In Korean studies Musok (巫俗) or Shamanism takes an important place. Before Buddhism was introduced into Korean peninsular 372 A.D. through Koguryo which was an ancient Korean state, shamanism was the one and only religion and was in great vogue in the Korean peninsular. There are various evidences showing that Korean Musok was originated from Altaic shamanism and that these two are originally one and the same.

In this paper, I would like to present some linguistic evidences for the close relationship of the two. These are Altaic shamanistic terminologies which are found in Modern Korean.

**Key Words**
Musok, Shamanism, Korean Shamanism, Altaic shamanistic terminology
The ancient people of Korea worshipped heavenly bodies, and nature such as the sun and the moon. They believed that their royal ancestors were born in mysterious ways, being born of natural objects such as gourd, egg, and even animals.

Tangun, the king of sandalwood who was the founder of Kochoson, the first ancient Korean state, was believed to be born through marriage of Hwanung who was the high ascending son of the heavenly god and a woman who became a human through transformation from a bear. Most scholars accept Tangun as a ruler as well as a shaman like many ancient rulers of proto or ancient Korean states. According to a legend, Tangun was said to become a god of mountain after death. Besides Tangun, we can also find easily samainistic evidences in most of the founders of the ancient Korean states.

Ancient Korean people also believed in the immortality of the soul, and they buried the dead in large coffins and tombs, with rich personal ornaments to accompany the never-perishing spirits in the long travel to the other world of the dead. For this reason they believed Mudang or Shaman uttered words of the spirits. This shamanistic tradition has survived from the proto or ancient Korea to the present day Korea, despite the dominance of several major religions such as Buddhism and Confucianism which opposed shamanism, for over 1500 years in Korean history.

In modern times, regarding the ancient religion of Korea, Musok (邪俗) or shamanism, many studies have been made since the publication of H. B. Hulbert's article titled "The Korean Mudang and Pansu" in the Korean Review in 1903. In 1920s, Korean native scholars such as Nam-Sun Choi, Nyung-Hwa Lee and Cha-Ho Sin started to study Musok or Korean Shamanism. At the same period, Japanese scholars also begun to be interested in the ancient Korean religion.

Most of the Korean scholars have tended to relate Musok to the shamanism of northern tribes (i.e., Central Asian and Siberian tribes). On the other hand, C. A. Clark, the author of the book 'Shamanism: religion of Old Korea' (1932), was the foreign scholar to consider Musok in connection with Siberian shamanism for the first time.

Nevertheless, there were few scientific works in Korea which studied closely the relationship of Korea and Altaic Area (i.e., Central Asia and Siberia) in terms of shamanism. In this respect, Si-In Park's comparative studies of Ancient Korean and Altaic legendary literatures or myths concerning the founders of Proto or ancient Altaic states is highly evaluated.

There are various evidences showing that Korean Musok was originated from Altaic shamanism and that these two are originally one and the same. In this paper, I would like to present some linguistic evidences for the close relationship of the two. These are Altaic shamanistic terminologies which are found in Modern Korean.

(1) Abači 'bogy': Kashgari Mahmud explained in his dictionary that to frighten a child one said abači keldi! 'the bogy has come!'. This word is found in Yakut in the forms of abasy and abassy meaning 'an evil spirit, spirit of the dead'.

In Korean there is the word ebi meaning 'bogy or the like'. This word is said to frighten a child
or to give a warning to a naughty child. In relation to this word, there are some words in
Mongolian; Mo. abla- ‘to allure, to hurt through magic incarnations’, abtai ‘possessing the gift
of witchcraft’, abagaldai ‘a shamanistic idol, mask representing a shamanistic god’. From these
Mongolian forms, we can assume *ab as the root of the word. The Korean form ebi probably
comes from *abi which consists of the root *ab and the denominal noun suffix {-i}.

(2) Bakši ‘a male shaman’: In Turkic this word appear in Uygur for the first time meaning
‘(Buddhist) religious teacher’. In Chagatay this word means ‘scribe; surgeon’. Among modern
Turkic languages, while Uygur and Yakut call a male shaman ‘oyun’, Kazakh and Kyrgyz people
call bakşi. In Manas epic, the phrase kara bakşi appears. In Turkmen, this word means ‘saz
singer’. This word occurs in Korean too in the form of baksu meaning ‘a male shaman’.
Mongolian gives ‘teacher’ for the meaning of the word. It is interesting that Korean and south-
eastern languages of the Turkic language group, i.e. Kazakh and Kyrgyz has the same meaning
of the word.

For the etymology of the word, for the first time Yule (1866: 474) proposed that the word was
the Turkish and Persian corruption of Bhikshu, the proper Sanscrit term for a Buddhist monk.
Radloff (IV. 1446) said in his dictionary that the word was derived from the Turkic verb bak-
meaning ‘to look at’. However, Radloff’s theory is nothing but a folk etymology, for there is no
deverbal noun suffix such as {-şı} in Turkic. Laufer (1916: 485-7) argued that the word was
borrowed from the Chinese word bakši €Ú'P. Ramstedt (1951: 73) related this word to Sino-
Korean baksu 博士 meaning ‘a learned man, a doctor’.

