

VI. 【熊】 • 【虎】

《BEAR》 • 《TIGER》

The center of economic activity and social life of the ancient communities was the nomad camp. The number of members of the camps was constantly growing, until it ran into a limitation on the volume of raw materials (feed base). This restriction could be removed only by resettling some of the relatives to new lands. The resettlement was headed by direct relatives (descendants) of the general tribal leader (head of tribe), who later became the heads of new clans. Among them were his bastard sons.

One day, Huan In's bastard son, Huan Ung, decided to move out. He asked his father to allocate him land where he could settle. Having received the approval of his father-leader, Huan Ung took his retinue of companions with him and set off on the road. When the young man and his people came to the lands designated by the god-father, they met there creatures that lived like wild animals. Their names were **Bear** and **Tiger**. These creatures had no villages, no religion, no law. They did not know how to cultivate the land, they ate plants, wild berries and raw meat, and took refuge from the weather in caves. Huan Ung and his fellow tribesmen had to introduce these creatures to civilization. They began to teach them the rules of cultural life, and also taught them to honor their creator god – ***huan xuju** “Lord of Heaven”. A group of tigers, inveterate hunters and shepherds, could not endure the system of codes and strict prohibitions imposed by the settlers, so they decided that they had to live separately (most likely, they disappeared into the vast steppes). The bears, which, apparently, were characterized by a high degree of settledness and, therefore, a lesser degree of belligerence (possibly they were scattered throughout the forest space engaged in hunting and fishing), agreed with the power of the newcomers, and began to live and pray as required by the new law. One fine day, the hearts of Huan Ung and the representative of the bear clan united, and from their union a common child was born, who was given the name **Tan Gun**.

6.1. 【熊】：【貊】

「KURJE」：《BEAR》

Ancient tribes usually referred to themselves by the name of the places where they lived (roamed). Most often, these names were associated with the names of animals that were considered ancestors and mystical patrons of these tribal groups and in kinship with which all members of the group believed. Such beliefs were widely spread among the ancient Koreans too. A typical example of such views is Buyeo Mount 熊心山 “**Bear Mountain**”, under which an important legendary figure of the Koguryeo people was conceived, the founder of their ruling dynasty - Koh Chumong.

With the help of the comparative historical method it is possible to establish that most of the lexical images preserved in the “Legend of Tan Gun” are rooted in the Tungus-Manchu names. This testifies to the Tungus-Manchu origins of the people who left this story to us. The name of the place where all the described events took place has also been preserved in the people's mind. This is the current name of the plateau in the Manchurian-Korean mountains - *Changbai-shan* (長白山). From the early Middle Ages (6th century) this territory was occupied by the *Mohe* (in Korean - *malgal*), the ancestors of the later Jurchens and other South Tungus tribes. The west of the *Mohe* was inhabited by the *Buyeo*, the southern neighbour of the *Mohe* was *Koguryeo*. Many mohesians also lived in the territory of *Koguryeo*.

The ancestors of *Mohe* were *Ilou*. The Chinese “*Records of the Three Kingdoms*” (三國志) tell about *Ilou*: “Although the *Ilou people* are similar to the *Buyeo*, but their language is not the same as the *Buyeo* and *Koguryeo*”. This remark is interesting in the sense that, firstly, it indicates the commonality of the *Buyeo* and *Koguryeo* languages (see “the language and customs of the *Koguryeo* are similar to the *Buyeo*”). And secondly, it allows us to conclude that the languages of these peoples were not related to the Tungus-Manchu languages. This makes us look for a solution to the problem of the name **Bear** on a related Turkic or Mongolian background.

Let us once again pay attention to the identical in meaning forms of 熊心 (“Samguk sagi”) and 熊神 (“Samguk yusa”) found in Korean sources. If the second elements 心 [AC **sjəm*] and 神 [AC **ʒən*] are considered as *-*sien* or *-*zien*, then the whole word (熊心, 熊神) should reflect the form of the Turkic name for *weasel, ferret; bear* ***küžen** (Karakh. *küzen* «an animal of the rat family used to hunt sparrows and jerboas»; MTurk. *küzen*, Kypch. *küzen*; Uzb. *kuzen*; Uygh. *küzen*; Tat. *közen*; Bashk. *köðen*; Kirgh. *küzön*; Kaz. *küzen*; KKalp. *güzen*; Kum. *sasiq-gözen*; Nogh. *küzen*; Khak. *küzen*; Oyr. *küzen*; Tv. *küzen*). In the TM tradition, the equivalent ***küžen** was preserved in the form **xurgeye** (Even.), **xurike** (Evenk.), **ujguli** (Neg.), **xujguluë** (Nan.) “gopher, tarbagan; bear meat; bear”. The concept of **küzen*, **xurgeye* ~ **xurike* in Mongolian had to correspond to ***kürje(n)** ~ ***kurje(n)**. The foreground of the semantics of ***kürje(n)** ~ ***kurje(n)** was the “bear”. In its formation, ***kürje(n)** ~ ***kurje(n)** “odorous” (WMong. *kürene* “ferret, weasel”) or ***kürje(n)** ~ ***kurje(n)** “brown” (see WMong. *küren*, S.-Yugh. *kurenj*, Mongr. *kurē* “id.”, as well as Korean *kuri* “copper”) could have played the role. The responsibility for equality of *-*že-* : *-*rje-* lies on the transition *-*ře-* > Turk. *-*že-*, but Mong. *-*rje-* in the Altai word ***kürje(n)**.

