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A Comparative Study of Korean and Turkic

― Is Korean Altaic? ―

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I. Introduction

In the past century much research has been carried out among the Altaic languages, i.e. Turkic, Mongolian and Manch-Tungus languages. We can also find some comparative studies between Mongolian and Korean as well as between Manchu-Tungus and Korean. However, there are very few scientific attempts to make the relationship of Turkic and Korean clear, even though Turkic is the most important language for Altaic linguistics. The Turkic languages are not only spoken in the vast area of Eurasia, from the Manchu region to the Eastern Europe, but also has abundant historical materials than any other Altaic languages.

Regarding the relationship of Korean and the Altaic languages, Ramstedt already argued long ago in the 1920s that Korean was of Altaic origin. Nevertheless, most scholars in Korea who has been engaged in this matter still take dubious attitudes. Some Korean scholars tend to deny totally the Altaic theory assuming the Proto-Altaic from which the genetic affinity of the Altaic languages, i.e. Turkic, Mongolian and Manch-Tungus is supposed.

In this article, I discussed the problem of the Altaic theory regarding the Korean language and then present additional evidences which support the Korean genetic relationship with the Altaic languages. In this comparative study, I added examples of

correspondence from the other Altaic languages as the third witness in order to enhance the scientific validity.

II. The Problem of the relationship of Korean and Altaic

Comparative studies of Korean and Altaic languages was begun in 1864 by Leon de Rosny[1]. In his article, he argued that Korean belonged to the Tatar language family. When Rosny used the term Tatar, he seemed not to mean Schott's concept of Tatar which comprised of Turkic, Mongolian and Manch-Tungus, but the present Ural-Altaic languages[2].

From this time to 1945, many scholars presented articles which dealt with the Altaic theory in relation to the position of Korean. In this period the following theories and hypotheses were generally suggested with regard to the affinity of Korean: affinity with Japanese[3], affinity with Ural-Altaic, affinity with Dravidian, and affinity with the Altaic languages[4].

The first scholar who pursued the comparative study of Korean and Altaic languages on the basis of the rule of phonological correspondence was B.D. Polivanov, Russian scholar. He dealt with the correspondence of Korean /r/(/l/) and Altaic /l/(</š/), /r/(</z/) in his article "K voprosu o rodstvennyx otnosheniyax koreyskogo i altaiskix yazykov (1927)".

After one year, G. Ramstedt, the founder of Altaic linguistics, compared the Altaic languages including Korean in his article "Remarks on the Korean language (1928)". In this article, he stated that Korean belonged to the Altaic language group. In 1938, Ramstedt made his position more clear regarding the place of Korean among the Altaic languages and argued that Korean was closer to Turkic, as well as Manchu-Tungus, than Mongolian. Ramstedt continued to study Korean in relation to Altaic

lingustics and left some of his valuable works behind: A Korean Grammar (1939), Korean Etymology (1949), Das deverbale Nomen auf -i in den altaischen Sprachen (1945), Das deverbale Nomen auf -m in den altaischen Sprachen (1950), Einführung in die altaische Sprachwissenschaft (I-III, 1952-1966).

On the other hand, P. Aalto, a pupil of Ramstedt, made a study on the Altaic initial p-, making use of linguistic materials left by Ramstedt. In this research, he gave not many but persuasive examples of correspondence of the initial p- between Korean and the Altaic languages.

N. Poppe who was an excellent pupil of Ramstedt greatly developed the theory of Altaic linguistics. Concerning Korean, however, Poppe(1965: 148) did not come to any conclusion but suggested the following three possibilities; 1. Korean may be related to the other Altaic languages just as Manchu-Tungus and Turkic are related to one other; 2. Proto-Korean may have branched off before the Altaic unity had come into existence; 3. Korean have nothing but an Altaic substratum, originally being an un-Altaic language which absorbed an ancient Altaic language or was imposed upon a medium which had been speaking an Altaic language. In his scheme, however, Poppe considered that Proto-Altaic split into the Chuvash-Turkic-Mongol-Manchu- Tungus unity and Proto-Korean at the same time.

J. Street, a Mongolist, postulating a hypothetic Proto-North Asiatic from which Proto-Altaic derived, supposed that Korean branched off from the Proto-North Asiatic before the formation of Proto-Altaic. The difference between Poppe's and Street's schemes concerns mainly the position of Korean. Consequently, Streeth regarded Korean as more distant language to the Altaic languages than that both Ramstedt and Poppe supposed[5].

K. H. Menges, a Turcologist, strongly supported the close relationship of Korean with the Altaic languages. He presented about 50 common vocabularies of Korean and the Altaic languages in his articles "Korean and Altaic – A Preliminary sketch (1984)".

Among western scholars, another strong supporter of the Altaic theory is R. A. Miller. He includes to the Altaic languages not only Korean but also Japanese. He proposed the hypothetic Peninsuliar East Altaic which was branched off from Proto-Altaic, identifying the Peninsular East Altaic with Koreanic or the ancient Korean languages.

On the other hand, K. Grønbech, L. Ligeti, and J. Benzing assumed cautious attitudes in the Altaic theory suggested by both Ramstedt and Poppe. They all admitted its possibility, but at the same time considered that evidences were not enough to prove the hypothesis.

Some scholars believe that the Altaic theory is premature and the affinity of the languages in question still needs further proof. These scholars do not reject the Altaic theory but believe that the evidences presented so far are insufficient.

Some other scholars such as G. Doerfer and G. Clauson, however, completely reject the genetic relationship of the Altaic languages[6]. They not only regard the genetic affinity of the Altaic languages as not proved but also undertake to prove the opposite, i.e., that they do not possess a common ancestor. These scholars regards all the common elements as old borrowings from one language into another. Doerfer's attitude is characterized by two main features. First, he regards all words common to Monglian and Turkic as loan-words. Second, he regards Monglian as the borrowing language and Turkic as the lending language[7].

When the dispute continued abroad among the western scholars, in Korea methodologies applied to the Altaic studies until now began to be discussed. B.H. Kim and K.M. Lee, in 1960s,

emphasized the process of hyphothesis, proof, and confirmation in pursing comparative studies. Later in 1975, K.M. Lee made a realistic approach, saying that proof would be impossible in the case of comparative studies of languages.

