

A Comparative Study of Ancient Lithuanian Religion and Korean Shamanism

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Abstract

Objectives The main purpose of this paper is to examine and compare features of Ancient Lithuanian Religion and Korean Shamanism, mainly the emergence and development of both religions, as well as rituals and rites performed, highlighting their significance in shaping the spiritual and cultural heritage of Lithuania and Korea.

Methods In order to complete the set tasks and properly reveal the similarities and differences between the Ancient Lithuanian Religion and Korean Shamanism, a theoretical and comparative analysis is carried out. Based on the books and sources of various authors, using comparative, literature review and qualitative document analysis work methods, various aspects of both faiths are compared.

Conclusions Ancient Lithuanian Religion and Korean Shamanism are two distinct indigenous belief systems that played significant roles in the cultural and spiritual lives of their respective societies. Even though Lithuania and Korea are very distant and separate countries with completely different cultures, ancient Lithuanian religion and Korean shamanism seem to have many similarities, regarding the practice of the religion and the beliefs of people practicing them. Which can be explained by the fact that both of these religions have respect for ancestry and nature at their cores. This paper concludes that despite geographical and cultural differences, both religions share certain similarities in terms of their pantheon, rituals, and worldview.

Keywords Ancient Lithuanian religion, Korean shamanism, Priests, Rites, Rituals, Shamans, Nature, Ancestors, Spirits

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1. Introduction

Nature is an inseparable part of a human. We are the results of long years of evolution of nature, it is nature that gives us shelter, food, raw materials, resources without which we simply would not be able to survive. Although it all seems practical, soulless, nature strongly affects every aspect of our lives and plays a particularly important spiritual role in our lives. A person who wants to rest, get away from the ruckus of everyday life, to be alone with himself, to think, seeks refuge in nature. Over the years, more than one study has been conducted and published in journals such as Science Advances (2019, vol. 5, no. 7, pp. 279-308) and BMJ Journals (2018, vol. 72, pp. 958-966 and vol. 186, pp. 4-6), which proves that while being in nature a person relaxes, can concentrate

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and think better, and sometimes nature is even able to help heal a sick mind, and at the same time, the spirit, so it seems completely reasonable that looking back, to our past, it can be observed that as soon as people began to understand the spiritual world, we chose nature as a source of spirituality.

The ancient Lithuanian religion is the old polytheistic faith of Lithuanians, based on spiritual values, faith in natural phenomena and the powers of the elements. Although with time and after the baptism of Lithuania in 1387, the influence of this pagan faith weakened, its traditions and spirit survived in folk songs, festivals, art, customs and even superstitions.

Korean shamanism is an animistic ethnic Korean religion based on the worship of gods, deities and ancestors, and nature spirits. Originating from prehistoric times, this archaic folk religion is still very relevant and practiced as a religion to this day.

In both Lithuania and Korea, the cultivation of customs and traditions, respect for nature still has an impact, in both of these nations their ancient beliefs shape people's worldview and values, nonetheless there are little to none conducted researches analyzing connections or similarities of ancient Lithuanian religion and shamanism in Korea. It is intriguing on several counts, since these two religions seem to have quite a few similarities at the first glance.

2. The History and Concept of Ancient Lithuanian Religion and Shamanism in Korea

Ancient Lithuanian religion, also known as Baltic religion, is sometimes derogatorily referred to as “paganism” or “idolatry.” It is a polytheistic, primordial belief system that incorporates elements of animism, polytheism, totemism, and even magic. Baltic religion is based on the belief in nature, its gods and goddesses, and the accumulated ancestral experience reflected in ethnic traditions. This ancient Lithuanian religion has no founders or clear written history, but it is the oldest belief system in the Baltic region. The term “paganism” derives from the Latin word “paganus,” meaning “rural

dweller.” In ancient Rome, this word was used to describe individuals who rejected Christianity, even after it became the state religion. The term “paganism” is sometimes used as a contrast to Christianity. In the Middle Ages, “paganism” acquired a derogatory meaning associated with the social distribution of people. Since monasteries, where schools were established, were located in cities, education was more accessible to urbanized and aristocratic Christians, making them more educated than the rural pagans. In recent decades, there has been renewed interest in this religion in Lithuania, which has prompted the search for a more appropriate and authentic term to describe pre-Christian religion. Therefore, in theological, ethnological, and popular literature of recent decades, terms such as “idolatry,” “nature-based,” “primordial,” “ancestral,” “ethnic,” “Baltic,” “Aesti,” “ancient Lithuanian,” and “pre-Christian religion” are used as synonyms for “paganism.”

