The Finnish Korean Connection: An Initial Analysis

Julian Hadland

It has traditionally been accepted in circles of comparative linguistics that Finnish is related to Hungarian, and that Korean is related to Mongolian, Tungus, Turkish and other Turkic languages. N.A. Baskakov, in his research into Altaic languages categorised Finnish as belonging to the Uralic family of languages, and Korean as a member of the Altaic family. Yet there is evidence to suggest that Finnish is closer to Korean than to Hungarian, and that likewise Korean is closer to Finnish than to Turkic languages.

In his analytic work, "The Altaic Family of Languages", there is strong evidence to suggest that Mongolian, Turkic and Manchurian are closely related, yet in his illustrative examples he is only able to cite SIX cases where Korean bears any resemblance to these languages, and several of these examples are not well-supported.

It was only in 1927 that Korean was incorporated into the Altaic family of languages (E.D. Polivanov). Moreover, as Baskakov points out, "the Japanese-Korean branch appeared, according to {linguistic} scientists, as a result of mixing altaic dialects with the neighbouring non-altaic languages". For this reason many researchers exclude Korean and Japanese from the Altaic family. However, the question is, what linguistic group did those "non-altaic" languages belong to?

If one is familiar with the migrations of tribes, and even nations in the first five centuries AD, one will know that the Finnish (and Ugric) tribes entered the areas of Eastern Europe across the Siberian plane and the Volga. Even today there are small groups of speakers of these languages (Mordovian, Mari, Cheremysky, Udmurt, Urmort, Ukmert, Votyak, Otyak, Komi and others) scattered across Siberia, the Urals and along the Volga basin. These groups may have originated from the Han Peninsular, as this paper will attempt to demonstrate by giving numerous illustrations of

similarities between modern Korean and Finnish in both the lexical and grammatical fields.

At a glance neither Finnish nor Korean use definite articles. In Finnish the definite article is expressed through the use of the accusative inflective ending "-n". Yet that is only for predicates. For subjects of sentences both Finnish and Korean use a demonstrative pronoun "that": "tuo" or "se" (Fin) and "(ku)" (Kor).

The nouns in both languages decline into 16 and 10 cases respectively Both use two "endings" or "inflections" to denote the dative: "-lle", "-een" (Fin), "(-ege)", "(-hante)" (Kor). It follows that neither language uses prepositions. These are replaced either by the noun inflections or by post-positions. The verb infinitives in the majority of cases in both languages end in "-da/-ta". The negative form of the verb is formed by combining a fixed verb stem with a negative particle which is conjugated in Finnish, but not in Korean. There is a negative verb "(anida)" in Korean which is conjugated and combines with the stem to form the negative, but the form of conjugation differs from the Finnish.

Before going into a detailed analysis of the similarities between lexical items let us look at two examples in common everyday use in Finland and Korea today. If a person is invited to visit a place, but would rather do something else, he will reply to his friends: "En käy" in Finnish; "(an kayo)" in Korean. Yet for those that do go and visit their friend's house, when they knock on the door the friend will call out: "tule sisään" in Finnish, "(tureoseyo)" in Korean.

At this stage it is worth pointing out that the lateral phonemes /l/ and /r/ may be considered as having the same phonemic origin in the same way "c'" in polish and "t'" in Russian have the same origin. In Korean "(chihachollo)" the phoneme /l/ sounds in the inflection denoting "by means of (transport)" whereas in "(kicharo)" /r/ is articulated. Almost two thousand years of time may have resulted in what was originally an "ll" being evolved into an "r". In Finnish the corresponding phrases would be "metrolla" and "junalla".

J.R.P. King's findings seem to support this hypothesis. In his "An Introduction to Soviet Korean" he points out that of the 226,000 or so ethnic Koreans living in USSR, although they are isolated from the Han

peninsular, 90% of them maintain their first language at a level that "seems to be higher than almost all other ethnic minorities in the USSR." If this first-language retention rate is as high as that in Georgia, Estonia and Lithuania, it means that the overwhelming majority of Soviet Koreans are proficient in spoken Korean. (There is little opportunity for Soviet Koreans to read Hangul. The only Korean Language publication in Central Asia is "Leynin Kichi" with a circulation of 11,000 (1979)). King's tentative conclusion is, "Thus, the Soviet Koreans preserve an "unpolluted" dialect which could be of great importance for Korean linguistics."