On the other hand, among Korean scholars who were doubtful about Ramstedt's theory, there aroused an argument that even Ramstedt himself was not confident of the genetic affinity of the Altaic languages showing his letter sent to Izui, a Japanese scholar as evidence. Next year after the publication of his book 'Studies in Korean ethymologies(1949), Ramstedt stated in his letter that the reason of publishing the book without any explanation about the phnological rules was due to that the work was experimental about Korean etymologies. Ramstedt did not forget to say that he expected further studies by other scholars in the future. If anyone concluded simply that Ramstedt was doubtful about the Korean affinity with Altaic from this remark of Ramstedt, it would be too hasty or misunderstood about his serious attitude toward scientific study. Besides his profound linguistical insight, he had deep knowledge of individual languages of both Uralic and Altaic. But his knowledge of Korean was relatively slim although it was not less at all than those of the other western schloars in that time. Therefore we should understand from the letter that Ramstedt had a confidence of the affinity of Korean and Altaic, but that he had not enough knowledge of Korean to establish the phonological rule of correspondences.

B. H. Kim brought into relief the possibility of contact of Korean and Paleo-Asiatic or the possiblity of the Paleo-Asiatic adstrat of Korean the second time since 1976 when he dealt with this subject, which both Poppe and Kreish(1955) had proposed in the similiar way. According to his theory, because Korean has the Paleo-Asiatic language as a substratum, the relationship of Korean and Altaic still was not unclear.

The theory of substratum has not only yet been generally accepted, but also the debate about the Altaic theory or hypothesis of 70 years old has been going on in Korea. Recently the number of scholars who simlply reject the Altaic theory without showing any evidences tend to

increase especially among young scholars. In my opinion, this is a kind of psychological pheonomenon which gained force just because apparently the hypothesis still has not completely been proved inspite of a century years long debate. In addition, this tendency seems to be effected partly by the academic circles of North Korea where the theory of the Altaic affinity is totally rejected according to the ideology of Juche.

Expressing his view that although the results of researches regarding the Altaic theory are not satisfactory the theory also can not be completely rejected, K. J. Song confessed in his article, 'the fact of Korean genealogy(1991)', that researches on the comparative studies of Korean or Korean genealogy have already reached at its limit, and that he didn't know how to solve this problem.

III. Phonological and Lexical Comparison of Korean and Turkic

The rule of phonetic correspondences was established by G. Ramstedt and afterwards was reconfirmed by Poppe, Aalto and Tekin who are famous Altaists.

Most important phonetic corresponds between Altaic languages are Zetacism(z=r), Sigmatism(š=l) and intitial p = h = x = f. Some princilpal phonetic correspondences between Korean and Turkic are illustrated with examples. In addition the numbers of lexical c evidences which support the Korean affinity with Altaic languages are given below;

1) r = z (Zetacism): Korean, Mongolian, Manch-Tungus and Chuvash /r/ corresponds to Turkic /z/.

(1) Trk. iz 'footstep, trace', Chuv. yer id. // Ko. ərk- 'be pockmarked' (< *ər-k-).

(2) Trk. buz- 'break, crush' // Ko. pureči- 'be broken' (< *pur-e-či-). cf. Mo. burči- id. (< *bur-či-).

(3) Trk. qaz- 'dig out', Chuv. xir- id. // Ko. kɔrk- 'scratch, scrape' (< *kar-k-). cf. Mo. qaru- id. // Ma. karka- id. (< *kar-ka-).

(4) Trk. qaz 'goose', Chuv. kar id. // Ko. kari 'goose' (< *kar). cf. Ma. garu 'swan', Tung.(Evk.) gare 'horned owl'.

(5) Trk. küzük 'knot' (< *küz-ük), Alt. kürmäk 'knot, bundle', Chuv. kere 'knitt' (< *kür- 'weave' // Ko. korhom, korom 'coat string for binding' (< *kur-. cf. Mo. gürü- 'weave', etc.

2) l = š (Sigmatism): Korean, Mongolian, Manch-Tungus and Chuvash /l/ corresponds to Turkic /š/.

(1) Trk. aš 'food, grain' // Ko. al 'grain; egg'. cf. Mo. alisun 'grain' (< *ali-sun).

(2) Trk. iš 'work' // Ko. il id. cf. Mo. üyile id.

(3) Trk. tuš 'around, side', Chuv. tel id. // Ko. tule 'girth'.

(4) Trk. qašɨ- 'scratch' // Ko. kɨlk- id. cf. Mo. kalči- 'rub'

(5) Trk. qoš 'pair' // Ko. kɔlb 'twofold'. cf. Tung.(Evk.) kolbo 'store', etc.

3) Initial *p-: Korean p- corresponds to Gold p-, Evenki, Lamut h-, Middle Mongolian h-, Halaj h-, Mongolian ø(zero), Turkic ø(zero).

(1) Trk. adaq 'foot', Hal. hadaq id. // Ko. patang 'foundation', patak 'ground, bottom'. cf. Mo. adak id. // Tung. hat, at 'foundation, foot', Ma. fatan id.

(2) Trk. öri 'high place' // Ko. puri 'summit, peak'.

cf. Mo. oroi 'summit', mMo. horai id. // Tung.(Evk.) horon id., Ork. poro id., Ma. foron id.

(3) Trk. üt 'hole, opening', Hal. hiit id. // Ko. poci 'vulva' (< *puti). cf. Mo. ütügün id., mMo. hütükün id.

(4) Trk. ür- 'blow up' // Ko. pur- id., cf. Mo.(Kalm.) üle- id. // Ma. fulge- id.

(5) Trk. üskür- 'pour out' (< *üs-kür-) // Ko. pus- id., etc. cf. Mo. üsür- id. // Ma. fusu- id.

4) t = y : Korean and Manchu-Tungus /n/ correspond to /y/.

(1) Trk. yal-, yan- 'burn', yak- 'put into the fire' (< *ya-) // Ko. tha- 'burn'.

(2) Trk. yak- 'draw near' // Ko. taka (< *tak-a). cf. Mo. daga- 'follow, pursuit' // Tung.(Evk.) daga 'near', dagamap-, dagadu- 'draw near'.

(3) Trk.(Uyg.) yalga- 'lick, caress, pett', yalgan 'lie' // Ko. talai- 'appease' (cf. Ko.(Dial) talgai- id.). cf. Mo. doliya-, doluga- 'lick', mMo. dola- id. // Tung.(Evk.) dala- id., etc.