Paganism in Lithuania, along with its mythology, is one of the oldest spiritual phenomena in Lithuanian culture, but the study of this belief is hindered by the specific nature of its sources (Dundulienė 2021, p. 7). According to Norbertas Vėlius, there are almost no surviving authentic Baltic mythological and ritual names or literary retellings of myths, or ancient Baltic tracts written by the Baltics themselves describing their gods or rituals. There are no surviving primary sources, so researchers have to reconstruct all available information from various sources that served different functions in the lives of ancient Balts (Vėlius 2012, p. 245).

An indispensable source of Baltic religion and mythology is the spiritual and material folk culture - the Baltic language itself, oral creations, customs, folk art and its symbols, calendar holidays, spells, and superstitions (Vėlius 2012, p. 245). It is from these sources that we learn more about the values held by our ancestors. The belief that nature is sacred is the most important characteristic of ancient Lithuanian religion. The world is alive and permeated with spirituality and divine spirits (Trinkūnas 2011, p. 12). Worshiping deities, the relationship with the divinity of nature, is an inevitable connection with nature, and since nature is everywhere, surrounding people and within their souls, neither churches nor special rituals are necessary to experience that divinity (Fang 2015). Additionally, harmony is one of the most important values of ancient

Lithuanian religion and the second of the principles mentioned on the website of the “Romuva” community, which represents ancient Lithuanian beliefs. Harmony is not constant, so it needs to be nurtured and maintained. To achieve that, one must respect life and be virtuous. Do not do unto others what you would not have them do unto you. The third principle is the worship of a multitude of deities, including the supreme god Dievas (also known as Perkūnas, the god of thunder), along with other gods and goddesses associated with nature, fertility, and various aspects of human life. Each deity has its own characteristics and is revered for different purposes. The fourth principle asserts that the world is eternal, constantly created and overseen by the gods. According to Lithuanian myths, at least two Gods - the Gods of light and darkness, creation and destruction (Dievas and Velinas) - create and recreate the world. Their interaction or contradictions create harmony and living beings. Additionally, one of the principles emphasizes the worship of ancestors: “For our existence, our language, our homeland, we are grateful to our ancestors. Therefore, we must constantly remember and show respect to our ancestors” (Romuva 2016). All these principles affirm that nature, harmony, and our ancestors are fundamental parts of this inherent religion.

Lithuania was the last remaining non-Christianized country in Europe, although attempts had been made to convert it earlier, Lithuanians did not want to change their beliefs, which shows us how deeply rooted this natural religion and its values are. Summarizing these values and the highlighted principles of ancient Lithuanian religion, the main idea of this belief is the worship of nature and its gods and goddesses. People who practice this religion respect the Earth, their environment, and strive to preserve and maintain it. Although this natural Lithuanian belief, influenced by Christian influence, has transformed over the years, its characteristics and elements still exist in Lithuanian traditional celebrations, customs, folk creations, and so on.

Korean shamanism, also known as Korean folk religion, referred to as Musok-shinang (kor. 무속신앙) or Mugyo (kor. 무교) in Korea, is a traditional animistic and polytheistic religion of the Korean people. It is based on the belief that the world is divided into the human (living) and spiritual (deceased) realms, and human actions are observed by numerous gods, ancestors, and nature spirits from the spiritual world. It is believed

that in the spiritual realm, just like in the human realm, there are both good and bad souls that can either help or harm the living (Cruz 2011).

