

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

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Cognates ta Koreani għall-Ingliż u oħra Indo-Ewropej Lingwi

Last Update: 13 April 2010 L-ahhar aġġornament: 13 April, 2010

My Motivation for this Study Motivazzjoni tiegħi għal din il-Istudju

I am not a linguistic scholar by any means. I am not a scholar lingwistika bi kwalunkwe mezz. I study languages for fun and to access knowledge and people that I otherwise could not reach through my native language. I lingwi studju għall-gost u l-aċċess għarfien u nies li jien kieku ma setgħux jilhqqu permezz lingwa nattiva tiegħi. Linguistics is not my profession, and unfortunately, I never seem to have enough time to properly devote myself to the languages that I study. Lingwistika ma professjoni tiegħi, u sfortunatament, jien qatt ma jidherx li jkollu żmien biżżejjed biex support jiddedikaw ruhi li l-lingwi li I-istudju. I have been studying Korean on and off for many years. I ilhom jistudjaw Koreani u jintfew għal hafna snin. 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. Nsib il-lingwa Koreana affaxxinanti, u għalkemm il-hiliet attwali tiegħi huma foqra, nispera li jkunu jistgħu jhaffu l-istudji Koreana tiegħi hekk, I hekk li jista jitkellmu, jaqraw u jiktbu sew Koreani.

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. raġuni tiegħi għall-ġbir u l-pubblikazzjoni din il-lista ta 'kliem Koreani li għandhom cognates fi u oħrajn Indo-Ewropej lingwa Ingliża huwa li jpattuha ingustizzja li bothered me għall-erbghin sena kwazi. 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. Koreana ma tkunx lingwa iżolat, u Korea mhumiex nies waħdu fid-dinja, anke jekk l-għedewwa-Korea tixtieq stampa Korea b'dan il-mod, hekk kif il-lupu guh jhobb tizola l-haruf mill-qatgha.

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. Fl-1969 sibt istiva ta 'l-Britannika enċiklopedija, li mbaġhad kien ikkunsidrat, b'mod partikolari mill-edituri Britannika, kif forsi l-enċiklopedija preeminent ta' għarfien tal-bniedem. I poured over its articles with great interest. I jifterra fuq l-artikoli tagħha b'interest kbir. As I knew little about the world, I was not in a position to dispute its articles or the qualifications of its contributing writers. Kif kont naf ftit dwar id-dinja, I ma kienx f'pożizzjoni li tikkontesta l-artikoli tagħha jew il-kwalifiki ta' kittieba li iikkontribwixxu tagħha. 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. I ma setgħetx tevalwa l-motivazzjonijiet jew żbalji ta' edituri Britannika fil-ġhoti tal-imprimatur kbira ta' Britannika li kittieba ċerti, effettivament tagħmel dik il-persuna unika opinjoni waħda mill-aħħar kelma dwar tema waħda. 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. I kien lavanja vojta, u I assorbit storja ta' pajjiżi li kont naf ftit, bijografiji ta' nies min I qatt ma semgħu, u teoriji dwar l-univers li fethu l-ġodda bibien intellettuali hafna lili.

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. hafna hin Allura jkun għadda sa minn I aħħar raw li 1969 Edizzjoni, imma I still remember kif haress, kif l-jorbtu feltru, u jekk I qrib tiegħi għajnejn, naħseb li jien xorta jistgħu stampa it-tqassim ta' ċerti artikoli, bħalma jekk I kienu filwaqt li jfakkar il-wiċċ ta' habib antik tajba. Nevertheless, of all the articles that I read in those two dozen large volumes, I can recall only one article's actual writing. ta' l-oġġetti li qrajt fil dawn iż-żewġ tużżani volumi, I kbar jistgħu recall biss oġġett wiehed tal attwali bil-miktub, Madankollu. That article was on the "Korean Language" and I still remember two bizarre propositions made by the Britannica contributor: Dan l-artikolu kien fuq il-Korean Lingwa "u I still remember żewġ propositions stramba magħmula mill-kontributor Britannika:

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.** Għalkemm Koreani u Ġappuniżi għandhom identiku grammatika kważi, jidher li ma hemm ebda relazzjoni bejn Koreani u Ġappuniżi, minbarra li jaqsmu ċerti Ċiniż tissellef-kliem.

2. Korean is a language isolate, with no relationship to any other language. **2.** Koreani hija lingwa iżolat, mingħajr ebda relazzjoni ma kwalunkwe lingwa oħra.

