

CONCLUSION

Let's summarize what has been said. So, the “Legend” introduced us to a sample of early oral “chronicle”, telling the history of the state called Choseon, from the time of its foundation to its very end. Compositionally, the “Legend” consists of a list of facts known to the narrator, arranged in periods, sequentially overlapping one another. Separate blocks are dedicated to each period; they are very short - just one or two sentences. Although in the manner of presentation the narration is clearly close to a fairy tale, this is not a fairy tale, but the most ancient image of the worldview, which allows a person listening to the story to comprehend himself and the world around him.

The “Legend” is divided into the following parts: 1) the direction of the divine son, the father of the first sovereign, and his magical assistants to the earth, so that they take the reins of government into their hands and accomplish great deeds; 2) a story about a bear and a tiger who dreamed of becoming humans; 3) the story of the creation of an alliance between aliens and local residents and the birth of the founder of the state, Tan Gun; 4) the history of Tan Gun's forced transfer of the capital to the city of Pyeongyang and the renaming of the state into Choseon; 5) the history of moving the capital to its former place and the rapid development of society; 7) the history of the end of prosperity and the temporary establishment of the sovereign and his court in the reserve capital; 8) the story of the return of Tan Gun after a significant absence to the original (granted by Heaven) possession and his (Tan Gun's) transformation into a mountain spirit guarding the chosen land of God.

Tradition dates the accession to the throne of Tan Gun to the 50th year of the reign of the Chinese emperor Yao (2357-2256 BC). However, there is reason to believe that this happened much later. In particular, the “Legend” mentions such a detail as the heaven seal (heaven mandate), which was a symbol of state power. But from history, however, it is known that the Heaven (State) seal is a reality of a later time, not a single ancient Chinese myth mentions it. But in the first centuries of the new era (during

the period of developed statehood in China), the Chinese rulers, trying to pacify the restless Korean *ye* and *maek* tribes and win them over to their side, bestowed princely titles on the *yemaek* leaders and sent seals as symbols of power as a gift. Perhaps it was these real facts that led to the appearance of such a detail in the archaic myth. No less skepticism about the significant antiquity of the events described in the monument is caused by the linguistic data (personal names and geographical names) preserved for us in the “Legend”. Their lexicographic study shows that most of them are clearly of Tungus-Manchu origin (it is almost impossible to falsify the Manchu vocabulary in the form in which it is presented in the tale, see: 桓雄 ***hu’an xuju** “Heaven lord”, 桓雄 ***hu’an xuju** “Willow lord”, 檀君 ***hu’an xuju** “Lord of the black birch tree”, 神雄 ***sewun xuju** “Divine lord”, 神市 ***sewun noro** “residence [camp] of the gods”; 平壤 ***sewun noro** “land [territory] of the blessed”). Meanwhile, the study of the ancient history of the Tungus-Manchus and their migrations testifies that the first contacts of the Tungus-Manchus with the population of the territories, which, by the beginning of the narrative, were occupied by their [Tungus-Manchu] southern branch (the Changbaisan plateau in northeastern China), must be dated to the turn of our era. These are quite ancient, but still not the most ancient times. A completely new light on the sequence of the history of the people who created the state of Choseon sheds a comparison of the main points recorded in the legend with the historical heritage of the Tungus-Manchus dating back to the early Middle Ages (6-12 centuries): the Mohe tribal group (4-6 centuries) → Bohai state (698-926) → Khitan state Liao (926-1115) → Chin Empire (1115-1234). It is striking, but the superposition of the above-mentioned episodes on the previously identified event groups gives a diagram of the realities set forth in the “Legend”.

Local tribes in the “Legend” were named **Tiger** and **Bear**. Their interpretation is achieved through the medium of the Mongolian languages. So, the image of the Tiger is explained in the light of the Mongolian names ***boja** “tiger” (虎), ***boja** “deer, elk” (鹿), ***boja** “plain, steppe” (原), ***bo-**

ja “filth, dirt” (濺), as well as the image of the Bear (熊) in the light of the Mongolian name ***kurje**. The ethnonym ***boja**, obviously, should be correlated with the Koguryeo tradition of naming this ethnos **buyeo** “steppe people” (or “nation of deer”). Variant 濺 (in Korean - **ye**) “dirty” is possibly the Chinese derogatory version of the given name. The designation of the Bear as 貊 (in the Korean reading - **maek**) also corresponds to the common Chinese word for “bear”.

The meeting of the heaven messengers with antropomorphic beings can be interpreted as the contact of the Tungus-Manchus with the local Mongol tribes. Such were the peoples inhabiting Koguryeo. They were based on two ethnic groups - **kuryeo** and **buyeo**. In the “Legend” they are described as wild, filthy people who did not know the name of God and sacrificed to the spirits on the altar on the top of the mountain where they lived. The newcomers themselves look like civilized tribes that believed in a single supreme deity, whose true name is restored as ***hu’an xuju** “Heaven Lord”. The meeting took place at a time when both ethnic groups - *kuryeo* and *buyeo* were in the same alliance (most likely, after 494 - the date of Buyeo's entry into Koguryeo), which allows us to establish the time of the expansion of the Tungus-Manchus into the northern lands of Koguryeo - VI century AD. For a certain period, two groups – Mongols and Tungus-Manchus coexisted peacefully until they were conquered by the Chinese Tang Empire (668) and were forced to leave the inhabited lands. It so happened that when moving to a new place, only bears (*kuryeo*) made up the company of the Tungus-Manchus, and the tigers (*buyeo*) preferred to migrate to their beloved Manchurian steppe. Since then, the story begins about the first ancestor - Tan Gun, from whom the history of the state of Choseon began.

The question arises, how did the legend get to Korea (Koryeo) and how did this element of foreign folklore later become part of the Korean science of the past as its “most convincing” historical document? The answer to this question is greatly facilitated by the fact that the distant ancestors of the Koreans, the *kuryeo*, were once part of the Chin Empire as

its citizens. When the empire collapsed under the onslaught of the Mongol army, many residents, including the descendants of the *kuryeo*, who ended up there as a result of the first migration wave (end of the 7th cent.), whole families and clans rushed to the neighboring state of Koryeo as forced migrants. Presumably, at first the legend existed in this emigrant environment, until eventually it became the property of wider sections of the population. In the era of Iryeon, it played an important role in consolidating the nation and resisting the capture of the Mongols: shrines were erected throughout the country, prayers were held and sacrifices were made to the spirit of Tan Gun. Another time, the legend was needed at the turn of the 20th century amid the fight against Japanese aggression. The appeal to the legend helped to grow the patriotic movement in Korea. Later Koreans began to consider it as the initial brick in the history of the formation of the nation: until 1961, the chronology in South Korea was conducted from 2333. As for the key question – whether the legend had anything to do with the first state of Koreans, known to science as Ancient Choseon, the answer to it is negative: no!