His research produced some interesting findings concerning the phonemes /r/ and /l/, and he believes "the phonetics of liquids in Soviet Korean/ Hamkyeng dialect may provide a hint as to the history of r and l in Korean." Some evidence indicates that originally /r/ was the prevalent phoneme, but that in comparison with other Altaic languages the /r/ became /l/ in many cases through the rule of implosion. However in other cases the dialects have /l/ or /ll/ where /r/ occurs in modern Korean "habulli" (widow). "(horabi)" is the modern Korean word for "widower", the male form of "widow", where "r" appears in the Korean word. However, concerning the topic three paragraphs before, the evidence seems to support the hypothesis that regarding the inflections (or word final particles) /l/ or more particularly /ll/ seems to have been more prevalent in pre-twentieth century Korean, and has evolved into /r/ or completely changed its form in modern Seoul Korean.

Five inflections in particular are affected by this phenomenon: "for"; "made of"; "by"; "from"; "to/towards". The preposition "for" and "for the sake of" is represented by the suffix "-llae" or "-lae" in Soviet Korean, whereas in Finnish it is the dative ending "-lle". King suggests that this "-llae" may have been influenced by the Russian "dlya" meaning "for". Yet this is not very likely because "dlya" is a preposition, coming before the word, and "-llae" is a suffix coming at the end of the word. "For you" in Soviet Korean is "(tangshinillae)" and in Finnish is "teille".

"Inilli han" means "made of silver" in Soviet Korean. "Hopealta" is the Finnish equivalent. If one says "hopealtahan" it stresses that the item is really made of silver.

In modern Korean "(unuro toen)" means "made of silver". This indicates

that /ll/ may have been in common usage long before /r/ was articulated in this suffix, or particle, in Korean. Moreover, the verb "toeda" is fairly similar to the Finnish "tehda", so that"hopealta tehtyy" means "made of silver". The only flaw is that the original meaning of "toeda" is "to become", whereas "tehda" means "to make".

We have already seen that "(chihachollo)" means "by metro". In Soviet Korean "padangmulli" (by sea) and "himulli na okcilli" (by strength or by force) suggest that the modern Korean "(-uro)" was previously prounounced with an /l/.

"-alta" (Finnish) and "-lli" (Soviet Korean) both mean "from", so that "from behind" is "takalta" and "tuulli" respectively. There is no /l/ in any of the modern Korean suffixes meaning "from".

Fifthly "towards Seoul" is "Seoulli" in Soviet Korean. Finnish uses "-lle" in many cases to denote direction towards.

These cases (there are many others: "murilli" {(cover) with water}) may indicate that /ll/ was originally far more widely articulated in Korean suffixes in past centuries, as it is in Finnish today. Yet, as King points out, "a definitive solution must await further research".

One further point of note is that evidence suggests that Korean has converged with other languages far more than Finnish has. Many Finnish words in common use nowadays are the same as they were a thousand years ago: "Venäjä" (Russia). Whereas Korean has evolved a great deal possibly owing to the more frequent migratory movements that took place in the warmer climate. It seems that Swedish and Russian have had less influence on forming modern Finnish than Chinese and Japanese have on Korean. Another reason for this may be that in 18th century Finland Finnish was only spoken by the farmers and peasants, whereas the rulers and aristocracy (Finland being part of Sweden) spoke only Swedish. Korea was a sovereign state until the early twentieth century enjoying trade with China so that Chinese became a language of educated people in much the same way that French became the language of the upper classes in Tsarist Russia. Many Chinese words are found in modern Korean in much the same way that many French words are used in modern Russian.

Taking into consideration the vast distance in space between these modern languages, the evolutionary influences of neighbouring languages, and a

time gap of almost two thousand years when these languages might have been dialects of one language, it seems inconceivable that any similarities should exist today. Moreover, it is likely that any originally identical words will have become distorted with time owing to different climatic and cultural conditions.

It thus follows that more conclusive evidence may be obtained from a comparative study of middle Korean and Finnish as spoken in the middle ages. However this is difficult because Finnish was until recently a language of peasants and farmers, having an alphabet designed only in the 16th century by M. Agrikola whereas the Korean alphabet was produced by King Sejong in the 15th century.