5) n = y : Korean, Mongolian, Manchu-Tungus /n/ correspond to Turkic /y/.

(1) Trk. yapirgak, yapirkak 'leaf' (< *yap-ir-kak) // Ko. niph id., Ko.(Dial.) niphari id. (< *niph-ari). cf. Mo. nabči id. // Tung. Evk. napči id.

(2) Trk. yaš 'fresh, greens', Trkm. yaš id   // Ko. nal 'raw'. cf. Mo. nilagun 'fresh' (< *nala-wun) // Tung.(Nan.) nala, nialo id.

(3) Trk. yaz 'early summer', Trkm. yaz id. // Ko. nyərim 'summer' (< *nyar-im). cf. Mo. nirai 'fresh' (< *narai) // Ma. narhun 'summer'.

(4) Trk. yama- 'add' // Ko. nam- 'remain'. cf. Mo. neme- 'add', mMo. nem- id. // Tung.(Evk.) nämä- id., etc.

6) c = y : Korean, Mongolian and Manch-Tungus correspond to Turkic /c/.

(1) Trk. yat- 'lie down' (< *ya-t-) // Ko. ca- 'sleep'.

(2) Trk. ye- 'eat', MK ye- id. // Ko. casi- 'eat (for elders)' (< *ca-si-), capsu-
'eat (for elders) (< *cap-su-). cf. Tung.(Evk.) cäb-, cäp-, cäv- 'eat', Ma. cä- id.

(3) Trk. yum- 'close one's eyes'. // Ko. cumusi- 'sleep (for elders)' (< *cumu-si-).

(4) Trk. yumruk 'the fist' (< *yum-ruk) // Ko. cum id., cumək id. (< *cum-ək).

7) Other lexical correspondences

(1) Ko. əl- 'unite sexually' // Trk. il- 'have relations with' (< *el-) // Mo. elgü-
'hang, hook' // Tung.(Evk.) elgu 'fish spear'.

(2) Ko. orkacap- 'tie up' (< *orka-cap-), orkami 'noose, snare' // Trk. urk, uruk
'snare, rope' // Mo. urga id., urgala- 'tie up' (< *orga-la-) // Ma. urgan 'noose',
urgala- 'tie up'.

(3) Ko. ur- 'cry' // Trk. ür- 'bark', Trkm. üyr- id. // Ma. ura- 'echo'. cf. Jap. ora-
'cry'.

(4) Ko. talko 'rammer', talku- 'pound earth with a rammer' // Trk. talqɨ- 'tan', Krg.
talkuu 'an instrument for tanning', Kzk. talgɨ id. // Ma. talki- 'tan'; Ko. tunggir- 'be
round' // Trk.(Chag.) tönggärläk 'round, circle' (< *tönggär-läk), Kzk. töngörök
'surroundings', tönggülök 'wheel', Krg. tögürök 'round' // Mo. tögörig 'round,
surroundings' // Tung.(Evk.) tungul, tungulle, tonggo, tongiri id.; Ko. turi- 'surround'
// Trk. tür- 'wind, roll, wrap', Trkm. düyr- id. (< *tür-) // Mo. türi- id.

(5) Ko. kamči- 'hem' (< *kam-či-), kam- 'wind' // Trk. qama- 'nail, lock', Krg.
kama- 'shield // Mo. qama- 'wind, shield', qamsa- 'unite', qamci- 'be united into one'
// Ma. kamači- 'unite' (< *kam-či-).

(6) Ko. sir 'thread' // Trk. siri- 'sew' (< *sir-i-), Trkm. sira-, sirda- id.(<* sir), Trkm. sir 'muscle' // Mo. sirbüsün id., sirkeg 'fiber', Kalm. siri- 'sew' // Tung.(Evk.) sirekte 'fiber', Ev. siren 'hair, fiber', Ma. sirge, sirxe 'fiber', sira- 'bind' (< *sir 'fiber, muscle').

(7) Ko. mir mur 'water' // Trk.(Krg.) mürök 'spring water' (< *mür-ök), Uyg. müren 'river' // Mo. mörön 'river', Bury. murən id. // Tung.(Evk.) mu 'water'.

IV. Morphological Comparison of Korean and Turkic

1. Derivational Suffixes
1) Noun suffixes

(1) Trk. +(V)č (diminitive suffix)
Orh. atač 'father' < ata; Uyg. ögüč 'mother' < ög; MK čuvač 'tent'; Yak. urgas 'wood for a roof' < suruk-ač, etc.

// Ko. +ači/-əči (diminitive suffix)
abəči 'father' < abi; mangači 'pony, foal' < *ma-ng-ači < ma 'horse'; songači 'calf' < *so-ng-ači < so 'cattle', etc.

cf. // Mo. +či (diminitive suffix): Mo. egeči 'old man, the aged' < ege; ekeči 'elder sister, paternal aunt' < eke; Mo. tobči 'button', tap', Khal. tobč id. < tob; Kalm. xäč 'scissor', Oir. xayči id. < xay, etc. // Tung. +aci, +ci (diminitive suffix): Tung.

hunaci 'vergin, girl', cf. (pl.) hunil < *hunnil < *hun-nil < *hun < fun 'woman'; Tung. asaci 'girl' < *asa-ci, etc.

(2) Trk. + či (personal suffix)

Orh. bädizči 'painter, engraver' < bädiz 'picture, statue'; Orh. tamgači 'seal-keeper, scriber' < tamga 'seal', Orh. yogči 'mourner' < yog 'mourning', etc.

// Ko. + (a)č^{h}i (personal suffix)

phulmuač^{h}i 'bellower' < phulmu 'bellow; čangsač^{h}i 'merchant' < čangsa 'trade'; pyəsilač^{h}i 'high official' < pyəsil 'government post'; suhalč^{h}i 'hawk(falcon) hunter' < suhal 'hawk, falcon'; tongnyangč^{h}i 'beggar' < tongnyang 'begging', etc.

cf. // Mo. + či(n) (personal suffix): Mo. qoniči 'shepherd' < qoni(n) 'sheep'; Mo. moduçi 'carpenter' < modu(n) 'tree'; emči 'healer; pharmacist' < em 'medicine', Mo. temürči 'smith' < temür 'iron', etc. // Ma. + ci (personal suffix): Ma. aduci 'shepherd' < adu(n) 'herd(cattle)'; Ma. medeci 'messenger' < mede 'message'; Ma. namuci 'store keeper' < namu 'warehourse', seyeci 'driver' < seye(n) 'vehicle', etc.

