

**COMPARATIVE STUDY ON HUMANISM MOTIVES IN KOREAN AND MONGOLIAN MYTH
(FOCUSED ON THE KOREA'S «THE MYTH OF DANGUN» AND MONGOLIA'S EPIC «GESER KHAN»)**

Abstract: This article is aimed at examining the themes implied in the myths, focusing on the primary motif in the Korea's «The myth of Dangun» and Mongolia's Geser Khan, which are the representative founder mythology and heroic epic in the Central and northeast Asia. In particular, it was illuminated that the curative motif on the incomplete humans was suggested as the formula along with key concept of 'human' and 'life' in the early part of heroic myths which have the archetype of heroes' religious and political charisma.

Keywords: «Geser Khan», «The myth of Dangun», the three-stage vision of the universe, humanism motives, the curative motif, 'human' and 'life', religious and political charisma, identity, Asian mythology.

Introduction

Doctor in Philology, professor Vasily Tsyrenovich Naidakov mentioned that heroic epics such as Geser and Jangar show the aesthetics and power of oral culture in Turk-Mongolia culture. In particular, he emphasized that Geser khan epic is a spiritual heritage of the people of Central Asia. [Найдаков, 1978, с.67-69; Найдаков, Тулохонов, 1995, с. 6-14; Найдаков, 1998, с. 139-148.]

Early scholars of modern Korean study, such as Choi Nam-seon and Son Jin Tae, also paid attention to the myths of ethnic heroes such as Dangun to establish the identity of Korean culture.

In this process, they actively quoted the Geser epic stories of Buriart Mongol, introduced by Jeremiah Curtin. Choi Nam-seon, in Dangun myth and Geser khan 's epic, saw that the primitive world view of the culture concerned with the three-stage (三段的) vision of the universe is shaped [Lee Sun A, 2012].

This article aims to explore theme implied in this myth focused on the main motifs of Korea's «Dangun myth» and «Geser Khan», representative founder myth and heroic epic in North-East Asia.¹ In particular, it was noted that curing motif on the incomplete humans was suggested as formula in the main concepts or 'human' and 'life' in the beginning of these heroic epics.

Founder mythology and heroic epic in North-East Asia First of all, the basic idea behind the hero's descending from heaven can be considered to reflect the simple wish of the people in those times, that is, 'well being/ Зов амьдрах', which underlies 'Hongikingan (弘益人間)' and 'Jeseihwa(在世理化)'. These myths help us to understand that humans or human world is incomplete and thereby heroes are charged with a mission (天命) of correcting this situation.

Deformity of hero's parents, abnormal figure of young heroes are described and the clue to the development of epic is provided through solving these incomplete aspects on by one, which are shown in a series of events surrounding the birth of heroes. In the process the traditional knowledge appears as main writing material, which means the function of myths affected their lives closely than was thought

Accordingly, this article intends to examine the mythological ideologies pursued ultimately by heroic myths including Korea and Mongolia, as 'myths for humans' by looking over each main healing motif on the incomplete human life emphasized in «Dangun myth» and «Geser Khan».

Descent(天降) of heavenly hero and the ideology of humanism (人本主義)

Hwanung(桓雄) and Geser, son of heavenly god and heavenly hero descend from heaven with the ultimate purpose of realizing the ideologies in 'Hongikingan (弘益人間)' and 'Jeseihwa(在世理化)'.

Hwanun (桓雄), son who is not the eldest (庶子) has frequently turns to earth, seeking human world fervently. His father is aware of the son's will and looks down at Samweetaebaeksan (三危太伯山), which was enough to ben-

¹ The representativeness in «Dangun myth» and «Geser Khan» epic in North-Eastern myth has been studied here and abroad. (Cho Hyoun sol, Study on the formation and reconstruction of birth myth of a nation: focused on the comparison of the myth in Tibet, Mongolia, Manchuria, Korea (dissertation, Dongguk University, 1997) / Lee Sun A. Comparison of mythical nature in «Dangun myth» and Mongolian «Geser Khan» (dissertation, Korea University, 2012) etc.) Refer to pp.1~36, the dissertation by Lee, Sun-a mentioned above as to the related study (2012).

efit human world. And thereby he gave three kinds of divine treasure and let him govern humans in the world.¹