The phonetic characteristics of both languages nevertheless have much in common. Both have little or no intonation. There is a predominance of vowels over consonants in both languages. In both languages words are divided into distinctly pronounced syllables. It is true that Finnish is devoid of compound consonants whereas Korean has many. Yet this aspect of Korean phonetics may be attributed to Chinese influence.

Another phonetic similarity concerns vowel harmony. In Finnish front and back vowels are never found together in the same word, except where two words are joined together to form a longer compound word. Central vowels may be combined with either front or back vowels. Thus in "neljä" (four) the central "e" coexists with the front "ä". In "toinen" (other/two/teen) the central vowels "e" and "i" occur together with the back vowel "o". In the compound noun "neljätoista" (fourteen) the two words retain their separate vocalic features through the distinct syllabic enunciation of the word. Finnish schoolchilden are taught the word in its separate syllables: nel-jä-toi-sta. There is a similar phenomenon of both vocalic harmony and distinct syllabic enunciation in modern Korean.

In the overwhelming majority of cases Korean words which were originally Korean, and thus have no Chinese calligraphic symobol, contain only the pure consonants that are found in Finnish. At present these words are few in number, and many are infrequently used, since the influence of Chinese on Korean began as long ago as the second century BC. Nevertheless, a perfunctory look into Korean has revealed that many of these words bear a resemblance to Finnish.

To start with let us take three basic words: "earth", "hill", and "fire". These are words that have formed part of the basic vocabulary of civilised peoples from the time when those people, instead of living in caves, began building houses, fences etc. The finnish word for "earth" is "maa". It also means "land" or "country". The way to distinguish between the two different meanings is through the use of suffixes or inflections Thus "maalla" means "on the ground"; and "maassa" means in the country.

If you want to say that you have buried a treasure chest in the ground you say "maan sisalla" (in the gound) or "maan alla" (under the ground). A Korean word for a small piece of ground is "(matang)".

Neither this word nor the word "(me)" being analysed here have a chinese symbol. In the examples above not only is there evidence of similarity in the form of the lexical item, but also in the methods of expressing concepts commonly expressed in English by means of prepositions. In Finnish these suffixes are called inflections or case endings. In Korean they are called particles. So the question that will be asked later on is whether there is any functional difference between what are known as case endings in Finnish and particles in Korean.

Before digressing further into the field of grammar we shall look at the two remaining basic lexical items. The Finnish word for a hill is "mäki". However its form changes when used in conjuction with suffixes and postpositions. Thus "on the hill" is "mäellä", and near the hill is "mäen lähellä". A Korean word for mountain is "(me)". Though this word is now obsolete having been in common usage around the fifteenth century.

Similarly the Finnish word for "fire" is "Palo". In Korean it is "(pul)", though here again the final /l/ changes to /r/ when the particles or case endings are added.

In all three of the above cases the words bear a striking resemblance. Any phonetic difference may be attributed to linguistic divergence resulting from 1500 years of separation. Yet in order to strengthen the indications that these resemblances are not merely coincidental, let us look at two more basic nouns: "field" and "table".

"Pello" is the Finnish word for field. "In the field" is "pellolla", whereas "in the middle of the field" is "pelon keskena". (The Finnish word for "centre" is "keskus"). A Korean word for field is "(peul)". Though it is

used less frequently than another similar word "(pad)".

"pöytä" is the Finnish word for "table", so that "on the table" is "pöydällä", and "under the table" is "pöydän alla". A Korean word for table-top is "(panja)". Although this word is apparently of Chinese origin, the phonetic similarity still exists.

The nouns referred to above all begin with the consonant "m" or "p", yet there are also many similarities between nouns beginning with "k". "Kukka" is Finnish for flower, "(kkot)" is Korean. The Finnish for dog is "koira" whereas "(kaerul)" is the Korean accusative form.

Some Korean words that bear a striking resemblance to Finnish words are apparently of Chinese origin. Thus the word for "street" is "katu": "on the street" is "kadulla"; while "under the street" is "kadun alla". The Korean word "(kadu)" is similar but appears to come from Chinese. This word is a combination of two monosyllabic words to form a bisyllabic one. It would take much careful research to discover whether this word was originally Chinese or whether the Chinese borrowed it in the centuries BC, gave it a calligraphic symbol and then the Korean language adopted the symbol. For until Hangul was devised in 15th century, most Korean words had a Chinese symbol. Original Korean words for "street" which are less reminiscent of the Finnish "katu" are "(kil)" and "(keuri)"

A similar case concerns the Sino-Korean words "(kige)" (machine), and "(kinung)" (function). The Finnish word for machine, a word that is used as diversely as the English "machine", is "kone".

