

**SUCCESSIVE NAMES
OF KOREA AND THEIR
DERIVATIONS**

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Preface

The appellation of the country generally reflects the origin, desire and belief of the people of a given country and their history as well who have shaped out nature and society with wisdom and talent through generations.

Some countries' names were short-lived and some others left traces behind the history, being handed down with long historical traditions.

The 5 000-year-long history of Korea witnessed the rise and fall of a number of countries, each of which had its own name.

In the history of the Korean nation there existed Joson (Ancient Korea), Puyo, Guryo and Jingung, the first slave states, and Koguryo, Paekje, Silla, Kaya, Palhae, Koryo and Joson (Ri Dynasty), the feudal states.

Focusing on the appellations of major countries in the Korean history, this book describes their historical meanings and origins being exclusive of small states which existed in the short span of time in history.

Editorial Board

1. Appellations of Countries in the Ancient Times

1) Joson, the First State Name

Joson (Ancient Korea) was the first ancient state founded by Tangun in the early 30th century B.C.. The name of Joson was the first appellation of country which emerged in the Korean history.

The excavation of the Mausoleum of King Tangun proved scientifically that Tangun, who had been considered a mythical being for a long time, was a real man who was born in Pyongyang and founded Ancient Joson.

It paved the way to identify the establishment and history of the first ancient state of the Korean nation and helped to elucidate scientifically that Joson was the name of country with the oldest historical origin in the world. Through the 5 000-year-long history the Korean people have called it proudly.

Home and foreign documents said that Tangun founded a country and named it Joson.

Among extant documents the *History of the Three Kingdoms*, that is the first to have carried Tangun myth, describes how Tangun founded the state and gave the name to it as follows:

“According to the *Old Record*, once upon a time there lived Hwanung, who was the son of Hwanin. He extremely longed for the human world, frequently looking down at the earth under the heaven.

“Reading his son’s heart, Father looked down over the areas around Mt. Thaebaek. He thought his son might give a great benefit to human beings and gave him three Heavenly Kingdom stamps so as to govern the human world. Hwanung took 3 000 people with himself down to *Sindan* tree on the top of Mt. Thaebaek (this is Mt. Myohyang now). This was designated *Sinsi* and he was called Heavenly King Hwanung. Along with the wind god, rain god and cloud god, he administered and civilized the human world, managing over 360 affairs of human life – crops, life, diseases, punishment and good and evil, etc.

“Meanwhile, a bear and a tiger lived in a cave, praying all the time to be man. At that time God gave them a bunch of mysterious wormwood and 20 garlics, saying that ‘If you don’t see the sun for 100 days after eating these, you’ll soon be able to become human beings’. They ate them. The bear was in the cave for 21 days to become a woman, but the tiger was out of it before that period, only to fail to be man. The bear-woman earnestly prayed to be pregnant below *Sindan* tree because she could find nobody to marry. Hwanung turned into a man for a while to marry her. As a result the bear-woman gave birth to a son, who was named Tangun-Wanggom. He set up a capital at Pyongyang Wall and named it Josen.”

A Chinese book *Weishu* published prior to it recorded that the name of country founded by Tangun was Josen. *Weishu* cited in the *History of the Three Kingdoms* writes as follows: “2 000 years ago a man called

Tangun-Wanggom fixed up a capital at Asadal and founded a country and called it Joson.”

The earliest document recording Joson as the name of the country, known externally, dates back to the 7th century B.C..

Guanzi carrying the records in the 7th century B.C. shows the appellation of Joson, a partner in trade with China in those days.

The Korean academic circles made clear that the name of Joson was in close relations with the names of places such as Asadal or Pyongyang of Ancient Joson or with the name of Tangun, founder-king, and implied a “sunrising country”.

“Pyong” in Pyongyang is an old Korean word (meaning a plain) and “yang” means a stream.

In the long run Pyongyang meant a “river flowing through a plain” and with the passage of time the village around the river was called Pyongyang. Finally the capital of the country was also called Pyongyang.

“Dal” in Asadal, a Korean word, is an archaic word indicating a mountain and “Asa” is explained as “Achim” (morning), “Asi” (first) and “Sae” (new).

Being a morning is expressed as *nari saeda* (the day dawns) in Korean. From this we can see that “Asa” has a relation with “sae” in Korean.

At the same time “Asa” is related to the sun or the east, whose etymology lies in “red” or “bright”.

It dawns after the sunrise. As its ray is red and bright, sunlight is often expressed as sunray. As dawning is equivalent to the day-breaking and the sun rises in the east, so “Sae” is related to the sun or the east. Such examples are found in that the eastern wind is said to be “Sae” wind and the eastern direction, to be “Sae” direction in Korean respectively.

As seen above, Asadal was derived from the “east”, “morning”, “new” and “bright” and its etymology lies in “Pul” (red) or “Pal” (bright). Namely, “Asa” represents a shining morning or the east of shedding light.

Asadal is located in Kangdong County of Pyongyang which is related to the foundation of Tangun-Joson. There is Mt. Adal northeast of the Mausoleum of King Tangun in Kangdong, which is relevant to Asadal.

From antiquity Korean people have explained the letter “Jo” in Joson as morning and “son” as bright light.

In the long run, the word “Joson” has the meanings of Asadal and Pyongyang, the names of place indicating the capital of Ancient Joson and at the same time it means the east which a brightly shining morning and light come from.

It also mirrors the name of Tangun who was the ancestral father of the Korean nation and the founder of ancient state.

Historically it is common that a new state name was given with the establishment of a new dynasty or the change of government. The fresh

appellation reflects in this and that way the political idea of the leading forces taking power and their will is represented by the founder of a new dynasty.

Tangun is the founder of Joseon. Therefore, the successive documents gave due appreciations to it and he was worshipped by the Korean people as the ancestral father of the nation throughout ages.

Tangun's lineage was composed of Hwanin, Hwanung and Tangun. It is unanimously emphasized in all historical books on the Tangun's fables. Tangun, in a word, is a grandson of Hwanin, the Celestial God. According to the *Old Record* cited in a book *Ungjesiju*, a daughter of Habaek in Pisogap village married Tangun and delivered son, who was called Puru. The name Puru is related to "Pul", that is, the sun in the sky.

The character of Tangun as the lineage of the Celestial God is reflected in his name. "Tan" in Tangun means "Pakdal", which was the name of his origin tribe as well as the one of his native place.

The group who founded Ancient Joseon styled themselves as the posterity of the Celestial God, worshipping it (sun) as the highest god or the ancestor god. So they adopted "Pak" with the meanings of brightness or light as their tribe's name and called themselves "Pakdal" tribe.

At first Tangun was a chief of "Pakdal" tribe and later founded the country to become its king. Thus he was called "Pakdal (Paedal) king".

In this respect the name of Tangun contains the meaning of “posterity of the sun” or “heaven-sent king”. It gives us a glimpse of the fact that the appellation of country Joson representing the shining morning and the name of Tangun as its ruler were in close relations each other.

As aforesaid, the name Joson is closely associated with the names of places such as Pyongyang and Asadal, the name of Tangun-monarch and the tribal name of “Pakdal” and all these were rooted in the peculiar belief and idea of the inhabitants of Tangun-Joson, the matrix of the Korean nation.

Bynames of Joson

The name of the first ancient state founded by Tangun was Joson. However, after its ruin new dynasties or new countries were established, but they continuously used the name of Joson, maintaining its lineage and political inheritance. In the meantime necessity to classify dynasties or states, promoted the emergence of bynames such as Ancient Joson, Wanggom Joson, Early Joson, Later Joson, Man Joson and Ri Joson the way that Joson was added with the words indicating the lineage or period.