(3) Trk. + čak / + čäk (diminitive suffix)

Uyg. bičäk, bɨčaq 'small knife' < bi, bɨ 'knife' (< Chin. 匕); Uyg. qoličaq 'arm' < qol; MK. qudručaq 'tail(gown)' < *qudur 'tail' (cf. MK qudruq 'tail' < *qudur-uq); Tel. qɨsčaq 'girl' < qɨz 'girl; daughter', etc.

// Ko. + ccak < + čak (diminitive suffix)

kweccak 'small crate, box' < kwe 'crate, box'; kolccak 'small valley' < kol 'valley'; nač^hccak 'face' < nač^h 'face'.

  cf. // Mo. +čag (diminitive suffix): Mo. yangirčag ꞌsaddleꞌ < yanggir, cf. Yak. ɨngɨr 'saddle'; Kalm. tünggrcg ꞌbagꞌ < ∗tünggir; Mong. t'ulunt's'iog 'skin bag' < ∗tulun‐čag, etc.

  (4) Trk. +aq / +čäk (diminitive suffix)

  Orh. čoraq ꞌdry landꞌ < čor; MK köngläk ꞌcoatꞌ < ∗köngl‐äk < köngül ꞌheart, breast'; MK oglaq 'boy, son' < ∗ogul‐aq < ogul 'son', etc.

  // Ko. +ak / +ək (diminitive suffix)

  tərək 'hair, feathers' < tər; ttɨrak 'small garden, yard' < ttɨr; murip^Hak 'knee' < murip^h id., kkumulək(mimesis) 'lingerling' < kkumul(mimesis) (cf. kkumurkəri‐ < kkumul) etc.

  cf. // Mo. +ag (diminitive suffix): Mo. ugurag 'the yellow of an egg; mouth' < ugur; Kalm. domag 'legend' < dom 'sorcery'.

  (5) Trk. +(V)ng (diminitive suffix)

  Uyg. ayančang 'respect'   ayanč; Uyg öläng 'marsh, damp ground' < öl 'moisture'; otung 'firewood' < ot 'fire'; MK kölüng 'reservoir' < köl 'lake'; MK näng 'thing' < ne 'what', etc.

  // Ko. +(V)ng (diminitive suffix)

  korang 'furrow' < kor 'vale, valley'; kuməng 'hole' > kum; kɨtung 'pillar' < kɨt; mangaci 'foal' < ma‐ng‐ači < ma 'horse', etc.

(6) Trk. ø (zero)

Orh. ač 'hungry' < ač- 'be hungry'; Orh. bädiz 'picture, decoration' < bädiz- 'decorate'; Orh. qarɨ 'old man' < qarɨ- 'grow old'.

// Ko. ø

Ko. hari 'slander, false charge' < hari- 'make a false charge'; Ko. kɔmɔr 'drought' < kɔmɔl- 'have a drought'; kɔrb 'side by side' < kɔrb- 'put side by side' < *kalb-; kɨs 'stroke, dash' < kɨs- 'draw'; naks 'hook' < naks- 'fish, hook'; pʰum 'bosom' < pʰum- 'embrace'; sin 'shoes' < sin- 'wear(shoes), etc.

cf. // Mo. ø : Mo. adxu 'the space between the thumb and the fingers' < adxu- 'grasp, take hold of'; Mo. arga 'deliberation' < arga- 'deliberate'; Mo. ilbi 'sorcery; hand skill' < ilbi- 'stroke, pat', etc. // Tung. ø : Lam. ay 'good' < ay- 'make good, correct'; Lam. əri 'price, value'   əri- 'be of value', etc.

(7) Trk. -a / -ä (gerundial suffix)

Orh. ara 'interval, space' < *ar- 'pass by'; Orh. basa 'then, again' < bas- 'raid, attack suddenly'; Orh. tapa 'in the direction of' < tap- 'find'; Orh. yana 'again' < yan- 'turn', etc.

// Ko. -a / -ə (gerundial suffix)

pirosə 'after all' < piros- 'arise from, begin'; čočʰa 'following' < čočʰ- 'follow'; mota 'all togather' < mot- 'gather', etc.

cf. // Mo. -a: Kalm. čuhla '(foot)abandage' < čuhl- 'bind one's foot with bandage' (cf. Mo. čugla- id.); Kalm. uya 'bundle' < uy- 'bind', etc.

(8) Trk. -i/-ɨ

Orh. qalɨ 'the rest' < qal- 'remain'; Orh. yazɨ 'plain, stepp' < yaz- 'widen, spread'; Uyg. köni 'right' < kön- 'be right, be correct'; MK adrɨ 'seperated, branched' < adɨr- 'seperate', etc.

// Ko. -i

kiri 'length' < kir- 'be long'; nori 'play, game' < nor- 'play'; məki 'prey' < mək- 'eat', etc.

cf. // Mo. -(V)i: Mo. ayisui 'approach, access' < ayis- 'approach'; Mo. bolui 'becoming' < bol- 'become'; sŏni 'night' < sön- 'be extinguished', etc. // Tung. suli 'sharp' < sul- 'grind, sharpen; rub'; Lam. təti 'cloth' < tət- 'wear'; Ev. nuli 'smoke' < nul- 'burn', etc.

(9) Trk. -u/-ü (gerundial suffix)

Orh. ulayu 'and' < ula- 'connect'; Uyg. udu 'after' < ud- 'follow'; MK ašru 'exceedingly, beyond' < ašur- 'exceed, go beyond', etc.

// Ko. -o/-u (gerundial suffix)

piriso 'after all' < piris- 'arise from, begin'; nəmu 'exceedingly' < nəm- 'exceed'; maco 'face to face, vis-a-vis' < mac- 'greet, welcome', etc.

(10) Trk. -č

Uyg. ɨnanč 'belief, faith'   ɨnan- 'believe'; sevinč 'joy' < sevin- 'be glad'; kömäč 'bread'   köm- 'bury', etc.

// Ko. -(V)či   *-č-i

namači 'the rest'   nam- 'remain'; kərəči 'beggar' < *kər- 'beg'.

 cf. Mo. -ča -če   kalm. -c: ergiče 'switchover' < ergi- 'turn over', caruča 'servant' < caru- 'work(a servant)', Mo. boguča 'bundle' < bogu- 'bind', Kalm. eklc 'beginning, first' < ekl- 'begin' // Tung. -čə: Lam. irčə 'ripening' < ir- 'ripe', etc.