Concerning the Korean word "(kil)" for road JRP King points out that in many words in Soviet Korean initial /k/ before /i/ is palatalized to "tsh". Thus "tschil" is the word used. Of course, this point may not be due to palatalization of /k/ so much, as velarization of /t/. If Soviet Korean is an "unpolluted" form of the modern language the latter is more likely. The Finnish word for "road" is "tie". "On the road" is "tiella".

Other initial letters of words which bear a phonetic resemblance are "h", "t" and "s", though the findings of this research have so far produced mainly verbs, adverbs and postpositions.

The initial "n" also appears to belong to words having the same meaning: so that Finns will use the word "niin" as often as Koreans use the word "(ne)" to denote agreement in a conversation. Both words are translated

by the English "yes". Yet both languages have several words that can be translated by "yes"; "jo" in Finnish is used in virtually the same situations as "(ye)" in Korean. Though there is a slight difference between the Finnish "kyllä" (yes/of course), and the Korean "(kureyo)" (yes/OK).

There are also slight differences in the usage of the Finnish suffix "-ko/-kö" and the Korean "-kka". Both signify a question when used at the end of a verb, but in Finnish this suffix can also be attached to a noun: "toimistoko?" (the office?). Yet in Korean this suffix is only used in formal questions, whereas in Finnish it is virtually impossible to form a question without using either this suffix or a wh-question word.

When one telephones a person in Korea who does not recognise your voice they will ask: "(nuguseyo?)"; whereas in the same situation in Finland the person will ask: "kuka se on?" The point here is the similarity in the question words: "(nugu)" and "kuka". The initial "k" in Finnish may well have resulted from the influence of the surrounding slavic tribes whose word for "who" was "kto/ko/koji". Other Finnish question words "mita" "mika" "millainen" are not far removed from the Korean equivalents "(muosul)" (which); "(muoga)" (which); "(muosh)" (which); and "(musun)" (what kind of).

In addition "(myot)" in Korean means "How many?"; and "(manta)" means "many". The Finnish equivalents are "montako" and "monta" respectively. Yet "(myotshieyo)" (what is the the time?) in Finnish is "mita aika on?. These similarities may be coincidental, but then again they may not.

An interesting point here is the use of initial /m/ or /od/ in Korean question words. In Finnish the initial phoneme is predominantly /m/, though in Hungarian it is /ho/. One word in Soviet Korean for "where from?" is "odimelli?". The Finnish is "mistä" or "milta". Does the word "odimelli" signify a mixing between the influences of Chinese, Altaic and Uralic languages?

If a Finn does not understand you he will ask you to say it again "taas", whereas a Korean will say "(tashi)". When a Finn says he will do something soon "kohta" is what he will say, whereas a Korean will use the word "(kot)".

Similarly, in Finnish there is no word for please, so in order to be polite

Finns will say "pyydan" (I beg you), whereas in Korean one can say "(pudi)" in order to be polite, or "(putakhamnida)" in order to be very polite.

Regarding the lexical similarities of verbs the examples are manifold. We have already seen some basic similarities in the verbs "to come" and "to go": "tulla" and "käydä" in Finnish. Yet the Finnish word "tulla" can also mean "to become", in a similar way that the Korean is "(tuida)".

In a Finnish restaurant if the food is up to standard the client will say "se maistaa" (it tastes good enough), whereas in Korean they will respond with the words "(masisseyo)".

In the same restaurant your colleague might ask if you smoke. In Finland he would use the word "poltaa", but in Korean: "(piuda)". If, however, your doctor has forbidden you to smoke for health reasons, you might answer "kiitos, en saa poltaa" (thank you, but I am not allowed to smoke)". Or you might say "en saa". In Korean the structure changes in the negative to: "(kamsamnida) "thank you", followed by "(piul su opda)".

Although the Finnish verb "saada" basically means "to receive", this additional meaning of "being able/allowed to" is commonly used. Moreover, the Korean phrase "(su itda)" is not far removed from the Finnish verb "osata" meaning "to have the ability (physical or mental) to do something". The Korean phrase "(su itda) seems to encompass all the meanings these distinct Finnish verbs convey.

