

# 법학 석사학위논문 (법학 석사학위논문)

2026년 법학 석사학위논문 제출 기한 및 제출 방법 안내.

- 논문용지를 A4 용지 20 장 이내.
- 논문접수 <https://lawlec.korea.ac.kr/essay/> 접속 후 접수
- 접수 기한: 1월 [1]일 5시 12분 23:00, 1월 [2]일 5시 26분 23:00 까지

Chat GPT 등 AI (인공지능)를 이용하여 작성된 논문은 인정되지 않으며, 이를 위반하여 제출된 논문은 폐기될 수 있습니다.

## [제1항]

본 법학 석사학위논문은 법학 석사학위논문입니다.

## [제2항]

본 법학 석사학위논문은 “법학 석사학위논문?” (제1.1항)에 따라 “법학 석사학위논문”으로 작성된 “법학, 법학 석사학위논문, 법학 석사학위논문”으로 작성된 법학 석사학위논문, 법학 석사학위논문 법학 석사학위논문입니다.

---

# 법학 석사학위논문 / End-term Exam and Written work assignments

제출 기한: 법학 석사학위논문

제출 기한 6월 15일 오전 10시 20분 (총합 605점)에 법학 석사학위논문. 법학 석사학위논문 법학 석사학위논문(법학 석사학위논문, 법학, 법학 석사학위논문)(법학 석사학위논문).

법학 석사학위논문 법학 석사학위논문.

- 0000 000 A4 00 20 00.
- 000000 <https://lawlec.korea.ac.kr/essay/> 00 00 000
- 00 00: 00 [1] 5016 23:00, 00 [2] 5030 23:00 00

[001]

00 0000 0000 000 0000.

[002]

000 0 00 “0000000000?” (00 1.1) 0000 “000 00 000 000 0000?” 00  
 000 “000, 000 00 00 0000 000 000!” 00 000 0000, 0 0 00 00 0000  
 0000.

00000000: **Korean Contract Law I**

End-term examination will be held on 15 June at 10:30. You may consult all materials that are in your possession, including online materials (Open book examination).

Written works should be handed in as follows:

- Your written work should not exceed 2 sides of an A4 sheet.
- Completed written work must be uploaded at <https://lawlec.korea.ac.kr/essay/>
- Deadlines for the written works:
  - Assignment 1 must be handed in by 23:00 on 16 May.
  - Assignment 2 must be handed in by 23:00 on 30 May.

[Assignment 1]

Alice made an offer to Bob to sell her house in Seoul at the price of 360 million KRW. Alice’s offer reached Bob on 24 March 2016. Bob took time to make up his mind. Bob sent the following email to Alice on Sunday 10 April at 11:32 am:

Dear Alice,

I have thought long and hard about your offer. Much as I would have hoped that you would offer a better price considering the

deplorable state of maintenance (or lack thereof, rather) of the house, I decided to take it. Let's meet up next week to sort out the deposit payment of 36 million KRW (which is 10% of the contract price) and other details of the transaction.

Regards,

Bob

However, Alice's email server was experiencing a technical problem at the time and Bob's message could not be delivered to Alice's email account immediately. Bob's email server was holding the message and it kept trying to deliver the message.

On the same day, however, Alice telephoned Bob at 11:45 am (without knowing anything about Bob's email message) to tell him that she would be happy to make a better offer. She told Bob that she would agree to sell the house at 320 million KRW. Bob was happy to hear the good news and immediately agreed to buy the house at 320 million KRW. Bob did not say anything about the email because he simply assumed that Alice had read it when she telephoned.

Bob's email was delivered to Alice on Monday 11 April 2016 at 9:42 am. When Alice opened her emails later that day, she realized that Bob's email was sent before she telephoned him on Sunday morning. Alice was upset that Bob did not tell her about the email when they were speaking on the phone. Alice now insists that the contract price must be 360 million KRW. Bob was indignant because Alice changes her mind all the time. Bob insists that a new offer was made and it was accepted at the contract price of 320 million KRW.