(11) Trk. -ga/-gä

Orh. bilgä 'knowledge' < bil- 'know', Orh. tamga 'stamp, seal' < *tam- 'burn' (Uyg. tamtur- 'put in the fire' < *tam-tur-), Uyg. ögä 'sage, wise (title)' < ö- 'think', MK köligä 'shadow' < köli- 'bury', etc.

// Ko. -kæ

kasikæ 'scissors' < *kasi- 'cut' (cf. Trk. kes- id.), makæ 'stopper, stopple' < mak-kæ < mak- 'stop up, close', pyəkæ 'pillow' < pyəi- 'lay one's head on a pillow', ocumssakæ 'bed-wetter' < ocumssa- 'urinate', usikæ 'jocularity' < us- 'laugh', etc.

(12) Trk. -(V)q/-(V)k

Uyg. ämgäk 'pain, suffering' < ämgä- 'suffer pain', barq 'house, shelter' < *bar- 'build' (cf. bari- id.), Uyg. bädük 'big' < bädü- 'grow', etc.

// Ko. -Vk

bčok 'splinter, piece' < bča- 'piece together', ərrək 'stain, spot'   *ər-ək < əri- 'become stained', misik 'what' < *misi-, tuk 'bank, dike' < *tu- (cf. Kog. tu- 'stop', Orh. tu- id.), etc.

cf. Tung. -ək: Lam. huklək 'bed' < huklə- 'go to bed', Lam. ukcənək 'conversation' < ukcən- 'converse', Lam. höruk '(marriage) dowry' < hör- 'take', etc.

(13) Trk. -(V)m

Orh. batɨm 'sinking' < bat- 'sink', Orh. kädim 'clothes' < käd- 'wear', Uyg. yem 'prey' < ye- 'eat', etc.

// Ko.-(V)m

kirim 'picture' < kiri- 'draw', kərim 'walking' < *kər-im, ərim 'ice' < ər- 'freeze', mutəm 'grave' < mut- 'bury', etc.

cf. Mo. -m: Mo. qaram 'carving, desire' < qara- 'look at', Mo. adagam 'speed' < adaga- 'be hurry', Mo. alqum 'walking' < alqu- 'walk', etc. // Tung. -(ə)m: in Manchu-Tungus -m which occurs in the compound suffixes of Nomen actoris such as Ev. -mgi, Ma. -məi, -msi, Lam. -məi is a noun suffix; Tung. bäläčimgi 'help, looking after' < bälä-či-m+gi. (Benzing 1955: 64).

(14) Trk. -ma/-mä

Uyg. yälmä 'cavalry' < yäl- 'ride a horse', MK örme 'plait(hair)' < ör- 'plait', Osm. dondurma 'icecream' < dondur- 'freeze', etc.

// Ko. -may

karima 'a part in one's hair' < kari- 'split', yəlmay 'fruit' < yəl- 'bear fruit'.

cf. Mo. -ma /-me: gayiqama 'miracle' < gayiqa- 'be startled', Mo. bayima 'place where there is able to be' < bayi- 'be', etc. // Tung. -may: Lam. baldivkanmay 'birth' < baldivkan- 'bear', etc.

(15) Trk. -(V)ng

Uyg. iring 'decay' < iri- 'rotten', Uyg. yalang, yaling 'bare foot' < *yal- 'strip' (cf. MK. yalin- 'take off, strip'), etc.

// Ko. mačong 'going out to meet'   mač- 'meet', kkučong 'scolding' < kkuč- 'scold', čiphangi 'walking stick' < čiph-ang-i   čiph- 'take a stick'.

cf. Mo. -ng: Mo. berteng 'disability, eformity' < berte- 'be disabled', Mo. qaldang 'spot, stain' < qalda- 'become stained', Kalm. xusrng 'castrated (ram)' < xusr- 'to be castrated', etc.

(16) Trk. -p

Orh. qop 'all' < *qo- 'put', tolp 'all' < tol- '(water) be full', Kar.(Radl. IV. 791) suvsap 'thirst' < suvsa- 'be thirsty', etc.

// Ko. -(V)p

mɔičɔp 'joint, node, knot' < mɔič- 'tie up, knot' (Huh 1975:237).

2) Verb suffixes

(1) Trk. +ɨ-/+i-

Orh. toqɨ- 'knock, strike' < toq (onomat.), Uyg. öli- 'be moist' < öl 'moisture', Uyg. yɨdɨ- 'smell' < yɨd 'smell. odour', etc.

// Ko. +i-

čahi- 'take measure of'' < čah 'a measuring rule', kkamccaki- 'surprise' < kkamccak 'with surprise', kančiri- 'tickle' < kančir 'tickle', etc.

(2) Trk. +u-/+ü-

Orh. yagut- 'draw near' < *yag-u-t- < yag (cf. MK yaqin 'near'), Uyg. bošu- 'come loose, divorse' < boš 'empty, free', etc.

// Ko. +u-

kinilu- 'get shaded' < kinil 'shadow' (Huh 1975: 206).

(3) Trk. +ta-/+tä, +da-/+dä-

Uyg. alta- 'decieve' < al 'trick', Uyg. öntä- 'call out, shout' < ön 'sound', Chag. kolda- 'take hold of' < kol 'arm', T.Trk. kĭmĭlda- 'wriggle' < *kĭmĭl(mimesis), T.Trk. pĭrĭlda- 'shine' < pĭrĭl(mimesis) etc.

// Ko. + tæ-, +ta- < +ta-p-

kkumultæ- 'linger' < *kkumul(mimesis), arɔmtap- 'beautiful' < *arɔm-ta-p- < arɔam, kostap- 'be like flower' < *kos-ta-p-, etc. The denominal verb suffix -tap- is a compound suffix which consisits of the denominal verb suffix -ta- and the deverbal verb suffix -p-.

(4) Trk. +(i)q-/+(i)k-

Orh. birik- 'get together' < bir 'one, 1', Orh. tašɨq- 'go out, overflow' < taš 'outside', Uyg. ičik- 'go into' < ič 'inside', etc.