(3) Kam ‘a shaman; a ruler’: Among titles of Silla which was an ancient states of Korea, we can
find kam 監 (ACh. kam’, Sino-Ko. kam) in the titles of high ranking officials such as 大監,
少監, 弟監, etc. While, in these examples, 大, 少, and 弟 are being used as adjectives which
mean big, small, and a younger brother respectively, 監 (kam) is a Chinese transliteration of
the word kam. In my opinion, kam is one and the same with ancient Turkic Kam designating
‘shaman’: Uyg. qam ‘sorcer’, MK qam id., Chag. qam ‘physician, healer, sage, wise man
(Clauson 1972: 625).

In Middle Turkic, this word was used as a verb with the denominal verb suffix {la-} meaning ‘to
practice medicine, to heal’ which was probably developed from ‘to act as a kam, to make
magic’. Interestingly, Middle Turkic Kuman gives ‘a female shaman’ for the meaning of the word.
From the Turkic meaning, we can deduce that one of the major role of kam was to act as a
healer. This role of kam or shaman is seen often in both Korean shaman mudang and Turkic
shaman kam. In this respect, Ramstedt (1949: 90, 1951: 71)’s theory that this Turkic word was
borrowed from the Chinese word 監 (ACH kam’) meaning ‘to inspect’ is incorrect.

On the other hand, as is seen, in the early shamanism of Altaic Area, shamans or kams acted
not only as healers or spiritual doctors but also were engaged actively in politics as politicians
or rulers. Many times shamans ruled over their communities as sages or wise counsellors who
had the greatest political power. It is well known that Tangun (檀君), the founder of Kochoson,
was a ruler as well as a shaman. This was to reflect the primitive theocratic system which was
very common in ancient primitive societies. In connection with this fact, it is not surprising that
the last ruler of Kochoson, who ruled in the second century B.C., had _uga_ meaning 'sage, wise man' as his official title. This word was borrowed from Turkic _öge_ having the same meaning. The Turkic word _öge_ was derived from the verb _ö-_ 'to think of' with the deverbal noun suffix {-ge}. This word was also used as a ruler’s title in ancient Turkic: Uyg. _Baga Tarkan Öge, El Ögesi_ (Eliade 181, 422; Inan 72 ff, 75, 84, 88; Kim 70).

(4) _Kow_ 'an evil spirit of nightmare': In Modern Korean _kawi_ is a shamanistic word designating an evil spirit which obsesses man by way of nightmares. This word is attested in Middle Korean in the form of _kʌo_. From this form, we can understand that Modern Korean _kawi_ consists of two morphems, _kaw_ and {-i} which is a denominal noun suffix very common in Korean.

This shamanistic terminology is found in Oghuz dialect of Middle Turkic in the form of _kowuč_ or _kowuz_. Kashgarli Mahmud gives 'the symptoms of demonical possession' for the meaning of the word in his dictionary. He gives some explanation about the use of the word; the victim is given treatment, cold water is thrown in his face, and at the same time the words _kowuč kowuč_ are recited in order to expel the evil spirit, then he is fumigated with rue and aloes-wood (Clauson 1972: 581). Dankoff (1985: 144) argues that this word was derived from the Turkic verb _kow-_ meaning 'drive out, expel' with the deverbal noun suffix {-uč} or {-uz}.

However, Dankoff’s theory is not convincing from the facts that not only the suffix {-uč} or {-uz}, which is rare in Turkic, is always used with an intransitive verb unexceptionally but also that semantic connection between 'the symptoms of demonical possession or the like' and 'drive out' is very slim. From the point of view that the Korean word _kawi_ or _kʌo_ is not a verb but a noun, we can suppose two different possibilities for the word; First possibility is that it consists of the noun *_kowu_ and the diminutive suffix {-č}, and second is that it used the noun *_kow_ and the verb _uč_ - together. While, in case of the former, the word means 'an evil spirit exercising the demonical power of possession', the latter case means 'go away! evil spirit'. In my opinion, the latter one is more likely than the former.

On the other hand, among the Korean forms, _kawi_ was probably developed later. The form _kawi_ was made this way; at first the denominal noun suffix {-i} came to the noun _kʌo_ and then _kʌo_ became kawi by regressive assimilation rendering the vowel /ʌ/ in the first syllable into the unrounded vowel /a/ under the influence of /i/.

(5) _Kut_ 'an exorcism of shaman or Mudang, a shaman ritual': This terminology is very common in Altaic languages. In Turkic this means 'the favour of heaven' originally in a rather mystical sense, thence, less specially 'good fortune' and the like, and thence, more generally, 'happiness' (Clauson 594). In Mongolian, the word appers in the form of _kutuy_ meaning 'sanctity, happiness, benediction'. (Lessing 992). The Mongolian form consists of _kut_ and a denominal suffix {-uy}. While there is _xuturi_ in the same meaning, the similar form with _kut_ is _xutu_ meaning 'demon, evil spirit' in Manchu.