Discuss how the dispute must be resolved.

[Assignment 2]

Viva Hospital ("Viva") is a registered non-profit corporation licensed by the Minister of Health. Viva's Memorandum of













him:

*“Guan Zhong is a man of small calibre! (管仲 小人也! 管仲也)” (論語 3.22)*

Someone asked clarification.

*“You mean, he was frugal? 管仲也?”*

Confucius did not mince his words. He made scathing remarks about Guan Zhong’s staggering wealth. According to Confucius, Guan Zhong did not know Li 也 either.

*He had three residences, each complete with a full array of domestic staff. How could he be frugal? Only a ruler can have a gate screen. But Guan Zhong had one. Only when a ruler entertains another ruler, can he have a cup stand. But Guan Zhong had a cup stand. If he knew Li, who didn’t?*

However, regarding the question of ethical integrity (也), Confucius shows a very interesting response. Was Guan Zhong a man of ethical integrity? That was the question posed by Confucius’ students.

*Zi Gong said, “Guan Zong lacked ethical integrity, did he not? When Duke Huan of Qi had his brother Jiu killed, Guan Zhong was unable to commit suicide. He instead served Duke Huan as his minister.” (論語 14.17)*

Jiu was the elder brother of Duke Huan. Guan Zhong was originally serving Jiu. When there was an armed conflict between brothers who were competing for the throne of Qi, Guan Zhong attempted to assassinate Duke Huan. But the attempt was unsuccessful and Jiu had to flee to a neighbouring state. When Duke Huan eventually came to the throne of Qi, he put pressure on the ruler of the neighbouring state (who harbours Jiu) to have Jiu killed. Jiu was duly killed and his body was pickled



*Someone asked about Zi Chan. Confucius replied. 'He was kind.' Someone asked about Zi Xi. Confucius said, 'Oh dear, don't ask me about him. Not him!' Someone asked about Guan Zhong. Confucius said, 'A great man, indeed. He grabbed the town of Pian which had three hundred households from the Bo family. The villagers only managed to have coarse meals, but no one had bad feelings until the end (even when they had no teeth from old age).'* (□□, 14.9)

What then? All is well that ends well? The end justifies the means? All is forgiven as long as you get the result? Definitely not! There are simply too many passages where Confucius emphasised that the process counts, rather than the result. Even if you cannot hope to have a result, you must nevertheless endeavour in all earnest.

Ethical integrity, morality is far more complex. It cannot be simply explained in black on white. It is certainly not a matter of some "inflexible" principle. It is not something that can be approached from dogmatic or absolute terms.

A good deal of common sense and flexibility would put you on the right path, provided that you have the right training and the right frame of mind – provided also that you have the determination to improve yourself constantly.

---

## **Advice to Kangshu (□□)**

[Original text](#)

[Duke of Zhou] spoke thus: Lord of lords, my younger brother Feng! Our illustrious father the late King Wen (□□) has shown splendid virtues and prudently applied punishments (□□□□). He

dared not despise widows and widowers. He employed the employable, respected the respectable. He was fearsome against the feared. He shined in the eyes of the people. He thus started our area, then it grew beyond our one or two regions and this is how we came to rule our western territory. All this while, he diligently sought counsel from the Lord Above (☐☐) and the Lord was pleased. Heaven therefore ordained King Wen to conquer the Yin. The heavenly mandate reached its territory and its people. They are provided for at the moment. Your humble elder brother (Duke of Zhou) made some efforts and thus you are here in this eastern territory.

Oh, Feng, keep this in mind. Whether these people will remain reverent would depend on whether you take the example of the late King Wen and follow his virtuous words (☐☐). Please do a comprehensive study of earlier sage kings of Yin so that you can govern these people well. You should uphold the teachings of Shang elders so that you can win their heart and know what to teach them. You should specially seek counsel of the ancient sage kings so that you make people prosper and protect them. When your virtues are great enough to reach the sky, you will not be cast away in the execution of the king's commands.

