

## Cognates of Korean to English and to other Indo-European Languages

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Cognates of Korean to English and to other Indo-European Languages Cognates nan Kore di angle ak lòt lang yo endo-Ewopeyen

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### **My Motivation for this Study Motivasyon mwen an pou Etid sa a**

I am not a linguistic scholar by any means. Mwen pa yon Scholar langaj pa nenpòt vle di. I study languages for fun and to access knowledge and people that I otherwise could not reach through my native language. Mwen etid lang pou amizman ak aksè konesans ak moun ke mwen otreman pa kapab rive nan lang natif natal mwen an. Linguistics is not my profession, and unfortunately, I never seem to have enough time to properly devote myself to the languages that I study. Lengwistik se pa pwofesyon mwen an, epi malerezman, mwen pa janm sanble vle gen ase tan byen konsakre tèt mwen lang yo ki etid mwen. I have been studying Korean on and off for many years. Mwen te etidye sou Koreyen an ak pou anpil tan. I find the Korean language fascinating, and although my current skills are poor, I hope to be able to hasten my Korean studies soon, so that I could speak, read and write Korean well. Mwen jwenn nan lang nan Kore di fasinan, e byenke ladrès kounye a mwen yo pòv, Mwen espere pou kapab akselere syans Kore di mwen pi bonè, pou ke mwen te ka pale, li ak ekri Kore di byen.

My reason for collecting and publishing this list of Korean words that have cognates in English and other Indo-European languages is to avenge an injustice that has bothered me for nearly forty years. rezon ki fè mwen pou kolekte ak pibliye lis sa a nan Kore di mo sa yo ki te cognates an ak lòt endo-Ewopeyen lang angle se vanje yon enjistis ki gen anmande m 'pou prèske karant ane. Korean is not a language isolate, and Koreans are not a people alone in the world, even if Korea's enemies would like to picture Korea in this way, just as the hungry wolf likes to isolate the lamb from the flock. Kore di se pa yon lang izole, ak Koreyen yo se pa yon sèl moun nan mond lan, menm si nan Kore di lènmi ta renmen foto Kore di yo nan fason sa, jis kòm Wolf nan grangou renmen izole ti mouton an nan bann mouton an.

In 1969 I got a hold of the Encyclopaedia Britannica, which then was considered, particularly by the Britannica editors, as perhaps the preeminent encyclopedia of human knowledge. An 1969 mwen te resevwa yon kenbe nan Britannica ansiklopedi a, ki te Lè sa a, te konsidere, patikilyèman pa Editè yo Britannica, jan petèt nan Wikipedya ekselans nan konesans moun. I poured over its articles with great interest. Mwen vide sou atik li yo avèk gran enterè. As I knew little about the world, I was not in a position to dispute its articles or the qualifications of its contributing writers. Kòm mwen te konnen ti kras sou latè a, mwen pa te nan yon pozisyon

diskisyon atik li yo oubyen kalifikasyon ki nan ekriven li yo kontribiye. I could not evaluate the motivations or errors of Britannica editors in awarding the great imprimatur of Britannica to certain writers, effectively making that one single person's opinion the final word on a single topic. Mwen pa te kapab evalye motivasyon yo oswa erè nan Britannica Editè nan atribisyon enprimatur nan gwo Britannica sèten ekriven, efektivman fè ke yon sèl moun nan opinyon yon mo nan final sou yon sijè senp. I was a blank slate, and I absorbed histories of countries that I knew little of, biographies of people whom I never heard of, and theories about the universe that opened many new intellectual doors to me. Mwen te yon Slate vid, e mwen absòbe histwa nan peyi ke mwen te konnen ti, byografi moun ki moun mwen pa janm tande pale de, ak teyori sou linivè a ki louvri pòt anpil nouvo entelektyèl mwen.

So much time has passed since I last saw that 1969 edition, but I still remember how it looked, how the binding felt, and if I close my eyes, I think that I could still picture the layout of certain articles, just as if I were recalling the face of a good old friend. anpil tan te pase depi Se konsa, mwen wè dènye edisyon 1969, men mwen toujou chonje jan li te gade, kouman obligatwa a te santi, ak si mwen fèmen je m', mwen panse ke mwen kapab toujou foto Layout nan atik sèten, menm jan si mwen yo te raple fas a yon ansyen bon zanmi. Nevertheless, of all the articles that I read in those two dozen large volumes, I can recall only one article's actual writing. tout atik yo ke mwen li nan sa yo de douzèn gwo volim mwen, ka rantre yon sèl atik la reyèl ekri Malgresa,. That article was on the "Korean Language" and I still remember two bizarre propositions made by the Britannica contributor: Atik sa a te sou "Lang nan Kore di" e mwen toujou sonje de propozisyon ra te fèt pa kontribitè an Britannica:

**1.** although Korean and Japanese have a nearly identical grammar, there appears to be no relationship between Korean and Japanese, other than that they share certain Chinese borrow-words. **1.** Byenke Kore ak Japonè gen yon idantik gramè prèske, gen parèt gen okenn relasyon ant Kore ak Japonè, lòt pase yo ke yo pataje kèk Chinwa prete-mo.

**2.** Korean is a language isolate, with no relationship to any other language. **2.** Kore di se yon lang izole, ki pa gen okenn relasyon nan nenpòt lòt lang.

### **Isolating Korea in order to Prolong the Big Lie about Japanese History Izole Kore di nan lòd prolonje Lie a Big sou istwa Japonè**

The writer of that article, I learned several years later, was Japanese, not Korean. ekriven sa a nan atik, mwen aprann plizyè ane pita, li te Japonè, pa Koreyen an. Perhaps Britannica's editors at the time were not aware of the deeply, deeply unscientific, unscholarly, and highly propagandistic and racist nature of Japanese "scholarship" during most of the 20th Century, which focused on these key fascist and racist pillars: Petèt a Editè Britannica nan moman an yo pa te okouran de la pwofondman, pwofondman unscientific, unscholarly, ak anpil propagande ak rasis nati nan "bousdetid Japonè" pandan pi fò nan 20yèm syèk la, ki chita sou sa yo fascist ak rasis poto kle:

**1.** the Japanese "race" is unique, its monarch is a god, and therefore presumably any topic concerning the Japanese or their actions is not subject to the same rules of analysis, scrutiny

or criticism as are the actions of any other nation, and **1.** Japonè "ras la" se inik, Monarch li yo se yon Bondye, se poutèt sa prezimableman nenpòt sijè ki konsène Japonè a oswa aksyon yo se pa sijè a règ yo menm nan analiz, pwezans, oswa kritik menm jan ak aksyon sa yo nan nenpòt ki lòt nasyon, ak

**2.** the Japanese are superior to all others and destined to rule Asia and the world. **2.** Japonè yo ap siperyè tout lòt moun ak destine règ Azi ak mond lan.

Even in telling their own national origins and in interpreting their obviously ancient Korean anthropological, linguistic, and socio-political antecedents, Japanese "scholars" psychotically avoid using references to Korea and Koreans, characteristically favoring vague substitute words like "continental," "peninsular," or "northern." Menm nan pwòp di nasyonal orijin yo ak ansyen yo an entèprete evidamman antropolojik, langaj, ak sosyo-politik antesedan Koreyen, Japonè "savan" psychotically evite lè l sèvi avèk referans Kore ak Koreyen, tipikman favorisant mo ranplasan vag tankou "Continental," prèskil, " oswa "zòn nò yo."

**Japanophilic westerners who earn their living in the Asian scholarship trade typically have aped the same vague geographic jargon, assiduously avoiding the verboten words of "Korea" or "Korean."**

By the end of the 20th Century, it became more embarrassing for such tradesmen to be Korean denialists, mishmashing the links between ancient Korean kingdoms and the "mysterious" founders of Korean-like societies on Kyushu and Honshu. **oksidanto Japanophilic ki touche lavi yo nan komès la bousdetid Azyatik anjeneral gen aped menm vag jagon a jeyografik, asiduman evite mo sa yo vèrbot a "" Kore di oswa "Kore di."** nan fen 20yèm syèk la, li te vin pi anbarasan pou komèsan sa yo dwe denialists Koreyen, mishmashing lyen yo ant ansyen peyi Kore ak "mistrye" fondateur yo nan sosyete-tankou Kore di sou Kyushu ak Honshu. The Japanese nationalist historical view was to deny the Korean founders of Japan their historic role, and to relegate the Koreanization of ancient Japan to some unknowable, unnamable Tungusic peopling episode. nasyonalis la Japonè istorik wè te refize fondateur Koreyen an nan Japon wòl istorik yo, epi rlege Koreanization nan ansyen Japon kèk, unnamable Tungusic peopling Episode enkonnesabl. Alas, we were told, that this mystery could never be unraveled, as all the ancient peoples were lost in the mists of time. Ela, nou te di, sa ki mistè pa janm kapab revele, tankou tout pèp yo ansyen yo te pèdi nan brouyar ki nan lè.

**A not too bright observer visiting Japan could see plainly that Japanese history and culture is the result of peopling from the Northwest (Korea), from the Northeast (Ainu), and from the South (Malayo-Polynesian - Austronesian islanders) . Yon pa twò klere obsèvatè vizite Japon te kapab wè Kellerman ki istwa Japonè ak kilti se rezilta nan peopling nan Nòdwès la (Kore di), nan Nòdès a (enu), ak nan Sid la (malayo-Polynesian - zile ostronezyèn).** However, it has not been politically acceptable to discuss this very much in Japan, and westerners who earn their living in Japanese-funded Japanese studies centers in Japan or in the West interestingly learned to not "offend" their sponsors with the truth, much to the detriment of their students. Sepandan, li pa te politikman akseptab diskite sa a anpil nan Japon, epi oksidanto ki touche lavi yo an-finans Japonè sant evans Japonè nan Japon oswa

nan West a enteresan te aprann pa ofanses "" sipòtè yo ak verite a, anpil detriman a elèv yo.

Still, if one is supposedly a history professor or researcher, one has to at least pretend to be applying some kind of historical analysis of Ancient Japan. Toujou, si se yon sipozeman te yon pwofesè istwa oswa chèchè, yonn gen omwen pretann yo dwe aplike kèk kalite analiz istorik nan Ansyen Japon. If one is to discuss in some way the peopling of Ancient Japan, however, how could one acceptably describe the colonizing peoples without naming them? Si yonn diskite nan kèk fason peopling nan Ansyen Japon, sepandan, ki jan youn kapab aksèptabl dekri pèp kolonizasyon san yo pa nonmen yo? After all, Japan *is* a series of islands. Apre yo tout, Japon *se* yon seri de zile. There is no known race of humans living on islands who sprang out of the islands spontaneously. Pa gen okenn ras la konnen moun k ap viv sou zile ki sota soti nan zile yo espontaneman. Every island people on earth, even the Japanese, had to come from the mainland, or at least from other islands. Chak moun zile sou latè, menm Japonè a, te soti nan kontinan an, oswa omwen nan zile lòt. There has to be some way to describe the peopling settler groups of Japan in some way. Genyen kèk fason yo dwe dekri gwoup yo kolon peopling Japon an nan kèk fason. In fact, the terms "northern" or "continental" or "peninsular" endanger the Big Lie about Ancient Japanese History. Anfèt, mo sa yo "Nò" oswa "kontinan" oswa "prèskil" andanje Lie a Big sou istwa Japonè Ansyen. All of these terms point to some place on a map, to some place where other histories have been written, to some place where there are still people, today called Koreans, who might cause "difficulties" in so far as preserving the Big Lie. Tout moun sa yo tèm pwen kèk kote sou yon kat, nan kèk kote histwa lòt yo te ekri, nan kèk kote gen moun ki toujou, jodi a yo rele Koreyen, ki ta ka lakòz "difikilte" nan twò lwen pou konsève Lie an gwo. There needs to be some kind of neutral term to describe the Korean conquerors and settlers of Ancient Japan. Genyen bezwen kèk kalite tèm net dekri konkèran Koreyen an ak abitan nan Ansyen Japon.

Since it makes their Japanese sponsors squirm to think of themselves as being descended from Koreans, and even more uncomfortable to consider themselves part-Austronesian or part-Ainu, how could a "scholar" of Ancient Japanese history discuss the drastic cultural and technological changes that suddenly took place in Japan when the Koreans -- *oops!* Depi li fè sipòtè Japonè yo anbarase panse a yo kòm moun ki desann soti nan Koreyen, e menm plis alèz konsidere tèt yo pati-ostronezyèn oswa pati-enu, kouman te kapab yon Scholar "" nan istwa Japonè Ansyen diskite enèjik ak teknolojik chanjman yo kiltirèl ki toudenkou te pran plas nan Japon lè Koreyen yo - *Wouch! I'm not supposed to say that word* -- conquered Kyushu, and advanced into Honshu and beyond? *Mwen pa sipoze di ke mo* - konkeri Kyushu, epi avanse nan Honshu ak pi lwen pase? How could their artifacts and royal tombs be described? Kouman ka zafè yo ak tonm wa yo dekri? Frankly, "northern" and "southern" or "continental" and "insular" sound far too vague, even for a fake scholar of Ancient Japanese history. Franchman, "Nò" ak "Sid" oswa "kontinan" ak "enculer" son lwen twò vag, menm pou yon Scholar fo nan istwa Japonè Ansyen. They are really just too embarrassing to use. Yo vrèman jis twò jennen yo itilize. Their use also suggests that the user is addled or afraid. itilize yo tou sijere ke itilizatè a pouri oswa pè. Since the nature of scholarship is to be bold in stating one's findings or theories, the wussiness of these terms became unsustainable, even for these milksops. Depi nati bouedetid li te kapab fonsè an deklare an ivann youn oswa favori, wussiness nan tèm sa

yo te vin ensoutnabl, menm pou sa yo milksops.