Ancient Joson

At first Ancient Joson was used as a byname of Joson of the Tangun Dynasty (until the Jun Dynasty) for the purpose of distinguishing it from the Man Dynasty in later period. The name of Ancient Joson was advocated by

the defected King Jun and his group who were hostile to the Man Dynasty or his adherents in later ages and inherited by the historians of Later Silla.

In 1392 Ri Song Gye-led group upset the Koryo Dynasty and set up a new one. They adopted the name of Joson, following the appellation of the earliest state in the Korean history in order to raise its prestige.

There occurred necessity to change the name of Joson, which had existed before thousand and several hundred years with an eye to distinguish it from the Ri Dynasty. The name of Ancient Joson, a heritage taken from the ancestors, lost its original meaning i.e. the conception of Joson before Man Joson. After all only the appellation of Ancient Joson was inherited and the term of Ancient Joson was used in a sense of old Joson, a country which had existed before the Ri Dynasty—the whole of Joson from Tangun to Man Dynasty. Of course, from the early period of Ri Dynasty Joson of all three dynasties prior to the Ri Dynasty was not called Ancient Joson. Ancient Joson was written by the three dynasties separately and later Joson of the three dynasties was called only Ancient Joson.

As seen above, the conception of Ancient Joson began to be used from the Ri Dynasty in a different sense from the previous one, but it was widely propagated in the modern ages when home and foreign academic circles took a growing interest in the history before Three Kingdoms and the studies were made in depth.

Later Joson

Later Joson was a successor to the Early Joson in almost all aspects except the renewal of the dynasty due to the change of force relations within it.

Later Joson inherited and developed politics, the economy, military force and culture of Tangun-Joson. Around the end of 4th century B.C. it had a strong national power enough to nullify the armed invasion of the Yan through a diplomatic way. In the early 3rd century B.C., it once lost the areas ranging from Liaohé to Manpanhan by the attack of Jin Kai, a general of the Yan, but some time later it advanced to secure the lower reaches of the River Daling.

Even after 221 B.C. when China proper was unified by Qin Shihuang, Later Joson defended its independence against the Qin.

Jun, King of the Later Joson, ordered Man to maintain peace in the northwestern border areas as the situation there became tense in the end of 3rd century B.C. when the Han rose on the ruined Qin. In the early 2nd century B.C. Man, who strengthened his military and political foundations in the region, led armed forces to the capital under the pretext of protecting the capital and royal court from the invasion by the Han and suddenly attacked King Jun. The king and those close to him, who were not ready to fight, escaped to the south. As a result, Later Joson gave way to Man Joson.

Man Joson

Man was posterity of the remained inhabitants of Ancient Joson who had lived in the Liaoshu areas occupied by the Yan in early 3rd century B.C.. In the end of 3rd century B.C., he came to Ancient Joson and was assigned a task to guard its border areas.

As his forces increased he harbored a plan to overthrow the dynasty of Later Joson and seize power. So he stepped up preparations, availing himself of the position of the kinglet of vassal state. First of all he encouraged agriculture and handicraft so as to develop the economy within his fief. He traded with neighboring countries like the Han and the Xiongnu. He settled the Korean refugees coming over from upheavals in China proper and conscripted young and middle-aged men among them to increase military force.

In 195 B.C., over 10 years after Man became the kinglet of vassal state, Lu Wan, king of the Yan, rose in revolt in the Han. As the central punitive forces of the Han headed by Zhou Bo attacked the Yan to put down the revolt, the Yan's territory turned into battle fields and numerous refugees came over to Ancient Joson in search of their living.

Man picked up many soldiers among them to strengthen the armed forces. In 194 B.C., Man, who was seeking a good chance for a revolt, ordered his

subject to convey to King Jun a false report: “Now the army of the Han Dynasty is attacking from 10 directions, so I’ll come to defend the royal.” In no time he suddenly moved his army to Wanggom fortress (Pyongyang).

King Jun, who did not notice any sign of Man’s rebellion, did his best to take measures, but it was too late to check Man’s attack. He, taking his close subjects, family members and body guards, fled to the Mahan area along the River Taedong and then by the sea route. Thus Later Josen, the second dynasty of Ancient Josen, ended its existence, and the new one was established. Man preserved the ruling machinery and systems of Later Josen as they were and used Josen as the state name, setting the capital in the Wanggom fortress as ever.

That’s why the history wrote that this dynasty was Man Josen.

The rulers of new dynasty took a series of measures to strengthen royal authority, adjust ruling system and increase military and economic strength to exploit and suppress the people more harshly. However, the class contradiction between slaves and slave-owners grew further sharpened and the slavery system was shaking. Due to the disturbances and crisis caused within society, Man Josen could not repulse the invasion of the Han and ruined in 108 B.C.. Thus Ancient Josen that had lasted nearly 3 000 years was collapsed.

2) Puyo

Around the mid-30th century B.C. when Tangun-Joson met its prosperous time, the Jilin-Changchun areas around the North Songhua River, which had been the territory of Puyo, became the vassal state of Ancient Joson under its political, economic and military influences.

It is proved by the fact that relics and remains discovered in these areas were in close relations with the culture of Tangun-Joson.

Puyo-vassal state, grown into the strong forces, became independent, freed from the sway of Tangun-Joson, which was at ebb.

The name of Puyo was written in the historical documents from the earliest period. Puyo is written as Buyu state in *Shanhaijing* (a historical and geographical book of China), a book issued in the period of the Warring States (the 5th century to the 3rd century B.C.).

Puyo people were the old type-Koreans with the same blood lines with Ancient Joson's people before its amalgamation into Tangun-Joson. They became members of the Korean nation several hundred years after the amalgamation. Therefore after being merged into the "Pakdal" tribe of Ancient Joson they called themselves the Puru tribe in the sense that they were the same tribe with it. A history book *Jewangungi* wrote reflecting such historical fact: "All people of Joson, Sira, Kore, South Okjo, North Okjo, Northeast Puyo, Ye and Maek are all the posterity of Tangun".

This fact shows that Puyo people, too, were originated from “Pakdal” tribe of Tangun-Joson.

Puyo inhabitants also worshipped the sun (sky) and fire as the people of Tangun-Joson did.

A story about Puyo’s founding shows that its people worshipped the sky, sun’s rays (brightness) and the bird (its egg), a medium between the sky (sun) and man.

Their sky (sun)-worshipping can be found in that they called the names of their founder-king or kings in direct connections with the sun or the sky.

Tongmyong or Haeburu, the founder-king of Puyo, was all related to the sky or the sun and at the same time “buru” in Haeburu was equivalent to Puyo in sound.

Tongmyong means a “heaven-sent man” or “son of the heaven”, which is relevant to the heavenly god-worship of Puyo people.

And Haeburu was a combination of “Hae” (meaning the sun) with “buru” implying sun’s properties such as light and brightness. This tells that Haeburu signified the sun (sky).

That the name or the title of a founder was linked with the sun (sky) was because its origin coincided with the time when worship for the founder-god was combined with that of the heavenly god. It was also because Puyo people upgraded the objects of the worship and tribe’s name to the title of state-founder or the state name as they founded their country.

The memorial services for the heavenly god held by the Puyo people are also evidence to sun-worshipping

They used to hold such ceremony under the name of “Yonggo” as an annual national function.

The “Yonggo” ceremony is interpreted as the ceremony of “greeting the sun”. In other words, it was a function of receiving the will and revelation from the heaven and deciding state affairs according to them and at the same time was the manifestation of idolizing the Celestial God.