Isolating Korea in order to Prolong the Big Lie about Japanese History Iżolament Korea sabiex ittawwal il-Lie Big dwar Storja Ġappuniż

The writer of that article, I learned several years later, was Japanese, not Korean. Il-kittieb ta' dan l-artikolu, tghallimt wara diversi snin, kien Ġappuniż, ma Koreani. 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 fascistic and racist pillars: Forsi l-edituri Britannika fil-mument ma kinux konxji ta' l-profondament, unscientific, unscholarly, u hafna propaganda razzista u n-natura ferm ta' Ġappuniż "boroż ta' studju" matul hafna mill-Seklu 20, li ffokat fuq dawn fascistic u razzisti pilastru ewlenin:

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. Il-Ġappuniż "razza" huwa uniku, monarka tiegħu hija god, u għalhekk preżumibbilment kwalunkwe suġġett li tikkonċerna l-Ġappuniż jew l-azzjonijiet tagħhom mhijiex suġġetta għall-istess regoli ta 'analizi, skrutinju, jew kritika bħalma huma l-azzjonijiet ta' kull nazzjon ieħor, u

2. the Japanese are superior to all others and destined to rule Asia and the world. 2. Il-Ġappuniż huma superjuri għall-oħrajn kollha u huma destinati għar-regola Asja u d-dinja.

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." Anke fl javżak nazzjonali oriġini tagħhom stess u fl-interpretazzjoni Koreani ovvjament qedem, antropoloġiku lingwistika, u soċjo-politiċi anteedenti tagħhom, Ġappuniż "skulari" psychotically jevitaw li jużaw referenzi għall-Korea u Korea, kkaratterizzati tiffavorixxi sostitut kliem vag bħal "kontinentali," "penizola," jew "tat-Tramuntana."

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. **Westerners Japanophilic li jaqilghu l-għixien tagħhom fil-kummerċ boroż Ażjatiċi tipikament ikollhom l-aped vaga ġargon ġeografiku istess, b'mod tenaċi jevitaw il-kliem verboten ta "'Korea" jew "Korea."** Sa l-aħħar tas-Seklu 20, sar aktar imbarazzanti għall-kummerċjanti li tali jkun denialists Korean, mishmashing-rabtiet bejn renji Koreani qedem u l-"misterjuża" fundaturi ta 'l-soċjetajiet bħal Korean dwar Kyushu u 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. Il-nazzjonalisti Ġappuniż hsieb storiċi biex jiċċdu l-fundaturi Koreana tal-Ġappun rwol storiku tagħhom, u biex jpoġġix lill Koreanization tal-Ġappun qedem għal xi, unnamable peopling Tungusic episodju unknowable. Alas, we were told, that this mystery could never be unraveled, as all the ancient peoples were lost in the mists of time. Sfortunatament, aħna qalulhom, li dan il-misteru, ma setgħu jiġu maħlula, kif il-popli kollha qedem kienu mitlufa fl-ċpar ta 'żmien.

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) . A ma huwa qawwi hafna osservatur jżuru Ġappun setgħet tara ċar li l-istorja Ġappuniż u l-kultura hija r-riżultat ta peopling mill-Majjistral (Korea), mill-Grigal (Ainu), u minn Nofsinhar (Malayo-Polynesian - gzejjer Austronesian). 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. Madankollu, ma kienx politikament aċċettabbli biex jiddiskuti dan hafna fil-Ġappun, u Westerners li jaqilgħu l-għixien tagħhom fil-Ġappun iż studji ċentri ffinanzjati-Ġappun iż fil-Ġappun jew fil-Punent interessanti tgħallmu ma "joffendu" isponsors tagħhom mal-verità, hafna l-detriment ta 'l-istudenti tagħhom.