Some terms needed to be used to make these researchers' findings sound more consistent with the standards of western scholarship. Gen kèk kondisyon nesèsè pou itilize fè chèchè 'jwenn sa yo son plis ki annakò avèk nòm ofisyèl yo nan bous lwès yo. The solution to the longstanding problem of needing *some* name for the civilization of the Korean settlers and needing *some* names for the civilizations of the Austronesian and Ainu settlers, without actually identifying any of these founding groups of Ancient Japan, was to use newly minted archaeological names. solisyon a pwoblèm lan kontinyèl a bezwen *kèk* non pou sivilizasyon an abitan Koreyen an ak bezwen *kèk* non pou sivilizasyon yo a ostronezyèn ak enu abitan, san aktyèlman idantifye nenpòt nan gwoup sa yo fondasyon an Ansyen Japon, ki te sèvi ak nouvo frappe archaeological non . So instead of calling these founders by their correct names -- *names of actual historic and identifiable peoples* -- the "scholars" just made up names. Se konsa, olye de sa yo rele non fondateur pa kòrèk yo - *nan non istorik ak idantifye moun reyèl* - savan yo "" jis te fè leve non.

Why not? Poukisa pa? If some scholars accept non-existent Emperors in the history of Japan, why not people Ancient Japan with people going by names that nobody has ever heard of. Si kèk savan aksepte-anpreur ki pa ekziste nan istwa a nan Japon, poukisa pa moun Ansyen Japon ak moun pa pwal non ke pèsonn pa janm tande pale de. This fits nicely into the unique mystery of Japanese history. Sa a chita sou joliman nan mistè a inik nan istwa Japonè. Nothing is really quite traceable. For the Korean Gaya and Baekje colonizers, they were to be called **Yayoi** . Pa gen anyen ki vrèman byen remonte. Pou gaya Koreyen an ak Baekje kolonizateur yo, yo yo ta dwe rele **Yayoi** . As for the Austronesians and Ainu, they are usually quite inaccurately lumped together as **Jomon** , although sometimes only Austronesians are called Jomon or only Ainu are considered as Jomon, because the whole topic of the Austronesianness of the Japanese is verboten. Kòm pou Austronesians yo ak enu, yo konn byen inègzakteman lokalize ansanm kòm **Jomon** , menm si pafwa sèlman Austronesians yo rele Jomon oswa enu sèlman yo konsidere kòm Jomon, paske tout sijè sa a Austronesianness la Japonè a se vèbot. Lumping them together is about as scientific as putting Paleo-Siberian Chukchi in the same group as Southeast Asian Javanese, but history, science and reason are just not important for these "Japan scholars." Lumping yo ansanm se sou jan syantifik tankou mete paleo-siberyen Chukchi nan gwoup la menm jan Sidès Azyatik javane, men istwa, syans ak rezon ki fè yo se jis pa enpòtan pou sa yo "savan Japon." Remember, if a Japanese fears being a Korean, he is, again just as stupidly and sadly, even more ashamed of being a Filipino or Formosan Austronesian; so confusing the earlier settlers of Japan is considered better than discussing their histories, their languages and their migrations. Sonje, si yon laperèz Japonè yo te yon Koreyen, li ye, se menm jan ankò estupid ak tristeman, menm plis wont ki se yon Filipyen oswa Formosan ostronezyèn; konsa onpakèt abitan yo byen bonè nan Japon an konsidere kòm pi bon pase diskite sou histwa yo, lang yo, epi yo migrasyon.

**The Yayoi and Jomon usages not only hide the names of the founding peoples of Japan, but this neat verbal fabrication adds an even more attractive fake veneer to that rickety, confused box that is Ancient Japanese history.** These terms are supposedly based on archaeological discoveries, with the suggestion that the artifacts found and cultures described belong to very distant, unknowable and unknown peoples belonging to the "mists of time "

**Yayoi a ak Jomon uzaj pa sèlman kache non yo nan pèp fondasyon nan Japon, men sa vèbal fabrikasyon pwòp ajoute yon menm plis atire plake fo ke rachitik, konfonn bwat sa se Ansyen istwa Japonè.** Tèm sa yo yo sipozeman te baze sou dekouvèt arkeolojik, ak sijesyon an ki zafè yo jwenn ak kilti dekri genyen anpil byen lwen, enkonseabl ak enkonni pèp apatenans brouyar yo "de tan." But at least we could call them something other than Koreans or Austronesians or Ainu. Men, omwen nou te ka rele yo yon bagay pase lòt oswa Koreyen Austronesians oswa enu.

One of the obsessions of the Japanese, even in very early times, has been to portray their country as a great, very ancient Ancient Civilization, a virtual peer of Ancient China in terms of longevity, if not of depth and substance. Youn nan obsesyon yo Japonè a, menm nan koumansman fwa anpil, te dékrir peyi yo tankou yon gwo, ansyen Ansyen Sivilizasyon anpil, yon pè vizib nan Ansyen Lachin nan tèm lonjevite, si se pa an pwofondè ak sibstans. So describing in archaeological terms the quite distinct cultural, political, economic and technological periods in Japan before and after the Korean settlers, is as unacceptable as describing the history of 16th Century France using geological time markers. Se konsa, dekri an tèm arkeolojik toutafè distenk kiltirèl, politik, ekonomik ak teknolojik peryòd yo nan Japon anvan ak apre abitan Koreyen an, se kòm akseptab kòm dekri nan istwa syèk Lafrans 16 lè l sèvi avèk marqueur tan jewolojik.

**Use of the faked terms "Yayoi" and "Jomon" should be stopped by any serious historian or archaeologist, and if not, people should mock those who use them.** They exist purely to fake history, to hide the names of the actual founding peoples of Japan, to simply serve anti-history ideologues. **Sèvi ak mo sa yo fo "Yayoi" ak "Jomon" yo ta dwe sispann pa okenn istoryen grav oswa arkeolog, e si pa, moun ta dwe demonstrasyon sa yo ki itilize yo.** Yo egziste piman istwa fo, nan kache non yo nan fondasyon an reyèl pèp Japon an, tou senpleman sèvi anti-istwa Ideology. If you want to be on the wrong side of history here, continue to use "Yayoi" and "Jomon," but some day soon, at the rate that things are going, your work will look foolish. Si ou vle yo sou bò a mal nan istwa isit la, kontinye itilize "Yayoi" ak "Jomon," men gen kèk jou pi bonè, nan pousantaj la ki bagay yo pwale, travay ou ap gade tèt chaje.

**Regarding Japanese archaeology itself, this is another massively faked subject in Japan ,** not only to hide Korean ancestors, but also to claim super-ancientness. **Konsènan Japonè arkeoloji tèt li, sa a se yon lòt masivman fo sijè nan Japon,** pa sèlman kache zansèt Kore di, men tou sou reklamasyon Super-ancientness. Let's take the case of Japan's famed archaeologist, Shinichi Fujimora, Senior Director at the Tohoku Paleolithic Institute, who was caught on camera planting allegedly ancient finds. Se pou nou pran ka a an renome arkeolog nan Japon, Shinichi Fujimora, Senior Direktè la nan Enstiti paleolitik Tohoku, ki te kenbe nan kamera plante ansyen jwenn swadizan. According to Toshiki Takeoka, an archaeologist at Kuromitsu Kyoritsu University in Tokyo: "Fujimura's discoveries suggested that Japanese history was 700,000 to 800,000-years-old.... But those discoveries were fake. It now means our civilisation is only 70,000 to 80,000 years old." Dapre Toshiki Takeoka, yon arkeolog nan Kuromitsu Inivèsite Kyoritsu an nan Tokyo: "nan dekouvèt Fujimura sijere ke istwa Japonè te 700 000 800 000 zan an. Men, sa yo dekouvèt yo te fo. Li konnve a vle di sivilizasyon

nou an se sèlman 70.000 80,000 ane an. "

I seriously question this smaller figure, which conveniently, has little regard for a mere 10,000 year difference in his estimate. Mwen grav kesyon sa a figi pi piti, ki fasilman, li te konsidere ti kras pou yon ane 10,000 diferans sèlman nan estime li. I am sure that Mr. Takeoka threw out a nice round figure like 70-80,000 years just to... Mwen si ke Mesye Takeoka te lanse nan yon figi tou bèl tankou 70-80,000 ane jis ... be polite. yo janti. What if it were only 5,000 years or 3,000, and that only in some remote area of northern Hokkaido? E si li te sèlman te 5,000 zan oswa 3,000, e ke sa sèlman nan kèk zòn rekile nan pati Nò Hokkaido? Oh well, let's leave this guessing game for another time.... Oh byen, an n kite sa-a jwèt devinèt pou yon lòt tan ....

Mark Simkin, a correspondent for the Australian Broadcasting Company's *The World Today*, reported: " Toshiki Takeoka had his own suspicions, and did try to publish them in an academic journal, but says the editors forced him to tone down his criticisms. According to Hideki Shirakawa, the head of the Government's Council for Science Policy, the problems related to Japanese culture and its emphasis on the group, over the individual: "Japanese people are not good at criticising or evaluating people.... Mak Simkin, ki se yon korespondan pou Ostralyen estasyon jounal konpayi a *Jodi a nan mond lan*, te rapòte: "*Toshiki Takeoka te soupson pwòp l' , li te eseye pibliye yo nan yon jounal akademik yo, men li di ke Editè yo te fòse l' inapèsi nan kritik li. Dapre Hideki Shirakawa, tèt la nan gouvènman an pou Konsèy Syans Politik, pwoblèm yo ki an relasyon ak kilti japonè ak enpòtans li nan gwoup la, sou moun la: "moun Japonè yo pa bon nan kritike oswa evalye moun .... We were originally a farming country, so we would work together, as a group. That feeling still exists today. Nou te orijinèlman yon peyi agrikilti, konsa nou ta renmen travay ansanm, kòm yon gwoup. Santi Sa toujou ekziste jodi a. And that's why sometimes there is no proper peer review, or analysis, in science." E se te poukisa pafwa pa gen okenn revizyon pèr bon, oswa analiz, nan syans. "*

Shirakawa's comments are another typical lie told to westerners when Japan's faked history surfaces. nan kòmantè Shirakawa yo yon lòt òdinè manti te di oksidanto lè fo istwa a sifas ki Japon. It's the "play to the stereotype" strategy. Li nan "jwe nan stereotip nan" estrateji. Westerners are told that Japanese stick to the group. Oksidanto yo te di ke Japonè bwa nan gwoup la. Yeah, this is in many ways true in Japanese culture, but in most cases it occurs precisely due to coercion and fear. Yeah, sa a se nan plizyè fason vre nan kilti japonè, men nan pifò ka li rive pwesizeman akòz kontrent ak pè. Put a Japanese in California or Singapore or London, and they'll be amazingly un-farmer like and quite individualistic and opinionated. Mete yon Japonè nan Kalifòni oswa Singapore oswa Lond, epi yo pral etonaman un-kiltivatè tankou ak afè endividualist ak dogmatik. A "friendly fascist" society tends to cause people to keep their opinions to themselves unless they want to be seen as outlaws. Yon "zanmitay fachis" sosyete tendans lakòz moun kenbe opinyon yo nan tèt yo sòf si yo vle yo wè sa tankou entèdi. Such an attitude might work in today's popular culture, but it surely is not accepted in academia. Tankou yon atitid ta ka travay nan kilti popilè a jodi a, men li siman pa aksepte nan univèrsite. (Some might say that this is true in the West and globally, as well. ;-0) If one's department chair and one's university benefactors believe in one dogma, you damned well better go along. (Gen kèk ka di ke sa a se laverite nan Lwès la ak globalman, tou.; -0) Si depatman chèz nan youn ak youn nan inivèsite benefatèur kwè nan yon dogm, ou dwe byen ni

byen ale ansanm.

Shirakawa's "we were originally a farming country" line is nice and pastorally correct and sweet to the untrained ear, but it leaves off the part about samurais roving across the countryside lopping off heads. Shirakawa la "nou te orijinèlman yon peyi agrikilti" liy se bèl ak pastoral kòrèk epi yo dous nan zòrèy inèksperimante, men li kite nan pati a sou samurais vagabondaj atravè peyi a lopping nan tèt. This might not occur today in Japan very often, but self-censorship comes out of a culture of institutionalized fear, not from farming habits. Sa a pa kapab rive jodi a nan Japon trè souvan, men se pwòp tèt-sansi vini soti nan yon kilti nan enstitisyonèl pè, pa nan abitud agrikilti. Go to Korean farms, for example, and you'll see people who are living not too differently from people in Japanese farms, but the Koreans have no problem being opinionated. Go to fèm Koreyen, pou egzanp, e ou pwal wè moun ki pa twò yo ap viv menm jan nan men moun nan fèm Japonè, men Koreyen yo pa gen okenn pwoblèm yo te dogmatik.

On the positive side, it is great to see that occasionally the Japanese press (here, Mainichi Shinbun) covers scoundrels like Shinichi Fujimora. Sou bò la pozitif, se gwo wè ke detanzantan laprès Japonè a (isit la, Mainichi Shinbun) kouvri kanay tankou Shinichi Fujimora. Supposedly his lies, which were published in Japanese schoolbooks as fact, were subsequently being rewritten. Sipozeman te manti li yo, ki te pibliye an skolèr Japonè kòm vre, yo te imedyatman ke yo te reekri. At least this is what Simkin was told. Omwen sa-a se sa ki Simkin te di. Sorry, but I tend to think that maybe somehow that revision might get lost.... Padon, men mwen gen tandans panse ke petèt yon jan kanmenm ke revizyon ta ka jwenn pèdi ....