// Ko. +k-

ərk- 'be pockmarked' < ər 'scratch', mɨrk- 'be watery, washy' < mir 'water', musk- 'bind, tie up' < mus 'bundle'.

cf. Tung. +g-: Tung. kilebg- 'bake' < kileb 'bread', Tung. untag- 'make shoes' < unta 'shoes', etc.

(5) Trk. +qɨr-/+kir-

Uyg. alačɨr- 'shout' < ala (onotomat.), ayqɨr- 'scream' < ay (onotomat.), MK. üškür- 'whistle' < üš (onotomat.), etc.

// Ko. +kəri-

kkumtɨrkəri- 'wiggle, twist'   kkumttɨr (mimesis), məmuskəri- 'hesitate' < məmus (mimesis), etc.

cf. Mo. +kira-/+kire-: Mo. qaskira- 'shout, yell' < qas (onotomat.), Mo. čirkire- 'noise' < čir (onotomat.), Mo. sirkira- 'feel a pain' < sir, etc.

(6) Trk. +(V)l-

Orh. tüzül- 'put in order' < tüz 'flat, even', Uyg. tusul- 'be useful' < tus 'usefulness, profit', Uyg. yoqlun- 'be removed, be gone away' < yoq 'not existing', Chag. könil- 'be straightened' < köni 'straight, right', etc.

// Ko. +l-

phiril- 'become green' < phir 'grass', kohil- 'run at the nose' < koh 'nose', timil- 'rare' < *tim.

cf. Mo. +l-: ötel- 'grow old' < ötegü 'aged person' < *öte-gü. // Tung. -l-: Tung. dəgil- 'fly' < də i 'bird', Tung. hawal- 'work' < hawa 'work', Tung. dagal- 'draw near' < daga 'near', etc.

(7) Trk. -u-/-ü- (intensive suffix)
Uyg. säšü- 'loosen' < säš- 'untie, loosen', Chag. tidu- 'rule over' < tid- 'detain, hold back', qoqu- 'smell' < qoq-, etc.

// Ko. -o-/-u-

toto- 'raise' < tot- 'rise', moto- 'gather' < mot- 'come together', nazo- 'advance' < nas- 'get better', kiulu- 'lean' < kiul- 'be leaning', məmilu- 'let sombody stay' < məmil- 'stay', etc.

cf. Tung. -w-/-u- (intensive/ passive): buw- 'be given' < bu- 'give', Lam. əmu-'bring' < əm- 'come', Lam. huru- 'take' < hur- 'go', Lam. iw- 'add' < i- 'go into', etc.

2. Inflectional suffixes[8]

1) Plurality

(1) Trk. +n // Ko. +n

In Turkic, there are various suffixes which are added to certain words and form collective nouns; +lar, +ɣun, +an, +t and +s. Among these collective suffixes, the suffix +n appears only in the following collective nouns: Orkh. oɣlan "sons" < oɣul, Orkh. ärän "men" < är.

Ramstedt compared this suffix to the Korean word ne. (Ramst.II: 58). This word, being a dependent noun, is used only with family names or personal names and means collective family: Ko. Insune "Insu's family" < Insu, Kimssine "Mr. Kim's family" < Kim+ssi+ne. This occurs in the other Altaic languages. In Mongolian this is used as a plural suffix: Mo. yabuɣčin "(men) who went" < yabuɣči, Mo. noqan "dogs" < noqai, Mo. elči n "ambassadors" < elči, etc. This suffix occurs in Tungus too; Go. +(a)na, Ude. +na. Ude. ʒxinʒwʒni "his sisters" < ʒxi+nʒ+wʒ+ni. On the other hand, Poppe(1953: 27) asserted that the suffix +na in the Tungus plural suffixes +nasal and +nahal which are compound suffixes is originally one and the same with the Altaic plural suffix +n.

(2) Trk. +t // Ko. +t

In Ancient Turkic, the plural suffix +t occurs in certain nouns; oɣlït "sons" < oɣïl, Uyg. süt "milk" < sün (cf. Mo. sün id.), Uyg. tegit "princes" < tegin, etc. This suffix is attested in Kashgarli Mahmud; uraɣut "women" < *uraɣun or *uraɣu (cf. Chag. uraɣači). The suffix +t

occurs in Yakut among the modern Turkic languages: Yak. xotut "woman society" < xotun, Yak. oyut "shamans" < oyun, Yak. sayït "written papers" < sayïn, ärättär "men" < ärät＋tär < ärä ＋t＋tär(plural suffix) < ärän, etc.

In Korean, there is the plural suffix ＋tïl. This is supposed to consist of two plural suffixes; ＋t＋ï(connective vowel)＋l. The suffix ＋t in Korean has the same origin of the Turkic ＋t. The Mongolian plural suffix is ＋d which probably comes from the Altaic ＋t: Mo. noyad "princes" < noyan, Mo. qaɣad "khans" < qaɣan, Mo. usud "waters" < usun, etc. In Manch there is the plural suffix ＋ta which was developed from ＋t: Ma. amata "fathers" < ama, Ma. amcita "uncles" < amci, Ma. data "princes" < da, etc. (Poppe 1952: 70). The Altaic plrual suffix ＋t occurs in the 3. personal suffix plural of Evenki ＋tin < ＋t＋i(connective suffix)＋n(3. personal suffix singular).

2) Case forms

(1) Trk. ＋n (genetive suffix)

Orh. ＋ïng/＋ing ＜ ＋n: qaɣanïng＋ïn 'your ruler'(KT S 9, KT E 23), etc. In Kül Tekin inscription, the form of ＋ïɣ occurs; türük bodun＋ïɣ atï küsi 'name and fame of Turkic people' (KT E 25). This form was developed from ＋ïng. According to Räsänen(1957: 56), Turkic genetive suffix ＋ïng/＋ing comes from the Proto-form ＋n or ＋ń.

// Ko. ＋n

In Korean, there is the nominative suffix ＋n. According to the proceeding sounds, diverse forms are used such as ＋nïn/＋ïn, ＋ăn/＋năn, ＋n all of which are developed from ＋n. In my opinion, this suffix has the same origin with the Altaic genetive suffix ＋n. In Korean sentences are originally nominal sentences which have the deverbal noun suffix ＋ta or ＋ra in the end of sentence. These suffixes have

nothing to do with person of the subject. From this fact, we can deduce that the nominative suffix +n was originated from genetive suffix. The Korean suffix +n is used here as a syntactic genetive suffix (Choi 1991: 192). H. Winkler(1921: 34) stated that there was genetivistic relationship between the subject and the predicative in the Altaic languages.

