and strain, and a detailed analysis of the flows of resources to and from kin. By so doing we may continue to piece together more of the links in the chain of evidence connecting together such important social facts as migration and family size, and further illuminate the profound effects that migration has upon family life in Ghana (Caldwell 1969: 213).

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4. The Communal Rituals of Korean Shamanism

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Since Korean shamanism has been centered around the family life which constitutes the basic unity of the religious community, most of its rituals are carried out in the homes. Thus, today the communal rituals are rather rare and
insignificant compared to the family rituals. However, in most cases the communal rituals have the same features as the family rituals because of the tribal unit of community life in rural areas. Most rural villages are made up of families of the same ancestral root. They are often the extensions of family life. Thus the communal rituals are important to preserve the unity of the tribe and the village together. However, through the influence of Western civilization and the growing urbanization the communal rituals seem to vanish from sight. Nevertheless, their essence seems to be expressed in some other forms of their life in the community. Thus it is important to study the communal rituals of Korean shamanism to understand the ethos of Korean society. Before examining the actual process of communal rituals, let us observe the sacred places where the rituals are to be held in the village.

As we have already indicated, Korean villages in early days were primarily based on certain tribes. Even though some villages had many different tribes, it is commonly known that one tribe seemed to dominate the others. Because of tribal orientation, the homes are usually concentrated in a certain location where agriculture seems to dominate other businesses. Each village usually has an entrance and an exit where usually the sacred objects are located to protect the village. The sacred objects which create the sacred places are mainly age-old trees, a pile of stones and long poles to which are attached white papers or fabrics. Besides these, sacred places are created by the erection of carved wooden poles which are known as Chunha-Dajangkun. They look like the totem poles standing at the entrance of the village. Since this is quite peculiar to shamanistic tradition in Korea, let us take some time to examine this sacred object.

It is probable that the so-called Chunha-Dajangkun might be derived from the idea of Jangsung, which is known in the literature of old Korea during the three kingdoms and Koryo period. In the writings the Jangsung is known as Jangsun, which is expressed in terms of Jangsun-Pi, Jangsun-Pi-cho, Jangsun-Pi-sop, and others. Since Jangsung is almost identical with Dajangkun, it is possible that the word “Chunha”, which means under the heaven, was added to it later. Whatever the origin of the word “Chunha-Dajangkun”, it is important that it became a symbol for protecting homes and villages from the evil spirits. Therefore, it is often called by many different names such as Salmegi, Susalmeigi, Sagumagi, Susaldok, and Bucksa. For example, the word “Salmegi” might be derived from the protection of the destructive spirit or Salbang. The idea of Susalmeigi might come from the notion of protecting people from the destructive water. Thus it has its origin in Susalbang. The word “Sugumagi” might come from the word “Sugubang”, which means to protect the water hole. Therefore, if we look at the derivation of these words, it is clear that the people in early days were afraid of the destructive spirits, especially the destructive water and wind. In order to ask for protection from these powerful spirits, they

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1 At the end of the Koryo dynasty and during the Yi dynasty (about 500 years) there were various shamanistic rituals carried out by the government. Moreover, until Kycha came to rule Korea, it is believed that shamanism and the government were united. However, after the fall of the Yi dynasty to Japan, the communal rituals seemed to disappear while the family rituals still persist strongly in rural areas.

2 See Samkwok-Tasa, Chapter 4.