**More on the fraud of Fujimora's faking of Japanese history: Plis sou fwod nan Fujimora nan faking nan istwa Japonè:**

<http://news.bbc.co.uk/2/hi/asia-pacific/1008051.stm> <http://news.bbc.co.uk/2/hi/asia-pacific/1008051.stm>

[http://en.wikipedia.org/wiki/Japanese\\_Paleolithic\\_Hoax](http://en.wikipedia.org/wiki/Japanese_Paleolithic_Hoax)  
[http://en.wikipedia.org/wiki/Japanese\\_Paleolithic\\_Hoax](http://en.wikipedia.org/wiki/Japanese_Paleolithic_Hoax)

<http://www.t-net.ne.jp/~keally/Hoax/hoax.html> <http://www.t-net.ne.jp/~keally/mistifikasyon/hoax.html>

<http://www.abc.net.au/worldtoday/stories/s420235.htm>  
<http://www.abc.net.au/worldtoday/stories/s420235.htm>

**A problem in the case of Japan is that, simply, it really is not very "ancient."** In the West, East Asian civilizations are usually mistaken to be vastly ancient, when certainly in the case of Japan, their "Ancient Japan" is approximately as ancient as "Ancient England" (ie., the Anglo-Saxon settlement and conquest of Britain). **Yon pwoblèm nan ka a Japon se sa, tou senpleman li reyèlman se pa annil "ansyen"** Nan lwès la, East Aziyatik sivilizasyon yo



konn fè erè yo dwe larjeman ansyen, lè sètènman an ka nan Japon, yo "Ansyen Japon" se apeprè kòm ansyen kòm "Ansyen Angletè" (ie., Anglo-Saxon nan règleman ak nan Grann Bretay Conquest). The very use of the term "Ancient Japan," when referring typically to the Korean settlement and conquest and subsequent establishment of the Yamato throne, covers a period only approximately from, say, 200 BCE - 600 CE. utilize nan anpil nan mo "Ansyen Japon an," lè refere tipikman aranjman Koreyen an ak Conquest ak apre etablisman nan fotèy la yamato, kouvri yon peryòd sèlman apeprè nan, di, 200 av - 600 CE. The phrase "Ancient Japan" typically only covers this period, not the stone age "Jomon" period, and its alleged ancientness is to distinguish it somewhat from Heian and other subsequent periods. fraz nan "Ansyen Japon" anjeneral sèlman kouvri tout peryòd sa a, pa gen laj nan wòch "Jomon" peryòd, ak ancientness te pretann li se distenge li parèt yon fason nan ak lòt apre peryòd Heian. In other words, it's just a name, a name without real meaning -- quite typical of Japanese historymaking. Nan lòt mo, li jis yon non, non yon san siyifikasyon reyèl - afè òdinè a historymaking Japonè.

**If worse comes to worst, and if the Japanese historian is pushed to name some place or some culture from which this or that Japanese tradition started, they might say, especially to foreigners, "China" or "Chinese."** This is one of the reasons why in many Western histories of Japan, one sees repeated references to China or Chinese origins of things large and small, without any logical corresponding comments about the factual LACK of any noteworthy Chinese immigration to Japan prior to the 20th Century or about the factual LACK of any ancient mass settlement of Japan by Chinese. **Si pi mal vin pi mal, e si se istoryen Japonè a pouse non kèk kote oswa kèk kilti kote sa a oswa ke tradisyon Japonè te kòmanse, yo ta kapab di, sitou etranje yo, "Lachin" oswa "Chinwa yo."** Sa a se youn nan rezon ki fè nan Lwès histwa anpil nan Japon, yon referans wè repete nan peyi Lachin oswa orijin Chinwa de bagay sa yo ak piti, gwo san nenpòt ki koresponn kòmantè ki lojik sou mank nan baz nan nenpòt imigrasyon Chinwa remarkable Japon anvan 20yèm syèk la oswa sou mank nan baz nan nenpòt ki aranjman mas ansyen nan Japon pa Chinwa yo. So if the islanders called today Japanese are of "Chinese civilization," how did this happen without any appreciable population of Chinese? Se konsa, si abitan zile yo rele jodi a Japonè yo nan "sivilizasyon Chinwa," kouman sa a pase san okenn gran popilasyon nan Chinwa yo?

Ask any Chinese who has any first hand knowledge of Japan, of the Japanese people, of the Japanese language, or of Japanese culture, and you invariably will be told by that person that the Japanese are an *entirely different people* from the Chinese. Mande nenpòt Chinwa ki gen tout konsepsyon men premye nan Japon, nan moun yo japonè, an lang a Japonè, oswa nan Japonè kilti, epi ou toujours ap di ke moun sa a ki Japonè yo ap genyen *diferan moun antyèman* nan Chinwa an. But how could this be possible, if the history books say that the Japanese have their culture and civilization originating from China? Men, ki jan ka sa-a posib, si liv yo di ke istwa Japonè ki gen kilti yo ak sivilizasyon Originating soti nan Lachin?

If the Japanese are asked outright if they are saying that their ancestors were Chinese or were from China, most Japanese overwhelmingly will say no, that they are of an entirely different non-Sinic people. Si Japonè yo te mande kareman si yo di ke zansèt yo te Chinwa oswa yo te soti nan peyi Lachin, nifè Japonè san okenn rezistans nwal di non, ke yo nan yon diferan ki pa

Sinic moun nèt. But what people? Men, sa ki moun? "Nobody can say for sure - it's a mystery." "Okenn moun pa kapab di pou yon sèten - se yon mistè." But if the Chinese contributed so largely and directly to Japan's civilization, why are there so few, truly paltry, ancient references to Wa - which China ingloriously called the "Dwarf Kingdom? " If China really had contributed significantly and directly to Japanese civilization, they surely would have been proud to keep such records proving their control. Men, si Chinwa yo kontribye pou lajman ak dirèkteman nan nan sivilizasyon Japon, poukisa yo gen pou yo, vrèman miserable, referans ansyen Wa - ki Lachin ingloriously rele "nen Wayòm a?" Si Lachin reyèlman te kontribye anpil ak dirèkteman nan sivilizasyon Japonè yo, yo siman ta fyè kenbe dosye sa yo ki pwouve kontwòl yo.

**There are no records of Chinese navies disembarking in Japan, unloading troops, of establishing commanderies, of collecting taxes. Pa gen okenn dosye a marin Chinwa debake nan Japon, decharjeman twoup yo, nan etablisman komandri, nan kolekte taks. In fact, if there had been true Chinese involvement in Japan, Japan never would have been able to call its monarch "Emperor" - a title reserved only for the Chinese monarch , according to East Asian practice. Anfèt, si te gen patisipasyon vre Chinwa yo nan Japon, Japon pa ta janm yo te kapab rele Monarch li yo "Anperè" - yon tit rezève sèlman pou Monarch an Chinwa, selon East pratik Azyatik. This form of political exceptionalism was accomplishable because Japan was outside of the orbit of China. Fòm sa a nan èksèsyonalism politik te accomplishable paske Japon te deyò nan òbit la nan Lachin. It was initially in the orbit of several Korean kingdoms, and then it gradually became independent, moving beyond Korean suzerainty, tutelage and cultural patronage by Korean sister kingdoms, and into a much more self-referential and isolated society. Li te kòmanse nan òbit la nan Kore di plizyè peyi, epi li tikal te vin endepandan, deplase pi lwen pase suzrentè Koreyen, tutèl ak patwonaj kiltirèl nan peyi sè Kore, ak plis nan yon tèt-referansyèl izole ak sosyete a anpil. It started to reach outward only in the 1500's, when it had obtained musket technologies from the Portuguese and Dutch, but even up to that time it relied heavily on Korea, not China, as its window on the outside world, with "outside" meaning Korean and Chinese civilizations. Li te kòmanse rive sortan sèlman nan la nan 1500, lè li te jwenn teknoloji fuzil nan Pòtigè a ak Olandè yo, men menm jiska lè sa a li te sekoure loudman Kore di, pa Lachin, tankou fenèt li sou mond la deyò, ak "andeyò" vle di Kore ak Chinwa sivilizasyon.**

**So when a Japanese historian refers to "China," read "Korea." Se konsa, lè yon istoryen Japonè vle di ", Lachin" li "Kore di." When you see "Chinese," that word almost always means Korean, not ethnic Chinese. Lè ou wè "Chinwa," pou pawòl Bondye prèske toujou vle di Kore di, pa etnik Chinwa yo.**

Almost all of these Chinese origin attributions are either outright misattributions or inflated attributions. Preske tout sa yo atribusyon orijin Chinwa yo se swa misattributions kareman oswa atribusyon gonfle. Remember, up until perhaps 600 CE, Chinese shipbuilding skills were not able to cross the tsunami filled sea directly to Japan. Sonje, jiska petèt 600 CE, ladrès konstruksion Chinwa pa t 'kapab tsunami kwa a te ranpli dirèkteman nan lanmè Japon. The rulers of the large Asian region today called China - be they ethnic Han, Turkic, Mongol, Manchu, Khitan, etc - rarely had special interest in navies or in conquest of distant islands

chèf yo nan rejyon Azi a gwo jounen jodi a te rele Lachin - pou yo etnik Han, turk, mongol, mandchou, Khitan, elatriye - raman te espesyal enterè nan marin oswa nan Conquest nan zile byen lwen. (This changed in the 13th Century CE, when the Mongols invaded and occupied Korea, and forced the Koreans to build ships to invade Japan. Interestingly, following this Korean shipbuilding technology transfer, one suddenly reads of Mongol naval victories in Java and the East Indies, an amazing feat for a warrior people who come from Inner Asia, far from oceans. But that's another story.....) (Sa a chanje an 13 CE syèk la, lè yo te anvayi ak mongol yo te okipe Kore di, e fòse Koreyen yo konstwi bato anvayi Japon. Enteresan, sa transfè teknoloji sa a konstruksion Koreyen, yon toudenkou li nan mongol viktwa naval nan Java ak Zantiy nan East , ki se yon Feat etonan pou yon moun gèrye ki soti nan Inner Azi, lwen de oseyan yo. Men ki nan yon lòt .....) istwa

The various peninsular Korean kingdoms - Goguryeo, Shilla, Baekje and Gaya - also were primarily focused on maintaining or expanding their power on the Korean Peninsula , but there are many islands all along the Korean coast. divès peyi prèskil Koreyen an - Goguryeo, Shilla, Baekje ak gaya - tou yo te sitou konsantre sou mentni oswa ogmante pouvwa yo nan ti zil Koreyen an, men gen anpil zile tout bò kòt Koreyen an. For untold centuries, Korean fishermen learned to build seacraft that could withstand the fierce tides and rocks, and in fact from southern Korea to Tsushima to Kyushu, one could encounter an inviting string of island pearls. Pou syèk inkalkulabl, pechè Kore te aprann bati seacraft ki kapab reziste mare yo feròs ak kout wòch, epi nan fè nan zòn sid Kore di Tsushima Kyushu, youn te ka kontre yon fisèl envite nan zile pèl. While Goguryeo in the north focused on the Peninsula and on Manchuria, and while Shilla focused largely on the Korean Peninsula, the two southern and most island-filled kingdoms of Baekje and Gaya were looking especially southward. Pandan ke Goguryeo nan nò a chita sou ti Zile a, epi sou Manchuria, ak pandan ke Shilla konsantre anpil sou penensil Koreyen an, de zòn sid ak pi zile-plen peyi a ak Baekje gaya t'ap chache espesyalman sud. Since the sea was their southern frontier, to be both exploited and defended, it was natural that they would be interested in developing efficient ships to move armed men, horses and treasure, back and forth between Korea and Japan. Depi lanmè a te fontyè zòn sid yo, yo dwe tou de eksplwate ak defann, li te natirèl yo ke yo ta ka enterese nan devlope bato efikas pou avanse pou moun ame, chwal ak trezò, retounen ak pwoklame ant Kore ak Japon.

**Transmissions to and from Japan and China came through Korea, mostly with direct Korean involvement . Transmisyon ak nan Japon ak Lachin te vini nan Kore di, sitou ak Kore di patisipasyon dirèk.** If a Chinese ship had any reason to go to Japan (why go here if the Chinese didn't even go to Taiwan until about 1600 CE?), the Chinese ship likely would hug the Korean coast and finally be piloted to Kyushu by Koreans. Si yon bato chinwa te gen okenn rezon pou yo ale nan Japon (poukisa ale isit la si Chinwa yo pa t 'menm ale nan Taywann jiska anviwon 1600 CE?), Bato a Chinwa sanble ta akolad kot Koreyen an ak finalman pou pilote Kyushu pa Koreyen. This not only happened because the Koreans knew the treacherous currents to Japan. Sa a pa sèlman rive paske Koreyen yo te konnen kouran yo trayizon Japon. This measure also took place for national security reasons. Mezi sa a te pran plas tou pou rezon sekirite nasyonal. Just as it was not logical for Soviet warships to be allowed to navigate the Mississippi, it was not safe for Goguryeo, Baekje, Gaya or Shilla Korean kingdoms to let foreign powers move freely across what they considered as their

national waters, including those of the nearby Japanese islands. Menm jan li pa te lojik pou bato de gè Sovyetik yo dwe pèmèt yo navige Mississippi an, li pa te san danje pou Goguryeo, Baekje, gaya oswa Shilla peyi Kore kite pouvwa etranje yo deplase libreman atravè sa yo konsidere kòm dlo nasyonal yo, ki gen ladan moun ki nan ki tou pre zile Japonè.

