

The comparative study of concepts related to religion on the Mongō-yuhae (蒙語類解) and Panōn-čibsoḡ (方言集釋)

Erdenetuya Purevdorj 

Associate Professor, Department of Mongolian Language, Mongolian National University of Education, Ulaanbaatar, Mongolia

Хүлээн авсан - Received:
2024-03-28

Засварласан - Revised:
2024-04-19

Хэвлэгдсэн - Published:
2024-05-30

erdenetuya@msue.edu.mn

ORCID: [0000-0002-9721-3517](https://orcid.org/0000-0002-9721-3517)



© 2024, Author(s)

Abstract:

This paper will compare the words and concepts related to religion in Mongolian and Korean languages, which have branched from the ancestral Altaic language, in the sources of Mongōyuhae(蒙語類解) and (Panōnčibsoḡ) (方言集釋). One of the sources known as The Three Books for the Study of Mongolian (蒙語類解) and the similar 5 language dictionary (Panōnčibsoḡ) (方言集釋) were used as source materials. It is important to bring these sources belonging to the XVII-XVIII centuries into the research circulation, to compare the words and concepts related to religion in Mongolian and Korean languages, which have branched out from the ancestral Altaic language, in the sources of Chosōn Dynasty (Korean Empire in 1392-1897).

Key words: concepts, word of religion, source of Mongō-yuhae and Panōn-čibsoḡ

Introduction

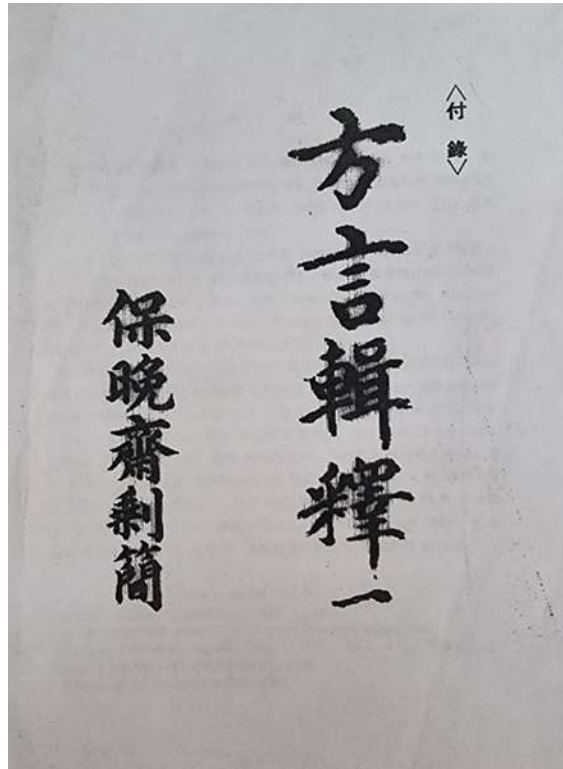
The culture and mentality of a nation is reflected in the language, words and expressions of that given nation and becomes a treasure trove of memories. That is why scholars say, “Dictionaries are not just a collection of words and commentaries, they are part of a nation's culture. The language embodies the many facets of a nation's life.” (Tsog-Ochir, 2016)

The Mongolian nation, which has a millennial written culture, has a long history of compiling dictionaries with scholars from ancient cultures such as Uighur, Tibetan, Manchu, and Chinese. Therefore, it is not uncommon for us to study the features and traditions of the classified dictionaries, which can be considered as the first basic method of compiling a classified dictionary, and to identify and study the features of the way of thinking and changing things in the world. In today's world of development and use, it is one of the studies that needs to be compared and reviewed. Therefore, we will clarify the traditions and features of the Mongolian language dictionary, compare the content, classification, and word capacity of two Mongolian language dictionaries and see what their similarities and differences are. This article will compare the words and concepts related to religion in Mongolian and Korean languages, which have branched out from the ancestral Altaic language, in the sources of Chosōn Dynasty (Korean Empire in 1392-1897).