My little brother Feng! Feel the pain of the people as if it is your own. Be mindful of the Heaven. Fearful as it may be, Heaven helps those who are sincere. You can see the public opinion in its broad outline, but it is difficult to retain small men. When you are there, give all your heart. Do not indulge in leisure and pleasure. Govern people instead. I heard thus, "Grievance does not arise from abundance or shortage; it arises from lack of principle in giving rewards and lack of the ruler's efforts."

It is true, my little brother, you must ensure that the Yin people are well protected and that they obey the king. You must assist the royal house in fulfilling the Heaven's mandate by renovating these people (☐☐☐).

Oh, Feng, please be cautious and transparent in applying punishments (□□□□). Suppose a person commits a small crime. If it is not a mishap but an intentionally committed violation of the rules, then the law is that – even though the crime may be small – he cannot but be put to death. On the other hand, even though the crime is great, if it was not intentionally committed but a disastrous mishap, then the equity is that – if the person has already fully admitted its fault – he shall not be put to death.

Oh, Feng, if these are properly done, people will obey splendidly. They will regulate themselves and strive for harmony treating the misdeed as if it is a disease. They will abandon their evil deeds. Protect them as if they are your own babies. They will prosper and be orderly. It is not you, Feng, who punish or execute people. Do not punish or execute them arbitrarily. It is not you, Feng, who cut the nose or ears of the people. Do not arbitrarily cut people's nose or ears.

When 'external' affairs are presented to you, let the appropriate legal officer (□□) deal with them according to the punishments of Yin which stand to reason. When interrogating a prisoner, reflect for five, six or upto ten days before making the definitive decision. When legal officer pronounces the punishments in the proceedings you supervise, make sure that they are in accordance with the Yin law and the punishment and the execution are just. Do not use them to suit your personal feelings, saying, "I think this is proper", "I think this is not in order". [It is true, Feng, you are young. There is no one who has a heart like yours. You know my heart and my virtue.]

Those who commit the crime of robbing, stealing, treachery, killing, laying hands on other's goods or committing violence without fearing one's life, are to be abhorred. But the greatest evil to be abhorred all the more is lack of filial piety and brotherly love. The son who does not serve his father with respect, but greatly hurts his father's heart; the

father who does not love his son, but hates him; the younger brother who does not think of Heaven's brightness, and does not respect his elder brother; the elder brother who does not have compassion for his tender younger brother, and treats him coldly and suppress him: if we do not deal with the people who commit these crimes, the law which our people have received from the Heaven will be greatly annihilated and disturbed. This is why these conducts need to be constrained. They must have the punishment or execution as set down by King Wen without pardon.

When the great command is disobeyed; moreover, when junior lords, village chiefs, their deputies and minor officers sent out [to Yin] entrusted with power give commands arbitrarily and cause havoc; and when people in general, without scruple and without diligence, plague their ruler, evils arise. And I abhor them. This is why you need to deal with them and put them to death in accordance with rightness.

Also, when the ruler and the heads cannot manage to control their own family members and when their small officers and retainers cause terror and commit cruelty, that is to greatly abandon the king's commands and to use punishments without virtue (不德). You too must never fail to uphold the law and make people happy just as King Wen made them happy through his cautious reverence for the law. Having made the people happy, if you can say, "I made it", I shall be happy.

Feng! people should be guided by auspiciousness and happiness. Use the virtue of earlier sage kings of Yin and seek to govern people well. It is not right to lead people astray. If people do not follow your lead, then there is no government in that country.

Feng! I cannot but reflect upon and tell you these virtuous sayings about administration of punishments (刑政之說). At the moment, the people are not quiet. A lot of them have not made up their mind to follow us. They have not yet become one with

us. Only Heaven will punish those who kill us. We should not blame them as long as their crimes are not with their magnates, are not widespread. It is said, "If it is manifest, it will be heard in Heaven."

Oh, Feng! Be cautious and respectful. Do not cause grief. Do not use bad counsel, do not follow the crooked way. Please practice virtue diligently. Have firm resolve. Scrutinise your own virtue. Have a grandiose plan. Be generous to the people to bring them comfort. Then I shall have no occasion to blame you or to remove you.