Korean shamanism is classified by anthropologists as an owner-type shamanism because the practicing shamans allow spirits not only to speak through them, like a loudspeaker, but also to possess their bodies. It is just one of the many religions in South Korea, but it is the oldest belief system originating on the peninsula itself. Due to the diversity of this belief system and its archaic roots, it is impossible to determine its exact origins. Therefore, Korean shamanism is most commonly studied by examining Korean mythology and folklore, myths and legends that at least mention beliefs, shamans, or rituals (Lee 1973, p. 135).

Shamanism emerged on the Korean peninsula in prehistoric times over 3000 years ago. Despite the dominance of religions such as Buddhism, Confucianism, and Christianity in Korea over time, shamanism has remained largely unchanged to this day (Chačatran 2016, p. 59). While shamanism had to adapt to a changing and progressive world over time, where Korean social life was dominated by Confucian thinking, deeply rooted shamanistic ideas still persist in their mentality (Oh 2016, p. 73). This belief system was never absolute or rigidly structured; it has always been flexible and inclusive of all people, regardless of their religious affiliation, thus changes were never drastic. Shamanism managed to preserve its original values and even rituals for thousands of years, despite the strong influence of Buddhism during the Silla (kor. 신라) (356-935 CE) and Goryeo (kor. 고려) (918-1392 CE) periods, as well as the influence of Confucianism during the Joseon (kor. 조선) dynasty (1392-1897 CE) (Chačatran 2015, p. 60).

The relationship between shamanism and the rulers and state of Korea has fluctuated over centuries. It is believed that during the period of the Three Kingdoms (220-280 CE), shamans had significant influence in political and military affairs of the state. In later times, particularly during the Joseon dynasty, bureaucrats attempted to suppress shamanistic practices. However, throughout Korean history, people from all levels of society have turned and still turn to shamans to seek healing from illnesses, appease the spirits of the deceased, learn about the future, or ensure success in order to live in harmony (Hammer 2001, p. 35-36).

The foundation of both religions lies in the worship of natural objects, phenomena, and ancestral spirits, perceiving divine beings in the surrounding world of humans - in forests, mountains, flowers, wind, grass - in every smallest aspect of nature. Those who practice these religions believe that the world around them is alive, spiritual, and divine. Both religions involve the practice of ancient, inherited rituals and ceremonies passed down from generation to generation, mostly through oral tradition, considering the unreliable or nonexistent written sources of both beliefs.

In conclusion, it can be stated that ancient Lithuanian religion and Korean shamanism are indeed more similar than they may appear at first glance. Both the ancient folk religion and Korean shamanism are the oldest religions of their respective nations, deeply rooted in the collective subconscious.

3. Rituals and Ceremonies Performed in Ancient Lithuanian Religion and Korean Shamanism

Rituals - actions that have symbolic meaning. Rituals are also movements with hidden symbolic meaning performed during ceremonies. Rituals and ceremonies usually originate from deeply rooted beliefs. Some ceremonies maintain their primary meaning to a greater or lesser extent, while others have turned into games and entertainment (Imbrasienė 1990, p. 4).

In ancient Lithuanian religion, all rituals and ceremonies were performed to maintain cosmic order and ensure the well-being of community members (Balsys 2014, p. 19). Although not much is known about the rituals themselves, it is presumed that ceremonies were performed to appease the gods, so they would bring better harvests or protect from misfortunes. The most frequently mentioned ceremonies are harvest festivals or the worship of ancestors, sometimes both together. According to sources, during these festivals, a feast is organized, to which people often gather from three or even four villages. They offer sacrifices to the deity expressing gratitude for the success of the past year, and feast together. The ceremony is led and sacrifices are

made by “their chosen one” - the priest (Beresnevičius 1996, p. 448). The folk ritual (nowadays - festive) calendar is directly related to agriculture. Therefore, rituals and ceremonies, like agricultural activities, were divided into four groups according to the seasons - winter, spring, summer, and autumn. More important ceremonies, such as weddings or funerals, were entrusted to reliable pagan priests (Imbrasienė 1990, p. 4-5). Over time, communal celebrations have become restricted, and rituals have turned into customs.