We clarified and compared the meanings of religious words written in dictionaries divided by three and five language elements. *Mongō-yuhae* (蒙語類解), one of the sources known as the “The Three Books for the Study of Mongolian <in Korean>” and the same source *Panōn-čibsoḡ* (方言集釋). It is important to bring these sources belonging to the 17th–18th centuries into the research circulation, to compare the terms and concepts related to religious in the thematic dictionaries.



Pic. 1. *Mongö-yuhae* (蒙語類解)



Pic. 2. *Panön-čibsog* (方言集釋)

Mongö-yuhae (蒙語類解) is a Mongolian-Chinese-Korean source. This source was in which Mongolian words were transcribed in Korean letters; the words were classified into categories of the oriental lexicographical tradition such as heaven, human, social, and natural phenomena, flora and fauna, etc. The original wooden block of this source is kept in the library of Seoul National University and in the Oriental Library of Japan. It consists of three volumes: 1, 2 volumes and an additional notebook, which is 24.6 cm wide and 36.2 cm long. The semantic classification of the words is divided into 54 categories and three volumes; there are 1926 in the first volume; 1959 in the second; and 1450 in the additional volume and all in all these contain 5,335 words.

It is not clear in when and by whom these dictionaries were first created. According to certain documents, the *Mongö-yuhae* (蒙語類解) dictionary was first edited and published by Lee Eok-seong in 1768. It was later edited and published by Bang Hyo-ong in 1790. The *Panön-čibsog* (方言集釋) was first edited and published by Hong Myung-bok in 1778.

Panön-čibsog (方言集釋) is a dictionary of Mongolian-Chinese-Korean-Manchurian-Japanese languages. The purpose of this dictionary is to facilitate communication between the four countries of the time, especially China. The dictionary consists of 4 volumes and 2 volumes of manuscripts. The semantic classification of the words is divided into 87 categories and 4 volumes; there are 1,142 words in the first volume; 1,032 in the second; 1,107 in the third; and 1,033 in the fourth volume; all in all 4,314 terms.

Comparison of Religious Terms in *Mongö-yuhae* (蒙語類解) and *Panön-čibsog* (方言集釋)

We compare the forms and meanings of religious terms written in the classified dictionaries. A total of 110 religious-related words are written in the dictionaries, and when comparing the two dictionaries, the words differ in form and meaning. *Mongö-yuhae* (蒙語類解)'s "Items of the Temple" (3-8a-9a) includes 40 words and *Panön-čibsog* (方言集釋)'s "Things of the Lama" (3:16b) and "Things of the Temple" (3:17b) includes 70 words. In terms of etymology, most of the religious words included in the

categories “Things of the Temple” and “Things of the Lama” are derived from the Sanskrit language. This type of words is written in the *Explanatory Dictionary in 21 Volumes (Qorin nigentü-yin tayilburi toli)* as the summary of “*quušang and bombu*” and divided into two categories.

Based on this, the classification of items, the naming and the classification of words in the *Mongö-yuhae (蒙語類解)* and *Panön-čibsog (方言集釋)* dictionaries are the same as those written in the *Explanatory Dictionary in 21 Volumes*, which indicates that all these dictionaries are likely to have been written based on the *Explanatory Dictionary in 21 Volumes*.

For example, the interpretation of the word *quušang*, which comes from the Chinese language, is explained in the dictionaries as a “*Monk of the blue religion*”, while the interpretation of the meaning of this word is explained as follows in the *Explanatory Dictionary in 21 Volumes*: “A person who leaves home, cuts his hair, goes to church, and believes in deities not called a person.” (*Explanatory Dictionary in 21 Volumes, 1977: 394*)

In addition to such interesting interpretations of meanings, the phonological evolution and historical sound changes of the Mongolian language are also sources preserved in these dictionaries. For example, the word *quušang* is transliterated with vowel “u” in *Mongö-yuhae (蒙語類解)*, while it is transliterated with vowel “o” in and *Panön-čibsog (方言集釋)*, which means that the phonetic alternation of the Mongolian language.