In the last analysis, the name of Puyo implies the sun (sky) or fire and Puyo was the appellation of a country Puyo people designated, idolizing the sun and the fire absolutely in order to show the posterity of Tangun-Joson tribe.

3) Guryo

This state appellation was handed down to the name of Koguryo, successor to Guryo, and then to that of Koryo, the first unified state founded by realizing the unification policy of Koguryo.

Therefore the meaning of name of Guryo reflects the meaning, origin and lineal inheritance of the appellations of Koguryo and Koryo.

In a word, the word Guryo means “to be sacred” or “to be mysterious” in ancient Korean language.

The meaning of Guryo will be fully described in the part of the state name

of Koguryo of this book, and here the materials for forming Guryo are given only.

Guryo, as one of Korean Ancient states, was located in the areas centring on the River Hun and the middle reaches of the River Amnok before the foundation of Koguryo. It was within the territory of Tangun-Joson before emerging as an independent Ancient state.

Its production was comparatively in low level due to the unfavourable natural and geographical conditions—many mountains and limited plains. However, under the influence of Tangun-Joson the economy and culture gradually developed and around the mid-30th century B.C. the state was annexed to Ancient Joson as a vassal state. It is explained by the similarities of the relics and remains unearthed in Guryo to the culture of Ancient Joson.

Unearthed were lute-shaped dagger and the lute-shaped spearhead in the stone-coffin tombs of Guryo people. And the makeup of dolmens discovered in some places was the same as that of dolmens belonging to the late period of Tangun-Joson.

Around the mid-20th century B.C. under the influence of advanced culture, farming, stock-farming and handicrafts were considerably developed in the basin of the River Hun.

In a stone-wall tomb in Wudaolinggoumen, Jian County, Jilin Province unearthed were a narrow brass dagger, a narrow brass spear, bronze axes, a

fine-stripe-patterned mirror and an axe-edge-shaped iron arrowhead. The tomb was presumed to date back to the 9th-5th centuries B.C.. The usage of such developed bronze ware and ironware in the early 10th century B.C. shows a considerable development of the Bronze Culture in the 20th century B.C. prior to it.

The rulers of Guryo, vassal state, who gathered colossal wealth with the boost of production, grew into an independent political force against the waning central royal power of Tangun-Joson, while extending the political domination further on the basis of their own military force. Finally they established Guryo, an independent state, in the period when Early Joson (Tangun-Joson) was replaced with Later Joson.

After its separation from Ancient Joson Guryo arranged its ruling system and integrated its territory by strengthening the armed forces, thus consolidating its independent position.

As a result, around the 11th century B.C., Guryo emerged as an externally well-known ancient state.

Later a new feudal relationship came into being in Guryo and developed and fierce battles were waged among the slave-owners to secure more slaves and wealth. In the early 3rd century B.C. the Ko Ju Mong-led group moved from Puyo to Guryo and in 277 B.C. founded Koguryo, a feudal state, in place of the Yonnabu's royal power. Thus, the slave state, Guryo ruined.

4) Jigung

Around the mid-30th century B.C. the central and southern areas of Korea involved in the territory of Tangun-Joson gradually switched over to ancient society under the influence of Ancient Joson.

At that time there were many newly-emerged small states. They had their own ruling machinery and standing military organization. The sections of slave-owners of the dynasty of Tangun-Joson were the strongest among the political groups which led those small states. Together with the inhabitants who lived in the northwestern areas of Korea, they advanced down to the south to absorb the natives there and also united with the people who emigrated from the northeastern regions of Korea, while exerting a great economic and cultural influence on the residents in the central-southern areas of Korea. The people of Tangun-Joson, who had lived in class society, maintained their life orders even in the fresh areas.

The monarch of Tangun-Joson established his domination over this region by introducing a vassal state system, an indirect ruling method, that is, the way of controlling the chiefs of some small states set up there. Thus many small states, which had coexisted with each other in that region, remained as the vassal states of Tangun-Joson for a long period.

However, as society developed, the powerful vassal states were much apt to separate from Ancient Joson. The consolidation of their economic

foundations sped up a tendency to split and it, in the long run, came true at the time when the change of Tangun Joseon into the Later Joseon took place. The political groups of small states which were in half-independent status, grew up into independent forces to Ancient Joseon united into one to set up Jiguk, an ancient state, around 12th century B.C..

Jin means the east as the reflection of “sa”, “sae” and “sin” in Korean native words.

This is found in the fact that the east wind was expressed as “sae baram (wind)” in Korean.

The *History of the Three Kingdoms* wrote that Palhae was called “Jindan” (morning in the east) and that foreigners called Palhae Haedongsongguk (meaning a prosperous state in the east of sea).

According to the *Weilue*, Jiguk was located in the east of Ancient Joseon.

However, Jiguk, in fact, was situated in the south of Ancient Joseon. The notation in the *Weilue* that Jiguk was in the east of Ancient Joseon was from the conception that the people of Jiguk themselves considered their country as the “eastern state”. In other words, since Jin meaning the east, a symbol of the belief and ideas of its people, was adopted as the appellation of the country, not only its people but also the Ancient Joseon people came to recognize it as a “country in the east”, irrespective of its geographical location.

The people of Jinglyk idolized the “sun” and the “east in which the sun rises” as sacredness as did the people of Ancient Joson, Puyo and Guryo, for Jinglyk was a country split from the vassal state of Ancient Joson and its population, too, was the ancient Koreans.

“Jin” of Jinglyk, bears the religious conception of the ancient Koreans, that is, the people of Jinglyk.

2. Appellations of Countries in the Middle Ages

1) Period of Three Kingdoms

Koguryo, a 1 000-year-old Power

The story of the founding of Koguryo tells the birth and growth of Ko Ju Mong, its founder king, the course of its founding and naming.

“Arriving in the Jolbon River, Ko Ju Mong saw the land there be fertile and mountains and rivers be magnificent, so he intended to set it as the capital. But he had no time to build a palace and built a cottage by the Piryu River to live in. He named his country Koguryo and accordingly, made Ko his family name.” (*Chronicles of the Three Kingdoms*, Vol. 13, the Part of Koguryo, King Tongmyong.)

The story in Ryongi Part, Pyongyang Prefecture, Phyongan Province, *Chronicles of King Sejong*, Vol. 154 tells the same content.

The above story shows that the name of the country founded by King Tongmyong was Koguryo and its first letter Ko was his family name. Accordingly the appellation of Koguryo is not one word, but a combination of two words, that is, “Ko plus guryo”.

The commentary of Ilyon to Koguryo Part of the *History of the Three Kingdoms* said that his surname of Ko Ju Mong (King Tongmyong) was originally Hae, but he changed it into Ko (meaning “to be high”), saying that he was born as a son of the Celestial King, blessed with sunlight. Correlation between Ko and Hae is found in the records of royal history of the *History of the Three Kingdoms*, which wrote that King Tongmyong’s surname was Ko, but the surnames of Kings ranging from Ryuri, his son, to King Minjung of his fourth generation were all the same Hae.

Both “Hae” and “Ko” are the phonetic variants of “Ka”, a Korean archaism meaning the sun.

It goes without saying that those stories embellishing the birth of King Ko Ju Mong are at any rate fictitious. But the reason why the surname of the Koguryo founder-king was renamed Ko meaning the sun and he was divinized as the “son of Celestial King” or the “son of the sun” is that the ruling class tried to strengthen their class-domination over the people by depicting the founder-king of Koguryo as a being of superhuman ability, that is, as the offspring of God.