Pagan rituals were led by a class of priests called “žynys”. A žynys is described as a spiritual leader of a polytheistic religion, an intermediary between humans and spirits, and a performer of religious rituals. According to sources, žynys did not differ in appearance from ordinary pagans, but they kindled and maintained the sacred fire, predicted the future, and interpreted dreams (like the renowned žynys, krivis Lizdeika). Krivis was the highest priest of ancient Baltic paganism, responsible for the care of the sacred fire and the leadership of religious rituals and funerals (Beresnevičius 2001, p. 448). Without the approval of the krivis, no significant military, political, or social initiative could be undertaken, as the krivis was considered the main representative of the gods. The krivis also held the functions of the highest legislator, judge, and arbiter. Furthermore, the distinction between priests and ordinary people was that the priests belonged to a separate, sacred class, which could only be entered through Revelation or initiation by acquiring certain “teachings” that only individuals with extraordinary powers or those who understood transcendent factors could pass. In the face of otherness and holiness, an ordinary person cannot resist alone - this is the path of mysticism, in this case, the path of the priest or shaman. A žynys, shaman, is an intermediary between humans and the divine, thus enveloped in a special aura of otherness and mysticism; severe punishments are imposed for insulting them. Mediation is the primary function of those who belong to this class of sacred people, and therefore, obeying the will or pronouncement of a žynys means submitting to a divine decision. The functions of the sacred class include the performance of cult rituals, maintenance of sacred sites and temples (certain locations, such as sacred groves, hills, and bodies of water, are considered to be sacred in ancient Lithuanian folk religion, these places are

believed to be imbued with spiritual energy and are often used for rituals and gatherings) and the organization and preservation of the religious system, which includes the training of new representatives of the sacred class. The sacred class maintains the tradition of initiation, transmits and consolidates knowledge of divine pronouncements, fundamental divine behavioral norms, and knowledge of divine manifestation and corresponding responsive actions (Beresnevičius 1997, p. 222-224).

Shamanistic rituals in Korea can vary depending on the region where the ritual is performed. In Korean shamanism, ceremonies are called “gut” (kor. 굿). The goal of the gut ritual is to restore balance between the earth, sky, and humans (Hammer 2001, p. 36). In ancient Korea, shamanistic rituals were performed to honor ancestors and nature gods. Most of these rituals were ceremonial and performed before hunting or planting a new crop. Three elements are essential in performing a gut ritual: spirits as objects of belief, the believer who prays to those spirits, and the shaman as a medium who mediates between the spirits and the believers. During these rituals and ceremonies, the shaman communicates with nature spirits to drive away evil spirits, summon rain through dances, express gratitude for the harvest, or help people solve their problems with the assistance of the spirits. Gut rituals are also performed during transitional periods such as the birth of a child, the death of an elder, or the changing of seasons (Chačatran 2015, p. 36-37). During rituals and ceremonies, offerings are often made to the spirits, including food, money, animals, or their parts (Cruz 2011).

In Korean shamanism, like in other belief systems with shamanistic characteristics, a shaman is a connection, a bridge between the world of the living and the world of the dead. In Korean shamanism, both men and women can be shamans, but female shamans (kor. 무당, mudang) are more common because in ancient times, it was one of the few professions available to women (Cartwright 2016). The main function of a shaman is to mediate between the gods and humans, conveying the desires of spirits or deities to the living so that their wishes can be fulfilled and people can be blessed by transcendent beings, while entertaining people with ritualistic songs and dances (Lee 2000, p. 14). Shamans contact spirits by entering a trance (ecstasy), most commonly achieved through ritual dances accompanied by musical instruments, usually drums,

in Korean shamanism. During the dance, it is believed that the shaman's soul leaves their body to make room for a spirit from the other world. Shamans wear special colorful garments, distinctive ornaments, dance with fans, and sometimes wear masks during rituals. Shamans are believed to have the ability to heal (e.g., by removing curses or expelling evil spirits from a person), influence spirits for the benefit of people (enhancing fertility, ensuring a good harvest), and accompany souls to the world of the dead. However, to do so, the shaman must enter a trance, which can be not only healing but also painful and sometimes even dangerous. Such self-sacrifice for the sake of the people was highly respected in folk Korea (Chačatran 2015, p. 64-65). It is believed that shamans held a very honorable position in Korean society in earlier times, and it is possible that in ancient times, they were even the sole rulers. The high position of a shaman in society is also evidenced by the fact that one of the titles for a king in the Silla Dynasty was chachaung (kor. 차차운), which meant “shaman” (Cartwright 2016). In later times, especially during the Joseon Dynasty, the ruling class adhering to Confucianism tried to suppress shamanistic practices, but they were unable to completely eliminate them. Throughout Korean history, members of all social classes sought help from shamans (Hammer 2001, p. 37).