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. Still, jekk wiehed ikun allegatament professur storja jew riċerkatur, wiehed għandu mill-inqas jippretendu li jiġu applikati xi tip ta 'analizi storika ta' Ancient Ġappun. 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? Jekk wiehed huwa li tiddiskuti b'xi mod l-peopling tal-Qedem Ġappun, madankollu, kif jista 'wiehed aċċettabbli tiddekrivi l-popli jikkolonizzaw mingħajr ssemmihom? After all, Japan *is* a series of islands. Wara kollox, il-Ġappun *hija* serje ta 'gzejjer. There is no known race of humans living on islands who sprang out of the islands spontaneously. M'hemm l-ebda razza magħrufa tal-bnedmin jgħixu fuq il-gzejjer li reġgħet feġġet l barra mill-gzejjer b'mod spontanju. Every island people on earth, even the Japanese, had to come from the mainland, or at least from other islands. Kull nies gżira fuq l-art, anki l-Ġappun iż, kellhom jiġu mill-kontinent, jew għall-inqas minn gzejjer oħra. There has to be some way to describe the peopling settler groups of Japan in some way. Għandu jkun hemm xi mod biex jiddeskrivu l-gruppi sediment peopling tal-Ġappun b'xi mod. In fact, the terms "northern" or "continental" or "peninsular" endanger the Big Lie about Ancient Japanese History. Fil-fatt, it-termini "tat-Tramuntana" jew "kontinentali" jew "penizola" jipperikola l-Lie Big dwar Ancient History Ġappun iż. 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. Kollha ta 'dawn it-termini punt li f'xi post fuq mappa, ma' xi post fejn l-istorja oħra jkunu nkitbu, għal post fejn għad hemm in-nies, imsejha Korea illum, li jistgħu jikkawżaw diffikultajiet "" safejn jippreservaw l-Lie Big. There needs to be some kind of neutral term to describe the Korean conquerors and settlers of Ancient Japan. Jeħtieġ li jkun hemm xi tip ta 'terminu newtrali biex jiddeskrivi l-conquerors Korean u kolonizzaturi ta Ancient Ġappun.

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!* Peress li jagħmel isponsors Ġappun iż tagħhom squirm biex jaħsbu lilhom infushom bhala imnissel minn Korea, u aktar skomda li jikkunsidraw lilhom infushom part-Austronesian jew part-Ainu, kif jista scholar "ta 'Ancient istorja Ġappun iż jiddiskutu l kulturali u teknoloġiċi bidliet drastici li f'daqqa seħħew fil-Ġappun meta l-Korea - *oops!* *I'm not supposed to say that word -- conquered Kyushu, and advanced into Honshu and beyond? Jien mhux suppost li wiehed jgħid li - kelma* Kyushu maħkuma, u avanzati fil Honshu u wara? How could their artifacts and royal tombs be described? Kif jistgħu artifacts tagħhom u oqbra rjali jiġu deskritti? Frankly, "northern" and "southern" or "continental" and "insular" sound far too vague, even for a fake scholar of Ancient Japanese history. Franchement, "tramuntana" u "n-Nofsinhar" iev

"kontinentali" u "insulari" hoss wisq vag, anke għal scholar foloz ta' Ancient istorja Ġappuniż. They are really just too embarrassing to use. Huma verament ftit wisq imbarazzanti għall-użu. Their use also suggests that the user is addled or afraid. L-użu tagħhom jissuġġerixxi wkoll li l-utent huwa addled jew jibza. 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. Peress li l-natura ta' 'borża ta' studju huwa li jkun kuraggużi meta jiddikjara l-konkluzjonijiet wieħed jew teoriji, il-wussiness ta' dawn it-termini saret insostenibbli, anki għal dawn milksops.

Some terms needed to be used to make these researchers' findings sound more consistent with the standards of western scholarship. Xi termini meħtieġa biex jintużaw biex jagħmlu riċerkaturi "konstatazzjonijiet dawn hoss aktar konsistenti ma' l-istandards ta' borża ta' studju tal-punent. 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. Is-soluzzjoni għall-problema li ilha żmien li jeħtieġu xi isem għall-ċiviltà ta' l-settlers Koreani u jeħtieġu xi ismijiet ta' l-ċivilizzazzjonijiet ta' l-Austronesian u settlers Ainu, mingħajr ma attwalment identifkaw ebda wieħed minn dawn il-gruppi fundaturi ta' l-Qedem Ġappun, kien li l-użu gdid nhadmu archaeological ismijiet. So instead of calling these founders by their correct names -- *names of actual historic and identifiable peoples* -- the "scholars" just made up names. Allura minflok ta' 'sejha dawn fundaturi bl-ismijiet korretta tagħhom - *l-ismijiet ta' storiku u identifikabbli popli attwali* - il-istudjużi "biss magħmula l-ismijiet.