Besides, in these circumstances in which the founder-god-worshipping idea was widely spread, it was reflective of the simple belief world of the Koguryo people that Koguryo was set up by an outstanding King of a mysterious origin and would last long under his protection as a country superior to others.

Like this, “Ko” in Koguryo indicates the surname of King Tongmyong and, at the same time, the sun and it means that he is the “son of the sun” and the country is Ko’s “Guryo”, that is, the “country of the sun” (kingdom of the son of the sun).

The word “Guryo” signifies “mysterious” or “sacred”.

The Korean native word “gorukhada” meaning “great” or “sacred” or “big” was pronounced as “gorgi” and “gorug-i” in the Korean language of Middle Ages, which was equivalent to “goru” in phoneme in the Korean language of ancient times. As a matter of fact, in the period of Koguryo “goru” meant “mysterious” or “big” or “sacred”.

These facts show that “guryo” in Koguryo was a Korean native word meaning “mysterious” or “sacred” or “big”.

The *Chronicles of the Three Kingdoms*, *History of the Three Kingdoms*, *History of Koryo*, epitaph to the Mausoleum of King Kwanggaetho, epitaph of the tomb of Moduru and *Suishu* recorded the title of the Koguryo ruler as “great king”, “sage king”, “sagacious king”, “divine king”, “honoured king”,

“Hothae sage king” and “sage emperor”. Especially, the kings in earlier ages were given such posthumous titles as “sacred, sagacious and divine” and so called “Sage King Tongmyong”, “Sagacious King Ryuri” and “Divine King Taemu”.

The epitaph of the tomb of Moduru, a Koguryo man, says that Koguryo is known far and wide to be the most sacred land in the world and Ri Kyu Bo, a Koryo poet, told that Koguryo was the “land of saints”. Such facts show that the national name Koguryo carries the meaning of being sacred and mystical.

Hence contemporary foreigners called Koguryo or Palhae, successor to it, Koguryo or Guryo.

The national name of Koguryo was not newly designated, but stemmed from Guryo, its precedent ancient state.

Ju Mong who escaped from Puyo established a new dynasty not by purging the previous forces by force of arms, but by succeeding the throne after becoming a son-in-law of the Guryo King. To differentiate it from the former dynasty, he added his surname Ko symbolizing the sun to Guryo, the former appellation, thus calling it Koguryo, i.e. in the sense of Ko’s country.

In view of history before and after the birth of Koguryo, new dynasties did not set new name of country, but went on to use the previous one as it was in the sense of putting stress on its historical continuity and authenticity.

Such examples are Later Joseon, Man Joseon, which succeeded Tangun-Joseon, Koryo and Joseon (the Yi Dynasty).

Due to its succession to the appellation of Guryo that had its historical origin in Tangun-Joseon Koguryo became a successor to Ancient Joseon by restoring its former territory and population after its fall. The royal chronicles of the *History of the Three Kingdoms* wrote that Ko Ju Mong was the son of Tangun. This attests that Koguryo was a historical successor to Ancient Joseon like consanguinity between father and son. Consequently at the time China and other neighbouring nations called Koguryo Joseon meaning a “Country in the Orient”. This shows the historical continuation between Ancient Joseon and Koguryo and adds profundity to the meaning of its appellation.

As mentioned above, as Koguryo represented the appellation of a powerful nation with 1 000-year-long history, many countries born after the fall of Koguryo adopted this appellation and tried to reconstruct Koguryo. They include “Koguryoguk” that emerged in early 670 after the collapse of Koguryo, “Koryoguk” that was set up centring on Uiju in the early 680s and vassal state of Koguryo that was later merged to Palhae founded by Tae Jo Yong. This state appellation was inherited by Koryo, the first unified state in Korea which was widely known to the world.

Mts. Puaak and Han and Paekje

The appellation of Paekje established by a force split from Koguryo in the mid-3rd century B.C. varied in its notation according to historical documents and changed several times during its existence.

“Paek” in Paekje means “to be white” or “to be bright”, that is, brightness or light.

“Je” in Paekje was “de” or “da” or “dara” in Korean.

This is identified by the fact that Paekje was pronounced as “gudara” in ancient Japan. Here “dara” is the pronunciation of “je”, a Korean archaism indicating a mountain, and “gu” was an ancient Korean word implying the sun or fire. Paekje people called Puyo-Onjo, its founder king, Ko-Onjo and accordingly its royal family name, Puyo, was also said to be Ko.

With Ko Ju Mong group’s southward advance, surname, “Hae” meaning the sun in Puyo was kept on recording as Ko in Koguryo, and as “Puyo” or “Ko” in Paekje. This shows that in those days “Hae”, “Ko”, “Gu”, “Puyo” and “Puru” meant the sun or fire. Consequently, “Gu” in “Gudara”, the Japanese pronunciation, shares the same meaning and it was equivalent to Paekje term meaning “pakdal” or a “bright mountain”. As seen above, the appellation of Paekje was a varied sound of ancient Korean word “pakdal” meaning a “bright mountain”.

The story about nation-founding is reliably suggestive of Paekje people adopting the appellation meaning a “bright mountain” for their national name. It says:

“On his arrival at Mt. Han, Piryu climbed Mt. Puaak, looking for a place to settle down. When Piryu proposed to live at the seaside, ten subjects dissuaded him, saying ‘the land south of this river is bounded by the Han River in the north, backing high mountains in the east and has fertile fields in the south and is blocked by a vast sea in the west. There will be no more suitable place than this area fortified by nature, we think. What about setting this place as the capital?’ However, Piryu turned a deaf ear and went further to Michuhol to settle down, accompanied by some of the people who had followed him. Onjo set Wirye Walled Town, Hanan as the capital and made ten subjects assistants and named his country Sipje. … Piryu found it hard to live in Michuhol because soil was damp and water salty, so he returned to Wirye, where he was ashamed and repentant to see the capital completed and the people at peace and fell sick to death. His subjects and people defected to Wirye. Later Onjo renamed the name of country Paekje because the defected people followed him faithfully.”

The key point of the above story is the selection of the place for founding a country by two brothers, Piryu and Onjo who came to south from Koguryo and the result. Which was better of the two proposed places decided who

was more competent and resourceful as the founder of country. This is particularly contrastive with the state-building tales of contemporary Koguryo, Silla and Kaya where the prominence of their founder-kings was found in the mystery of his birth or excellence of his wit.

The most important part of this story is the names of Mts. Puaak and Han, which brought about split and reunion of two brothers.

“Han” in Mt. Han as the abbreviation of ancient Korean word “hana” means brightness or light. Accordingly, Mt. Han indicates a bright mountain. And “Puaak” is equivalent to a fire mountain or a bright mountain.

Puaak was a place called “Mt. Pak” or a “bright land” or “bright site”.

Hansan (Mt. Han) was a key idol of Paekje people. It can be seen in the fact that they gave the “hansan”, mountain’s name, to the early capital of Paekje and to the transferred capital respectively after considerable growth. Paekje people came southward and settled down first in Wirye with Mts. Puaak and Han as the state-building story pointed out. It was vindicated by the historical fact that Wirye was in the north of the Han River and Mts. Han and Puaak are present-day Mts. Pukhan (Mt. Samgak) and Paekak.

The Part Geography of *Chronicles of King Sejong* wrote: “Mt. Samgak (Mt. Pukhan) was just in the north of the capital and was called Puaak in the period of Silla and was called Paekak as a genuine mountain of the capital”.

Next when Paekje moved its capital after it had achieved early

development, too, they said that they moved the capital “down Mt. Han”. It is also a historical fact that this second capital was the present-day Kwangju area of Kyonggi Province, which had Mt. Han (Mt. Namhan).