It is difficult now to understand what Northeast Asia was like in the period from, say 200 BCE-600 CE. Li difisil kounye a konprann ki sa Nòdès Azi te tankou nan peryòd la nan, di 200 av-600 CE. First of all, Japan was a tribal society prior to this, culturally sort of like a Borneo, and gradually Korean-Austronesian hybrid societies were formed, village by village. Premye a tout moun, Japon se te yon sosyete tribi anvan sa a, kilti sòt de tankou yon Borneo, e tikal Kore-ostronezyèn sosyete ibrid yo te fòme, nan vilaj yo vilaj. Korean kings in Japan needed and desired help and cultural enrichment from their kindred Korean kingdoms. wa Kore di nan Japon bezwen ak vle ede ak enrichment kiltirèl nan Kore di paraître peyi yo. "China" was a culturally dominant but very distant multi-ethnic civilization, and between the "Chinese" (ie., Han) and the Koreans were all sorts of powerful nations, such as Turks, Mongols, Khitans and Jurchens. "Lachin" se te yon kilti dominan men trè lwen-etnik plizyè sivilizasyon, epi ant Chinwa a "" (ie., Han) ak Koreyen yo te tout kalite nasyon pwisan, tankou turk, mongol, Khitans ak Jurchens. Many of these peoples contributed to what is now called "Chinese" civilization. Anpil nan moun sa yo kontribye nan sa ki kounye a ki rele "Chinwa" sivilizasyon. One of the earliest great poets of China was a Turk. Youn nan pi gwo poèt yo nan Lachin te yon turk. "China" was a mostly non-maritime civilization. "Lachin" se te yon moun ki pa-maritim sivilizasyon sitou. Manchuria -- only since the 1950's formally called "Northeast China"-- was an area occupied by non-Han people, largely Altaic-Tungusic in language and coming from Siberian and Eurasian horseriding cultural backgrounds. Manchuria - sèlman depi 1950 la fòmèlman rele "Nòdès peyi Lachin" - yon zòn te okipe pa pèp ki pa-Han, lajman altaik-Tungusic nan lang ak nan ki sòti nan siberyen ak Eurasian Ekitasyon antesedan kiltirèl.

The Japanese islands, lying off the coast of southern Korea, were way, way beyond even this very un-Chinese region. **The Japanese islands were a net importer of iron until its discovery around 600 CE, and thus, Japan was a militarily weak country or, more correctly, a weak series of statelets and tribal villages versus Korea**, whose kingdoms of Shilla, Baekje, Goguryeo and Gaya resembled strong national states with state of the art weaponry. zile Japonè a, kouche nan kot la nan pati sid Kore di, yo te fason, menm jan pi lwen pase anpil un-Chinwa rejyon sa. **zile Japonè a te yon enportateur nèt nan fè dekouvèt jiskask li otou 600 CE, epi konsa, Japon se te yon fèb peyi militerman oswa, plis yo kòrèkteman, yon seri fèb nan statelets yo ak vilaj yo tribi kont Kore di**, ke peyi a Shilla, Baekje, Goguryeo ak gaya rсанble fò eta nasyonal ak eta a zam nan atizay.

In the late 1990's, on an AOL soc.culture.japan newsgroup, I mentioned the fact that there were no direct China-Japan contacts in the Ancient Japan period, and one person responded: "How could this be possible? A few months ago I took a flight from Shanghai to Tokyo and it took me only about 45 minutes!" Nan late 1990 la a, sou yon soc.culture.japan AOL gwoup jounal, mwen mansyone lefèt ke pa te gen okenn dirèk Lachin-Japon kontak nan peryòd la Japon Ansyen, ak yon moun reponn: "Kouman ka sa a posib? Yon kèk mwa de sa mwen te pran yon vòl nan Shanghai Tokyo ak li te pran m' sou sèlman 45 minit!" First of all, it is important to

keep in mind that THERE WERE NO JET AIRPLANES 2,000 YEARS AGO!!!!!! Premye a tout moun, li enpòtan kenbe nan tèt ou ke te gen okenn Jet avyon 2,000 ane de sa !!!!!!!

It is difficult now, 1,500-2,000 years after the settlement of Japan by Koreans to picture how life was. Li difisil kounye a, 1,500-2,000 ane apre aranjman nan Japon pa Koreyen foto ki jan lavi te ye. Japan was a place that frankly only Koreans thought it worth going to. Japon se te yon kote ki franchman sèlman Koreyen te panse li vo ale nan. It was considered a distant place, outside of the imperial control of China, and there was little produced there that was worth trading for. Li te konsidere kòm yon kote byen lwen, andeyò kontwòl a Imperial nan Lachin, e te gen yon ti pwodwi sa yo ki te gen valè pou komès. It was not a military threat to China, because the Japanese also did not have the shipbuilding ability to go to China directly, either, until perhaps the 1590's, but even that vast but shoddy Japanese fleet was rather easily sunk by a tiny Korean Joseon Navy, under [Admiral Yi Sun Shin](#) . Se pa te yon menas militè fè nan peyi Lachin, paske Japonè yo tou pa t gen kapasite a konstruksion pou yo ale nan peyi Lachin dirèkteman, swa, jouk petèt la nan 1590, men menm ki vas men deche flòt Japonè te olye fasil koule pa yon ti Joseon Marin Koreyen , ki anba [Admiral Yi Solèy Shin](#) . Japan was for Koreans primarily a place of escape, an underdeveloped country with a milder climate. Japon te pou Koreyen prensipalman yon plas pou sove, yon peyi soudevelope ak yon klima dou. It was a useful place to trade with, since the Japanese were a kindred people with similar customs, and then probably also with a more intelligible language, at least at the Court level, and frankly with a tremendous thirst for any and all things Korean. Li te yon kote ki itil komès ak, depi Japonè yo te yon pèp paraître ak koutim menm jan an, epi apre sa pwobableman tou ak yon entelijibl lang plis, omwen nan nivo tribinal la, e franchman ak yon swaf dlo fòmidad pou nenpòt ak tout bagay sa yo Koreyen an.

Japan was a very underdeveloped country, and its elites wanted to live well and to be as advanced as their Korean cousins. Japon se te yon soudevelope peyi anpil, ak elit li yo te vle viv byen ak yo kòm avanse kòm kouzen Kore yo. It is no wonder that famous early "Japanese" trading families were of Korean origin, such as the [Hata clan](#) . Li pa mande ki pi popilè bonè "Japonè" fanmi komès yo te nan orijin Koreyen, tankou [Clan](#) nan [Hata](#) . When Shilla defeated Baekje in Korea, whole Baekje noble courts and villages fled en masse to Japan. Lè Shilla bat Baekje nan Kore di, antye Baekje tribinal Noble yo ak vilaj yo kouri met deyò en mas Japon. Their hatred of Shilla, a rival sister Korean kingdom, became twisted in their chronicles as a Japan versus Shilla or Japan versus Korea conflict, and in one section of their chronicles, they even wrote of a mythical invasion of Korea by Japan. rayisman yo nan Shilla, yon sè rival li Kore di wa, te vin torsade nan Istwa yo kòm yon kont Japon Shilla oswa Japon kont konfli Kore, ak nan yon seksyon nan Istwa yo, yo menm te ekri nan yon envazyon mitik nan Kore di pa Japon. It never happened, but this historical lie undoubtedly inspired Hideyoshi in the 1590's and Hirohito in the 20th Century. Sa pa janm rive fèt, men sa manti istorik Sèrtèman enspire Hideyoshi an an 1590 ak Hirohito nan 20yèm syèk la.

**Japan first discovered iron around 600 CE, which finally allowed it only then to start making its own swords without importing them from Korea. Japon premye dekouvri fè otou 600 CE, ki finalman pèmèt li sèlman lè sa a li kòmanse fè nepe pwòp san enpòte yo nan Kore di. Despitè historical mythmaking, Japan was in no way able to threaten the**

**more militarily powerful Korean peninsular kingdoms in any significant way until the late 1500's** , and during this time, Korea was their principal reference point, with China being of great interest, but from a safe distance. **Malgre mythmaking istorik, Japon te nan okenn fason kapab menase plis militerman pwisan Koreyen peyi prèskil nan nenpòt fason enpòtan jiskaske 1500 la ta a**, epi pandan tan sa a, Kore di se te pwen prensipal referans yo, ak Lachin te yon gran enterè, men ki sòti nan yon san danje distans.

We cannot deny that in ancient Korea-Japanese civilization there are many, many obvious cultural borrowings from the marvelous multi-ethnic and international "Chinese" civilization. Nou pa ka refize ke nan Koreo-Japonè sivilizasyon ansyen gen anpil, anpil evidan Lanpwen kiltirèl nan marvelous-etnik ak entènasyonal "Chinwa" sivilizasyon miltinasyonal la. The fact that the only written language in Korea and Japan for a time required the use of Chinese characters, either representing Chinese words or attempting to reproduce native Korean words, meant that "Chinese" words or concepts were being transmitted to Koreans and absorbed by them. Lefèt ke sèlman ekri lang lan nan Kore di ak Japon pou yon tan oblije sèvi ak karaktè chinwa, swa mo ki reprezante Chinwa oswa eseye repwodui natif natal mo Koreyen, ki vle di "Chinwa" mo oswa konsèp yo te transmèt Koreyen ak absòbe pa yo . Nevertheless, it is important not to overestimate cultural borrowings from dictionaries. Malgres, li enpòtan pa surèstime Lanpwen kiltirèl nan diksyonè. Just as it would be absolutely ignorant, absurd and insane for an English speaker to contend that because Koreans use the English words for "radio" and "television," there is no Korean culture or that Koreans are really offshoots culturally of England, it would be equally foolish to devalue the Tungusic koreanness of Korean civilization, even considering ample Chinese borrowings. Menm jan li ta absoliman inyoran, absid ak fou pou fè yon pale angle avanse ke paske Koreyen itilize mo angle yo pou " radyo " ak televizyon ", " pa gen okenn kilti Koreyen oswa ke Koreyen yo reyèlman ramifikasyon kilti an Angletè, li ta dwe egalman tèt chaje devalorize koreanness nan Tungusic nan sivilizasyon Koreyen, menm konsidere laj Lanpwen Chinwa yo.

In a contemporary example, we see millions of Filipinos and Indians who function very well in English. Nan yon egzanp resan, nou wè dè milyon de Filipin ak Endyen ki fonksyone trè byen nan lang angle. They might conduct much of their daily business in English, and even in their own languages English words might have displaced native ones. Yo ta ka fè anpil nan biznis chak jou yo nan lang angle, e menm nan pwòp lang yo pale angle ka gen deplase moun natif natal. But would anyone seriously say that the Filipino is no longer a Filipino in culture, thought, and action? Men, nenpòt moun ki ta di ke Filipyen grav la se pa yon Filipyen nan kilti, panse, ak aksyon? Would anyone seriously suggest that the English speaking Indian has ceased being an Indian, and is merely a passive transmitter of English culture, almost a cultural ghost without a reflection of his or her native culture? Nenpòt moun ki ta grav sijere ke Endyen nan pale angle gen sese te yon Endyen, e se senpleman yon transmetè pasif nan kilti lang angle, prèske yon fantom kiltirèl san yon refleksyon nan lang natif natal li kilti oswa li? Of course not! Natirèlman pa! But this is the contention --the Big Lie - that Japanese nationalists have tried to portray their Korean ancestors. Men sa se yon deba a - Lie a Big - ki nasyonalis Japonè yo te eseye dékrir zansèt Kore yo.

The fact that Chinese characters formed the principal writing systems of Japanese and Korean

complicates historical and linguistic analyses from that time period. Lefèt ke karaktè chinwa fòmè direktè ekri sistèm yo nan Japonè ak Kore di konplik ak langaj analize istorik sòti nan peryòd ki lè. But just because English uses words from Greek roots, such as biology, sclerosis and telephone, or uses a largely Semitic based alphabet, or a Hindu-Arabic numbers system, that does not mean that Greeks, Indians, Omanis, Canaanites or Phoenicians founded England or created "English civilization." Men, jis paske angle sèvi avèk mo nan rasin Grèk, tankou byoloji, amyotwofik ak nimewo telefòn, oswa sèvi avèk yon semitik alfabè ki baze lajman, oswa yon Endou-arab sistèm nonb, sa pa vle di ke moun Lagrès, Endyen, Omanis, Kanaran oswa fenisyen fonde Angletè oubyen kreye "angle sivilizasyon." Similarly, [the use of Chinese pictographs by the Ancient Koreans who conquered Japan](#) (Kudara-on or *Baekje* pronunciation - 百濟音, also called *Tsushima-pronunciation* - 對馬音, or *Go-on* - 吳音) did not make these Koreans Chinese. Menm jan an, [utilize nan piktogram Chinwa pa Koreyen yo Ansyen ki te konkeri Japon](#) (Kudara-a oswa *pwononsyasyon Baekje* - 百濟音, ki rele tou *Tsushima-pwononsyasyon* - 對馬音 oswa *ale-a* - 吳音) pa t fè sa yo Chinwa Koreyen. Chinese pictographs were used by Koreans themselves for writing, first by writing in Chinese, and afterwards by adapting Chinese pictographs to represent Korean sounds. piktogram Chinwa yo te itilize pa Koreyen tèt yo pou ekri, se premye fwa pa ekri nan Chinwa, epi apre sa pa adaptation piktogram Chinwa reprezante son Koreyen an. Just as English people writing their language with Roman characters does not make them Romans, Koreans using Chinese characters to write their language did not make them Chinese. Menm jan moun ekri nan lang angle yo ak Women karaktè pa fè yo Ròm, Koreyen lè l sèvi avèk karaktè chinwa ekri nan lang yo pa t fè yo Chinwa yo.

