

V. 【神市】：【平壤】

「SE'UN NORO(N)」：「SE'UN NORO(N)」

《DWELLING OF SAINTS》：《LAND OF THE BLESSED》

The **City-of-God** (神市), or the **Land of the Blessed** (平壤) is a sacred place (land) located on a sacred (**world**) mountain, a symbol of heaven, the earthly dwelling of the Son of God - Huan Ung. Despite the obvious legendary character of this image, a very real geographical object - the current city of Pyeongyang (平壤), the capital of the DPRK is often associated with it.

Sign	Legend's Language	Archetype	Related languages
神	* sewu(n) «ghost; God»	* sewuxu(n) «ghost; God»	Evenk. sewũ , Even. hewki , Neg. sewen , Ul. sewo(n) , Orok. sewe , Orch. sewē(n) , seweki ; Ud. sewen , sewexi “ghost; idol; God”
平	* sewu(n) «bliss; fun»	* sewuxu(n) «bliss; fun»	Man. sebžen ; Nan. sebženi ; Ud. sebženke “fun”; SMan. sevəžən “enjoyment”, sevəžəŋə “enjoyable”; sebu “interesting”

In the Tungus-Manchu languages the variants **sewũ**, **sewo(n)**, **sewe**, **sewē(n)** are derived from ***sewuxun** ~ ***sewexen** “spirit; god”. Man. **sebžen**, SMan. **sevəžən** goes back to ***sebege(n)** “prosperity, bliss, peace”. Note that in the SMan. dialects there is also the form **sebu**, which indicates an earlier ***sebuxu**. One would think of preservation in 平 form ***sewu(n)**, duplicating the reading of 神 - ***sewu(n)**. In fluent speech, ***sewu(n)** could acquire features of the *sky* - ***se'u(n)** or signs of a *willow* - **sē'u(n)**. Perhaps that is why the name **Huan Ung** in the Legend was combined with the 神雄 “**Holy Ruler**”.

Sign	Legend's Language	Archetype	Related languages
市	* noro ~ * nojo «nomad camp»	* noro(n) «camping-site»	Man. noro(n) «dwelling place»; Kor. nuri «living place, world»; Tur. jurt «dwelling, camping-site»

In old Korean records, the reading of 壤 “soil; earth; territory» looks like 奴 (AC **nā*, MC **nō*), 弩 (AC **nā*, MC **nō*) or 內 (AC **nwac*, MC **noj*), see: 黃壤 : 黑壤 : 今勿奴 : 今勿內 : 萬弩. It is considered that the case of 奴 **nā*, 弩 **nā* is about transformation of Altaic term ***nala** > TM ***nā** “land, earth”, cf.: Neg. *nā*; Man. *na*; SMan. *nā*; Jurch. *na*; Ul. *nā*; Orok. *nā*; Nan. *nā*; Oroc. *nā*; Ud. *nā*. But 壤 can also be considered in connection with ***noro** > ***nojo** ~ ***no’o** “pasture land (territory); nomad camp, dwelling place; village, city, horde” (Man. **noro**[**n**] “dwelling place, refuge, nest”, Kor. **nuri** “living place, world”, Turkic **jurt** “dwelling, camping, yurt”). This assumption looks quite probable, considering that the nomadic camp consisting of thousands of yurts really looks like a city (市). From the point of view of 內 = ***noj**^o, 奴, 弩 = ***no’o** everything looks logical too. Of course, one cannot agree with the interpretation of the ancient toponym 平壤 as the modern city of Pyongyang “flat land, flat place”.