The ubiquity of the same name in a certain region was connected with the moving of its name-makers and their worship conception.

The name of “Hansan” originated from the moving of political group in Paekje. Whenever they moved the capital, Paekje people described it as “down Mt. Han” instead of clear destination.

This fact shows that Paekje people fixed as their state name “Pakdal” or a “bright mountain”, the name of the region where they settled down first, discussed and decided the great cause of state-founding.

Through this appellation the Onjo group intended to clarify their origin, that is to say, that they originated from “Pakdal” tribe who had worshipped fire since Tangun-Korea.

At the same time they made clear that they worshipped “brightness” or “light” or the “sun” as descendants of Tangun.

The state name Paekje means “pakdal” or a “bright mountain” in an ancient Korean word and gives a glimpse of historical data that Paekje people, too, worshipped brightness or the sun as the descendants of Tangun and that Paekje, after splitting from Koguryo, grew from a small state to a powerful feudal state.

Silla Founded by Migrants from Ancient Joson

Former Silla was diversely written, but it was derived from “Sonabol”, an ancient Korean word.

The *Chronicles of the Three Kingdoms* wrote that Pakhyokgose founded a country and named it Sonabol; the geography part of the same book said that the country was dubbed Soyabol; the Part of Hyokgose, founder of Silla, the *History of the Three Kingdoms* read that the country’s name was Sorabol or Sobol.

“Bol” in Sonabol is equivalent to a plain.

Originally “Sonabol” indicates a “new plain” or “a plain at daybreak” or a “plain in the east” and “soul” in Korean meaning a capital was derived from “soboro” or “sobol” in Korean.

The appellation of Silla was associated with the origin, religious belief and desire of its people.

Their ancestors were the remained people of Ancient Joson who proclaimed themselves to be offsprings of the sun (heaven). The *Chronicles of the Three Kingdoms* and the *History of the Three Kingdoms* wrote that the people of Jinhan Saro of Jinguk, the predecessor of Silla, originated from the remained people of Joson or those who descended from the Heaven. The *Chronicles of the Three Kingdoms* said that the remained people of Joson lived in groups in mountain valleys and formed six villages, making clear

the origin of people of six *bu* of Jinhan Saro.

Not a few people of Ancient Joson immigrated to Jinguik that emerged as a vassal state under its cultural influence.

After its collapse, too, numerous people crossed over to Jinguik, the consanguineous country. Mass discoveries of narrow-brass-daggers and other relics and remains in Yongchon County and Kyongju City of North Kyongsang Province are evidence to this.

Since it was founded by the remained people of Ancient Joson who idolized the sun, they gave their country the appellation meaning a “place of day-breaking” or a “new plain”. This is found in their worshipping the sun (heaven) and bird or egg closely related with it.

Since it was founded by the remained people of Ancient Joson, fire (the sun)-worshippers, they named their founder king Pakhyokgose indicative of fire.

The Part Founder King, Section Silla, the *Chronicles of the Three Kingdoms* wrote to the relations between Pakhyokgose and the egg (the sun) as follows: Looking at the foot of a sunny hill, Sobolgong, the head of Koho village, found a prone horse neighing in the bushes by the Rajong well, and in no time he went there, but the horse disappeared, leaving a large egg instead. He broke it and a baby came out of it, so he brought it up. At the age of 10, he grew unusually tall. So the people of six *bu* had a high regard for him for his mysterious birth and nominated him as their king. The Jinhan

people called a gourd “pak” in Korean. He got Pak as his surname because the large egg resembled a gourd. Pakhyokgose had another epithet, “Pulgunaewang”, which meant ruling the world with light. The rendition of gourd into fire shows that they interpreted the appellation of their founder king as equivalent to fire (the sun).

According to their heliolatry, Silla people called the sunrising place “sanoebol” or “sorabol” meaning the day-dawning. The *History of the Three Kingdoms* wrote that “being birth so mysterious, he was given a bath in the Tong River, that is, ‘sanoebol’. The marvel was that his body emitted light, all birds and animals danced, the sky and the earth vibrated, the sun and the moon shone brightly”.

Kaya

Around the 2nd century B.C. Jinguk occupying the middle and south of the Korean Peninsula witnessed the budding and growing of feudal elements in Kuya state, a small state belonging to Pyonhan, its part. Basing on such feudal elements, Kaya, a feudal state, was born in the middle of A.D. the first century.

Kaya was a coalition of feudal vassal states set up in North and South Kyongsang Provinces, broad part of the right side along the Rakdong River and some parts of the left side of it.

The Part Saryak of the *History of the Three Kingdoms* wrote: “Kaya state

consisted of six minor states —Kumgwan Kaya, Ara Kaya, Konyong Kaya, Tae Kaya, Songsan Kaya and So Kaya. It failed to establish the centralized ruling system until the end of its existence and existed as a coalition type with Kumgwan Kaya and Tae Kaya as the leading power. The integrity of these six minor states was called Kaya.”

This is because the name of the precedent minor state was Kuya in the Jinglyk period.

No historical documents make clear of the proper pedigree of King Kim Su Ro, the representative of the leading force which founded Kaya.

His vague origin illustrates that his forces were not native, but immigrated from somewhere.

It can be judged by the change in the form of tomb around the time of the birth of Kaya state.

The type of tomb is so conservative and successive in the custom of human life that a new change in the tomb type is closely related with the precedent of immigrants who created other types of tomb in the areas concerned and its influence.

Around the period of the birth of Kaya, the log-framed tombs newly emerged in Kuya state where stone kist tombs, stone coffin tombs, stone-framed tombs, cellar tombs and jar tombs had been prevalent during the Jin Dynasty.

The distribution of log-framed tombs as the tombs of rulers was limited to

some regions around Kuji Peak of Kimhae where Kim Su Ro set up a country.

Those tombs were introduced to Kungwan Kaya before and after the birth of Kaya. Their owners were the men from Ancient Joson and Puyo.

The log-framed tomb was one of typical tomb styles of Ancient Joson and her inhabitants immigrated southward from time to time to Jinguk in the light of changed political situations.

Proof to this is many bronze pots typical of Ancient Joson, unearthed in these regions.

The very masters of log-framed tombs are related with the immigration of Kim Su Ro-led forces from Ancient Joson, mentioned in *Records of Karak State*.

That Kim Su Ro-led forces were the immigrants from Ancient Joson is also confirmed by historical documents that described he was born in the “Heaven”.

It is a historical fact acknowledged by the academic circles that the “Heaven” concerning the birth of founder king in stories about the founding of Koguryo, Puyo and Silla implies no other than Ancient Joson people, i.e. its remained population or immigrants from it.

The sky, sun, egg and bird which had all been understood as synonymous with the “heaven” were the key idol of the people of Ancient Joson.

Kaya people’s heliolatry can also be seen through *Kojiki* and *Nihonshoki* of Japan which portrayed their expedition to the Japanese Islands. *Kojiki*

wrote that the Kaya migrants, who left their motherland and sailed to Kyushu of Japan, said that “this land was exposed to the sun all day long—in the morning and in the evening—as it faced Kaya and so it was a good land”. Although they left Kaya, their homeland, they longed for Kaya, the country of the sun, regarding it fortunate to live in the “sunny land” near Kaya.

The above-mentioned facts show that Kim Su Ro-led forces immigrated from Ancient Joseon and idolized the “Heaven” or the “sun (egg)” and that they made their state name by choosing the meaning of the heaven or sun or egg in Kaya, an ancient Korean word, telling the multifarious meaning, reflective of their blood pedigree and religious belief.