Why not? Ghaliex le? 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. Jekk xi skulari taċċetta jeżistix Imperaturi mhux fl-istorja tal-Ġappun, għaliex ma nies Ancient Ġappun ma 'nies li jmorru bil-ismijiet li hadd qatt semgħu. This fits nicely into the unique mystery of Japanese history. Dan jaqbel nicely fil-misteru unika ta' storja Ġappuniż. Nothing is really quite traceable. For the Korean Gaya and Baekje colonizers, they were to be called **Yayoi**. Xejn li hu verament pjuttost rintraċċabbli. Għall-Gaya Koreani u colonizers Baekje, kellhom jigu msejha **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. Fir-rigward tal Austronesians u Ainu, huma generalment pjuttost impreċiż jithalltu flimkien bħala **Jomon**, għalkemm xi kultant biss Austronesians huma msejha Jomon jew biss Ainu huma kkunsidrati bħala Jomon, minhabba li l-tema kollha ta' l-Austronesianness ta' l-Ġappuniż huwa verboten. 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." Tgħaqquad flimkien hija dwar kif xjentifika bħala tqeghid Paleo-Siberjani Chukchi fl-istess grupp kif Azjatiċi tax-Xlokk Ġavaniż, iżda l-istorja, ix-xjenza u r-raġuni huma biss mhumiex importanti għal dawn iskulari Ġappun ". 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. Ftakar, jekk biżgħat Ġappuniż tkun Koreana, huwa, għal darb'ohra daqstant stupidly u sfortunatament, aktar ashamed li tkun Filippin jew Formosan Austronesian; hekk konfuza il-kostitwenti preċedenti tal-Ġappun hija kkunsidrata aħjar minn jiddiskutu l-istorja tagħhom, il-lingwi tagħhom u migrazzjonijiet.

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." **Il-Yayoi u Jomon użanzi mhux biss taħbi l-ismijiet tal-popli fundaturi tal-Ġappun, iżda dan fabbrikazzjoni verbali pulita żżid aktar attraenti foloz fuljetta anki għal dak rickety, konfuż kaxxa li Ancient istorja Ġappuniż.** Dawn it-termini huma allegatament ibbażata fuq skoperti arkeoloġiċi, ma 'l-suġġeriment li l-artifacts misjuba u l-kulturi deskritti jappartjenu għal hafna bogħod, unknowable u mhux magħrufa popli li jappartjenu għall-ċpar "ta' żmien." But at least we could call them something other than Koreans or Austronesians or Ainu. Iżda mill-inqas nistgħu sejha xi haġa ohra għajr Korea jew Austronesians jew Ainu.

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. Wiehed mill-obsessions ta 'l-Ġappuniż, anki fil-bidu żminijiet hafna, kien li jpingu pajjiż tagħhom bħala kbir, Antika civiltà antika hafna, bejn il-pari virtwali ta' Ancient Ċina f'termini ta 'longevità, jekk mhux ta' fond u s-sustanza. 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. Allura jiddeskrivi f'termini arkeoloġiku l-pjuttost distinti politiċi kulturali,, u teknoloġiċi perjodi ekonomiċi fil-Ġappun qabel u wara l-settlers Koreana, hija inaċċettabbli kif jiddeskrivu l-istorja ta '16 Seklu Franza permezz ta' markers żmien ġeoloġiku.

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. **Użu tat-termini iffalsifikata "Yayoi" u "Jomon" għandha titwaqqaf minn kwalunkwe istoriku serju jew arkeologu, u jekk le, in-nies għandhom mock dawk li jużawhom.** Dawn jeżistu purament għall-istorja foloz, li jaħbu l-ismijiet tat-twaqqif attwali popli tal-Ġappun, li sempliċiment isservi-istorja ideologues kontra. 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. Jekk inti tixtieq li tkun fuq in-naħa hażina ta 'storja hawn, jkomplu jużaw "Yayoi" u "Jomon," iżda xi jum malajr, bir-rata li l-affarijiet se jrin, ix-xogħol tiegħek se tkun foolish.