The Japanese recognize that the Korean scholar, [Wang In](#) (Wani) introduced writing to the Japanese, and they recognize that he was Korean, but somehow this is the limit to the Korean contribution to the Japanese language that is popularly permitted by Japanese historians. Japonè yo te rekonèt ke Scholar Koreyen an, [Wang Nan](#) (Wani) entwodwi ekri nan Japonè a, epi yo rekonèt ke li te Kore di, men sa a se yon jan kanmenm limit nan kontribisyon nan Kore di nan lang lan Japonè ki populè pèmèt li istòryen Japonè. Often, they will focus on the Chinese borrow words when discussing foreign origins of their language, forgetting that Chinese and Korean grammar are entirely different. Anpil fwa, yo pral konsantre sou Chinwa yo prete mo lè diskite sou orijin etranje yo nan lang yo, oublian ke Chinwa ak Kore di gramè yo nèt diferan. Non-Chinese words are just referred to as "native Japanese," without any deeper study, as one would find, for example, in the average English dictionary, which typically attempts to trace the origins of each word, be it Latin, Old English, Navajo, Italian, or Chinese, for that matter. Non-Chinwa mo yo jis bay kòm "Japonè natif natal," san okenn etid pi fon, kòm youn ta ka jwenn, pou egzansp, nan lang angle diksyonè an mwayèn, ki tipikman eseye trase orijin yo pou chak pawòl, se pou li Latin nan, ansyen angle, Navajo, Italyen, oubyen Chinwa yo, pou ki matyè. In a Japanese dictionary, the word is just understood to be Japanese, not a word deriving from Korean *Baekje* or from an Austronesian word. Nan yon diksyonè Japonè, pawòl Bondye a se jis konprann yo dwe Japonè, se pa yon mo dekoulan nan Kore di *Baekje* oswa soti nan yon mo ostronezyèn. This kind of specificity or scientific enquiry is verboten! kalite spesifisite oswa syantifik se ankèt sa a vèbot!

Similarly, Japanese Buddhism, is often misattributed to China, even though the ultimate origin is India. Menm jan an, Japonè Boudis, souvan se misattributed fè nan peyi Lachin, menm si orijin nan ultim se End. The direct transmitter of Zen Buddhism to Japan was Korea, where is was known as [Seon Buddhism](#) . transmetè an dirèk nan Boudis Zen Japon te Kore di, ki kote yo te konnen sou [Seon Boudis](#) . The patron of Korean Buddhism in Japan was the ethnic Korean [Soga clan](#) (founder: [Soga no Iname](#) ). patwon an nan Kore di Boudis nan Japon te etnik Koreyen [Soga Clan](#) a (fondatè: [Soga pa Iname](#) ). Just as a Christian in Kansas City, USA can follow a religion originating near the Sea of Galilee in the Mideast, without being from the Middle East, a Korean Monk introducing to the Japanese an Indian religion modified by Chinese and then Korean monks, does not make him Indian or Chinese. Jis kòm yon kretyen nan Kansas City, USA ka swiv yon relijyon Originating toupre Lanmè a nan peyi Galile nan Mideast a, san yo te soti nan Mwayen Oryan an, yon Monk Koreyen entwodwi nan yon Endyen relijyon an Japonè pa modifye ak Lè sa a, Kore di mwan Chinwa yo, pa fè l 'Endyen oubyen Chinwa.

As far as the political system of Ancient Japan is concerned, part of it was inspired by native Korean shamanistic ruler practices, and part was inspired by Chinese governmental organizational practices as modified by Baekje in Korea, especially the " *be* " system. Osi lwen ke sistèm politik la nan Ansyen Japon se konsène, pati de li te enspire pa Koreyen chamanik pratik règ natif natal, ak pati te enspire pa gouvènmantal òganizasyonèl pratik Chinwa kòm modifye pa Baekje nan Kore di, espesyalman "*se*" sistèm lan. Nevertheless, the adoption of certain political or government management "technologies" does not make the system Chinese in the true sense, just as the American republic is neither Venetian nor Roman nor Iroquoian in origin, even though there is a US Senate and even though the writers of the Federalist Papers were influenced by the Republic of Venice and the [Iroquois Confederacy](#) . Malgres, adopsyon nan politik gouvèman oswa administrasyon sèten "teknoloji" pa fè sistèm nan Chinwa yo nan sans a vre, menm jan ak Repiblik Ameriken an ki pa ni venisyen ni Women ni Iroquoian nan orijin, menm si gen yon Sena Ameriken ak menm si an ekri nan Federalist papye yo te enflyanse pa Repiblik la Venis ak [Konfederasyon](#) an [Iwokwa](#) .

The important issue of cultural attribution is that the actual "continental" people on the ground in early Japan were not Chinese. pwoblèm nan enpòtan nan Attribution kiltirèl se ke aktyèl "kontinan" moun ki sou tè a byen bonè nan Japon yo pa te Chinwa yo. So is it fair or accurate to attribute Korean culture to Chinese, if no Chinese were involved? Se konsa, li se jis oswa bon jan kalite Kore di kilti Chinwa, si pa gen Chinwa yo te enplike?

If a Filipina legislator is writing laws in English for the Philippines, is she an Englishwoman? Si yon lejislatè Filipin ap ekri lwa nan lang angle pou Filipin, se li yon Englishwoman? Are the laws English laws? Èske lwa sou lwa angle? No, this is the product of a Filipina, and it should be properly attributed to the correct authors. Non, sa a se pwodwi a nan yon Filipin, e li ta dwe byen atribiye nan otè ki kòrèk la. If a Brazilian wins a Formula One race in an Italian-made car, is that a victory for Italy or Brazil? **By simply importing a technology, does that rule out the role or achievement of the implementer and refiner of the initial invention? Of course not** , otherwise Detroit and Stuttgart based automotive companies should have their patents taken away from them, since ultimately the car derives from the chariot, and perhaps



then all credit should go to the prehistoric inventor of the wheel. Si yon brezilyen ranport yon fòmil Yon ras nan yon machin ki te fè Italyen, se yon viktwa pou Itali oswa Brezil? **Lè senpleman enpòte yon teknoloji, fè sa ki akote wòl la oswa reyisit nan realizateur a ak rafineur nan envansyon an premye?** Natirèlman pa, otreman Detroit ak Stuttgart ki baze konpayi otomobil ta dwe gen breve yo wete nan men yo, depi alafen machin nan results nan cha a, epi petèt Lè sa a, tout kredi yo ta dwe ale nan envanteur nan pre-istorik la rou la. Sa a nan kou son enbesil, men lè se kontribisyon nan Kore di sivilizasyon Japonè diskite, kont Japonè-istoryen chanje règleman sa yo, pou ke yon Koreyen kapab sèlman kredite si genyen pa janm te nenpòt kalite prete kiltirèl nan nenpòt ki lè - yon kondisyon ki se fondamantalman san parèy nan sivilizasyon moun ak enposib pou nenpòt moun ki ranpli

Soti nan fwa yo bonè nan egzistans moun, pitit ak pitit pitit moun yo ki premye aprann yon bagay nan men ansètr yo, ak jan yo kominike ak lòt moun, ide ak sa yo kreasyon difizyon e chanje ak devlope. Sa a se flo natirèl la nan lide moun. Si yon sanble nan majorite a nan bilding gwo nan Washington, DC, pou egzanp, yon sèl ta wè yon resanblans travyè Ewopeyen "achitekti greko-Women". Ameriken yo te aprann yo nan angle a, nan aprann angle nan franse a, franse a nan men Women yo, Women yo nan moun Lagrès yo. Èske li gen sispann? Moun Lagrès yo te aprann nan men moun peyi Lejip yo. Kouman nou konnen sa? Paske nan referans yo etranj, jewografik deplace feso nan Reeds nan tèt kolòn yo. Sa a pa t 'fè sans pou Grès oubyen Wòm, men li te fè pou peyi Lejip la, kote bank yo Nile la te plen ak Reeds. Reeds an ki te yon referans Ejiptyen Reeds. Nou gen dosye ki Imhotep nan Architects sa yo gen ladan referans osi bonè ke lè 2600 av. Men, moun ki te vin anvan l' ? Èske kredi sèlman genyen orijinn nan absoli nan refij moun? Ta nou dekri tout lòt moun depi lè sa a sèlman kòm "emeteur?" Lefèt ke kont Japonè-istoryen fòs Koreyen sèlman nan estanda sa a ilojik Se poutèt sa se jis yon lòt Trick fèt konfond.

Ki sa yo dwe fè konnen ke isit la se te ke konkèran Koreyen an ak abitan nan Japon aji kòm kominike Koreyen, gouvènman, ak vivan tankou ta Koreyen. Pou pran bonè oswa kiltirèl leksikal Lanpwen lwen Koreyen egzistans natirèl la ta dwe yon zak malonèt. Angle nan Massachusetts nan Kolonyal ta kapab dekri kòm ekri angle, pale angle, aji angle, bilding bilding angle, elatriye, men pa konkeran oswa Koreyen kolon nan Japon ta janm kapab jis pou tèt yo. Olye de sa, nan sa a asimetrik wè kiltirèl ke pa gen okenn lòt moun te janm te fèt fè, rive nan Kore di nan Japon sou bato Koreyen, debake sou chwal Koreyen blennde, manyen nepe Kore ak ekri nan fason an Koreyen, ta gen chak aspè nan kilti yo mikwo-analize ak redwi a yon seri de Lanpwen soti nan peyi Lachin oswa lokal konnen mandchou, tout poutèt a pèmèt Japonè anti-istorik nasyonalis ak "sove fè fas a" epi kenbe Lie Big yo ale yon ti kras pi lontan.

Japonè yo ki pa kapab Bear ke nasyon yo dwe egzistans anpil li nan Koreyen, konsa si tout pwen istorik ak akeoloji dosye yo nan Kore di, omwen yo te ka kraze yo atè, li di: "yo te sèlman transmèt Chinwa ekri," "sivilizasyon laj fè okòmansman te soti nan deyò nan Kore di, "" cheval yo ki te sòti nan Manchuria, "elatriye Si yo te estanda la menm nan Attribution kiltirèl aplike a chak moun konkeri lòt, lè sa a Kebèk, New England, oswa Latin nan sosyete kolonyal Ameriken pa ta deklare kòm franse, angle, panyòl oswa pòtigè koloni kiltirèl, men pito kòm Women, Grèk, moun peyi Lejip transplantasyon oswa mezopotamyèn - kòmantè ki ta dwe evidamman fo oubyen fou.

kont Japonè-istoryen yo ak lake Japanophile yo konsa tòde Conquest nan Kore di nan Ansyen Japon ak pranman nan masiv nan Koreyen nan yon fiksyon nan Koreyen yo ki toujou ofloaders sèlman nan "kilti

Chinwa," souvan yo dekri yo tankou "emeteur." Men, mwen mande sa a: Si yon sivilizasyon, tankou Kore te lanse yon envazyon militè ak konkèt nan Japon, ki ap kreye wa lokal yo, chèf, anpreur, bati pale, sanktuèr, tanp, enjenyè vas travay tankou tonm yo kofun, kenbe dosye yo, ekri pwezi, elatriye ., sa ki siyen la a emeteur sèlman "" yon moun nan kilti lòt moun nan, oswa Koreyen yo te aji kòm Koreyen (pita Kore-Japonè) nan pwòp fason yo? Natirèlman yo te nan wòl la menm jan an franse, angle, panyòl ak pòtigè nan Emisfè Lwès la. diferans la se sèlman sa akòz Japonè enperyalis nan 20yèm syèk la, konesans nan lwès wòl nan Kore di nan istwa Azyatik ak espesyalman nan Ansyen Japon te torsade oswa enkonni.

Èkstrèmman, istoryen Japonè ak imitateur etranje yo fasil mete mit total, tankou non anpreur ki pa janm reyèlman egziste oswa ki sipozeman te anpreur te viv dè santèn de ane sa yo. Faking istwa se Norm a pou Japon, espesyalman si istwa sa yo fo nan do nosyon ki ansyen Japon se te yon ansyen rmou nan Azi, olye de sant nan imuiabl nan Azi.

Gen kèk moun ki ta ka di ke mwen twò difisil ak istoryen Japonè, paske tout nasyon, tout sitou sa aspiran Empire, yo gen tandans fè zistwar ki glorifye branch fanmi yo. Sa-a se sa, men nan ka modèn Japon, ki se yon peyi kote majorite nan mal nan istoryen toujou pratike regilyèman Lie a Big, sou epi plis pase, nan tout sijè imajinabl. Se sèlman kèk ane de sa, savan nan Tokyo University - inivèsite a pi pwestijye nan Japon - aktyèlman te travay pwouve ke masak la Nanjing pa janm rive! Sa a seri kouche ak vire istwa a ekri nan yon plezi pou sipòte van yo nan sosyete Japonè ki pi mal se tankou yon pwoblèm ki mwen avanse ke menm jan li pa gen bon konprann gen yon nonm avèg kondwi yon otobis lekòl la, li pa gen bon konprann debouche Japonè anti-verite fo bousdetid sou lèspwi yo nan timoun, granmoun, oswa nenpòt moun.