All the words related to religion in *Mongö-yuhae (蒙語類解)* and *Panön-čibsog (方言集釋)* are shown in the table below comparing the meaning, etymology, written form or transliteration.

Table 1. A comparison of religious words in *Mongö-yuhae (蒙語類解)* and *Panön-čibsog (方言集釋)*.

Mongö-Yuhae	Words	Panön - čibso g	Words	Origin of the word	Interpretation of meaning
蒙類下,08a	subury-a subaryan	方集 3:18a	subury-a	yü. subary-a	Religious respect for Budhha and a monument or an architectural item containing valuables of religious
蒙類下,08b	quušang	方集 3:16b	qoošiyān qoošiyān-un šabi	хя. 和尚 Héshàng	A person who leaves home, cuts his hair, goes to church, and believes in deity is called a quušang (<i>Explanatory Dictionary in 21 Volumes, 1977: 394</i>)
蒙類下,08b	burqan	方集 3:17b	burqan-nu qarsi	санск. buddha	In Mongolian-Turkic language, it is a general name for any painted, carved or deities
		方集 3:17a	burqan-du takiglamui		
蒙類下,08b	bodisad-u	方集 3:18a	bujisadu	санск. bodisattva	In Buddhism, one finds the desire to remove one's bad deeds, to do good deeds, and to free oneself from the suffering of this world. Then the spirit of saving others leads the crowd with the three treasures a common name for noble incarnations or gods
蒙類下,08b	körüg	方集 3:18a	körüg	түр. kör “үзэх харах” гэдгээс гаралтай	The worship of the gods and incarnations made of wood and earth is called a portrait (<i>Explanatory Dictionary in 21 Volumes, 1977: 42</i>)

蒙類下 ,08b	bandi	方集 3:16b	banji	<i>mə. vandyā</i>	A first-stage Buddhist monk
蒙類下 ,08b	bačay barimui	方集 3:17a	bačay barimui	<i>санск. upavasatha</i>	Abstaining from eating meat is called fasting (Explanatory Dictionary in 21 Volumes, 1977: 489)
蒙類下 ,08b	namančilam ui/naminčila mui	方集 3:17b	namančilamui	<i>санск. namas</i>	Body, language and soul express respect head bowed, hands together to pray in an innocent way
蒙類下 ,08b	tarnidamui	方集 3:17a	tarnidamui	<i>санск. dharani</i>	The name of a book for making any wish, more or less, to be read in the Samgard language
蒙類下 ,09a	öglige öggümüi	方集 3:17b	öglige öggümüi	<i>Mo. öglige</i>	Any monastery will build a mosque and give money to mend the road, and give quušang, bumbo, and beggars something and the one who prepares water and tea on the road is told to drink. All this is called giving.
蒙類下 ,09a	čegerlemüi	方集 3:17b	čegerlemüi	<i>Mo. čeger</i>	Living a holy life is called abstinence (Explanatory Dictionary in 21 Volumes, 1977: 756)

Comparison of the Meaning and Use of the Word “Monk” in Sources

When examining the vocabulary of the *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) dictionaries, there are many words that are very different from modern Mongolian and Korean. Therefore, we have taken as an example the word that refers to a monk among the words related to religion and compared it from the point of view of diachrony and synchrony of the Mongolian and Korean languages.

In these dictionaries, there are six different words for monks: *quušang/qoošiyan*, *lama*, *bombu*, *ekener bumbu*, *qubilγan* and *bodisad-u/bujisad-u*. These words exist in both Mongolian and Korean languages and have different meanings. For example, the meaning of the word *quušang* in the Mongolian language has the above-mentioned explanation, while in the Korean language it differs. In Korean, *quušang* is interpreted as a Korean relic word and an honorific expression for a lama. However, the word "lama" has the same meaning in the Mongolian Korean language as "the name of a lama of the Gelukpa (Tib. *dge lugs pa*) stream. As can be seen from this explanation, in these dictionaries, religious denominations are marked as Gelukpa (Tib. *dge lugs pa*) stream, Nyingmapa (Tib. *rnying ma*) stream, Bön of Tibet etc.