2) Palhae Highlighted as a Prosperous Country in the East of Sea

Palhae was a powerful feudal state built by Koguryo people on its territory in 698, in succession to Koguryo, the strongest state in the bygone Korean history.

After the fall of Koguryo, its people set up a country in 698 and named it Palhae.

The name of Palhae was given in consideration that from olden times the Korean nation was called “palgun” or “palk” (man or country) and that the country was situated along the coast of Palhae Sea in the period of former Koguryo.

Historically, Palhae indicated the sea with some coastal waters or a local administrative unit.

Archives tell that the appellation of Palhae was first used as a name of sea and then represented a name of a local administrative unit in the period of Early Han and later became a name of country as Tae Jo Yong set up a new state in 698 on the erstwhile Koguryo territory.

The sea denominated Boxie by the Chinese people before the 3rd century B.C. is the present-day Palhae Sea.

The ancient Chinese people gave it another name, Changhai Sea. The *Suishu* read that “at the time of Liaodong battle Laihuer led warships to the Changhai Sea” and the *Tangshu* wrote that “Jingcheng County of Cangzhou Sea was originally under the control of the Palhae County.” This shows that the Changhai Sea was just the Palhae Sea.

In the period of the Three States Cao Cao composed a poem on Mt. Jieshi, looking over the Palhae Sea: “On arrival at Jieshi in the east, when I’m glancing over the Changhai Sea, waves are dancing, mountain ridges stretched out.” Here he designated the Palhae Sea the Changhai Sea.

Chuxueji compiled during the Tang Dynasty recorded as follows: “Since the East Sea includes the Palhae Sea exclusively, it as a whole is called the Palhae Sea or Changhai Sea.” These materials show that from the early period the Palhae Sea was called Changhai Sea by ancient Chinese people and consequently this region on no account got the name of Palhae from its

location or appearance.

Shizhou written by Dong Fangshuo during the reign of the Han Wudi (140-87 B.C.) wrote; “Changhai Island is in the North Sea. The predecessors called it Changhai Sea, for the sea water is tinged with green.” Here, Changhai or predecessors indicated the region of Joson or its people respectively. *Shanhaijing* wrote: “Joson is situated north of the East Sea of Lieyang and south of Mt. Daishan. …There is a country at the seclusion of the North Sea and in the middle of the East Sea and it is called Joson.” Like this, Changhai Island was within the territory of Joson and the predecessors were the very people of Ancient Joson. Meanwhile, those who named it Changhai were none other than the people of Ancient Joson.

Changhai was a provincial name of Joson that had existed prior to the period of the Three States and later changed into the name of a sea.

Palhae and Changhai, that is to say, are ancient Korean words given and called by ancient Koreans.

What, then, might have been the pronunciation and the meaning of Ancient Korean word “Palhae” as a state name?

“Pal” in Palhae was a sound meaning “brightness” or “light” in ancient Korean word like “puru”, “pul”, “pal” and “pak” representing the appellations of Ancient Joson tribe.

As aforesaid, a letter “hae” had so far been construed as a “sea”. And it was a general understanding, undoubted and indisputable, that Palhae was a

name related to a sea.

So, “hae” was an ancient Korean word as “pal”. That is, “hae” was the transmutation of sound of “ka”, “ko” and “ku”, ancient words indicating the sun.

As mentioned above, the state name Palhae means a “land over which the bright sun shines”. At the same time it reflects the worship of the people of Ancient Joson and desire to preserve their tribal name and their will to restore their former territory.

When its notation was conveyed to the ancient Chinese people, they mistook it for a sea in the region of Pal.

On the contrary, the people of Palhae, descendents of Ancient Joson and Koguryo, well aware of the historical meaning of the word “palhae”, that is, a “country of Pal tribe” or a “country over which the bright sun shines”, proclaimed it as their formal state name in 698, when a new history started.

3) Koryo, the First Unified State

Koryo, Successor to Koguryo

Koryo, a feudal state that had existed from the early 10th century to the end of the 14th century, was the first unified state in the Korean history.

Later Silla that co-existed with Palhae north of it waned gradually due to peasants’ revolts against harsh exploitation and its internal situation was in chaos.

At this critical situation, Later Paekje was established by Kyonhwon in its southwestern areas and Thaebong state was born in its northern areas and thus Later Silla was divided into “the three later kingdoms”. In the early 10th century the people were badly off owing to wars among them. In this situation, Wang Kon, who represented the feudal forces in the Songak (Kaesong) area and served under Kungye, staged a coup d’etat in 918 and ousted Kungye and set Kaesong as the capital and named the country Koryo.

Koryo was the name of succeeding to Koguryo. During the period of the Three Kingdoms Koguryo was called Koryo from time to time, for Koguryo was equivalent to Koryo in meaning.

The intention for designating its name Koryo after Koguryo is reflective of their will for Koguryo’s unification and desire to build it into a state as strong as Koguryo.

Koryo people were always full of great pride that Koryo inherited the appellation of Koguryo. The remark of So Hui made at the Qidan-Koryo negotiations during the anti-Qidan war in 933 is evidence to it.

At the talks Xiao Xunning of Qidan tried to justify its aggression, saying that Koryo should not occupy the erstwhile territory of Koguryo because “Your country rose on the land of Silla”. At this, So Hui rejected flatly: “No. Our country is the successor to Koguryo. So we call it Koryo and set Pyongyang as capital. To mention the boundary, Dongjing (Liaoyang) of

your country, too, should be incorporated into our territory.”

Neighbouring countries, too, recognized that Koryo was an orthodox country that succeeded to Koguryo. The Later Tang (923-936) sent a letter to Koryo in March 933, which wrote that Wang Kon became the king of the country inheriting the tradition of the country founded by Jumong.

The Ri Dynasty that followed Koryo acknowledged that the appellation of Koryo originated from the name of Koguryo.

Ri Song Gye, who usurped the throne of Koryo and set up a new dynasty, admitted the continuity between the two dynasties' appellations. After reading the *History of Koryo* he sent a directive to Jong To Jon, which said, “Wang's Dynasty (Koryo—quoter) named the country Koryo after the appellation of Koguryo and merged the three Hans into one country.

In the period before and after its founding the people's desire for unification surged up rapidly, which required to name the country Koryo after Koguryo, reflecting its aspiration after unification.

The general situation was very complicated around 918 when Koryo was founded. An extreme confusion reigned in the area south of the Taedong River basin. This region was occupied largely by three states—Koryo, Later Paekje and Silla. And there were many feudal forces, splitted from them, occupying one or a few towns. These forces, large and small, exploited and oppressed people under their jurisdiction and involved in ceaseless strifes

for hegemony. The splits and wars brought immeasurable sufferings to the people.

The Palhae's circumstances in the north were also complex. With the growth of individual feudal forces there occurred severe social disorders. Taking advantage of this, the Mohe (Nuzhen) tribe, which was under the control of Palhae, gradually grew into an independent force, whereas Qidan resorted to aggressive manoeuvres against Palhae.

The general situation created in the country required the territorial unification more urgently. The people rose up against harsh exploitation and oppression, while desiring immediate realization of national unification.

Originally, the Korean people, as a homogeneous nation who from the olden times had lived in the same territory with one and the same culture, language and blood lines, had been fervent for unification and made persistent efforts to realize it.

Towards this period, their aspiration and demand for unification increased radically. Such prevailing situation allowed Koryo to attach importance to the aspiration after unification.

In an effort to achieve territorial integrity, Koryo channeled great efforts into the merging of Later Paekje and Silla.

In June 935 Kyonhwon, King of Later Paekje, surrendered to Koryo and in November that year, King Kyongsun (Kim Pu) of Silla came to Kaegyong,

accompanied by the aristocrat-government officials. Thus Silla Dynasty came to its end and its territory and people were annexed to Koryo.

Meanwhile, Koryo made vigorous efforts to restore the former Koguryo's vast territory north of the River Taedong.

Koryo's northwestern advance started with the rebuilding of Pyongyang which was the capital city of former Koguryo.

Koryo attached much importance to the reconstruction of Pyongyang. Its rulers began restoring Pyongyang prior to laying out its capital and made it the second capital. It was in 919 (2nd year of Thaejo reign) when they decided to move their capital from Cholwon to Kaegyong and launched it, but in September 918 they had already started the reconstruction of Pyongyang.

The reconstruction of Pyongyang was the first great project since the birth of Koryo.

The Koryo rulers set great store by Pyongyang. King Wang Kon paid yearly visit to it despite complex situation in the south and advised that in future kings should administer the affairs of state while staying there for one hundred days a year.

The reason Koryo made great efforts to build Pyongyang, attaching importance to it, was that Sogyong (Pyongyang) not only was a military and political hub in the northwestern area of Koryo but also held a traditional

status as the capital of the former Koguryo. Koryo harbored a plan to strengthen the defence of its northern part, relying on Sogyong and, in particular, move its capital to it in future and build a power covering the territory of former Koguryo, relying on it.

After the fall of Palhae Koryo advanced northward and merged local forces, embracing the emigrants of Palhae who crossed the border to Koryo.

The Palhae people waged a continuous struggle to restore its former land; when they failed the battle or situation got unfavourable, they defected to the consanguineous country. So a large number of people from Palhae thronged Koryo.

Defection of Tae Kwang Hyon, Crown Prince of Palhae in 934, surrender of Kim Pu, the last King of Later Silla in 935 and the absorption of Silla, merger of Later Paekje in 936—these culminated in territorial integrity.

Through a 20-odd-year-long war for incorporation, Koryo successfully brought together the whole territory and inhabitants of Later Paekje and Silla and no small part of territory and people of Koguryo and Palhae under one sovereignty.

Besides Koryo tightened the political, economic and military control over Usanguk (Ullung Island) and Thamraguk (Jeju Island), thereby, strengthening its centralized power over the whole unified territory.

Meanwhile, it succeeded even the traditional memorial service of

Koguryo which worshipped Tangun as the father of the nation, aspiring after national unity and unification. It built the Tangun Temple in Sogyong (Pyongyang), the old capital of Ancient Joseon where Tangun was born and buried, and held a grand memorial service for Tangun every year, saying that Pyongyang was the “foundation of Korean territory and the soil of the great cause all through generations”.

Thus, Koryo became the first unified state in the Korean history through the annexation of Silla, Later Paekje and Palhae, the realization of aspiration of Koguryo to unite the consanguineous countries into one and the appellation Koryo was the proud name of the first unified state.

Origin of “Korea”

With its economic and cultural development Koryo was widely known to Europe as well as to some countries in the Orient.

The European word “Korea” indicating Joseon was derived from Koryo. “Korea” is the foreign transliteration of Koryo. Joseon is called Coree in French, Korea in English and Корея in Russian. Despite small difference in pronunciations and spellings according to countries, all of them stemmed from the state name of Koryo.

In the period of Koguryo and Palhae, until when the name of Koryo was not spread to Europe, Joseon had already been known to the Eastern and

Western Asia as the name of Koryo.

In these historical conditions Koryo was formed and known far and wide externally, and thus the word Koryo came to be fixed as the pronoun of Joson.

Koguryo used also the appellation of Koryo as its state name together with its own.

All the countries in the Orient called Palhae Koryo.

The original official documents written firsthand by the Palhae people, which were quoted by the medieval Japanese history books, Japanese government official documents in the 8th century and archives in temples wrote Palhae Koryo.

Besides, in the mid-8th century the Horu state in the Tibetan region wrote it Kuri (Koryo).

The extant European archives bearing the state name Koryo date back to the mid-13th century and beyond.

Lubrouc, a French missionary, who was sent to Mongolia around 1250 on the order of Innocenti, the Pope IV, and Louis IX, French King, returned home in 1253 and reported to the king that there was a country called Caule (Koryo) in the east of China.

This is the oldest archive in Europe bearing the state name of Koryo.

And the *Notes on Experience in the Orient* written at the end of the 13th

century by Marco Polo, an Italian, from a Venice merchant, introduced Koryo as Cauli to Europe.

Later, the name of Koryo was extensively propagated to Europe by the Portuguese and Italians in the 16th century.

A letter sent by Emmanuel, King of Portugal, to Leon, the Pope X, in June 1513 and *Biography of Alphonso Darubogueru* published in Lisbon in 1557 wrote that 2 or 3 trading ships of Gores sailed every year to Malacca port in Malay Peninsula which was then occupied by the Portuguese. This Gores meant none other than Koryo people, that is, Koreans.

In the “World Map” made in 1571 by Dourado, a Portuguese, the Conrai (Korea) coast was marked in the northern gulf of China.

Gaspar Billeda, the holy father of Portugal, sent two letters from India to his homeland in 1571, which wrote that a country called “Coray” was away three days’ seaway from Japan.

The later Europeans’ records marked Joson as Corea.

A Portuguese, Patre Antonio Prenestino who had ever been to Korea wrote in 1578: “A Portuguese vessel, on the way to Japan several years ago, was met with a storm in the coastal waters of Corea and anchored there.”

Francisco Carletti, the holy father of Italy, from Pierente, made a 13-year-long round-the-world tour, sailing across the Atlantic and Pacific Oceans and returned home, and then wrote *Notes on the Round-the-World*

Trip. He said here that Corea was divided into nine states (he mistook eight provinces for nine) and the kingdom was called Korea.

In the 17th century, too, western cartographers and geographers noted Joson as Corea. In 1615, Godinho, a French geographer, marked Joson as Coria on his “Asia Map”, an English man Didley marked it as Corai on his “Map of Northeastern Asia”, Damernie, as Coreer in 1679 and Robert Bogongdi, as Coree in 1750. The “Map of Asia” drawn by Italian professor Antonio Zata in 1777 was marked Joson as Koryo, and even in the *Encyclopedia* published in England during 1771-1778 Joson was as Corea.

As seen above, the recordings of the post-13th century by Europeans wrote Joson differently Caule, Cauli, Gores, Conrai, Corai, and Coria. These differences are the phonetical ones that occurred due to which country the speaker who told about Joson belonged to. Anyhow, their etymological origin is found in Koryo.

Additionally, we ought to mention the Japan’s vicious scheme hidden in the foreign notation (Korea) of Koryo.

As the appellation of Koryo was known to the West Asia and Europe, Europeans translated it into “Corea”, irrespective of English, French, Portuguese and Italian.

Especially, even in the original English text of “Corea-America Treaty” and “Corea-Britain Protection Treaty” concluded in 1882 and 1883

respectively, the state name of Joson was written Corea.

In the early 20th century when the worldwide political and cultural functions and sports events were held, the states' list was made up in the English alphabetical order of the first letter of their appellations. The point was that Corea was far ahead of Japan. The Japanese, extremely jealous of it, plotted to change the letter C of Corea to the letter K of Korea, when the "Japan-Britain Alliance" was concluded in January 1902. As a result, Japan came to be placed before Korea in the list. Here we can see how despicable they were, although wondering that such a vicious practice enhanced Japan's status in the world.

4) Rise of the Ri Dynasty and Its Appellation, Joson

Nearly-500-year-old Koryo Dynasty was upset by the Ri Song Gye junta in 1392.

After moderately laying a foundation for the new dynasty, in November that year Ri Song Gye proposed to change the state appellation and in February 1393 officially proclaimed the country's name to be "Joson".

His renaming the state appellation aimed at justifying his usurping of power and advocating the orthodoxy of his government.

His usurpation of power was extreme betrayal to the feudalistic idea of "allegiance to the king". By linking the careers of his ancestors of fourth generation with Joson and fabricating their exploits, Ri Song Gye attempted

to create illusion about him among the people.

The invention of their exploits and the remark that his ancestors were “descendants of Joson” aimed at emphasizing on the justness of his enthronement, because his family was a “historic family” and “noble family” with a long history covering the age of Joson prior to Koryo.

Making up genealogies of Ri Song Gye’s ancestors was raised as a very important matter in those days.

In the contemporary feudal society that attached much importance to lineage and pedigree, no one easily accepted the fact that Ri Song Gye, an official with vague lineage and family, overthrew the old dynasty and ascended to the throne. For this reason, even after the establishment of the new dynasty, not a few forces expressed strong discontent with his enthronement.

So, Ri Song Gye hurried to cook them up as if his ancestors and families had a time-honored history and performed exploits. He rigged up as if his ancestor as the posterity of Joson, took the post of *Sagong* (a provincial officialdom in the period of Silla).

This needed a pedigree of family originating in Joson far prior to the birth of Koryo for the purpose of advocating the historical orthodoxy of Ri Dynasty government and the state name and for this reason the appellation of Joson was proposed.

Another reason for the change of the name of state into Joson was that

worship for Tangun and Ancient Joson grew enthusiastic among population.

The reshuffle of a dynasty within a nation does not bring about the change of founder of the nation, and merely because of it the national traditions, customs and the peculiar ruling method of state, which were established by Tangun, cannot be altered fundamentally. Therefore, in August 1392, its inaugural month, the government of Ri Dynasty took a measure to hold memorial services for Tangun every season because he was the king who established the first country in the Orient, thus showing its constant view on Tangun.

The starting of its work with the memorial service for Tangun is related with the popular masses' fervent worship for Tangun. This was because the people believed that Tangun shared agony and joy with them, being always by them and that he saved them from maladies and calamities. So, whenever natural disasters such as flood and drought hit, they held memorial service in the Tangun shrine of Samsong Temple on Mt. Kuwol, aside from annual services.

Such enthusiastic worship for Tangun was very effective for the Ri Dynasty to justify its usurpation of power and emphasize on its "orthodoxy".

In addition, the Ri Dynasty recognized that Tangun was not only the ancestral father of Korean nation but the originator of the state name of Joson.

Hence, Ri Song Gye proclaimed the state's name as "Joson", following

the appellation of Tangun-Joson, and took a measure to hold memorial services for Tangun and made it a law only to obtain public acknowledgement of his “orthodoxy”.

Such interpretation of the appellation “Joson” was known even to foreigners through ages. In 1885 an American astronomer, Percival Lowell called Joson “the land of the morning calm”.

As mentioned above, the appellation “Joson” of the new dynasty reflects the continuity and traditions of being lineal descendents of Tangun-Joson and the intention of the ruling class to “rationalize” the “historical orthodoxy” of the regime of Ri Dynasty.

3. The Democratic People’s Republic of Korea, Appellation of Country

On September 9, 1948, the foundation of the Democratic People’s Republic of Korea, a glorious fatherland was proclaimed to the world.

The D.P.R.K. founded by President **Kim Il Sung** is a single, pan-national legitimate state which has been established in conformity with the unanimous will of the entire Korean people in the north and the south and represents their interests.

With its founding, the Korean people has become the dignified one shaping their destiny with their own efforts as the genuine master of the state and society for the first time in history and Korea has proudly emerged

on the international arena, upholding the banner of Juche as the independent sovereign state on an equal footing with all the countries across the world.

The Democratic People's Republic of Korea, an appellation of country, which was personally given by President **Kim Il Sung**, clearly reflects the independent, genuine democratic and popular character of the Republic.

“Korea” in the state name is so implicative of the 5 000-year-long history and traditions and so properly representative of the country that it is profound in meaning and agreeable in christening the country.

The “democracy” in the state appellation implies a new type of democracy reflecting the actual reality of Korea which is in the stage of the anti-imperialist, anti-feudal democratic revolution.

The state appellation, a formal name of state, mirrors the class nature of state power and the state type. Therefore, its right setting requires naming in accordance of the specific conditions of one's country considering the fundamental purpose and urgent tasks of revolution.

President **Kim Il Sung** defined the character of the Korean revolution as the anti-imperialist, anti-feudal democratic revolution, saying that a power to be built in the liberated fatherland should naturally be a system for the people, a democratic power championing the interests of the broad sections of popular masses.

The word “democracy” has the profound meaning of the progressive

democracy of our own style, fundamentally different from the “democracy” of a certain style being prevailed in the world.

The progressive democracy of our own style, as President **Kim Il Sung** said, is a genuine one for the people which fundamentally differs from the bourgeois “democracy”, nothing but a screen to cover the exploitation and oppression of the people by a small number of privilegentsia who seized all power of the state.

It was the genuine democracy, distinguished from democracy in the previous socialist countries. It fully represents the aspiration of the entire Korean people, demanding that the popular masses become the master of country and that all the people, except the reactionary elements, be ensured freedom and happiness.

The “people” in the state appellation is really meaningful.

The people mean the classes and sections making the material wealth of society and playing a progressive role in social development.

In the socialist society, all the labouring masses, except a tiny handful of the surviving remnants of the overthrown exploiter classes, are taking active part in the socialist construction with interests in it and they all become the people. Today in Korea where the most advanced socialist system has been built up, the workers, peasants and intellectuals constitute the people.

President **Kim Il Sung** not only set up the people as the makers of the

history, as the master of the country, but proposed that the word “people” should be put in the state appellation in the light that they are the masters of the country.

The Korean people, who have become the master of the country, the powerful driving force of society, are today ceaselessly enhancing their position and role on the strength of the people-loving policy of leader **Kim Jong Il** and enjoying all blessings thanks to the most popular policies and benefits.

Now that the state name is the People’s Republic, its power is the people’s one, policy system is for the people and the people are masters of everything in society, President **Kim Il Sung** advised to give the name of “People’s Army” to the army and label the brand of “People” to soap made by the Korean people after nation-building.

Today in Korea, schools, hospitals, the palace of culture and the grand study house have been named, prefixed with the word “people”, and their enjoyers are the very people.

The “Democratic People’s Republic” in the state appellation represents the unique mode for nation-building.

It concentrates the supreme power of the state on the organ of representative system representing the workers, peasants and people of all strata and exercises all the power of state in the flawless democratic way.

This name also has a profound meaning of making the workers, peasants and people of all strata the masters of state and enabling the state to be built into a democratic state serving them.

Really, the state appellation of the Democratic People's Republic of Korea imbues the high national pride with the Korean people, displaying fully the dignity and honour of Juche Korea.



As mentioned above, the appellation of Joson was originated by the “Pakdal” tribe 5 000 years ago in the Pyongyang area and the traditions of the Ancient Korea and the national homogeneity have been succeeded to all the countries built by the Korean nation, and made progress in accordance with the law of the development of history, preserving their linguistic peculiarity and excellency invariably.

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