Youn nan ekzòbitan an pi fò nan sa yo fabrikasyon pa Japonè bousdetid 20yèm syèk enplike nan istwa a nwayo nan orijin nan Japon: fondasyon an nan eta yo lè yo Tungusic moun ki sòti nan zile yo deyò. Sa a se sèlèbr ra yo "vòl tapi Teyori," ki nan "Continental" gèye Tungusic - ki te toujou kategorikman deklare kòm pa yo te Koreyen - yon jan kanmenm te pase nan kèk kote nan Manchuria konnen, san yo pa gen kite okenn tras akeoloji, san yo pa janm te rankontre pa mandchou, mongol oswa lame Chinwa yo, epi san janm te note nan histwa ki nan peyi sa. Sa yon majik, inik ras, akonpli sa, ou pa panse? istwa a ap vin pi plis absid, tankou sa yo Horseriders anonim pase nan kat trè militatize Fè laj, nepe manyen, metal-blende pwoteje, Ekitasyon ak lateral peyi Koreyen (Goguryeo, Baekje, gaya ak Shilla) san yon sèl batay ak san yon sèl fraz konsènan yo te tankou yon envazyon mansyone nan tout istwa Kore di, menm si listwar Koreyen regilyèman dosye chak envazyon pa mongol, Jurchens, Khitans, Malgals, Chinwa, Japonè, elatriye yon jan kanmenm sa yo etranje studly maji pase nan eta sa yo Koreyen detèkte pa Koreyen. Petèt yo te pran fòm maji a Koreyen yo ale invizibl? Yon fwa yo rive kot nan zòn sid nan Kore di, parafraz Nihonshoki ak Kojiki, bondye sa yo navige bato Reed yo, zile so nan "Syèl la" te jwenn Japon.

Li ta dwe te note ke sa a non inik ak majik ras la se enkonni savan Japonè, menm si sa yo gèye sipozeman te fonde Japon ak desandan yo te ekri istwa yo! Li nan etranj ki Japonè a, kontrèman tout pèp lòt nan mond la, pa sanble konnen non zansèt yo. Li trè, trè etranj. Li nan ... inik. Mwen ap eseye imajine Italyen yo pa janm gen tande non nan "Women" oswa Anglè yo pa janm gen tande ang yo ak sakson, oswa Ameriken yo pa janm gen tande pale de angle nan. Sa a se pénurie nan embesil a ekri istwa Japonè, e li se pandered infini pa Lwès Japanophiles yo ki pè di, "Hey, kouman estupid ou ekri sa a jan de radetai. an kouman estinid ou panse mwen aksente sa a fwa kòm istwa?" Si yo te yon

pwofesè inivèsite Lwès remèt yon papye pwopoze tankou yon teyori ki gen ladan yon sijè istwa Lwès, elèv la ta dwe echwe kareman, pa bay yon opòtinite pibliye, pa bay entènasyonal akseptè. ta moun sa a jisteman ap konsidere kòm yon dan griyen-aksyon, yon faker, yon fwod.

reyalite a se ke Koreyen yo te sa a un-misterye ras Ekitasyon Tungusic ki etabli zile yo Japonè, epi vire yon sosyete lajman ostronezyèn tribi nan statelets Koreyen prezante yon kilti hybridizing ki melanz karakteristik kèk nan sivilizasyon Kore ak karakteristik sèten ke yo te plis sanble ak ostronezyèn (malayo-Polynesian) kilti tribi yo, tankou sa yo yo te jwenn nan vwazinaj Taywann pre-sinicized, ak Filipin nan zòn nò yo.

Leksik la Japonè a soti nan kolizyon an nan Kore di gaya ak Kore di Baekje mo ak ostronezyèn, paske lè Koreyen yo rive Japon yo, yo te kòmanse itilize mo natif natal kominike avèk otokton yo, oswa son an nan mo Koreyen yo te vin chanje pa otokton yo .

gramè a lang lan ki ta vini nan ka rele Japonè, sepandan, rete lajman Koreyen, paske gramè se modèl la te panse de gwoup la dominan. Gramè se liv la règ "" nan yon kominikasyon, e si menm gramè modèn Japonè a toujou "preske idantik" gramè Kore di, alò li lojikman vle di rezon ki fè ke te gen anpil gwo nonb nan Koreyen règleman Japon ak sa yo te chèf yo, pa sèlman "abitan" oswa "imigran" jan kèk istoryen Japonè begrudgingly ak kòrèkteman dekri yo. mo lokal ka ranplase mo pou Kore, oswa son an nan yon dyalèkt Kore di ke yo te pale nan lokalite Japonè ki ka vin chanje - sitou vwayèl yo - men jan an ki nan mo sa yo yo te eksprime, modèl yo te panse de oratè la, ki se pwal soti nan pwen chèf yo Koreyen 'la wè.

Ankadre an pa pi gwo peyi vwazen yo nan Kore di Baekje ak Shilla, maritime gaya eta yo nan pi ba a Delta Naktong (nan "Lanmè a Fè") yo te natural premye elaji travèse lanmè a Kyushu. Gaya te pwobableman premye voye deyò kolon Kyushu, ak kèk nan chèf yo te vin chèf lokal oswa bondye (kami) yo nan ansyen Japon. Antropolog kapab jwenn anpil relasyon ant Kyushu ak gaya si yo vle, ki montre klèman gaya kòm peyi a premye "manman," ak Baekje te dezyèm "peyi a manman" kòm fondatè nan fotèy la yamato. Okontrè, Japonè "savan yo" nan 20yèm syèk la eseye pwopaje Lie Big yo sou "Mimana," esansyèlman ranvèrsan verite sou tèt li a, avèk koloni a aktyèlman yo te dekri tankou kolonizateur nan peyi manman an! "Pa gen okenn prèv istorik oswa akeoloji nan reklamasyon sa yo, epi depoze li pi di ke lè yo te okipe Kore di Japon (1910-1945), youn nan pi predations fanatik ak anti-scholarly yo nan Kore di piyay la ki enplike nan sit enpòtan akeoloji nan gaya - kòm si kriminèl la te santi oblije detwi prèv!

plis "Liberal" istoryen Japonè ak savan, osi byen ke anpil mouton Lwès ki te swiv nan tren yo, souvan evite diskisyon Ansyen orijin Japonè tout ansanm, oubyen yo byen vit dè santèn sote ak dè santèn de ane konsantre sou kil a samure la. Li trè tankou istwa Ameriken kòmanse ak yon referans somèr Endyen yo nan Amerik Dinò pou dè dizèn de milye ane, epi sote nan yon fraz oswa de 1600 la, nan koloni an Bay Massachusetts ak nan ki delving tan san danje nan plis konfòtab sijè.

Yon lòt Trick pratik se fè konfyans sou vwa pasif la byen vit èkspèdisyon sijè kle nan istwa, ak liy tankou "yamato te fonde," san deklare espesifikman pa moun oswa kòman. zouti nan vwa pasif la se istwa byen sa ki ekri rach la se operasyon nan sèvo siksè.

Mwen imajine pwofesè istwa Japonè sou plis elèv gradye yo pwomèt: "Just konsantre sou Swèl la

voye zile-so bato Reed nan" syèl la, "epi evite diskite poukisa gen wòch nan lanmè a ant" Syèl la "ak Japon, oswa poukisa bondye bezwen bato pou ka rive ak Japon, oswa nan kou, poukisa timoun yo nan bondye bezwen pou retounen nan "Syèl la" pou edikasyon. " bourjwa istwa sa a pase nan Kojiki ak Nihonshoki sòt de sonje m 'nan pitit gason yo nan koloni an Vijini ke yo te voye nan Angletè pou edikasyon: elit kolonyal yo te reinfused ke peyi manman an.

Sa a se sal ti "istwa a tounen" chita nan lespri yo torsade nan nimewo a mal la istoryen Japonè, savan langaj, filozòf, elatriye Esansyèlman, Yo pè pou yo pwòp istwa yo, paske 19 yo syèk sistèm rasyal-militarist filozofik totalman rpoz sou inyorans nan reyalite yo nan lòd yo mete Japon nan yon pozisyon ki pre-eminan vis à vis vwazen li.

Bay konpòtman yo jenosid nan eta Japonè a nan direksyon nenpòt sijè Kore di, omwen depi epòk la Meiji, Britannica a pèmèt yon Japonè esplike bagay Kore di se te yon erè grav - sòt de gen tankou Dr Josef Mengele ekri antre sou pèp Jwif lan. Mengele, konnen sitou kòm yon Architects nan olokos la, tou te gen yon Ph.D. nan Antwopoloji. rasis, nosyon yo torsade ki enfekte Alman (ak Ewopeyen e Ameriken) bousdetid "" nan fen syèk la 19 ak bonè nan 20tyèm syèk mete baz la pou teyori sosyalis la nasyonal ak analogue yo nan lòt peyi yo. Japonè yo te toujou an 1968 ak tristeman toujou nan 2008, rete enfekte ak contagion pwòp yo nan rayisman ras-. Sa se opinyon mwen ki patikilye Britannica kontribitè swa konsyaman ou enkonsyaman repete manti sa a nan tradisyon ki pi mal la nan bousdetid Japonè.

pè a kle nan choven Japonè a ak militarist se ke Japon se pa yon sosyete omojèn, ke li pa inik. Yo pa satisfè avèk obsessively ap eseye efase prèv nan peyi orijin Kore yo. Tankou tiyè la ki moun ki pè pou yo vin kenbe yo, yo vle touye oswa nenpòt moun silans ki ka revele yo. Sa a anpil antrav ki bon, verite-ap chèche a, istoryen ewoyik nan Japon, kèk tankou yo.

okipasyon Japonè a nan Kore di pa te sèlman eksplwate ekonomi Koreyen an. Li tou se te yon demand mal dirije pa savan Japonè "" vòlè Kore di nan trezò kiltirèl li, detwi istwa Kore di a, epi evantyèlman detwi lang Koreyen an ak kilti - diminye Kore di a sèlman rejyon yon lòt Japonè. Yon fwa tout Koreyen te kapab radye oswa tounen nan kolonyo tèt-détester, twou vas Lè sa a, Japonè bousdetid la entelektyèl ta bitume sou ak pwòp rassurant, krizantèm Piquant, manti ak anti-entelektyèl mit.

Depi liberasyon Kore di a soti nan règ Japonè, propagandist Japon an te travay enlasableman izole Kore ak Koreyen nenpòt lè sa posib. Lefèt ke pi Azyatik biwo lòt bò dlo nan jounal Lwès ak rezo televizyon yo te baze soti nan Tokyo pa te ede verite, ni gen kontribisyon jenere ak sijesyon pwente nan Japon Inc depatman yo Etid Azyatik nan inivèsite gwo lwès yo. Men, Koreyen yo se yon chaleureux, moun te panse, ak sou sa yo deseni depi GMII, Koreyen yo te travay di a di istwa yo nan mond lan, malgre batay la montagn. Ou wè, Koreyen fè byen ak mòn, e yo te jwi randone. Kore di se yon peyi mòn, epi yo gen ekspresyon sa a: "Beyond mòn yo, gen mòn."

Chak fwa mwen santi mwen regrèt sa pou mwen menm, ak enspirasyon bezwen, mwen panse de konbyen travay di ak lit ki Koreyen yo te fè nan 20yèm syèk la, e mwen reyalize kòman fasil obstacle ti mwen yo, pa konparezon.

Koreyen yo te byen konnen ke Kore di se yon lang altaik-Tungusic, ki an relasyon ak mandchou, Mongolyen, Latiki, Eorlandè ak Ongaryen. Yo konnen ke lang yo ak Japonè "soti nan rasin lan

menm." Etranje yo kapab aprann nan fè yon gwo zafè sou istwa Azyatik Nòdès nan Koreyen, si nenpòt moun ki ta gen sans la ak pudeur mande opinyon yo.

Yon fwa mwen te kòmanse li istwa Koreyen, Japonè istwa finalman te kòmanse fè sans, e menm nan manti souvan repete tou pwente nòt lòt enteresan. Menm jan li enposib konprann Wòm san yo pa konnen yon bagay sou Lagrès, ak jan li enposib konprann Kolonyal Amerik di Nò san yo pa konnen yon bagay sou Angletè, li absoliman enposib konprann Japonè istwa san yo pa konnen Kore di listwa.

filozofi a Japonè promulgation espesyalman pòs-Meiji, ki mete Japon swa kòm sant la nan Azi oswa menm kòm yon peyi (non-Azyatik!), olye ke kòm jis peyi yon lòt Azyatik, yo pa kapab soutni si yon konnen menm yon ti kras sou Koreyen listwa. Se pou rezon expunging dosye nan sivilizasyon Koreyen oswa omwen nan Kore di izole nan kilti ak istwa Japonè ki te tèlman kritik raciste Japonè ak militarist.

Nan lide nan konfuseen, gen yon bagay trè mal sou eseye tiye paran ou. Kore di se paran an ansyen nan Japon, donan sou zile sa yo pèp li a, lang, relijyon, ekri, achitekti, sistèm politik, travay atis seramik, elatriye, elatriye, elatriye, kidonk si militarist yo ak "savan" te kapab rann sevè prèv nan sa yo lyen zansèt yo, li pi fasil sikolojikman anvayi ak Kore di vòlè ak touye, anlèyman, ak eksplwate moun li yo. Sepandan, pa fòse moun yo Japonè egziste kòm istorik oswa kiltirèl òfelen, jis yo pou ke yo kapab disponib pou lagè Imperial nan kèk tan, militarist yo tou fè gwo domaj nan psyche a Japonè nasyonal li menm. Reflechì sou li: Èske gen nenpòt peyi jodi a modèn nan 21yèm syèk ki gen moun ki pa gen okenn lide solid nan orijin nan peyi yo a oswa nan panse ke li se ke moun pa di nenpòt gwoup lòt moun?

