expressions, proverb, idiomatic phrases and virtues, ideologies and morals. Consequently, ‘San-Kuo-Chih-Yen-i’ serves as an invaluable asset for linguistic and cultural educational material. The subject research endeavored to analyze how the ‘San-Kuo-Chih-yen-i’ flourished in two different countries with distinctive cultural and ideological circumstances gaining great publicity as a classic throughout the time through comparative analysis. This study also attempted to set the Korean cultural educational objective utilizing ‘San-Kuo-Chih-Yen-i’ and to prepare and suggest methodologies for greater efficiency to foster Korean linguistic and cultural educational development.

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