   Cf. In Mongolian, the genetive case is formed with the suffix +n; aqa+a+yin "brother's", ere+yin "man's", dalai+yin "sea's", ulus+un "nation's", etc. In Tungus, there are various forms of suffix such as +ng, +ngĭ, +ni for the genetive case; Lam. +ngĭ, Go., Ulch. +nggi, Ork., Ude., Sol. +nĭ, Neg. +ni ~ +ngĭ ~ +ngi, Evk. +nĭ ~ +ni, etc. The Manchu genetive case is formed with +ni or +i. According to Poppe, +ngĭ is compounded of +gai and +n. (Poppe 1955: 187; 1972: 101; 1977: 58). While the former +gai which was developed from +ki is the same as the Middle Mongolian suffix +xi, the latter +n is the same as the Altaic genetive suffix +n. Ramstedt maintained that the Manchu genetive suffix +ni was developed from +n, and compared it with Turkic and Mongolian. (Ramst.II: 25-6).

   2) Trk. +ø(zero) // Ko. +ø (genetive suffix)

There is zero genetive suffix in both Turkic and Korean: Orkh. tabgač süsi "army of China" < tabgač+ø süs+i, onoq boduni "people of Onok" < onoq+ø bodun+i, etc. Both Mongolian and Tungus also have zero genetive suffix: Mo. xan xöwŭn "prince", Tung. mapa hagdoni "inn of bear", Lam. oron yelin "horn of deer", etc.

   3) Trk. +a (dative-locative siffix)

In Orkhon Turkic, the dative-locative suffix +a occurs after the first and second person singular of the possessive suffix +(s)i: Orkh. bodumuma "to my people" < bodun+um(1st person

of possessive suffix)+a(dative-locative suffix). This is the archaic dative-locative suffix. This suffix also occurs in certain adverbs of place (Tekin 1968: 130-1): Orkh. üze "over, above" < üz + ä, Orkh. qurïya "to the west" < qurï + y(connective vowel) + a, etc.

In Korean, the locative case is formed with suffixes such as +æ, +e, +ye which forms probably goes to +a or +e. This also have the functions of directive and comparative cases. This fact give us a hint that this suffix was originally developed from the Altaic dative-locative suffix +a.

On the other hand, the dative-locative suffix -a which doesn't occurs in Modern Mongolian was used in Classical Mongolian and Middle Mongolian; MMo.(SH) qacara "at a distance" < qacar + a, MMo.(Mu) ɣacara "in the ground" < ɣacar + a, etc. This suffix occurs in certain adverbs: Mo. türgene "fast" < türgen + e, Mo. ilangɣuia "specially" < ilangɣui + a, Mo. urana "skillfully" < uran + a, etc. (Poppe 1977: 66).

4) Trk. +qa // Ko. +ke (dative-locative suffix)

In Orkhon Turkic, there are another forms of dative-locative suffix +qa/+kä, +ɣa/+gä: Orkh. tamqa "to the wall" < tam + qa, Orkh. bašinga "to his head" < baš + i + n + ɣa < baš "head", Orkh. äbkä "to house" < äb + kä, etc. This suffix occurs in the directive suffix +ɣaru (< +ɣa+ru): Orkh. oɣuz + ɣaru, Orkh. tabɣač + ɣaru. (Lewincki 1938: 67)[9].

The Korean dative suffix +ke probably has the same origin of this Tukic suffix.

In Mongolian, the dative-loctive suffix +ɣã(> Mo. +ɣa, Khal. +ã) attested in some adverbs of place: Mo. ɣadaɣa "outside" < *ɣãda + ɣa, cf. Khal. ɣadã id., Dag. ɣãd id., Mo. ɣadana "to the outside" (< *ɣãda + na); Mo. degēdü "above" < *de + gē + dü, cf. Mo. degēre "up, summit" < *de + gē + re, Ma. dele "summit, at the summit" < de + le; Khal. xã "to where" < *kã + ɣã, cf. Trk. qanda "at where" < *qa + n + da, etc.

This suffix occurs in the compound suffixes, gākū (< *gā + kū), gawur (< *ga + wur), etc.; Lam. untagāku "my shoes, shoes for me" < unta + gā + kū, Lam. turīgāwur < *turkī + gā + wur "our sled, sled for us", etc.

5) Trk. + da // Ko. *+ ta (locative suffix)

In Orkhon Turkic, the locative case is formed with + da or + ta according to the preceeding sounds: Orkh. balïqda < balïq "city", Orkh. äbdä < äb "house", Orkh. yolta < yol "way", yerintä "in the place" < yer + i + tä, etc. According to Poppe(1955: 200-1), the ablative suffix + dan consists of the locative suffix + da and + n. The latter one, in my opinion, is one and the same with the archaic instrumental suffix + n. The suffix occurs in certain adverbs of place, reflecting the very archaic form; ast "below" (< *as + t), alt "under" (< *al + t), üst "above" (< *üs + t), art "behind" (< *ar + t), etc. (Menges 1968: 110).

In Korean, there is the dependent morpheme + te which designates place: neka kande "(the place) where you went" < ne(you) + ka(nominative suffix) ka-(go) + n(participle) + te. This was probably originated from the Altaic locative suffix + da. On the other hand, this occurs in the interrogative pronoun ədɔi or ədi "where" as fossilated; ədɔi < *ɔ + dɔi. The morpheme ə in ədɔi appears in certain pronouns and adverbs: ədïri "how, where" < *ə + dï + ri, ənma "how much", ənče "when", ənï "which", əi "how", əcci "how", əttəhke "how", etc.

Mongolin also has the locative suffix + da: Mo. morinda < morin "horse", MMo.(SH) aqada < aqa "elder brother", MMo.(SH) de'üde < de'ü "borther", etc. This is fossilated in some adverbs of place and time: Mo. ende "here" < *en + de, Mo. urtuda "long time" < *urtu + da, MMo.(SH) urida "before" < *uri + da, etc. In Manch-Tungus, we can see the suffix in the form of + da or + dɜ: Evk. bargīda "against, toward" < bargī, Evk. ɜrgīdɜ "lower place" < ɜrgī, Evk. ugīdɜ "above" < ugī, etc.