The Korean verb "to receive/to get" is "(odda)" and is quite different from the Finnish "saada", but it is not very unsimilar to the Finnish "otta" (to take/to get). Moreover, there may be a relationship between the Finnish "saada" and the Korean "(sada)" meaning "to buy", since the result of buying something is that one "gets" it. In the old system of barter one item was "given" (sold) in exchange for another item that was "received" (bought).

Before completing the list of lexical verbal similarities we shall take a deeper look into the verb forms. In Finnish verbs of the fourth conjugation, "haluta" (to want), "sekota" (to mix), change into the simple past etc with the insertion of the infix "-si" between the stem and the ending: "halusi" (he wanted), "sekosi" (he mixed). In Korean linguists have described this addition as an "insert", though technically the morphemes

"(se, si)" could equally well be called "infixes". This infix to denote the simple past is used more widely in Korean than in Finnish. This may be accounted for by the tendency in Finnish to contract words. So that the most common way of forming the simple past in Finnish is to add the infix "-i-" between the stem and ending.

The negative was touched on earlier, and there are many other examples to support the hypothesis that the negative form in both languages is closely related. If you are not hungry in Finland and do not want to eat you will say "en syö", in Korea "(an mogayo)" is possible. Also possible is "syömässä en ole" (Fin); and "(shigsa anayo)" (Kor). When someone is at lunch (eating) you can say that they are "syömässä" in Finland "(shigsa)" in Korea. The gerund for eating is "syöminen" and "(mognun got)" respectively. There may be a close linguistic relationship between "syödä" the Finnish infinitive form for "to eat" and Korean honorific form "(chapsuda)". Though this will have to be analysed at a later stage.

The last point demonstrates the similar way the verbal noun or gerund is formed in both languages. "Kauppaan käyminen" (when going to the shops) is not very different from the Korean "(kagee kamyönun)"

"While walking" is "(koremyonsa)" (Kor), and "kulkemassa" (Fin). "Going to Tampere" is "(kamyonsa Tamperero)" (Kor), and "kaymassa Tamperelle" (Fin).

"Seisoa" is the Finnish word for "to stand". In Korean it is "(seoda)". If a person can sleep while standing "seisoa han nukuu" or "seisomassa han nukuu" while in Korea it is "(sosso chayo)". However, usually one sleeps "nukua" (Fin) while lying down "(nupda)" (Kor).

We have seen that "sekota" means "to mix" "(seokda)" (Kor). "Sivota" means "to clean a place or room". In Korean "(ssidda)" "means to wash." "Naura" is to laugh in Finnish, whereas in Korean" (nore hada) is "to sing". Laughing and singing are activities closely related to each other. The Finnish for to yawn is "hauketa", the Korean being "(hapumhada)." In Finnish "pitaa" means "to try to" or "attempt to" while in Korean a word often used is "(poda)". The Korean word for to lose is "(irhta)", while in Finnish if you lose something that falls off a person, plane house etc the verb used is "irtoa".

JRPKing in his article on dialects of Korean spoken in the USSR pointed

out that the phoneme /v/ is used in these dialects, whereas this phoneme is absent from modern Korean as spoken on the Han peninsular. /v/ is a commonly used phoneme in Finnish. This may indicate that /p/ or /r/ in modern Korean could have previously been pronounced as /v/. "Vene" in Finnish means "boat" and "podi" is the word in a Finnish dialect. "(pae)" is the Korean word. We have already seen that "palo" is the Finnish equivalent of the Korean "(pul)" meaning fire. Yet "(pul)" also means "light" for which at first there seems to be no Finnish equivalent. However, in the light of the previous paragraph the Finnish word for "light" may be closely related to the Korean. "Valo" is the word. The question here is whether there were originally two distinct words in Korean for "fire" and "light" which changed their form to become like the word for "fire", or whether there was originally only one word for both "pul/palo", and that the influence of slavonic and germanic languages resulted in Finnish acquiring the phoneme /v/ and thus forming a new word for "light" that would distinguish it from "fire".

This last point may also account for the use of /v/ in Soviet dialects of Korean. Though so far the evidence indicates that modern Korean has lost this phoneme which existed previously as an allophone of /p/.