Mwen panse ke yon modera kapab lengwist etranje yo te ka trè fasil montre relasyon ki genyen altaik-Tungusic langaj Koreyen, demanti ke kòmantè pa ke Britannica ekriven ane 1960 la sou Kore di ke moun pa di ke yo te nan nenpòt lang.

Yon lengwist rezonableman kapab, ki korela ansyen Baekje mo Koreyen oswa menm modèn Kore di mo dyalèkt rejyonal nan Jeolla provens ak mo yo itilize nan diferan dialecte Japonè pale nan minisipalite atravè lwès Japon, pwobableman ta ka tou pwouve ke Kore ak Japonè gen gwo koneksyon leksikal, nan adisyon gramè ki preske idantik.

Mwen pa ni yon modera kapab ni yon lengwist rezonableman kapab, ankò mwen menm, avèk konesans yon debutan nan Kore di, dwe kapab pwouve ke lang nan Kore di lwen de izole. Kòm yon revanj sou sa Scholar mantè-gwosye, mwen pral montre ke Kore di se menm mare lang ki nan lwès la elwaye nan Eurasia, nan lang la nan Britannica Encylopaedia nan tèt li, nan lang angle, ensi ki lye ak Kore di Angletè, Amerik, ak tout mond la pale angle. Sa a se ti revanj mwen sou ki Scholar-mantè, paske mwen konnen ke li ta vire tankou yon tèt nan viskeu li a, grav vèrmoulu tandè ke atik li te lakòz yon lektè montre mond lan kòman Kore di se lwen ki an relasyon ak Anglo-Saxon a lang, tankou yon pati nan supèrfamiy pi gwo pati nan lang anbrase endo-Ewopeyen yo, altaik-Tungusic ak gwoup lòt lang. Byen lwen yo izole, Kore di se ki konekte nan bonè rasin li nan tout pèp nan mond lan.

Si ak kapasite minimòm mwen mwen kapab dekouvri koneksyon ant langaj lang ki pwobableman genyen yon bagay tankou 10,000 ane nan separasyon ant yo a, ki jan li ta ka di reyèlman yo pou yon Scholar Japonè ak "dekouvri" lyen yo langaj ak Kore di - yon lang nan ki te fèt divèrjans sèlman apeprè 1 500 ane de sa? Nan eniyon mwen, pa wè sa yo lyen evidan se niman yon pwoblèm politik ak

sikolojik, se pa yon konfli lengwistik. Li se yon kesyon de pral. Si ou refize wè li, si ou refize komèt nenpòt enèji rasanble rechèch pwouve li, e si kominote scholarly ou pini ou si w fè wè verite a ak pibliye li, se sa ki fè peche ou kòm yon Scholar e ke se bakteryen a sou fo bousdetid peyi ou la.

Lè mwen te li ke atik sou lang nan Kore di an 1969 Encylopaedia Britannica a, li pa t 'sèlman fè sans mwen ke Kore ak Japonè te kapab gen yon gramè prèske idantik san yo pa genyen okenn relasyon jenetik. Menm si mwen te konnen ti kras nan Kore di oswa Koreyen, ti kòmantè sa a kole nan tèt mwen an pou ane ak ane, kochan tankou yon bonm verite. Lie Big li resonated nan tèt mwen chak fwa pou dè dekad pandan ke mwen ta tandè Japonè apre Japonè di ke Japonè yo te inik, yon moun konsa mistik ak sa ki diferan lojik lan ak tès yo egzije sa estanda yo nòmal nan istwa oswa Lengwistik pa janm dwe aplike.

Chak jou Lies gwo ak piti Lies pwopaje pa bigots Japonè vin kritike. jwèt yo se tikal vini yon fen, menm nan Japon. Nan lane 2001, Akihito nan Monarch Japonè yo te fè yon kòmantè - pa rapòte anpil nan près lan Japonè, ayeur - ki kèk nan zansèt li yo te ka gen Koreyen an. Malgre ke li te anpil minimiser nimewo a mal la anpreur Kore ak gwoup etnik Kore ki te fonde yo bati bonè Japon, tankou chamanik Himiko nan Empress (Pimiko), Anperè Ojin oswa anperè Nintoku, deklarasyon li "Mwen, sou pati mwen an, santi yon sèten paraître ak Kore di, yo bay yo lefèt ke li ekri nan Istwa yo japon ki manman a Anperè Kammu te nan liy la wa Muryong nan Paekche "se te yon zouti ... pou Japon, ak premye fwa ke yon anperè Japonè yo te fè tankou yon admisyon nan tan modèn. (Plis: Gadyen Legal - lanmò -2001. December.28). Toujou, admisyon Akihito a te twò rize, paske pandan nosyon la trè nan yon Japonè anperè pa te 1000% "pi" Japonè te chokan elwaye Dwa zèl idyo yo yakouza-ede, pa di an efè ki jis youn etranje fanm marye jis youn de zansèt li yon tan de sa, li toujou pèmi anpil Japonè "modere" santi ke Japonè yo te toujou Japonè, ak Japon ki te fonde pa ras mansyone non zansèt li yo misterye nan "kontinan an." Yon lòt eseye deseewa istwa ak mwaye verite-oswa fwaz timid, tout prènvir ob lan inevitab la verite sou orizon an entelekyèl nan peyi a Rising Solèy la.

Sèjousi, "vòl tapi Teyori an" (Teyori anonim Horseriders 'Namio Egami an), se lajman kritike nan West la, e menm nan Japon li kòmmanse vin yon ti kras pi plis posib diskite, anpil précotion, wòl a Koreyen ki "etabli" e te ede devlope - Don 'T di "konkeri" - Ansyen Japon.

Gen yon vil nan Japon ki rele "Paekche Village nan" nan Nango Village, Misato Town, Miyazaki Prefecture, kote gen moun ki pa janm bliye orijin ansyen Baekje yo Koreyen an. mo a Japonè pou Baekje se "Kudara," ki se reyèlman Japano-Koreyen pou "Keun Nagoya-(큰 나라)" - "gwo peyi", oubyen, plis familyerman, "Home peyi." moun yo nan pati sa a nan Japon toujou peye omaj a sa yo rasin yo, pa vizite tonm zansèt yo a Neongsanni, toupre Buyeo, Jeolla provens, Kore di. Genyen tou, tout lòt peyi sou Japon, potye bouk, ki moun yo se branch nan atis Koreyen Ceramic kidnape pa Japonè a pandan sovaj envazyon an Hideyoshi (Imjin Gè) a la nan 1590, epi yo toujou sonje sa yo te Kore di yon fwa. Moun sa yo, epi depoze pifò Japonè, yo ta dwe entèvyouve pa istoryen onèt nan Japon, ak histwa fanmi yo ta dwe byen note ak Japon Koehle si gen nenpòt chans pou reyèlman découvrir sa, ela, Japon vrèman ki konekte nan vwazen li, e ke li se bon natirèl pou yo paraître pote de pèp sa yo pi prè ou.

politisyen Japonè ak Kòmanditè militarist yo lamantasion ki sòf si Japon ka voye sòlda li yo aletranje, li pa janm kapab yon "nòmal" peyi. Mwen di ke Japon pa janm kapab yon peyi nòmal jiskaske politisyen li yo ak militarist nèmèt Japonè a gen yon nevi nòmal, vle di yon nevi abite nan moun ki pa inik, moun

menm jan ak tout lòt moun, ak mare nan tout lòt moun. Lè Japonè elit politik pèmèt sa, Lè sa a, Japon ta dwe anbrase pa vwazen li e finalman kapab konsidere yon peyi nòmal, olye de yon peyi ki toujou Outlaw li te kapab defye.

Malerezman, moun ki kritike manti a nan istwa jwenn vaksen, tankou ansyen Nagasaki Majistra Hitoshi Motoshima la. (Plis: isit la) kòmantè senp li nan lane 1988 te: "karanteyen-twa ane yo te pase depi nan fen lagè a, e mwen panse ke nou te gen ase chans reflekte sou nati a nan lagè a. From lekti kont divès kalite ki sòti nan fwontyè ak te gen yon sòlda mwen menm, patisipe nan edikasyon militè yo, mwen fè kwè ke anperè a raz responsablite pou lagè a ... "

Majistra Motoshima te bay Kore di a / Japon lapè ak bours nobèl, menm jan tou Lòd la merit nan Repiblik Federal Almay, pou yo tande yon vwa pou lapè mondyal ak rekonsilyasyon pami tout nasyon. mond lan deyò bezwen kenbe yon je fèmèn sou politisyen Japonè, kòmantè yo, ak aksyon yo, ak mond lan deyò bezwen bay èd ak sipò moral sa yo ki Japonè yo ap eseye fè sa Almay te fè apre GMII - detwi histwa rasis, gwoup , ak enstityon ki ankouraje rasis. Pandan ke Nasyonal sosyalis ideoloji nan peyi Almay sèlman egziste sou franj yo, nan jounen jodi a nan Japon, li toujou rete ideoloji nan elit yo gouvènè.

Yon leson util Learned nan Lekti Deseni sans oparavan

Kore di pa bezwen m 'fè egzèsis ti kras mwen. Sa m'ap fè enplike revanj pèsònèl - sa se vre - men tou li se montre ke nou dwe toujou alèz nan tout opinyon, ki gen ladan moun ki pemanan nan men otorite yo ki pi prèsyèz entelektyèl. Nou bezwen pa kite djòlè-savan, savan parese, oswa anbouchur mortarboarded nan program sèten torsade politik fè nou fè òf yo pa kwè yo. Mwen ta dwe mansyone ke mwen tande Koreyen an "se ke moun pa di nan tout lòt lang yo" liy anpil fwa nan ane a, e li pa janm fè sans mwen. Mwen pa konnen sou ki baz sa yo ekriyen kòmante, men li son tankou yo te fè sa ki sa anpil savan fè parese, ki se Maks bagay yo te tande nan kèk entelektyèl ale tounen san yo pa pran yon dezyèm panse ke si li menm te fè sans. Mwen mande konbyen timoun estupid lekti ki atik nan 1969 te grandi yo dwe granmoun estupid, sa a gaye manti. Anfèt, mwen mande konbyen lòt manti ke mwen absòbe nan lekti mwen an, syans, ane inivèsite, elatriye bezwen an pou yon dezentoksike prn menm nan manti lòt moun 'se yon nesosite kontinyèl Si yonn kòmmanse pwosesis la wè verite ki senp nan lavi.

Mwen pral ajoute plis mo kòm syans mwen nan pwogrè Koreyen an. Pi enpòtan, mwen espere ke tan kap vini an ke yon moun oswa yon gwoup pwopoze di ou "diferans ki genyen ant nou e yo" - moun ki "yo" se sipoze - ke w pral panse de fwa sou ki kalite teyori. Konprann ke tankou yon moun ap eseye brainwash ou ak pwazon an menm ki infests mantalite pwòp li. Moun yo sanble anpil ak ou, kèlkeswa kote yo ye, kèlkeswa sa ki lang yo pale, kèlkeswa ki jan yo gade. Ou jis bezwen mete nan efò sa a minimòm wè sa. Ou dwe vle wè sa, epi li enfòmasyon yo pral montre tèt yo san pwoblèm mwen tap ba ou.

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**Apparent Cognates between Native Korean Words  
and Words in English and other Indo-European Languages**  
**Abbreviations: K: Korean, E: English, F: French, D: German, S: Spanish, I:**

Italian, P: Portuguese, C: Catalan, N: Dutch, G: Greek, L: Latin, OE: Old English, IE: Indo-European

English	Korean	Hangeul	Literal English	Comments
go	ga	가	go, goes	from verb gada - 가다, to go. As informal command "가!" is used exactly like "Go!"
one	han(a)	한, 하나	one	native K counting number
two	du(1)	두, 둘	two	native K counting number
three	sei	셋, 세	three	native K counting number. Still preserves vowel similar to earlier E forms, other Germanic (eg N: "twee" or



				S. "tres")
dual	dul	둘	denotes plural	if the speaker wishes to emphasize that the noun is plural, 둘 is added as a suffix. Eg. 친구 (friend), 친구들 (friends)
cow	so	소	cow	In IE langs, S sometimes becomes C, vice versa. there have been changes in various Germanic languages of the vowel - ko, ku.
make, manipulate	mandeulda	만들다	to make	esp. making with hands.