Also in the beginning of the Geser myth is the purpose of descending to human world described. Buddha gave an order to Khurmasta, «In five hundred years, the world will be in chaos. Send one of your three sons after to your home. Crown him a king. The strong will eat up the weak. Animals will eat themselves. Send one of three sons. He will be the king of the world».²

In Beijing-printed Geser, Buddha (Sakyamuni Burkhan) asked Khurmasta, heavenly god to send one of heavenly god's sons and rule the world so that he could save the world. In the meantime, in the Geser myth of Buryat Mongolia, Eastern evil gods were kicked into the earth owing to the war between heavenly gods, and therefore human world is filled with evil spirits. Heavenly god sends one of his sons to human world in person in order to address this problem.

Dangun myth describes Hwanung, son of heavenly god as descending into the earth after getting permission of his father, on the other hand, in Geser myth he is described as descending to the earth from the order of heavenly gods, such as Buddha or heavenly gods through the conference. However the purpose of descent, that is, to benefit humans is identical.

Two myths are remarkably different in the description method of correcting human world, Dangun myth compressively describes in the style of literature article, «He was in charge of human's 360 works, ruled and corrected human world commanding wind, rain and cloud, along with supervising grain, life span, disease, punishment, good and bad etc».³

On the other hand in the Geser myth, sung as feature-length oral epic, the achievement of correcting the human world appears embodies in the form of war to drive away monsters (Mangas). That is to say, the war to expel monsters in Geser Khan myth symbolizes the process to realize the idea of Jeseiwha and Hongikingan by saving humans from disasters and restoring well-being in this world.

Dangun myth suggests the method of realizing Jeseiwha compressively in the horizon of Hwanung's myth, Geser myth tells in the form of epic of expelling monsters in the horizon of the myth. The theme pursued by the heroic myths is aimed at human happiness, which can be interpreted as dual themes of religious ideal and political ideology.

The image of monsters in Mongolian heroic myths exemplifies diverse evils and absurdities one by one in terms of myth, and expelling these monsters means governing human world and correcting it. Also in the case of Geser Khan, while expelling monsters one by one, and in the end it performs the ceremony of burning monsters with Santalales (檀香木) etc. Bairin Geser in Jimbajamts sings the holding of memorial service by building 13 shrines (오보) after expelling monster with 13 heads.⁴

Heavenly god's achievement in human world assumes thoroughly humanistic nature focused on human life. This feature appears consistently in the process of heavenly heroes' descending to human world. For example, 'conference motif' of heavenly gods in «Geser Khan» suggests elaborately the function of heroic myth, with a first political nature, and in addition heroic gods appear as the deity for humans, and it is safe to say that early political ideas were embodied through myths as the myth of clan society, early state develops centering on heroic god. The first political form expressed in heroic myth applies to congressional political style in which one's opinion is said through meeting, not the absolute theocrat. It can be surmised that flexibility of early politics is revealed through expressing his own free will consistently, not the concept of obeying the order of the highest god.

Along with the image of Geser described as the second son of heavenly god or middle son, the remarkable expression is the part that highlights this son as 'Teely Khubun (Тээлий хүбүн)'. Abai Geser Bogdo Khaan explains Geser innately as 'Teely tsagaan khubuun (Тээлий цагаан хүбүүн)' [Балдаев, 1995, с. 80] of heavenly god, and in addition Ar dai baatar (1989) describes Geser as 'Teelu khubun (Тээлий хүбүн)' who was dispatched to the earth.

¹ 庶子桓雄，數意天下，貪求人世，父知子意，下視三危太伯可以弘益人間，乃授天符印三箇，遣往理之。《雄》率徒三千，降於太伯山頂（即太伯山今妙香山）神壇樹下，謂之「神市」，是謂桓雄天王也。將風伯·雨師·雲師，而主穀·主命·主病·主刑·主善惡，凡主人間三百六十餘事，在世理化（일연, 『三國遺事 紀異卷第一』，「古朝鮮(王儉朝鮮)」(1281).)