"Kiva" in Finnish means "nice/friendly", whereas "(kippuda)" in Korean is "to feel glad", "Kevyt" means "light (in weight)". The Korean verb "to be light" is "(kapyepda)". The same phonemic rule seems to apply.

"Kavelemassa" describes the action of "going for a walk" in Finland, whereas in Korean it may be indicated by "(korosso)". A similor phonetic rule applies here, except that /r/ is replaced by /v/. This phenomenon can also be seen in Engish in the speech defect when a person says "Woy was wight", but means "Roy was right".

"Kulkea" is another Finnish infinitive meaning "to walk", so that "he is walking" is "han on kulkemassa", and "I walk" is "kuljen", which are not very different from the Korean "(kudda)", "(kunen kuk issoyo)" and "(kureyo)" respectively.

"Kuvata" in Finnish is "to make a picture". In Korean it is" "(kurida)." Likewise the respective words for picture are "kuva" and "kurim". The /r/ in Korean may have been /v/ in the past.

The Finnish word "kova" means "firm, hard or strong". Is it related to

the Korean adjectival verb for to be firm "(kutda)"? Any /v/ in old Korean would have been elided as the verb was contracted.

A more speculative example concerns the Finnish word "kiirehta" (hurry). Is there any connection with the Korean word "(kuphada)"? The analysis of these words will have to be left for another paper on this subject, for it will require going back to the old languages.

However, writing in Korean is well-known as "(kul)", while a letter (alphabetical, and to a friend) is "(kulcha)". The Finnish verb is "kirjoitta". Writing is "kirjaminen". A letter in both senses is "kirje". As mentioned before the phonemes /r/ and /l/ are closely related and, in Korean, are interchangeable depending on the context.

"Surullisessa ajossa" in Finnish means to be in a "sad time". In Korean to describe a person who is sad the word "(sulpossoyo)" can be used. Less speculative is the Finnish word for "blind" "sokea". The Korean is almost identical: "(sokyung)".

"Pimeä" means "dark" in Finnish. Did the Korean word for "night" "(pam)" or the word for "secret" "(pimil)" come from this? The Finnish word for "night" is "yö", but then some Finnish nights, especially in summer, are completely devoid of darkness.

The point here is that as the process of divergence between originally almost identical languages continues there is a change not only in the language form (the signifier), but also in the idea expressed (the sign). F. De Saussure is quite emphatic about this:

> "Regardless of what the forces of change are, whether in isolation or in combination, they always result in a shift in the relationship between the signified and the signifier".

He refers to the Latin word "nEcare" (to kill) which became the French "noyer" (to drown). There seems to be no immediate connection until one learns that the shift of meaning occurred in the fifth century AD when in Vulgar Latin the verb "necare" meant "to drown". As he points out, "although there is no appreciable change in the signifier, there is a shift in the relationship between the idea and the sign".

The same could be said for the relationship between the Finnish word "pimeä" ("pimeys" means darkness), and the Korean words "(pam)" and "(pimil)". Both words convey concepts of "dark" things. "Pimil" concerns

information which is "not in the light". (This is defined as ("pimiryi") in a concise Korean-English dictionary). Night in Korea starts when darkness comes at around 8 or 9 o'clock in the evening, whereas in Finland it starts around midnight. The Finnish word for night "yö" means "passing over".

The way of thinking in the languages seems similar as well. Many languages use the notion "about" to convey the idea "He is thinking about you". Yet in both Finnish and Korean the direct object is used: "(tangshinul sengakeyo)" (Kor); "teita ajattele" (Fin).

"(kahti)" in Korean means "together". Finnish has several words meaning "two people together": "kahdessaan"; "kahdeksi"; "kahtena".

Finally, a word on what are known in English as prepositions. To illustrate this let us take one of our original three words "mäki", "(me)", "hill/mountain". "In the hill" is "mäessa" (Fin) and "(meeso)" (Kor). "Inside the hill" is "mäen sisällä" (Fin) and "(mee soke)" (Kor). "Out from inside the hill" is "mäen sisältä" (Fin) and "(mee sokeyso)" (Kor). "From the hill" is "mäestä" (Fin) and "(meeyso)" (Kor). A story "about the hill" is "mäestä" (Fin) and "(mee kwaneyso)" (Kor). "Between the (two) hills" is "mäjen keskena" (Fin) and "(mee kkiosseyo)" (Kor).