In Korea, it is believed that one becomes a shaman in two ways: either by inheriting the calling as a family trait or through the process of spirit possession. Shamans who inherit their title are called seseummu (kor. 세습무), while those who undergo spirit possession are called gangshinmu (kor. 강신무) (Cruz 2011). In any case, to become a shaman, a person must experience hardships in their life, undergo a personal catastrophe, or endure a severe illness, usually believed to be caused by spirits or deities. The longer a woman ignores her calling, the more serious the catastrophe or illness she has to experience. To accept this calling, a woman must go through an initiation ritual in which the spirits calling her manifest themselves (Hammer 2001, p. 36).

Ancient Lithuanian religion and Korean folk religion have both similarities and differences when it comes to shamans and rituals performed by them. In both religions, shamans, although having their distinct names, hold a similar position in the history

of their respective countries. Both the priests of ancient folk religion and the shamans of Korean shamanism were seen as authorities, and people from all social strata would turn to them for guidance. Furthermore, their functions and duties in both religions are similar, such as leading rituals and acting as intermediaries between humans and spirits or deities. However, there are a few differences, such as the maintenance of the sacred fire in Baltic religion and the entertainment of followers in Korean folk religion. The most notable difference is that the majority of shamans in Korean shamanism are women, while in ancient Lithuanian religion, there is no mention in sources of a female equivalent to the priest, which can be explained by the fact that the sacred role was not accessible to women in ancient times.

In both ancient Lithuanian religion and shamanism, rituals and ceremonies are important parts of both religions. However, pagan rituals have become much more closed and private compared to Korean shamanistic rituals. Many Lithuanian folk rituals and ceremonies have survived to this day in the form of calendar celebrations, while shamanistic rituals in Korea have remained virtually unchanged and are still very popular. Respect for nature plays a significant role during the rituals of both beliefs. Priests and shamans offer sacrifices to nature gods to express gratitude for abundant harvests and to show respect to the gods, so that they will be favorable and prevent natural disasters in the future.

4. The Worshipping in Ancient Lithuanian Religion and Korean Shamanism

Man constantly seeks power, something that surpasses him, in order to give deeper meaning to his life. This “power” is described differently in various cultures and religions. In Hinduism, it is understood as “*ṛta*” (Sanskrit: ऋत), in Daoism as “*dao*” (Chinese: 道). In paganism, this power mostly manifests itself in nature - sacred stones, trees, animals (Beresnevičius 1997, p. 51).

Ancient people believed that gods revealed themselves through natural objects - trees,

stones, mountains. This means that not all trees or stones were sacred, only those in which people felt some kind of “holiness,” a manifestation of divinity (Beresnevičius 1997, p. 13). Such manifestations are also called hierophanies (from Greek hieros, “holy”). Since religious rituals required some center, often sacred sites were represented by hierophanies, natural objects like sacred fire, a sacred tree, or a sacred grove, an image, a symbol, or any other cult element. This center - a place where hierophany pierces the layers of the world, opening the doors to the world of gods and the world of the dead. Thus, the sky, the earth, and the underworld are connected, the axis mundi of the world is formed (Beresnevičius 1997, p. 295-296).

One of the main recurring motifs in descriptions of Lithuanian sacred sites is fire. Ancient Lithuanians believed that the eternal fire burned in honor of their gods, symbolizing light, life, and the protection of gods. The eternal fire was kindled by the priests, and it was also taken care of by priestesses (vaidilutės, who could be young virgins or widows). In sacred sites, in addition to the sacred fire, there were altars on which sacrifices were burned for the gods or ancestral spirits. In later sources, after the introduction of Christianity, it is mentioned that sacrifices still took place on mountains, in forests, near oak trees, near sacred stones (or on them) (Beresnevičius 2001, p. 24-25).