6) Trk. +ru // Ko. +ro (directive suffix)

The Turkic directive suffix +ru occurs in the compound siffixes +garu < *+ga+ru, +ngaru < *+nga+ru, +aru < *+a+ru: Orkh. äbgäru "toward house" < äb, Orkh. tabɣačɣaru "toward China" < tabɣač, Orkh. yeringaru "toward the place" < *yer + i + nga + ru, Orkh. äbimärü "toward my house" < *äb + im + ärü, etc. This suffix appears in certain adverbs of direction: Orkh. kerü "backward" < *ke + rü, Orkh. beri "since" < *be + ri. (Poppe 1977: 71).

In Korean, there is the directive suffix + (V)ro which was originated from the Altaic directive suffix. (Ramst. II: 38−40)[10].

In Mongolian, the suffix is used in the compound suffixes +qagaru (< *+qa+ga+ru) and qaru (< *+qa+ru). This occurs in certain adverbs of place: Mo. inaru "to this side, before" < *ina + ru, cf. inagši "to this side, backward", Mo. činaru "to that side" < *čina + ru, cf. čnagši id., etc. In Modern Mongolian, the suffix +rū is used as a directive suffix: Khal. modorū "toward forest" < modon; Bury. uharū "toward water" < uhang; Bury. morilū "toward horse" < morin, etc. The Tungus directive suffix is +ri: Ma. culeri "forward" < *tule + ri, cf. Ma. culesi "forward" < *cule + si(directive suffix) > +š); Ma. tuleri "outward" < tule "outside", etc.

7) Trk. +ra // Ko. +rə (directive suffix)

In Orkhon Turkic, there is the directive suffix +ra besides +ru: Orkh. tašra "outward" < taš + ra, Orkh. ičrä "inward" < ič + rä, Orkh. asra "downward" < *as + ra, Orkh. öngrä "forward" < öng + rä, Orkh. kisrä "backward" < *kis + rä, Orkh. šadra "to the king, toward the king" < šad + ra, etc. (Tekin 1968: 135). This ancient directive suffix is not used in modern Turkic languages. However, it occurs in certain demonstrative pronouns of southern Turkic languages, i.e. Turkish, Azerbaijan, Turkmen (Bang 1917: 10): bura "this place" (< bu +ra), ora "that place" (< o +ra), šura "that place, this place" (< šu +ra), nere "what place" (< ne +re).

In Korean, the Altaic directive suffix appears in certain adverbs of place; iri "toward this place" < i(demonstrative proun "this") + ri, čəri "toward that place" < čə(demonstrative proun "that" + ri, etc. The word iri was in the form of irə (< i + rə) in Middle Korean. This fact shows that the directive suffix was deveolped from + re or + rə in Korean.

Both Mongolian and Manchu have the directive suffix + re: Mo. tere "it" < *te + re, Ma. ere "this" < *e + re, cf. Sol. з + ri, Ma. tere < *te + re. cf. Sol. tari id.

8) Trk + lū (comitative suffix) // Ko. + lo (instrumental suffix)

In Orkhon Turkic, the comitative case is formed with + lïɣu. This suffix is compounded of + lï and + ɣu. On the other hand, In Yakut, the comitative suffix is + lïn or + lūn which consists of two morpheme, the comitative suffix + lū and the instrumental suffix + n. (Poppe1977: 72-3).

The Korean instrumental suffix + (V)ro comes from the Altaic comitative suffix + lu.

In Mongolian, the comitative suffix is + luɣa/+ lüge which is a compound suffix. This suffix consists of the comitative suffix + lu and dative-locative uffix + ɣa. This suffix developed into + lõ in Khalka, and + lē in Kalmuck.

The Tungus comitative suffix + nun was deveolped from + lūn (< *+ lū+ n). (Ramstedt II: 42, Poppe 1977: 72-3)). The suffix + n in it is an archaic instrumental suffix.

V. Conclusion

Many scholars who oppose to the affinity of the Altaic languages point out that less evdences for the genetic affinity in Altaic are found than those in Euopean. This fact leads many scholars to come to the conclusion that similarities or common elements seen in the Altaic languages might be results of old borrowings.

It is true that common elements are insufficent compared to Indo-European. But no one can tell how much common elements are required to prove the affinity of two languages. The case of Indo-European can not only be applied generally to all the language groups, but also can not be the only absolute criterion for others. Although common elements between two languages are few in number, in order to deny the affinity of the languages concerned, one should prove that each common element in question is a borrowing or a coincidence.

As many scholars pointed out, the elements of least correspondence between Korean and Turkic are the numbers. Actually, this lack of numerical correspondence between Korean and Turkic is a weak point, as is the case among the other Altaic languages. Ramstedt(1907:1-2) was the first to attribute this week point to the weakness of the Altaic theory. However, Ramstedt was convinced that the countless number of phonological and morphological common elements among the Altaic languages was far more significant that the lack of numerical common elements. It is more important to emphasize the existence of common elements among related languages than their absence. The absence of common numbers or specific vocabularies among the Altaic languages does not constitute evidence against the Altaic theory. we should keep in mind, as N. Poppe already pointed out, that common elements found among languages of the same language group are more important than differences there are. For, what is lacking is less important than what is there. The lack of a declension system of the Latin, Greek, or Sanskrit type in English does not render the latter unrelated to other Indo-European languages. It is the elements common to English and other Indo-European languages that make them related.

The same logic can be applied to the common elements found between Korean and the Altaic languages. We have enough common elements to improve that Korean

has close relationship with Turkic as well as the other Altaic languages, i.e. Mongolian and Manch-Tungus. In addition, the fact that the morphological elements are not easily borrowed between languages, added to the fact that the common morphological elements between Korean and Turkic are not less numerous than between Turkic and other Altaic languages, strengthens the possibility that there is a close genetic affinity between Korean and Turkic.

On the other hand, it is certain that, generally speaking, common elements of Korean and the Altaic languages are not more in number than those among other Altaic languages. But these can not negate the Altaic elements present in the essential structure of Korean; there is no possibility of some elements other than the Altaic ones that could displace them.

It is conceivable that in Korean there is a substratum of a non-Altaic language, that the Korean Altaist B.H. Kim(1976: 3-24) called 'the ancient Korean peninsula Language' or S.M. Schirokogoroff(1931: 187-9) called 'the paleoasiatic languages'. However, while the hypothetical ancient Asian language or languages may have influenced the Korean phonological system to a degree, this influence was definitely not sufficient to change the basic structure of Korean.

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