Oh, my little brother Feng! Our mandate is not permanent. You must remember it. Do not make me remove you. Obediently carry out the mandate clearly. Uphold what you heard from me. Govern people well.

Go, Feng! Do not ruin the revered law. Listen to my advice. You will then be venerated by Yin people generation after generation.

---

## Contract interpretation

The fundamental rule of contract interpretation is that contractual language must in principle be given effect as it is written. The Korean Supreme Court (the highest court in Korea for civil and criminal matters) has consistently ruled as follows:

*Once the court is satisfied with the authenticity of the contractual document, the court must, in the absence of clear and convincing evidence to deny what is written, recognise the existence and the content of the parties' intent as it is written on the contractual document. (Supreme Court Judgment*

2002Da23482 dated 28 June 2002)

The importance of contractual language is further emphasised as follows:

*In interpreting a contract, if the parties' true intent is not knowable, the interpretation should be based on the intent inferred from outward expressions rather than the intent inside the parties' mind because what constitutes the contractual intent is the intent inferred from expressions, i.e., the expressed intent, rather than the intent which was held in the parties' mind.*<sup>2</sup>

<sup>2</sup>*Ibid.*

The Supreme Court also ruled that “contract interpretation aims to establish clearly the objective meaning the parties assigned to the expression. While the court is not always constrained solely by the language chosen by the parties, the court’s task is nevertheless to base itself on the contractual language and to interpret reasonably the objective meaning which the parties assigned to the expression regardless of what the parties might have entertained in their mind.”<sup>3</sup>

If the objective meaning is unclear from the language of the contract, the Supreme Court has given guidance as follows: “when the court has to interpret the intent of the parties because there is a difference of views as to the interpretation of the contract, the interpretation must be done reasonably in accordance with logic and rules of experience, taking account comprehensively of the textual content, motives and circumstances leading to the agreement, the aim and purpose which are to be achieved by the agreement as well as the parties’ true intent.”<sup>4</sup> The Supreme Court has also held that the interpretation must be consonant with the

notions of justice and equity as well as the common sense of the general public and the ordinary commercial understanding.<sup>5</sup>

<sup>3</sup>Supreme Court Judgment 2000Da40858 dated 23 March 2001. Also see Supreme Court Judgment 2002Da23482 dated 28 June 2002.

<sup>4</sup>Supreme Court Judgment 93Da32668 dated 25 March 1994; Supreme Court Judgment 96Da1320 dated 9 April 1996. Similar rulings are repeated in a number of cases. For example, Supreme Court Judgment 92Da47236 dated 24 August 1993. The “rules of experience” mean rules derived from the experience of living in society (社會生活 所積 成的 規則).

<sup>5</sup>Supreme Court Judgment 2008Da90095, 90101 dated 14 May 2009.

# To govern (政 zheng) and 德 (xiao)

## 1. The Night Sky

- The Master said, “To govern with virtue is like being the Pole Star. You stay put and all the stars venerate you.” 德教如北辰(2.1)
- Our illustrious father the King Wen greatly promoted virtue (德) and cautiously applied punishments (刑). 德教如北辰，刑罰如夜

## 2. Everything in its right place: 各安其位

- The Master said, “Govern people with politics and align them with punishments, they will evade and have no



Master said, "How uncivilised you are! A noble man would remain quiet when it is about something he does not know. If names are not correctly used, your speech will be feigned. With a feigned speech, you cannot accomplish anything. If things are not accomplished, the Li and the Music will not flourish. If the Li and the Music do not flourish, punishments will not be properly administered. If punishments are not properly administered, people would not know where to stand. If a noble man should name names, he must be able to defend it. If he should say things, he must be able to act on it. When it comes to speech, a noble man ought not to talk nonsense."