² Бурхан Хурмаст тэнгэрт зарлиг болов: «Таван зуун жил болсны хойно ертөнцийн цаг самуун болох буй. Гэртээ харьж таван зуун жил болоод гурван хөвгүүнийхээ нэгийг илгээ. Тэр ертөнцийн хаан тэр болтугай. Хүчтэн нь хүчгүйгээ барьж идэх буй. Гөрөөс өвөр хоорондоо нэг нэгээ барьж идэх буй. Чи гурван хөвгүүнийхээ нэгийг очуул. Тэр ертөнцийг эзлэгч хаан тэр болох буй» гэв [Дамдинсүрэн, 1986, р. 16].

³ “將風伯·雨師·雲師，而主穀·主命·主病·主刑·主善惡，凡主人間三百六十餘事，在世理化”。Ilyeon (1281), book in the above.)

⁴ 2008. 4. Exploring Baruun Barin, Inner Mongolia, quoted from tape-recording of Geser by Jimbajamts.

Here the meaning implied by 'Teely (Тээлий)', Buryat Mongolian, seems to be closely related with the reason for the fall of Geser.

ТЭЭЛИЙ ᠲᠡᠭᠡᠯᠢ Дунд: тээлий хүү (дунд хүү). [Болд, 2008, p. 167]

TEELIY tegeli middle : teeliy khuu (middle son)

The Mongolian word 'Teely khuu (Тээлий хүбүүн)' is related with the 'son not the eldest' in Dangun myth, and it seems to be a very important concept in the context of epic in heroic myth. Teely khuu (Тээлий хүбүүн)' and 'Soja (庶子)'¹ shares relative freedom in the institution of dual family inheritance called inheritance of the eldest son (長子相續) and that of the youngest (末子相續). However what is remarkable is that the mythical status of heavenly son described as the second among three sons and the middle son among 9 sons assumes the deity representative of 'human' in the perspective of trinity. That is to say, the middle son means having high and low, and when interpreting this from the cosmology of three layers, Gser or Hwanun can be said to symbolize heroes. This is the part where heroic myth has the nature of humanistic myth fundamentally.

In addition, for the development of myth epic in Geser myth the rest of the sons are free relatively in the fall and the inevitable reason that the middle son fall to the earth is the outstanding warrior ability. This is the part where the protagonist of heroic myth has the quality of heroic god. These heroic exploits are discovered in diverse different editions of Geser myth. The second or middle or sometimes the youngest son of heavenly god has remarkable ability in wrestling, horseriding and archery, which means the appearance of heroic god as a warrior.²

Sacred mountain (聖山) as the space for curing and communication

In the shamanism world centering on Mongolia, the high world, the middle world, and the low world can be the structure with constant struggle and exchange. These trinity cosmology (三段的 宇宙觀) underlies basically «Geser Khan» epic and Korea's «Dangun myth»

First of all, the high world (上界) is embodied as sacred mountain (聖山), space for mountain god and celestial world, space for heavenly god in Mongolia's «Geser Khan» epic and «Dangun myth». One of the motifs which stand out in the space of the high world is that heaven's hero look down at the human world frequently, not just live in the high world, whether it is Hwankuk (桓國) in Dangun myth or celestial world in Geser myth. In «Geser Khan» epic, where mythical element is abundant, he comes down to the place close to the human world and searches the earth flying across the air (middle world). This suggests there is another middle world between the high (celestial) and the middle world, different from the medium world between the middle and low world told in Mongolia shamanism. This is the place of strong divinity which appears as the search place to look over the earth before coming down to the earth. The basic objective for this search is to look for the golden world where the hero can live.³

In addition, the middle place between the heaven and the earth is where the host of the upper (deity) world displays his function to communicate with humans and protect human effectively in «Dangun myth» and «Geser Khan» epic. The story of «Geser» epic and «Dangun myth» highlights this place the most and here do the god and humans meet as divine place. Also in the perspective of myth epic main mythical events take place vividly in this place such as the falling of heavenly son, search of human world, praying of the people, curing of the deformity, marriage of hero's mother (神婚) and conception of a hero etc. In addition, here appears complex competition, expulsion and embracing between the old deity, mountain god (Khairkhan, Khairkhan) and new deity, heavenly god (Tenger).

Hwanung who came down from heaven holds a divine market (神市) staying Taebaeksan, sacred mountain (聖山), oversees 360 kinds of human works and corrects human world etc. Granting people's prayer (bear and tiger) and changing to human, he let bear woman have a baby. «Dangyn myth» has sacred place arranged like this where

¹ Here the meaning of 'Soja (庶子)' is not the son of a concubine, but the son except the eldest son who has heirship in Korean traditional society.