				(mand/hand?) (S: mano, F: main = hand)
ma, mother	oma, oemoni	오마, 어머니	ma, mother	
pa, father	apa, abeoji	아바, 아버지	pa, father	
be, is	isseoyo	있어요	is	"is" - present tense conjugated vb of ipnida (입니다)-to be; also cognate to S: estar or ser
dog, hound, canine	gae, kae	개	dog	cognate to canine, P: Cão, D: hund: k>h, vowel, n
many	manhi	많이	many, much, a lot	
arm	pal	팔	arm	more obvious in F: Bras -

				arm. P>B, a&r transpose, m same
yes	ye	예	yes	예 and 네(ne) both mean "yes" or "yeah." 네 tends to be used esp. in Seoul dialect, and by the way, it is a cognate to the G word for yes ( v a ι )
yes	ne	네	yes	예 and 네(ne) both mean "yes" or "yeah." 네 tends to be used esp. in Seoul dialect, and by the way, it is a cognate to

				the G word for yes (v a ι)
not	an, ani	안, 아니	negating prefix	cognate to negating G prefix a-, an-, "not"
why	wei	왜	why?	interrogative
what	mu-eot	무엇	what?	interrogative - said quickly, sounds like E what w/ initial M
so...	seo (suh)	서	so...	서 so... 서 so... (eng.)  책을 읽으려고 했 서 코피를 마셨어요. I was going to read the book, so I

				drank coffee.
yack	ee-ya-gi or yae-gi	이야기 얘기하다	tell, gossip, story	이야기 ee-ya-gi (야기 = yack (eng.) story 얘기하다 yae-gi ha-da to tell a story, to tell some gossip, to yack
full	bul (bool)	부르다	full, to be full	부르다 to fill 배 불러요. My stomach is full. Bae bul-leo-yo. 불= full (E)
match	mach-da	맞다	to match, to be correct, to be	마자! That's right! (literally, "it matches")

			right	
mosquito (<Sp. "little fly")	mo-ki (mo-gi)	모기	mosquito	모기 "mosquito" is similar to S and I "mosca" (E- fly), without the "s" <b>mosc.</b> Note: In certain S. dialects, the medial s would not be pronounced - eg. moca, moquito (PR, Andalusian)
Egg	al	알	egg	D: Ei = egg
Mare	mal	말	horse	E: mare = female horse
Road, Street	kur i	거리	road, street	C: carré, carrer, S:

				calle - street) ?F rue (vowel/cons reversal?), ?E: gully - water-made path, ravine
Meal (grain)	Meel	밀	Buckwheat	E: meal, edible grain, eg. cornmeal, oatmeal
Duck	dalk	닭	Chicken	E. Duck - domesticated fowl
Gnome	nom	놈	guy, "jerk" fellow, chap, creature, usu. pejorative	E: gnome <L: Gnomus - misshapen dwarf
Ugly	eul-gul	얼굴	face	E ugly usu.

				refers to facial appearance
To Take	ta-da	타다	v. to take, to get on, as to take a bus, etc...	E uses take similarly

Comments

- Any suggestions of possible cognates or corrections would be greatly welcomed!
- On 13 December 2009 I did a Google search on "Korean cognates" and found a very exciting exchange between Mr. **Mark KY Park** and various editors at Wiktionary.org. There seemed to be extreme exception taken by some to the concept of Korean cognates to IE words. Their argument was that Korean is not an IE language, so there cannot be cognates. If not altogether deleting his research, they expressed some gracious willingness to describe **Park**'s observations as "false cognates." They would not even accept a phrase like "possible cognates."

OK, so let's think small, let's not permit any thought or new information or anything into our minds that might cause our existing assumptions to be challenged in any way. But let's remember that before a hundred or so years ago, the greatest minds of European linguistics barely saw relationships between Spanish and German, or English and Russian. It took Indo-European thinkers



even longer to see relationships between Irish and Sanskrit.

Even to this day, there are endless arguments as to whether Gallego is a language of its own or a dialect of Portuguese, or maybe even a dialect of Spanish. Such controversies still existing within the IE linguist community can occupy the length and breadth of **whole lifetimes** of researchers, **but there is not time for a few seconds of researching other theories?** If compelling evidence is put in front of your nose, you prefer to wipe it out of existence, rather than to open your eyes and consider... that you might have been mistaken or that your beloved teachers perhaps did not know everything? Is your pride in your own little world-view more important than facts?

Isn't it actually exciting to you that you could learn MORE, that you could be discovering something NEW???

For those of you who believe that you have learned everything that you need to know, that you possess absolute certainty, or that you will possess it in a year or so, after you have completed some degree or after you have gained university tenure, **I refer you the physicist Jacob Bronowski, and this series of clips from this episode from *The Ascent of Man*, "Knowledge or Certainty."**

There are about **seven Youtube clips composing that episode**, and I strongly recommend anyone reading this to watch the entire hour.

**Bronowski** discusses the intersection of science, philosophy and politics, and their tragic crash under the ruthless hands of Hitler's National Socialists.

**"There is no absolute knowledge, and those who claim it, whether scientists or dogmatists open the door to tragedy." -- Jacob Bronowski**

I realize that I am straying away from the discussion of vocabularies and grammars, but really, what is the point

of studying linguistics if not for the cause of bringing people together and of understanding how we all are interlinked? **The whole point of learning a language is, or should be, to connect peoples.**

For a linguistics scholar to discard evidence and to erect a high wall of separation between peoples simply because the new data are inconvenient to a preexisting theory, is saying, in effect, "I do not want my people to be connected to your people." Maybe that is not what the minds at play at Wiktionary intended, but this kind of conclusion could be drawn by some readers or... gulp... scholars. When such a conclusion is drawn, in my opinion, it has political, social and historical consequences. In this case, it involves Koreans, a people for whom I have tremendous love, but I would hope that I would similarly rise to defend any other people similarly being thrown into isolation for no reason other than bigotry.

To create a concept of an Indo-European family, linguists had to first see beyond their small minded parochial views to envision relationships that are not always immediately obvious. The conception of Korean having some relationship to Indo-European languages is not based on the membership rules of the IE family. In my opinion, Korean is clearly NOT an Indo-European language, in the same way that French is not a Slavic language, or Danish is not a Latin language. The relationships and assumptions of old need to be reassessed.

It is necessary to see the linkages by stepping back further into the mists of linguistic time, to a point when neolithic people in Eurasia might have spoken the same language or related languages. Today, we see these connections mostly in family words, in food, in fauna, in flora, but in some cases also, in ways of describing things - this, I think suggesting a vestigial grammatical connection between the members of the yet unnamed Indo-European-Korean language superfamily.

For Korean and Indo-European languages to be reassigned into a new group, much more research

would need to be done, but if the findings of very ancient cognates are to be chucked aside arbitrarily, then no advancement is possible.

**The goal of linguists should be to ultimately trace the linguistic connections between all peoples of the world.** Recognition of some kind of Korean - Indo-European link is not the endpoint, of course. It should be the beginning. But if Eurocentric IE linguists are going to shut down thought processes and eliminate evidence of connections between languages beyond the hallowed IE domain, then these scholars will only place their role in history as blips and as maintainers rather than as pioneers and discoverers. It's your choice....

For the Japanese, blind ignorance means that a modern industrialized nation will continue to live in fairy tale ignorance of its history - very amusing to westerners living in or visiting Japan, but very dangerous and disturbing to other Asian nations. For the Koreans, they will continue to research their "common root" to the Japanese and **Ryukyu** peoples, as well as examine ancient connections to various peoples in Eurasia, but perhaps their research will remain unknown to the West. For the Europeans, they will continue to wonder just where exactly is the Indo-European homeland. They will occasionally hear of red haired, light eyed **Tocharians** in Eastern Central Asia, and a photo of an occasional hazel eyed, blond Afghan or brown haired, European-looking Uyghur will raise an eyebrow, as will the Asian-looking Iberian **Lady of Elche**, but no larger investigation will ensue. Meanwhile, visitors to Korea will notice certain European features in many Korean faces (eg. **here** and **here**), and Korean visitors to **Eastern Europe, Scandinavia, Britain**, and even faraway **Ireland** will notice many Asian features in European faces, but no larger investigation will ensue. Yes, the "science" of human language relationships and migrations of human people from our common starting point in Africa is settled. It has all been figured out. Nothing to see here. Sit down and STFU. Move along, now!

Sorry, but I'm going to still wonder about some of the

things that I see and comment on them.

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- **Mr. Park's** Wiktionary debate is **here**
- **Mr. Park's excellent list of Korean Cognates to Indo-European languages** - some of which I independently noticed - is here:  
**<http://en.wiktionary.org/wiki/User:KYPark>**.
- **It is copied below:**

## To begin with

German 'Huf' is equivalent to Korean 'gub' (굽).

Hangul	Nemo	Compare
<u>겨울</u>	gjeul	Eng. yule, year, O.E. gēar
<u>골</u>	gol	Lat. gula, Eng. gullet
<u>굽</u>	gwub	Ger. Huf
<u>굽다</u>	gwubda	Lat. cubare
<u>눅다</u>	nwubda	Lat. nubere
<u>도르 레</u>	dorure	Eng. trolley
<u>돌다</u>	dolda	Eng. tour, tower, turn, torch, torque, torsion, torus
<u>두텁</u>	dwuteb	Eng. toad, O.E. tādige
<u>둑</u>	dwug	Eng. dyke, Lat. ducere
<u>둔</u>	dwun	Eng. dune, down, town
<u>뚫다</u>	`twulhda	Ger. durch, Eng. through
<u>띠알</u>	`tiad	Eng. Teuton, Dutch, Ger. Deutsch
<u>마니</u>	mani	Lat. manus
<u>마니다</u>	manida	Fre. manier
<u>만지다</u>	manzida	Eng. manage
<u>많이</u>	manh~i	Eng. many
<u>맞다</u>	mazda	Eng. match
<u>메</u>	mey	Eng. meadow, mow, O.E. māwan

<u>몽다</u>	mohda	Eng. O.E. mōt, mūga, Eng. moot, meet, moat, mount, mound, mow
<u>믈</u>	mul	Lat. meer, Eng moor
<u>바다</u>	bada	Ger. Wasser, Eng. water, wade
<u>바닥</u>	badag	Eng. buttock, bottom
<u>발다</u>	badda	Lat. pes, Eng. foot, vase, vessel
<u>밭</u>	bat	Eng. bed, pad, paddy
<u>브르다</u>	buruda	Eng. full
<u>블</u>	bul	O.E. bæł, Gre. pyr, Dut. vuur, Ger. Feuer, Eng. fire
<u>블다</u>	bulda	Eng. blow
<u>블리다</u>	bullida	
<u>블무</u>	bulmwu	Lat. pulmo, Eng. pulmonic
<u>박쥐</u>	bagzwi	M.E. bagge, bright
<u>밝다</u>	balgda	Eng. bright
<u>보다</u>	boda	Fre. voir, Lat. video
<u>비치 다</u>	bicida	Lat. vici
<u>빛</u>	bic	Eng. wit, Lat. video
<u>오르다</u>	oruda	Lat. orient, Gre. oriri "to rise," oros "mountain," ornis "bird"
<u>자물쇠</u>	zamwulsoy	Cze. zámek, Rus. замо́к (zamók)

- The existence of an earlier Korean-Indo-European language family was called by the Linguist **Joseph Greenberg** the **Eurasiatic Family**.

Professor Joseph Greenberg has passed away, but two notable scholars influenced by him are:

- **Merritt Ruhlen**  
(also:<http://www.merrittruhlen.com/>)

- [Alan R. Bomhard](#)

#### ☞ History of Ancient Korean Civilization

- [History of the Korean Goguryeo Kingdom](#)
- [History of the Korean Baekje Kingdom](#)
- [History of the Korean Shilla Kingdom](#)
- [History of the Korean Gaya Kingdoms](#)
- [More on the Korean Gaya Confederacy](#)
- [Gaya Kingdoms Artifacts - Gimhae Museum](#)
- [History of the Korean Parhae Kingdom](#)

#### ☞ Korean Settlement and Creation of Japanese States

- [Dr. Wontack Hong's Ancient Japan History \(also \[here\]\(#\)\)](#)
- [Tomb Secret: Emperor Nintoku was Korean](#)  
Also more: [here](#)
- [Exiled Baekje King's Tomb Found in Kazumaya \(new link\)](#)
- [Nango: Japan's Baekje Village](#)
- [Hidaka: Japan's Goguryeo Village](#)

#### ☞ Modern Korea's Survival Struggles

- [Model of a Leader - Admiral Yi Sun Shin](#)
- [Imjin War - Japan's Bloodthirst Begins](#)
- [Ju Non-Gae: Patriotic Heroine of Jinju](#)
- [Yi Sam Pyeong, Kidnapped Korean Potter](#)
- [Empress Myongseong: Korea's Hero-Queen](#)
- [Japanese Atrocities in the 20th Century](#)
- [Dokdo: More Japanese Predations?](#)

#### ☞ A Few Korean Language Links

- [NATE Korean-English Dictionary](#)
- [Sogang Univ. Learn Korean Online](#)
- [Monash Univ. Korean Word lists](#)
- [The Korean Forums](#)
- [Declan Korean Software](#)
- [Diotek Korean Handheld Software](#)

#### ☞ Some Scholars Studying Ancient Japanese Links to

## Korea

(Any recommendations of notable researchers covering this topic would be greatly appreciated. I am only interested in identifying researchers who are applying normal world standards of historical analysis to the subject of Ancient Japanese history. I am not interested in noting people who tow lines from the 19th Century, which is to say, "scholars" who do not see any Korean links to Ancient Japan, who persist in muddying waters that should be crystal clear. So please do not recommend people who look at a classical Korean artifact in Japan and deceptively describe it as being of "continental origin" or "northern origin," as these scholars are either too stupid or too cowardly to be publishing or being in front of a classroom.)

- HONG Wontack (Seoul National University) - Baekje/Yamato
- KIM Taesik (Hongik University) - Gaya
- TAKAHASHI Koji (Univ. Toyama) - Kofun Period
- John WHITMAN (Cornell University) - Korean-Japanese Linguistics

## ▣ Reviews

- Beckwith's *Koguryo: The Language of Japan's Continental Relatives*

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