According to the known written sources today, ancestor worship can be considered one of the main characteristics of Baltic paganism (Balsys 2014, p. 28). Ancestor worship is the veneration of deceased ancestors based on the belief in their afterlife and their ability to influence others.

Ancestor worship is a specific complex of rituals that connect the community with its deceased members. In ancient Lithuanian religion, as well as in almost all other religions, ancestor worship involves the offering of food to the spirits of the dead. Ceremonies to honor the spirits of the deceased are performed at specific times of the year, usually near the burial place or in the cemetery. It is believed that the spirits of ancestors oversee traditions and support agriculture, hunting, and all household activities. Therefore, rituals are performed accordingly at the beginning of the hunting or farming seasons (seeking assistance for future activities) or after their completion (expressing gratitude for assistance and support) (Beresnevičius 1997, p. 171). During the

ceremonies, dancing, singing, and offerings are made to the ancestors while burning sacrifices. It is believed that by properly honoring the ancestors, not only a bountiful harvest is ensured, but also fertility within the family and overall prosperity. Sometimes it is believed that the help of ancestors is more effective and faster, as they were once living people who understood the importance of receiving necessary assistance. However, it is also believed that violating the principles of ancestor worship or offering inappropriate sacrifices can result in poor harvests, droughts, livestock loss, and other misfortunes (Beresnevičius 1997, p. 206).

In Korean shamanism, it is believed that the powerful anima (spirit, true “self”) resides in tall trees, huge stones, strong and swift animals, stars, and even sunlight. The majority of gods worshiped by practitioners of shamanism are nature gods - gods of the earth, mountains, water, or trees (Lee 2000, p. 17-18). To honor each natural phenomenon, the mudang (shaman) performs a different ritual, a dance created specifically for a particular deity residing in a natural object. These dances are often performed during harvest or planting to ensure the favor of the gods. In addition to simple rituals, separate festivals were also held to honor mountains, rivers, or trees (Chačatran 2015, p. 60-61).

Ancestor worship also holds an important role in Korean shamanism and is a significant part of the performed rituals. In Korean shamanism, offerings are made not only to the ancestral spirits of the family but also to important mythical or historical figures, including past kings. The rituals performed to honor the ancestors aim to protect against diseases, bring luck, and guide the souls of recently deceased relatives to the ancestral realm. These rituals are performed not only by shamans but also by ordinary people in their own homes. Almost every Korean household has an altar dedicated to honoring deceased ancestors, on which photographs or name tablets of deceased relatives, incense, and other offerings are placed. During major holidays, in addition to regular offerings, food, tea, wine, or other alcoholic beverages are “presented” to the ancestors. Food is usually served in wooden or metal plates and bowls, while alcohol is offered in white porcelain containers. If this ritual was performed during a funeral, after the ceremonies, the close relatives of the deceased would eat and drink the offerings as if having a final meal together with the deceased (Hammer 2001, p. 116).

Both in ancient Lithuanian religion and Korean shamanism, it is believed that divinity, “holiness,” is embodied in natural objects, with trees and mountains or stones being the main ones. However, spirits manifest themselves not in all objects of this group but appear in the tallest trees, oddly shaped stones, or other objects that stand out within their group. In both religions, these objects are considered sacred, so they are preserved, respected, and conserved. Rituals are performed to honor the spirits residing in them, or the object itself becomes the center of all ritual activities. Ancestor worship plays a significant role both in ancient Lithuanian religion and Korean shamanism as well. In both belief systems, the rituals of ancestor veneration involve the nourishment of spirits, but the presentation of offerings differs, as pagans burn their offerings, while practitioners of Korean shamanism tend to present offerings at home on an altar. Although the specific performance of ancestor worship rituals may vary, the goal remains the same in both cases - to keep the spirits of the ancestors satisfied in order to ensure a good harvest and fortune.