² «Atai Ulan waited one day, waited two days. After three days had passed he took possession of Segel Sebdik, and turned homeward, thinking that Khan Tyurmas was frightened and did not dare to fight, hence the case was won by him. Then the youngest son of Khan Tyurmas, Gesir Bogdo, a boy four years of age, caught his father's horse, saddled him, put on his father's clothes, took his weapons, and with a long spear in his hand rode out to war against Atai Ulan. He overtook Atai when he was in the middle of his own dominions, and half-way home. He thrust this spear into Atai's right side, unhorsed him, and cast him down from the sky to the earth. When Atai Ulan fell to the earth he turned into Mangathais, and evil Shalmos, spirits who sow dissensions and disputes, and destroy people» [Curtin, 1909, pp.134-135].

³ Quoted from the interview of «Geser magtaal» by Jimbajamts (2008.4)

sacred events take place for humans.

Dangun myth describes a bear and a tiger became a human by praying to be a human under the sacred tree. In addition, Ungnyeon which transformed into a human had Dangun through marriage(神婚) with a Dansoosin(檀樹神). In the meantime in «Geser Khan» epic there are two types of sacred trees, one of which is similar to Sindansu in that wishes in 300 kinds of language are interpreted in the shrine called 'Khuselyn ovoo' and through it mountain god called 'Oboo gunjid' grants the people's wishes is similar to Sindansu. Furthermore the marriage with the biological mother of Geser leads Geser to be born. Mountain god called Oboo gunjid, who is believed to be a giant through huge footprints, is sometimes witnessed as living in a cave in the figure wrapped in tiger skin all over his body. The figure of mountain god decorated with tiger pattern is considered as the trace of animal mountain god myth which might exist in the old Mongolian myth and the motif of a cave¹ decorated with golden table and tiger patterned-flag on it is seen as the living place and altar of the old animal typed mountain god.

Mother's handicap and miraculous(靈驗) curing

Geser's parents who will give birth to Geser were beautiful with noble status, however consistently have handicap with a destiny to be in charge of bearing heroes. According to «Jayaiin Geser», Amarjil who is the mother of Geser has the handicap while avoiding the marriage with wicked Tsotong. Eventually she is considered as the source of trouble by the relatives including Tsotong and expelled to border place far away [Дамдинсүрэн, 1986, p. 20].

Table 1

Name and look of Geser parents

classification	material	father		mother	
1	Geser (1986)	Senlun noyun	feudal lord from three sects /old man	Amarjil	Daughter of Go bayan (rich man) the crippled
2	Abai Geser Bogdo khaan (1995)	Sengel o'vgon	70-year old man	Sengelen Samgan	90-year old woman
		Destined to be born in a rich and noble family, however no son to depend on.			
3	Geser myth of Baikal (2008)	Sengelen	One of three Khans from-tugeshin, helping humans / ugly	Naran gohon	Dear daughter of Naran dula-akhan tenger, celestial angel, beautiful/ lame of one arm and one eye

Geser's mother was originally of a noble status and born with a beautiful figure, however had acquired handicap by Tsotong, who appeared as representative antagonist, a brother of Senlun noyun in Geser epic. Like this, Geser's parents have physical handicap or are too old to have a baby. However father's inability and mother's fatal handicap are the inevitable device for the birth of a hero. From the beginning a hero is destined to involve the impossibility to have a baby. That is to say this is consistent with the extraordinary birth of a hero, commonly mentioned in the structure of heroic myth. Here we can't choose but mention the handicap of the hero's parents prior to the extraordinary birth of a hero.

First of all in Geser epic the figure of Senlun noyun is crippled old man. This can be seen as a device of intentionally excluding hero's father in the myth text related with the hero's birth. Similarly mother's handicap can be the device to block the marriage with other men including her husband at source by damaging crotch skin or by making her ugly crippled. That is, it can be glimpsed that the birth of a hero in a myth has the characteristic of denying normal conjugal relations. However the mother's handicap is acquired & temporary and thereby returns to normal appearance before long.

Geser's parents in human world are destined to give birth to a great son according to prediction, however his father is old and incapable, and his mother has a handicap with her beauty damaged though she was brilliantly beautiful.