Also, the word "*bombu*"(Tib. *bom po*) is interpreted as shamanism in Mongolian, while in Korean it is interpreted as a person who meditates and understands things. However, the word "*ekener bumbu*" is interpreted as referring to a female nun in the Mongolian language, and in the modern Mongolian language, the wife of a monk is called this.

The table below compares the meaning, etymology, written form or transliteration of all the words denoting a monk written in the *Mongǒ-yuhae* (蒙語類解) and *Panǒn-čibsog* (方言集釋) dictionaries.

Table 2. Comparison of the Word “Monk”.

Mongö-yuhae	Words	Panö n-čibso g	Words	Interpretation of meaning	Origin of the word
蒙類下,08b	quušang	方集 3:16b	qoošiyan	A person who leaves home, cuts his hair, goes to church, and believes in deity is called a quušang (Explanatory Dictionary in 21 Volumes, 1977: 394)	Ma. quušang
	중		화상	중: Monk (Old word) 화상 1) Monk of the blue religion who meditated a lot 2) honorific word for monk	
蒙類下,08b	lama	-	-	A person who leaves home, cuts his hair and to wearing the yellow red and worshipping a deity is called a monk (Explanatory Dictionary in 21 Volumes, 1977: 516)	Ma. blama
	나마		-	나마: Monk of the yellow religion	
蒙類下,08b	bombu	方集 3:16b	bombu	At the beginning of our era or during the Eastern Han Dynasty, a monk who leaves the home and attends the temple according to the teachings of the Bombu religion; a name given to a disciple of deity in ancient times; The ancient traditional shamanic religion of Tibet (Explanatory Dictionary in 21 Volumes, 1977: 516)	Mo. bumbu, Ma. doose
	도사		도사	A person who meditates and realizes things	
-	-	方集 3:16b	ekener bumbu	a nun	Mo. bumbu ekener, Ma. hehe doose
			녀도	A woman who meditates and realizes things	
蒙類下,08a	qubilyan	-	-	A portrait worshiped in a church is called an incarnation Also, heaven and earth, the temple of the ancestors, and the ghosts are called nuclear incarnations (Explanatory Dictionary in 21 Volumes, 1977: 396)	
	神 (신)	-	-	1) Deity or Budhha 2) Ghost	
蒙類下,08b	bodisad-u	方集 3:18a	bujisadu	In Buddhism, one finds the desire to remove one's bad deeds, to do good deeds, and to free oneself from the suffering of this world. Then the spirit of saving others leads the crowd with the three treasures a common name for noble incarnations or gods	САМСК. bodisattva

		菩薩 (보살)		보살	1. Enlightenment Buddha 2. The best enlightener of religious 3. A monk who takes great vows, seeks wisdom from above, and teaches people 4. Daa Lama/ Monk (Meaning of respect)	
--	--	------------	--	----	--	--

In this article, we have studied and reported the important sources of the Mongolian language preserved in Korea, and compared how the words related to religion in these sources are written in two dictionaries.

Conclusion

Mongᡔ-yuhae (蒙語類解) and *Panᡔn-ᡅibsog* (方言集釋) are the main sources in Mongolian and Korean, which have branched out of the ancestral Altaic language. Most of the words of religious significance in the Mongolian language were adopted from Sanskrit and Tibetan. From the end of the 17th century and the beginning of the 18th century, with respect to the chronology of the words that entered the Mongolian language from the Tibetan, the researchers clarified that it is related to the time when Lamaism became widespread. The word “monk” is expressed as *quuᡔang*, *qubilyan*, *ekener bumbu*, *bumbu*, *kitad ᡅibayanᡅa*, *bodisattva* and *bandi* in these sources.