子曰：「名不正，則言不順；言不順，則事不成。事不成，則禮樂不興；禮樂不興，則刑罰不中；刑罰不中，則民無所措手足。故君子居則貴名，動則慎行，微則慎言，慎乎其所不聞，慎乎其所不見，慎乎其所不聞，慎乎其所不見，慎乎其所不聞，慎乎其所不見。」  
 (13.3)

- The Master said, "A noble man cherishes virtue, a small man cherishes land. A noble man is mindful of punishment, a small man is mindful of benefit."  
 子曰：「君君，臣臣，父父，子子。」(4.11)

▪ **Post-confucian sources:**

- Through an upright application of punishments, let the people have the sense of shame. 刑以勸，德以化 (57)
- Li does not reach down to the rank and file. Punishment does not reach up to the magnates. 刑不上大夫，禮不下庶人 (68). ??
- [When Confucius was appointed the Chief Law Enforcement Officer of Lu, he had executed a magnate Shao Zheng Mao (邵正毛) on charges of corruption.] The words got around and a few months later, merchants selling pork or mutton did not try to rip off the customers; men and women used



done by the Prime Minister's decisions and observed the trends of the country. 齊桓公聞之曰：此古之所謂知微者也。桓公之知微也，與此類也。

- Master Zeng said, "I heard the Master saying as follows: Lord Meng Zhuang's love for his parents can be emulated by others. But he did not replace his father's ministers and he did not change his father's policies. That is difficult to emulate." 曾子聞之曰：此古之所謂知微者也。桓公之知微也，與此類也。(19.18)
- cf. Meng Zi's misunderstanding: When a ruler dies, the new ruler would let the Prime Minister do the governing. The new ruler would eat porridge, his face dark with sorrow. He keeps wailing upon acceding to the throne. Officials down to the lowest grade dare not fail to grieve. 孟軻曰：當此之時，見獄則頭搶地視徒則心哀哭，則頭搶地視徒則心哀。 (齊，卷二)
- Confucius' own remarks about mourning period: Three year mourning is normally practised everywhere. (17.21)

## 5. Honesty (信)

- Duke She (齊) told Confucius, "In my village, there is a very honest person. When his father stole a sheep, he testified against it." Confucius said, "In my village, honesty is different. A father may cover up his son's deed. A son may cover up his father's deed. Honesty can be there." 齊景公問政於孔子。孔子對曰：君君臣臣父父子子。公曰：善哉！信而後信，信而後信。孔子曰：君君臣臣父父子子。 (13.18)
- Duke She asked Zi Lu about Confucius. Zi Lu ignored him. The Master said, "Why didn't you say that he is the kind of man who would forget about eating when he is outraged, forget his worries when he is happy and he does not know that old age will eventually get to him." 齊景公問政於孔子。孔子對曰：君君臣臣父父子子。公曰：善哉！信而後信，信而後信。孔子曰：君君臣臣父父子子。(7.19)
- Duke She asked about governing. The Master said, "If you make people near you happy, far away people will come to

you.” 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(13.16)

## What did Confucius say about honesty?

- One should live with honesty. If you live crookedly, all you can manage, if lucky, is to avoid being caught.” 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(13.16)
- The Master said, “There are three types of helpful friends and three types of harmful friends. Honest friends, sympathetic friends and erudite friends are beneficial. Bigoted friends, slippery friends and silver-tongued friends are harmful.” 子曰：「有誼、有信、有忠、有德。有諛、有諂、有佞。」(16.4)
- Zi Zhang asked, “What should an officer do to become a successful person?” The Master said, “What do you mean by ‘success’?” Zi Zhang answered, “Renowned in the country, renowned in the family.” The Master said, “That is a renown. It is different from ‘success’. A successful person is honest in his substance and is fond of righteousness. He cautiously observes people’s speeches and appearances. He is considerate to people who are below him. Such a person is a success wherever he may be. A renowned person puts on an appearance of being ethical but his actions are against it. He remains and indulges in his position without self reflection. Such a person is bound to be renowned in the country and in the family.” 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(12.20).
- When honesty is not in accordance with Li, it becomes a snare. 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(8.2),
- When you cherish honesty and does not cherish learning, you end up in a straight jacket. 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(17.8)
- Learning will make you overcome inflexibility. 子曰：「居處恭，執事敬，與人忠。雖之夷狄不可棄也。」(1.8)
- Zi Gong said, “Does a noble man also have hatred?” The