¹ According to Jo, Hyun-seol, the mythical meaning of a cave was considered as the place of harvest ritual for the Helios noting the article, "Goguryeo held a harvest ritual in national meeting called Dongmyeong in October in the big cave called divine cave in the eastern side, and King performed rites in person". That is the relation between cave and heaven (Sun) was important [Jo, Hyun-seol, 2003, p. 341]. I paid attention to the fact that the cave was the place for the animal gods like bears etc in Altai clan myth and thereby the source of birth of a hero. Afterwards it will be interesting to explore the change in the meaning of the cave motif in the process of including mountain god (山神) in heavenly god (天神).

ful as a celestial fairy(daigin). The handicap of parents whose son is destined to be a hero in Mongolian myth including Geser myth appears in diverse types.¹

Table 2

Kinds of handicap in the parents of a hero in Geser myth and Mongolian heroic myth

	Types	Major different editions		Reference
1	Physical handicap	Geser myth of Baikal, Geser in Beijing edition etc.		Combined handicap
2	Physiological handicap (old age)	parents		Mother's age is younger mostly
		father	Abai Geser(6), Geser(7), Geser(8. 1953)	
3	Orphan type		Alamji Mergen, Qara Tumen Mergen, Janggar	
		No father	Alan goa myth in Mongolian fairy tales	

The parents of a hero in Mongolian heroic epic including what was introduced in the above chart are described as old wife couples generally hard to produce a baby. Ikh Junkhen Khatan, which can be said to be the later type of heroic myth, depicts a scene where a king and a queen hold a service praying for a baby when there is no baby to inherit his throne. In Buryat Geser Abai Geser Bogd Khan, 70-year old Sengel old man and Sengelen old woman appear as parents. They are driven away owing to the prediction that they will give birth to a great hero with the barren animals though they were born in a noble family and lived in decent comfort. That is, the fatal defect of Geser's parents can be said to be related with infertility.

Sengelen, who had lived without offspring for her to depend on, reached the top of Sumber uul(segte sumber) after following huge footprints with 3-foot length and two-foot width. She was startled at the huge thing at the top of the mountain and then came to her senses. Afterwards, she became pregnant and all the barren animals came to bear their young.

The handicap of Geser's parents in relation to the birth of Geser means the productive defect called infertility and handicapped parents destined to bear a hero are healed in segte sumber, a sacred space. These motifs seem to suggest the magical aspect in Geser myth and in particular thought to be related with the ceremony to pray for a son.

Geser's mother who regained normal look goes through the process of pregnancy. The hero's father excluded from actual father from the beginning is still described as incapable figure and the hero's mother predicts the birth of a hero through precognitive dream (豫知夢) etc.

What is remarkable if the mythical function of taana(wild green onion) collected by his mother in the mountain. While the hero's father goes hunting wild rat to make a living the reason for his mother to look for a mountain is to search for a wild Welsh onion. In the different edition, where Geser's parents appear as old parents, the motif of collecting wild Welsh onion seems to be related with the curing function of warmwood and garlic (wild chive, chives, wild Welsh onion etc.) in Dangun myth. In the meantime, according to a Hamheung myth the one who was transformed into a cow returned to his original human figure after eating Welsh onion, and Son, Jin-tae said that people in Hamgyong enjoy heating taana so much that they eat it on the street, at home or drinking tea [Son, Jin-tae, 1986, p. 43].

1. Taana can be said to be one realistic method to induce the birth of a hero by curing physiological deformity of the old parents like 靈艾 wormwood and god's herb (神蒜 wild chive, chives, garlic, and taana etc). Like Amarjil in the edition of Beijing, the physical handicap of young mother is cured naturally and changed to firewood instead of taana. However the motif of collecting taana which appears frequently in the different Buryat Geser editions forebodes the birth of extraordinary hero through actual effort for the curing of hero's parents who are praying for the birth of a hero.