But there was also another writing of the word - 貊 (Mod. Kor. **maek**), which also meant “bear”. It personified the driving force of the history of the state of Koguryeo - the tribe ***kurje** (句麗, AC **kū-lie*). Traces of matching 貊 : 句麗 are seen in the identity 貊人 “**Maek** people” = “people of **Koguryeo**”. The surrounding world seemed to them as a set of mountain rivers suitable for habitation, which gave food to all living things, therefore their tribal name sounded also like 小水貊 “**Maek** of small rivers”, or “Small rivers’ **kurje**”. In Old Japan, the ethnotoponym ***kurje** (熊, 貊) was translated as **kuma** “bear” (cf. MKor. *kom* “id.”). This is how the Japanese called Korea during the reign of Koguryeo for a long time.

6.2. 【虎】 : 【濊】

「BOJA」《TIGER》 : 「BOJA」《DIRT》

The ancestor of another group of tribes was thought to be the **Tiger**, who personified their hunting power. Several variants of related words, depicting creatures similar to the tiger, have come down to us: OTurk. *manu*, Tv. *mani* < **banu* “wild cat”; Man. *boño*, *moño*, Jurch. *bonoŋ*, SMan. *moni* “monkey”; MKor. *pēm* < **beñem* “tiger”. Their vernacular form belonged to the word ***baña** ~ ***boño** ~ ***boña** “a kind of predator”. If we follow the rule *-ń-> *-j- (confirmed in many Korean examples), then the natural reflex ***boña** in the “Legend” language could be ***boja**. One should think if the Mongolian variant of the Turkic lexeme **buja* < **būra* “deer, elk” hides behind the TM word **boja*, see: WMong. *bojir*, Kh. *bojr* “male (of elk)”; Yak., Dolg. *būr* “male reindeer”, OTurk. *buyura*, Karakh., Turkm., Uygh. *buyra*, Kirgh. *būra*, Kaz., Oyr. *bura* “deer; camel stallion”; Evenk. *hoglokān* “young of elk” (the presence of * -j instead of * -r- may be associated with the developmental norms of the consonant * -r- in dialects). It reveals an interesting parallel in the generic name of the Buyeo ethnos - 扶餘 [AC ***bwo-ja**] or 夫餘 [AC ***pwo-ja**]. The Northern Song Chronicle 資治通鑑 “*Comprehensive Mirror in Aid of Governance*” (1084) in relation to Buyeo says: 初, 夫餘居於鹿山 “The place of the initial settlement of Buyeo was the Mountain 鹿山” (translated as “Deer Mountain”). One can think that the “deer” was the totemic ancestor of the Buyeo tribes, therefore the name of this animal was preserved both in the designation of the mountain associated with its cult, and in the name of the people (tribes) of the Buyeo.

But the forms ***boja** “tiger”, ***boja** “deer, elk” could also be identical with the Mongolian designation of the *plain, steppe* - ***boja** < ***bōra** (cf.: WMong. *bojid*, *bujira*, Kh. *bujr*, Bur., Ord. *bujda* “unpopulated (place); place of migration”; Man.*biGan*, *bixan*; SMan.*bihan*; Ud. *biga*, *biya* “field, steppe”), see: “On the coast of the Eastern Sea there is a **plain** (原) of Kasob [迦葉]... There you can [establish] your capital... [Since then] the state became known as Eastern **Buyeo** [東扶餘]”. At the same time, it cannot

be ruled out that ***boja** “tiger”, ***boja** “deer, elk”, ***boja** “plain, steppe” were just a poetic interpretation of the word usually written in hieroglyphs 濊, 穢 or 葦 “filth, dirt”: WMong. *bokir*, Kh. *boxir* “dirty”; Az. *paxir* “patina”; MJap. *fokori*, Mod. Jap. *hokori* “dust”. If we imagine that in Old Mongolian there was not only **boxir(a)*, but also **boxor(a)*, then the connection 濊, 穢, 葦 with ***boja** < ***boxora** becomes obvious. It is interesting that, according to the testimony of 三國志, the Ye (濊) tribes, like those called the Buyeo (扶餘), especially revered the tiger (虎).