The word occurs in Korean in the form of _kus_ meaning 'an exorcism, a shaman ritual' (Ramstedt 132). This Korean form probably comes from _kut_. By the way, it is difficult to disclose the way of borrowing of the word among Altaic languages. However, when considering both the form and the meaning, I reckon that the word _kut_ was passed from Turkic into the other Altaic languages.
including Korean. From the meaning of Ancient Turkic we guess that in Korean the word originally means 'a shamanic performance for benediction'. This meaning must be secondary when comparing with the Turkic one 'benediction, happiness'. This word probably was borrowed directly into Korean from Turkic in the very early stages.

On the other hand, it is very interesting that this word means 'spirit of the dead' in Yakut in Siberia. (Eliade 197, Inan 84, 177).

(6) **Pudak** 'the obstacles laid on the way to Erlik Khan, the supreme god of the Underworld or Hades': According to Altai shamanism, there is Erlik Khan in the Underworld or Hades being opposed to Bai Ülgen, a supreme god of the heaven. Although Bay Ülgen is one of the supreme gods in the heaven, he is not the absolute god. According to Altai shamanism, Tengere Kaira Khan is considered to be the absolute god among gods of the heaven. Bai Ülgen seems to be a god of abundance.

Through a shamanic ritual, Altai kam or shamans would descend to the Underworld where Erlik Khan rules over with the absolute authority. To reach Erlik Khan, shamans must pass through seven obstacles which are laid in the seven stairs on the way to the Underworld. Altai people call the obstacles pudak (Eliade 192, 254, 257). This shamanistic word also appears in Yakut in the form of buudak in the same meaning 'obstacle'.

The word pudak occurs in Korean shamanism. There is an exorcism of shaman called pudak-kari performed for the purpose of healing a victim from a disease. In the exorcism of pudak-kari, shaman prays for the patient after offering a chicken as a sacrifice. After the prayer, shaman takes the sacrifice to bury it in the ground. The word kari in the compounded word pudak-kari means a scene of the exorcism performed by mudang or a Korean female shaman.

(7) **Tarkan** 'smith, craftsman; a title of Ancient Turkic ruler': In Turkic, even though this was a high title probably carrying administrative responsibility, it was not peculiar to the Royal family like tegin and šad. This title cannot be traced in Turkic after the 11th century.

This occurs in the form of darxan in Mongolian where it means 'a person exempt from ordinary taxation'. This word was borrowed into Chagatay probably from Mongolian. In his dictionary, Sanglax stated a person of the title to be a person who is exempt from all government taxes. According to Sanlax, one who has the title can attend the royal court with special permission and can commit up to nine offenses without being called to account. In Manas, an epic of Kyrgyzh, the word appers in the form of darkan, meaning 'smith' which was probably borrowed from Mongolian.

On the other hand, this word or title has been used to designate 'smith, craftsman, artisan' besides 'person free from taxes and official duties' in Mongolian. Consequently speaking, I think this meaning was original, even though the meaning was seen even later in Mongolian manuscripts. In addition to these meanings, Lessing gives an additional meaning for the word 'area or place set aside for religious reasons and therefore inviolable' in his dictionary. This word also has been used as an adjective meaning 'sacred, celebrated'. This fact indicates that tarkan or darxan had some kind of relationship with a primitive religion or shamanism. Here we can understand the reason why darxans were exempt from taxes and official duties. This
was because they were engaged in religious affairs.

In relation to this, Yakut's common saying that a smith and a shaman are one and the same group is very notable. When seeing a good girl, Yakut people even say that she would make a good wife of either smith or shaman. In Yakut shamanism, smiths are believed to have the power to heal and prophesy (Jochelson 1933: 172 ff). Yakut Dolgans believe that, because smiths always keep their souls in the flames, shamans cannot swallow souls of smiths. But they believed that smiths can burn souls of shamans (A. Popov 1933: 258-60). According to a Yakut mith, smiths inherit their skills from an evil god K’daai Maksin. K’daai Maksin can deal with shamans as well as iron. Thus he is very famous as the teacher of smiths (Popov 260).

Coming to the etymology of the word tarkhan, we can find some derivations in Mongolian; there are darxad and darxaci which are nouns. While darxad forms a plural with the plural suffix {-d}, darxaci, meaning smith or craftsman, comes from *darxa with the denominal noun suffix {-ci} designating occupations. In addition to these, there is the verb darxala- meaning 'to do the work of a smith, a craftsman or an artisan; to exempt from taxes and official duties; to set aside as sacred'. This verb consists of the noun *darxa and the demoninal verb suffix {la-}.

On the other hand, there is the verb tarku- meaning 'to heat a piece of iron in the flames' in Korean. Besides this verb, there is the homonym meaning 'to deal with a thing, matter or somebody' in Middle Korean. I think these are of the same origin. The latter meaning was probably developed from 'to deal with a piece of iron or metal'. Probably the Korean word tarku- and Turkic tarkan or Mo. darxan are all of the same origin.
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