2. The mother's disabled form like this is acquired and thereby seems to be related with the expulsion of deity of maternal god considered sacred originally. Dangun myth regards a bear and a tiger as the established deity and the interpretation of thinking of Ungnyeo as goddess in this context can be more persuasive through the comparison with the neighboring myths. Buryat Geser Khan requests heavenly daughter (only daughter), a kind of aunt, to be brought to the earth before coming down to the earth. Though she was expelled to far border area after being damaged by wicked character and being married to an old incapable man, she was originally the most beautiful and sacred being

¹ 위 표는 아래 논문의 전체 내용을 참조하여 필자가 정리한 것임 [Fedotoff, 1996].

with the airs of flying in the sky. That is, while hero's mother was originally noble and typically beautiful woman character, she undergoes the hardship of her nobleness and beauty being deprived until producing a hero.

These motifs in the Birth myth of Korea appear frequently. The representative characters are Yuhwa in Haemosu myth and Alyoung in Hyeokgeose myth.

□ «From Haemosu myth»

...Habaek was in great rage and blamed Yuhwa saying, "you didn't follow my discipline and disgraced my family." And then he expelled her after pulling her lips in the left and right and stretched to three feet giving only two maids in Woobal (優渤水中). A king had a woman after pulling with iron mesh, sitting on stone. She can't speak with too long lips, and can speak after the king cut it three times [Hwang, Pe-gang, 2006, p. 212].

□ «From Hyukgeose myth»

He said, "Now heavenly son came down, and virtuous woman must be found to be a bride."라고 말하였다. On this day a dragon appeared in saryangli (沙梁里) alyoungchon (閼英井) and gave birth to a baby girl. (The baby girl) was very beautiful but the lips take after chick beak. (thereby) the beak washed off in the northern stream in Wolsung (月城). Therefore the stream was called Balcheon (撥川).

The quote in Haemosu myth says that Haemosu marries Yuhwa and flies away, and then Habaek became so angry that he stretched his daughter's lips and expelled her. King Geumwa solves this through cutting her long lips three times. And in addition, in Hyukgeose myth heavenly son, Hyukgeose came to his throne and was searching for his proper bride, Alyoung. However her lips are like the bill of a chicken, and therefore let her wash away the bill of the lips. These are in line with what was aforementioned. Compared to her spouse, heavenly son, Alyoung had one defect, that is, the 'defect of lips'. Like the Haemosu myth mentioned above, it has sexual metaphor. Virtuous woman, Alyoung was finally recognized as the spouse of a heavenly son after her defect was washed away and eliminated like the case of Yuhwa in Haemosu myth. In this vein Ungnyeo, Dangun's mother was originally noble and beautiful, however the hardship and trial a hero's mother experiences are embodied as an enduring bear, which is interpreted as the crippled image of heavenly deity.

Whether it is a bear or a granddaughter the fatal deformity experienced by the biological mother of a hero is cured through wonder drug (靈藥). In the motif of a granddaughter, while the wonder drug was suggested as the medicine, in the motif of a bear they appear as wormwood (靈艾) and wild chive (神蒜).

Table 3

Mythological mugwort and garlic

Different editions on miraculous drug		Different editions on mugwort and garlic	
«Jewangungi»	drug / granddaughter- »woman	«Samgukyusa»	worm- wood http://endic.naver.com/enkrEntry.nhn?entryId=51a529e136d342a9aba2480a5f855d4b&query=wormwood 靈艾와 wild chive 神蒜 / bear- »Ungnyeo
«Donggukyeojuseungram»	drug/ bear-»woman		
«Sejongsilokjiriji»	drug / granddaughter- »woman		

However the motif of a bear and a granddaughter being changed to a human does not seem to represent the inherent meaning assumed by the motif of wormwood and god's garlic(wild chive etc). It can be known that much more practical meaning can be involved in it. In fact in traditional medicine, wormwood and god's garlic are considered as the important medicine to support the men and women's stamina, which can be said to be the important material to cure the Ungnyeo's defect who are to be Dangun's mother in seen in the mythological context.

In different editions of Dangun myth, a granddaughter was forced to drink a potion, desert the figure of a god, have the body of a human, and a bear eagerly wished to become a human, all of which have one purpose of producing a baby. These motifs of praying for a baby (祈子) is the essential myth material which appear without fail before a hero is born from a human (托生).

The motif of a cave presented as the space of initiation, taboo on the sunlight for 100 days and 3 times 7 days etc also can be said to be the mythical elements in the rite of passage which must be undergone for the birth of a hero. In the case of Dangun myth, Ungnyeo myth sets the motif of praying for a son as an axis. Originally a bear and a tiger were destined to be the parents of a hero in a myth, however a male god, tiger was eliminated and the role of female

god, bear remains through the intervention of Hwanung, heavenly god, like other heroic myths.