We have already seen that "kadun alla" (Fin) means "under the street", „(kil are)" (Kor). In the same way "mäen alla" (Fin) means "(mee are)" (Kor): "under the hill".

We have also already seen the similarity between the ways the languages express "by means of". So that he wrote it "with a pencil" is "kynällä" (Fin) and "(yönpillo)" (Kor). However to walk "with a dog" is "koiran kanssa" (Fin) and "(kaewa/kaehago)" (Kor).

The reader will probably have realised that the Finnish word for "time" is "aika", very different from the Korean "(shigan)". Yet the Korean "(akka)" means "a little time ago", and is similar to the Finnish "aikaisemmin" meaning "a short while ago" or "earlier.

Two further points of interest concern time and place. "Neljän tunnan aikana" (Fin) means "during four hours", and is different from the Korean "(ne shigan tongan)" (Kor) except for the word order, and a certain assonance. The verb "kestaa" (to take time) only vaguely resembles the Korean "(keullida)". Yet if one wants to say he speaks only a little

Finnish he can say "hiuken", whereas in Korea the word "(yakan)" would be appropriate.

Concerning place "(han kaunde)" (Kor) means "exactly in the centre". "Ihan keskena" would be the Finnish equivalent. The Korean word "(han)" is now obsolete except in certain phrases like the one obove. It was in widespread use only in the eighteenth century. Yet in Finland "ihan" (exactly/completely) is in common usage today. This point further supports the idea that Korean has diverged or evolved to a far greater extent than Finnish. It indicates the usefulness and validity of comparing older versions of both languages. Such research has already discovered further semantic, morphological and phonemic similarities between Finnish and both modern and mediaeval Korean. However these findings will be analysed at a later date.

REFERENCES

Baskakov N.A. (1981) *The Altaic Family of Languages and its Study*, Nayka, Moscow.

Chang Suk-In (1982) *Modern Conversational Korean*, Seoul Computer Press.

De Saussure F. (1959) *Course in General Linguistics* (translated from French by Wade Baskin), Philosophical Library, New York.

King J.R.P. (1987) 'An Introduction to Soviet Korean,' *Language Research* 23. 2.

_____ (1988) 'The Korean Dialect Materials in Matveev's 1900 *Reference Book to the City of Vladivostok*,' *Language Research* 24. 2.

Lukoff F. (1982) *An Introductory Course in Korean*, Yonsei University Press, Seoul.

Polivanov E.D. (1927) 'Concerning the Question of the Relationship between the Korean and "Altaic" languages,' *AN USSR* Ⅵ. 15.

N.B. One problem in presenting the pronunciation of the words in these languages is that the Finnish alphabet, which is phonetic, allocates a different sound to the Roman letters as used to translitterate Korean words. For example "j" in Finnish is pronounced as "y" in the Korean system of translitteration. Similarly "y" in Finnish is equivalent to "uu" in the Korean. system.

ABSTRACT

The Finnish Korean Connection: An Initial Analysis

Julian Hadland

This paper proposes that the Finnish and Korean languages, although at present separated geographically by over 10,000 kilometres, may more closely related than has previously been considered.

In this paper a sample of the numerous lexical and grammatical similarities that exist between the two languages will be illustrated and analysed in order to find possible origins and reasons for the similarities.

In a number of cases the examples sited may be merely coincidental, while in certain other cases the closeness of form and semantics seems too great to be a result of coincidence. Most notable are the verbs "käydä" (Fin) and "kada" (Kor) meaning "to go", and the adverbs "taas" (Fin) and "tashi" (Kor), and "kohta" (Fin) and "kot" (Kor), meaning "again" and "soon" respectively.

Structural similarities are numerous, especially concerning the inflected endings of nouns.

Finally a comparision will be made between these languages, and the links between Latin, Vulgar Latin and Modern French. This comparison seems to indicate that for a fuller appreciation of the similarities between these languages, more research should be carried out into Korean and Finnish as used in the 15th and 16th centuries.

The author would like to express his indebtedness to Mr. Yeon, Jaehoon for his invaluable advice concerning the form and semantics of modern and medieval Korean.

151-742
서울시 관악구 신림동
서울대학교 어학연구소