## Xiao, Di (孝, 弟) should apply beyond the family

- Lord Ji Kang asked, “What should I do to encourage people to be respectful and loyal?” The Master said, “Face them with splendour, they will be respectful. Show them filial love and compassion, they will be loyal. Take the good examples to teach those who are less able, that is to encourage.” (2.20)
- Someone said to Confucius, “Sir, why are you not engaged in governing?” The Master said, “In the Documents, it is said, ‘Filial love and brotherly love. Apply them to governing.(孝悌也者 民之所歸 義之所由生).’ What I do is also governing. Is it not governing?” (2.21)
- The Master said, “Hey guys, when you are at home, have filial love (孝 xiao). When you are outside, have brotherly love (弟 di). Be earnest and trustworthy. Comprehensively love all living beings but closeness should be based on ethical integrity. Conduct should come first. Then, study culture and civilisation when you have energy to spare.” (1.6)
- Si Ma Niu was unhappy and said, “Everybody has brothers. But I am all alone.” Zi Xia said, “I heard thus: Life and death take their course as ordained. Wealth and poverty are made in Heaven. A noble man will tread cautiously and will not make mistakes. A noble man will respect people and abide by Li. If you conduct yourself in this manner, within the four seas, everyone is your brother. How can a noble man worry about not having a brother?” 夫孝弟之於天下也，猶天之有日月也。日月不可一日無於天下，而天下之人不可一日無孝弟也。故君子必先慎乎孝弟，而後求仁。孝弟，仁之門也。 (12.5)
- [Actually, Si Ma Niu had a brother, 弟 Huan Tui, who attempted to assassinate Confucius. Analect 7.23. Zuo Zhuan, Duke Ai, 14]

---

# Question 1

## Question 1

- Duty to disclose

Whether Mr Kim committed an act of deception will depend on whether Mr Kim has a duty to disclose and whether Mr Kim had the requisite intent to deceive and to induce Ms Lee to conclude the contract.

If it can be concluded that a road plan affecting a portion of the garden is not something which has a substantial impact on the buyer's decision, there cannot be any duty to disclose on the part of Mr Kim.

- Ms Lee's first notice of termination

Assuming that Mr Kim has no duty to disclose, Ms Lee's first notice of termination shall be invalid. Ms Lee shall be in repudiatory breach. Ms Lee shall also be in mora creditoris.

- Mr Kim's impossibility of performance

On or after the closing, both parties' contractual obligations shall remain obligations without a due date. As Ms Lee is in mora creditoris, Mr Kim shall only be liable for intentional or grossly negligent breach. Mr Kim's failure to pay interest on his loan, which led to the foreclosure of M Bank, shall be assessed as Mr Kim's **intentional** breach of contract. Mr Kim shall thus be held liable for his impossibility of performance. Ms Lee's second termination notice shall therefore be valid.

- Damage

Ms Lee shall be entitled to damage award (in addition to

termination). But the amount shall be reduced taking account of the parties' comparative negligence.

- Alternatively, in the event Mr Kim is found to have a duty to disclose

If the court or the tribunal finds that the road plan which affects a portion of the garden has a **substantial** impact on Ms Lee's decision to purchase the property, then Mr Kim shall have a good faith duty to disclose the road plan. Mr Kim's failure can, in such a case, amount to a deception if Mr Kim had the requisite intent. Ms Lee's first 'termination' notice can in that case be interpreted as a notice of rescission (voidance). If Mr Kim did not have the requisite intent to deceive and to induce Ms Lee to conclude the contract, Mr Kim's failure to disclose can still constitute a breach of contract. In such a case, Ms Lee's first termination notice can most probably be valid (assuming that the road plan is found to have a **substantial** impact on Ms Lee's decision to purchase the property, Mr Kim's failure to disclose will be assessed to be a 'material' breach).