5. Conclusion

Some similarities between ancient Lithuanian religion and Korean shamanism can be observed at first glance. These beliefs share elements of animism, polytheism, mysticism, and magic. People who adhere to these religions believe that the world around them is alive, spiritual, and divine.

Ancient Lithuanian Religion and Korean Shamanism share certain common elements, including the belief in multiple deities, rituals conducted by specialized practitioners, and the importance of ancestor worship and nature spirits. However, they also exhibit distinct characteristics rooted in their respective cultures. This comparative study provides insights into the rich tapestry of these two indigenous belief systems, highlighting their significance in shaping the spiritual and cultural heritage of Lithuania and Korea.

One of the main similarities - the basis of the faith of both religions is animism,

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the deification of nature, the sacredness seen in natural phenomena and objects - trees, mountains, water. Both in the ancient Lithuanian religion and in Korean shamanism, sacred natural objects or phenomena sometimes represented holy places and were used to perform rituals. A second important similarity is the emphasis on ancestor worship, where ancestors are believed to watch over their descendants, rewarding them if they show proper respect and punishing them if their deeds or offerings are not acceptable to the ancestral spirits. Also, in both religions, shamans and priests play an important role as a link between spirits and people. They are revered and considered a direct link that can communicate the wishes and desires of people to the gods and spirits. Another major similarity is the structure of the pantheon of gods and deities. In both faiths, nature and its spirits occupy a high position both in the lives of people and in the hierarchical structure of the gods. One of the main differences is the existence of religion itself in the modern world. Although the ancient Lithuanian religion is still alive and felt in the Lithuanian subconscious, it is not as widespread and practiced as Korean shamanism today.

So, in summary, it can be said that ancient Lithuanian religion and Korean shamanism have more similarities than it might seem at first glance, considering the complete separation of these two cultures

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고대 리투아니아 종교와 한국 샤머니즘의 비교 연구

빅토리아 두딘스카

리투아니아 비타우타스 마그누스대학교

한국어 요약

연구 목적 본 논문의 목적은 고대 리투아니아 종교와 한국의 샤머니즘의 특징을 고찰하고 비교하는 것이다. 고대 리투아니아 종교와 한국의 샤머니즘의 출현과 발전, 수행된 의식과 의례를 중심으로 리투아니아와 한국의 정신적, 문화적 유산을 형성하는 데 있어서 이들의 의의와 중요성을 살펴보고자 한다.

연구 방법 본 연구에서는 고대 리투아니아 종교와 한국 샤머니즘의 유사점과 차이점을 제대로 드러내기 위해 이론적으로 비교 분석을 실시하였다. 다양한 저자의 저서와 출처를 바탕으로 비교, 문헌 고찰, 정성적 문서 분석 방법을 활용하여 두 신앙의 다양한 측면을 비교하였다.

결론 고대 리투아니아 종교와 한국 샤머니즘은 각각의 사회의 문화적, 정신적 삶에서 중요한 고대 리투아니아 종교와 한국 샤머니즘은 각각의 사회의 문화적, 정신적 삶에서 중요한 역할을 한 서로 다른 독특한 토착 신앙 체계이다. 리투아니아와 한국은 완전히 다른 문화를 가진 매우 멀리 떨어져 있는 나라임에도 불구하고, 고대 리투아니아 종교와 한국 샤머니즘은 종교의 실천과 이를 실천하는 사람들의 신념에 있어서 많은 유사점을 가지고 있는 것으로 보인다. 이는 두 종교 모두 조상과 자연에 대한 존중을 중심에 두고 있다는 사실로 설명할 수 있다. 이 논문은 두 국가의 지리적, 문화적 차이에도 불구하고 두 종교가 신전, 의식, 세계관 측면에서 일정한 유사점을 공유하고 있다고 결론지었다.

핵심어 고대 리투아니아 종교, 한국 샤머니즘, 제사장, 종교 의식, 종교 의례, 주술사, 자연, 조상, 정령

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2023년 12월 2일부터 2023년 12월 10일까지 심사위원이 심사하고,
2023년 12월 15일에 심사위원 및 편집위원 회의에서 게재 결정된 논문임.