Birth of an incomplete hero and healing function

In the Geser myth, the motif on the birth of a hero creates extraordinary scene, yet unlike other siblings born together with a hero he begins a life as a real human by coming to the world through his mother's obstetric canal (産道). However the grotesque face and tough umbilical cord are not welcomed by the hero's mother who has suffered birth pangs.

Right eyes leering and left eyes glare

Right hand beating hard and left hand clenching

Right foot raising up and left foot stretched

He was born with 45 teeth set like a clam¹ [Geser Khan – Mongolian grand epic. Sagyejeol, 2007, p. 52].

Geser faces the crisis of being buried in a hole by his mother, abandoned by his parents every day, and returns, much less the welcome from them.

In «Abai Geser» there appears the scene [Балдаев, 1995, с. 106] of naming him after the birth. Geser's father looks for a man to name his child saying that a person should have a name, however he can't find a man to give a name since he looks so dowdy and an urchin. Eventually Geser's father holds a service holding a grease and hat-sized meat, when an old man came to him from the ground and named his child 'nose guy (urchin), Jur (homely)'. The hero when young in a myth is so worthless and is called by a nickname which suits this, such as a bald guy with a few hairs, and Bodonchar, progenitor of Chingiz Khan is named 'Monkhag (stupid) Bodonchar' Louder voice than an adult's and malodor in his diaper, ignoble form of a young hero despised even by his mother can represent eventually human child.

However the motif of naming a young hero is closely related with naming custom of Mongolians. In Mongolia seniors usually name the child. Parents, Lama monk, grandparents, respectable relatives or picking a name form a pot decide on a name carefully. Alternative names are also used in the case of family with a few descendants. The names are used to deny the child as a human and thereby mean to drive away evil spirits such as smallpox goddess. The following examples apply to this; Ene-bish (it is not), Chi-bish (you are not), Hun-bish (no human), Hen-medeh (who knows), Umhii (bad smell), Huv (stump with crushed eyes), Evert (with a horn), Oims (socks), Nergui (no name) etc. [Цэрэнханд, 2009, p. 123].

In the Geser myth of Baikal, Nurgai nickname of Geser means an urchin in Buryatt and generally a child is called by an urchin, Getungi(nokhoiin baas) etc, dirty and unfavorable name and then when he grows up a new name is made up over the age of 13. This is to prevent evil spirits from harming young children, which is out of wisdom [일리아 N. 마다손, 2008, p. 432.] and considerateness. The motif of useless and grotesque look when a hero was young is closely related with the customs to protect precious child from evils.

The exaggerated shape of being useless and ugly hero plays a decisive role in driving away monsters which were changed to Lama monk in order to kill the source of trouble when the hero was young.

Geser in Beijing edition interprets the reason for the grotesque look of young Geser as following:

Squinted right eyes stare at as if a hawk on a anglerfish

Glaring eyes looking at this and that world

Brandishing right hand threatening disobedient persons

Clenched left hand gripping ruling all people

Right foot raised high increasing trust

Stretched left foot trampling evil dissident

Clenched white 45 teeth swallowing the threat from evil spirit and ghost

[Geser Khan – Mongolian grand epic. Sagyejeol, 2007, p. 53-54].

The grotesque and ugly look of a young hero is interpreted as the extraordinary one to drive away evils and absurdities in human world. The paradox for the young hero maximizes the remarkability of the hero and the ridiculous and useless look relaxes the monsters and therefore helps to drive away enemies tactfully. The paradox in the look of a young hero induces the shame and adversity on the hero and these mythical elements become the prerequisites for expelling evils more powerfully. Eventually the motif of living youth with the ugly and despicable look is closely related with driving away monsters, the reason for being born in this world.

The first thing that young Geser drove away was the evil's crow and an evil with a dog mouth and goat's teeth in Geser Khan in Beijing edition. While monster's crow was pecking the eyes of one-year old baby, it was killed by the

¹ Translated by Yu, Won-su.

iron trap rope with 9 forks laid by the squinted eyes of Geser. In addition, the devil with dog mouth and goat's teeth was changed to a monk called, Gungu etsege, and would often make two-year old babies dumb by biting the tongue end pretending to bless children, however baby Geser with grotesque dogtooth kills the monster sucking the root of the tongue [Geser Khan – Mongolian grand epic. Sagyejeol, 2007, p. 56].

The ugly look of baby Geser becomes the means to drive away the elements of evils and in particular the monsters which baby Geser killed represent the elements of evils called smallpox which kills a baby by making a baby blind etc.¹

Eradication of monsters in Geser myth aims to make the world happy ultimately by driving away the incarnation of evils, illustrated in the introduction. Monsters symbolize evil and absurdities which afflict human world and the wiping out of the monsters in the Geser epic can be said to be the process of realizing the ideal of Jeseiwha by rectifying the world. The war to wipe out each monster seems to represent independent chapter in Geser myth with each chapter symbolizing the element of evil.

These mythical motifs are handed down to the scenes of the ceremony to eliminate evils such as Mongolian mask dance. In the representative mask dance of Mongolia, Khuree Tsam, Dogshid (憤怒尊) including Erleg khan (the king of the underworld) like 'Yamandaka' evoke all the evils and spirits all around the world and perform the ceremony of purifying the world by burning them in Sor'. This is in line with the structure of catching monsters and burning them in Geser myth. In fact, in Mongolian temple, 'Geser Tsam' was performed with the motif of this.

Conclusion

The hero in a myth combines extraordinary god and ordinary man. In Dangun myth the blood of Dangun is sacred and is born through the marriage with Hwanung, however hero's parents must be changed to the human body for the birth of a hero. All of these seem to describe the rite of passage for the hero being born as a whole man; a bear and a tiger pray to be a human after visiting Sindansu, Ungnyeo with the human body prays to bear a son and Hwanung changes to a man temporarily to produce a baby.

The birth process of these two heroes suggests that the main character in a myth pursues to be a human rather than an authority as a god. These scenes are closely related with the basic life of real humans such as praying for a son, rite of passage in birth or customs on a young child etc and thereby explain mythical meaning. For example, the scene of delivering a baby through an obstetric canal after 10 months, cutting the tough umbilical cord, making a cradle, malodor of a child and noisy crying and naming to protect a child from smallpox etc.

The closely related descriptive method in myth and folktale like this appears in detail in the whole myth epic symbolizing not only young days but also customs from the birth to the funeral. Eventually whether it is a Geser myth or Dangun myth, hero myth is the one to govern human events and the main character in it is the god for humans to protect the life of human, cooperative with humans from the moment of being born.

The heroic myth like Geser myth and Dangun myth is the human myth directly related with the life of humans and the epic sings the customs from birth to funeral symbolized mythically. In particular rite of passage such as praying for a son, birth, naming, adoption, funeral etc can be said to have its own mythical meaning.

In the last scene in Geser Khan epic where Geser drives away all the evils, purifies by burning the spirits, returns to his hometown and living a happy life with two queens is similar to the customs of enjoying festival with purified mind after finishing the ceremony to expel evils such as Mongolian 'tsam'.

Eventually the ideal country pursued in the heroic myth is the earthly world where a loving family eat, drink, and live a long life together in the place like Nolon plain (or Qatun river).

Mongolian epic is a literature with various mythical form and symbol system through various versions. It is not only a core data that identifies the reality of northern myth, but also a comparative study with these stories in which mythology is vividly projected. It may be possible to reconstruct surrounding myths that have already been transformed into posterity ones or fossilized.

In addition, the mythical world view and the symbolism principle which are officially presented in these myths will present the possibility of studying as the discourse of the Asian cultural area stipulation which is the issue of the comparative cultural history of Central Asia and Silk Road culture and the Altaic mythology. This will be an opportunity to propose a new composition of modern civilization by establishing the identity of Asian mythology which is different from the Greek and Roman mythical system of the West.

¹ Geser's godhead is mostly used in healing on smallpox. Huurchi Lunsan, Inner Mongolia, saying the experience on being told about Geser, talked about the similar experience. When he was young in his hometown, animal contagious disease spread, and people enshrined Geserchi and let people sing Geser epic (quoted from tape recording of interview with Huurchi Lunsan, exploring Huhhot, Inner Mongolia April, 2008)

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