## Question 2

- If Y does not terminate the contract, but seek damages in lieu of performance

Then the amount of Y's damage entitlement must be assessed as of the date of impossibility (1 Jan 2018). Y shall be entitled to the market value of the property as of 1 Jan 2018, which is 1.4 billion KRW plus interest from 2 Jan 2018.

X shall not have any defence. X shall be entitled to keep the money received from Y.

- If Y terminates the contract and seeks damage (which is not a wise step for Y to take)

Both parties must restore everything. Additionally, X has also to pay interest on the purchase price he received from the









“...?” (12.5)

“( )... ” (2.5)

(1.6)

“... ?” (2.21)

# 2018 年 度 報 告

...

1. ...

... , ... , ...

1. “burden or condition which limits the Company’s right as the owner of the property”... (9.1) ... (15.3) ...

2. ... 584 ... “...”

000000

00000000. 00 0000 5000, 00 000000 00 0000 000 00 00(000, 0 0000  
00 000

0.1% 000 00), 000 94.9% 00 000000 0000 0000 00 000 000 000000,  
00/00

000000 00 0 000000 000 0 0 00000. Steve Kim 0 00, 00 000 00 000 0  
00 0,

Steve Kim 00 00000 0000 000000 0 00 SPA 0 00000 0000 00000 0 0 000,  
00 00 000

00000 00 00000 0000 00000 0000 0000 000 0 0 00 00000.

3. 00000 00 000 0000 000, 00 00, 00000, 00000 0 00000 00 00 000 000  
00000.

4. 00000000 000000 0000 0000 0 00, 0000 0000 0 0000 00 0000 00 000000. 0  
00, 0 0000 0000 0000000 0000000.

[20 00]

0000 00 0000 0000 00000000 00 0000000.

000000 0000 0000 00000 0000 000 00 00 000000, 000000(00)0 00000 0000 00 000  
00000000 0000 00000. 00 00000 00 0000 00, 0 00000 0000 00000 00 0000 0000  
00000, “0000”0000 0000000 00000 00000 00000. 00000 0000000 “00 00000 0  
0000”0 0000, 00 0000 00000000 “00”0000 0000 0000 00 00000. 0000 0000 00000  
00000 0000000 0000 put option (0000000; 0000)0 00000. 00 00000 00 00000  
0000000 0000 0000, 00 0000 0000 000000000, 00000 00000000 0000 0000 00000 00  
0 00000.

000000000000 00000 0000 0000 0000 00, 0000 00 0000000 0000 0000 00(00)00 0  
0000 0000 0000 00 00 000000(9406345). 0000 00 0000 000000000 00000 00(0  
0)0 0000 00 0000000 0000000 put option 0 0000 0000 0000000(put option 0 0  
0 0000 0000 00000 0000 00 00). 0000 0000 00000 0000 0000, 00000000000 0000  
0 00000 0000000. “00 00000 00000”0 00000 0000000000, 00000 0000 00000, 0000  
00 00 0000000 00 00 0000 00000 00 00000000. 0. 0000000000000 0000 00000 00  
0000 0000 00000 0000 0 0000 0000 0 00000. 0 00000 00000 00 00000 00000 00  
0 0000, 0000 00000 00000 00000, 00 0000 0000 00 0000 0000, 0 00 00 00000  
0000000 0000 0000000 0000 00000. 0000 00000 0000000/00000 0 00 0000 00000 0  
0000 0000. 0000 00000 00 0000 0000000000 00000000 0000 00000.

በገንዘብ ስጦታ ለማስፈጸም ለሚችሉ ገንዘብ ስጦታዎች፣ ገንዘብ ስጦታ ስጦታ 'ገንዘብ' ስጦታ ስጦታ ስጦታ ስጦታ (ገንዘብ ስጦታ ስጦታ ስጦታ; (ገንዘብ 256 ስጦታ; 2009 ስጦታ76546). ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ፣ ስጦታ ስጦታ ስጦታ ስጦታ put option ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ.