

## VIII. 【朝鮮】 : 「ÄSI(N) ÑOLO」 : 《MORNING FRESHNESS》

【朝鮮】 • **CHOSEON** is a Korean state that existed from 1392 to 1897. From 1897 to 1910 - the Korean Empire. The 518-year rule of the dynasty ended after the annexation of Korea by Japan in 1910. There is a legend that the founder of the dynasty, King Thaejo (i.e. General Lee Seonggye), asked the Chinese emperor (Min dynasty) to choose a name for the new state he established from the two options presented - Hwaryen (according to the place of his family's origin in the northeastern part of Korea) and Choseon (朝鮮, according to the ancient state Choseon founded once by the legendary ancestor Tan Gun). The Min government chose the second option (because the name 朝鮮 was mentioned in the Chinese annals before), and from that moment 朝鮮 became the official name.

General Lee Seonggye (1335-1408), who descended from the provincial nobility, was the main figure in the overthrow of the Koryeo dynasty (935-1392). His homeland - northeast Korea - was a part of the Yuan Empire (a Mongol state founded by the grandson of Chenghis Khan, the Mongol Khan Kublai) until 1356, and a century earlier - a part of the Chin Empire (1115-1234), closely related to the history and culture of the Jurchens (former *mohe*, or *malgal*). Despite the fact that Lee Seonggye 's ancestors (immigrants from the Chin Empire) at one time held quite high posts in the Yuan, his father Lee Chachung himself came to the court of the Koryeo king Kongmin (1351-1374) and offered help in the fight against the Mongols and for the inclusion of the north-eastern lands in the Koryeo state. Thanks to the merits of his father, Lee Seonggye was able to start early career advancement as a military official.

In the year of the general's birth (1335), exactly 100 years have passed since the death of the Chin Empire (1234). The empire, called the **Golden** (in Chinese - 金, in Manchu - **Ajsin**), was created on the ruins of the Khitan (Mongol-speaking) Liao Empire (907-XII cent.) and existed for about 120 years. It was a period of prosperity - the time of the highest economic and cultural upsurge, the apotheosis of the consolidation of many peoples

who inhabited the lands in northeastern China, as described by various written sources, including the “History of The Chin Empire”. Crafts developed in the country, communal farming was encouraged. The Jurchen values were revered, the Jurchen language and culture developed: a number of Chinese classics were translated into the Jurchen language, the Imperial Jurchen Academy was founded, and the state examinations for ranks began to be held in the Jurchen language. Buddhism flourished during the Chin era, both in the imperial court and the society in general. The patriotic Lee Seonggye clan, no doubt, felt their belonging to this culture and felt bitterness from the loss that befell his people. The pain of the forgotten fatherland, and even more - the thirst for its revival, obviously, affected the immediate object of our interest - the name of the state 朝鮮 [MKor. *tjō-sjēn*, Mod. Kor. *čō-sən*].

What sense (concept) could the creators of the record put into the signs, proposing them as a name for a new country? There are three possible interpretations of 朝鮮. First, one can see the Tungus-Manchu name for the Jurchens in it - **žušen**. However, this identification of 朝鮮, most likely, should be abandoned, since the reconstruction of the initial **č-** = **ž-** for the hieroglyph 朝 in relation to the 14th century looks rather problematic, see: AC *\*traw*, EH *\*ṭaw*, MC *\*ṭew*, MKor. *tjō*. At the same time, note that the equivalent for the name for morning (朝) in Korean is *ačhim*, which is close to Evenk. *esī*, Even. *esime*, Neg. *esī*, Ul. *esi*, Man. *esi*, Orok. *esi*, Nan. *esi*, Oroch. *esi*, Ud. *esi*, Sol. *ešī* “now, just now, recently”. Their original proto-form was *\*iačixi* ~ *\*iačxime*, which was rightfully reflected in the common Tungus-Manchu language as **\*äšī(n)** ~ **\*äšim(e)**. The hieroglyph 朝 could be South TM **\*äšen**, and the spelling 鮮 (MKor. *sjēn*) was layered on **\*äšen**: 朝鮮 = **\*äšen**<sup>šen</sup>.

But there is another way of interpretation of 朝鮮, namely: semantic. To do this, the composite 朝鮮 must be divided into its component parts - 朝 and 鮮. When considering 鮮 “fresh”, one should pay attention to the presence of the old Tungus-Manchu stem *\*naluxu* (Orok. *nālu*//*ñālu*, Ul. *ñālu(n)* “raw; meat”), which is compared with Kha. *nalūn*, Bur. *nalū(n)*,

Ord. *nulūn* “raw”, MKor. *nāl* “something raw, fresh”. The Korean form *nāl* indicates that it once had the features of \***ńolo** or \***nölö**. If we admit the possibility of existence of \***äsi(n)** at that time as a Manchu reflex of the common Tungusic proto-form \***ajsi(n)** “gold; golden” (there are plenty of examples for the transition \**aj* > \**ä* ~ \**e*), then the convergence of 朝鮮 \***äsi<sup>n</sup> ńolo** “morning freshness” with Man. \***äsi<sup>n</sup> noro** “Golden Kingdom”, i.e. Chin Empire (see: Man., Neg. *ajsin*, Nan. *ajsĩ* ~ *ajsi(n)*, Orok., Ul., Ud., Oroch. *ajsi(n-)* “gold”) will be quite probable. Isn't that the reason why Lee Seonggye suggested the name 朝鮮?

The state created by Tan Gun was also called 朝鮮. The linguistic base for the origin of the name is the same - \***äsi<sup>n</sup> ńolo** “morning freshness”: \***äsi<sup>n</sup> noro** “golden camp”. It could refer to the state of the ancestors of the Jurchens - Mohe, which was the Tungus-Manchu heiress of a part (remnants) of the Koguryeo empire. The name of this state is known – *Bohai* (渤海, in Korean, *Parhae*, “The bubbling sea”). The 海 sign is an adaptation for the expression of \***ńolo** “lake, sea, large waterpool”, see: Nan. *njalā//ńala* “flooded place”, WMong. *naluyū*, Kh. *nalū*; Kalm. *nalū* “puddle; flooded plane”. Its expression in Old Korean was \***nölö** (> MKor. **nälä**) “ford”. The sound form \***ńolo** is in full agreement with the Tungus-Manchu **noro** “dwelling place; camp; nomad; refuge, residence; capital; horde; state”. An example confirming the validity of **noro** : \***ńolo** is the identity of the elements 世 “living place, world” and 海 in the names of the first rulers of Silla 赫居世 (*father*) and 愍海 (*son*, in other way - 南解). The word behind the hieroglyph 渤 must represent the form in \*-*n* or \*-*r* from the verb \**bulku* - “to seethe, to bubble up”. Such a verb can be found in the Tungus-Manchu, see Man. *bulxu* - “to splash, to swash”. In sound form \***bulku(?) ńolo** name 渤海 is identical to \***bulku<sup>n</sup> noro** “gold (red) camp, gold (red) state” (cf. 弗矩內 “**Bulku-nor**” : 赫居世 “red (gold) habitancy). Essentially, this is the same as \***äsi<sup>n</sup> noro** “the golden state (kingdom)”.

Already at an early stage of the history of Koguryeo in the northeastern part of China, the Tungus-Manchu tribes appeared, which bore the col-

lective name Ilou, and from the 6th century - Mohe. From about the 4th century, some of these tribes joined the Koguryeo state. The interaction of the Koguryeo people and the Tungus-Manchus during the entire period of cohabitation has left a noticeable mark in the toponymy of Koguryeo. The personal names of the Koguryeos, attested in the chronicles, often also have two sources - they were created by the indigenous population or borrowed from the Tungus-Manchus, who were their neighbors.

Initially, the local population of Koguryeo consisted of two tribal groups - *kuryeo* (句麗) and *buyeo* (扶餘). They both spoke proto-Mongolian. This statement is based on some linguistic facts indicating the kinship of the Koguryeos with the Mongols. Of course, no language is free from admixtures from other languages. In this sense, the language of the Koguryeos is no exception: it also contains words indicating the mixing of Mongolian with Turkic. From the middle of the 7th century, serious clashes between the Koguryeo state and China of the Tang epoch began. After a long battle, the Chinese, acting in alliance with Silla, destroyed Koguryeo (668), taking most of the Koguryeo lands geographically adjacent to China as compensation for the long campaign. In order not to get to the Chinese, the leaders of the Mohe suggested that the *kuryo* and *buyeo* leave the family hearths in order to remain in new places and revive their former glory. Since the *buyeos* could not exist without the plains, they naturally gave up. Then the story, known from the historical chronicles begins. Part of the *mohe*, along with the *kuryeo*, rolled back to the east, where they created a new dynasty - 震國 (or 振國, 698). Soon, however, the name Bohai was assigned to it (渤海, 706). It most likely sounded \***bulku**(?) **ńolo** “seething sea” and correlated well with \***bulku**(?) **noro** “world-shaking state” (震國 • 振國). The children and grandchildren of the founder of the state (the Bohai people called him the **Son of Heaven**) moved from place to place several times until they founded a permanent capital near Lake Chinpo in the south of modern Heilongjiang province around 755. Since then, the state has only grown stronger and developed. The people might have called it \***bulkun noro** “Golden”. For the first time, the “Legend”

provides us with the case of articulating \***bulkun noro** as \***äsi<sup>n</sup> noro**, which, due to formal similarity, was written as \***äsi<sup>n</sup> ñolo** “Morning freshness” (朝鮮).

Over time, the Bohai became the masters of most of Manchuria, Far East, and the northern part of modern Korea. The Liaodong Peninsula also remained firmly under the rule of the empire. The headquarters of the emperor (\***hu'an xuju**) was again moved to the Three-Headed Mountain (\***ɲur koʂon**, hereditary possession of the Mohe tribes, bestowed by the Heaven Lord), which in “Legend” is coded as *Pegak* (白岳) “White-headed”. We tend to match 白岳 with \***ɲul koʂo(n)**, where \***ɲul** corresponds to Kor. *nuli-* “yellow-white, gray; bright yellow, gold”.

But at the beginning of the 10th century, there was a big attack: the Khitan (led by **Chi Tzu?**) in their movement to the east reached Bohai, and the country did not have enough strength to fight them off. The ruling court had no choice but to hide for some time in safe places, inaccessible to the enemy hordes, and wait there when everything is resolved. The Legend indicates a place that became a refuge for the courtyard: the capital city *Changdang* (藏唐). Later, the Bohai people revolted, drove out the Khitan and restored the state on an even larger scale than it had been before (see *Chin*, or *Golden*, Empire). Due to the expulsion of foreigners, the old patriarch of the tribe (“Tan Gun”), who used power as a leader (**hu'an xuju**), again settled on the patrimonial lands, becoming after death the spirit guarding these places.