Finally, as summarized in the article of Ts. ᡒnᡔrbayan, “Dictionary is a world in alphabetical order.” The creation of a dictionary, which further divides the items of the native language, is the most important and necessary research subject and space. (ᡒnᡔrbayan 2005)

Mongᡔ-yuhae (蒙語類解) and Panᡔn-ᡅibsog (方言集釋) сурвалж дахь шашны холбоотой үг хэллэгийн харьцуулсан судалгаа

Пүрэвдоржийн Эрдэнэтуяа

Монгол Улсын Боловсролын Их Сургуулийн Нийгэм, хүмүүнлэгийн ухааны сургуулийн Монгол хэлний тэнхимийн багш, доктор (Ph.D), дэд профессор, Улаанбаатар, Монгол Улс

Хураангуй:

Тухайн үндэстний соёл, сэтгэлгээний гол илэрхийлэл, үгийн утгын баялаг уурхай бол толь бичиг байдаг. Тийм ч учраас эрдэмтэд “Толь бичиг нь үгсийн цомог, тайлбар төдий зүйл бус, үндэстний соёл сэтгэлгээний нэг хэсэг юм. Дорно дахины толь бичгийн уламжлалыг хадгалан бичсэн Солонгос улсын Чусон үеийн монгол хэлний зүйл хуваасан 3 ба 5 хэлний толь бичигт буй шашны холбоотой үг хэллэгийн гарал хийгээд Монгол, Солонгос хэлэнд илэрхийлж буй утга, стэгэлгээний онцлогийг харьцуулан авч үзлээ.

Түлхүүр үг: концепц, шашны холбоотой үг хэллэг, Mongᡔ-yuhae 3 хэлний толь, Panᡔn-ᡅibsog 5 хэлний толь

References

- Erdenetuya, P. (2015). *Chuson-u üyeiin mongyul kele-yin solungus surbalji bicigüid-un sudlal-in asugudaldu [On the Study of Mongolian Sources in Choşon Dynasty]. Oyun-u kelkiye, Volume I (13)*. Ulaanbaatar: Admin printing.
- Ki-joong, S. (The Study of Foreign Languages on the Chosön Dynasty (1392–1910)). 2001. Seoul.
- Mönkhtsetseg, E. (2019). *Qorin negentü-yin tayilburi toli-yin züilchlel-yin togtoltsoo [Subject Structure in the “Explanatory Dictionary in 21 Volumes]. Altaica XV*. Ulaanbaatar: Soyombo printing.
- Namjilmaa. (2020). *Qorin nayimtu-yin tayilburi toli [Explanatory Dictionary in 28 Volumes]. Köke Qota. : Mongyol-unard-yin keblel-ün khoriya*.
- Önörbayan, T. (2005). *Toli biçig-yin khögjil -yig üyelchekh ni [The Problem of phasing Dictionary Development]. Mongyul sudlal-un çiyulyan I*. Ulaanbaatar.
- qoriya, Ö. M.-u.-y.-ü. (1977). *Qorin nigentü-yin tayilburi toli [Explanatory Dictionary in 21 Volumes] . Köke Qota*.
- Sükhbaatar, T. (1997). *Mongyol kele-yin qayučun üge-yin toli. [Mongolian Language Old Words Dictionary],. Ulaanbaatar: Mönkhiin üseg Printing*.
- Tsewel, Y. (2013). *Mongyul kele-yin tobçu tayilburi toli [Mongolian Language Explanatory Dictionary]. Ulaanbaatar: Mönkh-ün üsüg Printing*.
- Tsog-Ochir, A. (2016). *Züyirlel-yin tanin medek-üin onol [The Conceptual Theory of Metaphor]. Mongyul sudlal-un çiyulyan XII,. Ulaanbaatar*.
- Ya, T. (1966). *Mongyul kele-yin tobçu tayilburi toli [Mongolian Language Explanatory Dictionary]. Ulaanbaatar: Ard-yin keblel-ün qoriya*.
- 서울 大學校, 古. 影. (1791). *蒙語類解 (1790)*. Seoul, Korea.
- 서울 大學校, 古. 影. (1971). *서울 大學校, 古典刊行會 影印本*. Seoul, Korea.
- 影印本, 흥. (1985). *方言集釋(1778)*. Seoul. Korea.