Regarding Japanese archaeology itself, this is another massively faked subject in Japan , not only to hide Korean ancestors, but also to claim super-ancientness. Rigward arkeoloġija Ġappuniż innifsa, dan huwa kbir ieħor iffalsifikata suġġett fil-Ġappun, mhux biss b'ieħor

jaħbu antenati Korean, iżda wkoll għal talba 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. Let's jieħdu l-każ ta 'famed arkeologu's Gappun, Shinichi Fujimora, Senior Direttur fl-Istitut Paleolithic Tohoku, li kien maqbud fuq camera thawwil qedem ssib allegatament. 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." Skond Toshiki Takeoka, arkeologu fil Kuromitsu Kyoritsu Università f'Tokjo: "'s skoperti Fujimura ssuggeriet li l-istorja Gappuniz kien 700.000 to 800,000-il sena qodma Imma daww skoperti kienu foloz. Issa tfisser iċ-ċivilizzazzjoni tagħna huwa biss 70,000 li 80,000 snin qodma. "

I seriously question this smaller figure, which conveniently, has little regard for a mere 10,000 year difference in his estimate. I serjament kwistjoni din il-figura iżgħar, li konvenjentement, għandu ftit li xejn għal sena differenza 10,000 sempliċi fl-istima tiegħu. I am sure that Mr. Takeoka threw out a nice round figure like 70-80,000 years just to... Jiena ċert li s-Sur Takeoka threw out għal figura tonda sbieħ bħal 70-80,000 snin biss sa ... be polite. jigi edukat. What if it were only 5,000 years or 3,000, and that only in some remote area of northern Hokkaido? X'jigri jekk kien biss 5,000 snin jew 3000, u li biss f'xi qasam remot tal Hokkaido Tramuntana? Oh well, let's leave this guessing game for another time.... Oh ukoll, let's leave din il-logħba guessing għall-ieħor żmien

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.... Mark Simkin, korrispondent għat-Kumpannija tax-Xandir Awstraljan's *Il Illum Dinja*, irrappurtati: "*Toshiki Takeoka* kellu suspetti tiegħu stess, u ma tipprowa li tippubblikhom fil-ġurnal akkademiku, iżda jgħid il-edituri sfurzati lilu li jtaffi l-kritika tiegħu. Skond Hideki Shirakawa, il-kap tal-Gvern tal-Kunsill il-għax-Xjenza Politika, il-problemi relatati mal-kultura Gappuniz u l-enfasi tagħha fuq il-grupp, fuq l-individwu: "nies Gappunizi mhumiex tajba fil-kritika jew valutazzjoni nies We were originally a farming country, so we would work together, as a group. That feeling still exists today. Konna oriġinarjament pajjiż biedja, hekk aħna jaħdmu flimkien, bħala grupp. Dik sensazzjoni għadha teżisti llum. And that's why sometimes there is no proper peer review, or analysis, in science." U hu għalhekk li kultant m'hemm l-ebda revizjoni esperta xierqa, jew l-analizi, fix-xjenza. "

Shirakawa's comments are another typical lie told to westerners when Japan's faked history surfaces. 's kummenti Shirakawa huma ieħor tipiċi tkun qal li Westerners meta's iffalsifikata uċuħ istorja Gappun. It's the "play to the stereotype" strategy. Hu l-"play biex l-isterjotip" i-strategija. Westerners are told that Japanese stick to the group. Westerners huma avżati li jeħel Gappuniz għall-grupp. Yeah, this is in many ways true in Japanese culture, but in most cases it occurs precisely due to coercion and fear. Yeah, dan huwa f'ħafna modi veru fil-

kultura Ġappuniż, imma f'bosta każi dan iseħħ preċiżament minhabba sfurzar u l-biża. Put a Japanese in California or Singapore or London, and they'll be amazingly un-farmer like and quite individualistic and opinionated. Poġġi Ġappuniż fil-California jew Singapor jew Londra, u dawn ser ikunu amazingly un bidwi simili u pjuttost individwalista u opinionated. A "friendly fascist" society tends to cause people to keep their opinions to themselves unless they want to be seen as outlaws. A "faxxista" favur soċjetà tendenza li jġieghlu lin-nies li jżommu l-opinjoni tagħhom lilhom infushom sakemm ma jridu jitqiesu bħala tagħmel illegali. Such an attitude might work in today's popular culture, but it surely is not accepted in academia. Attitudni bħal din jista 'jaħdem fil-kultura popolari llum, iżda żgur mhix aċċettata fil-akkademja. (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. (Xi wħud jistgħu jgħidu li dan huwa veru fil-Punent u globalment, kif ukoll.; -0) Jekk wieħed dipartiment president u l-università benefatturi tal wieħed jemmen fil waħda domma, inti damned ukoll aħjar jmorru flimkien.

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's "konna originarjament pajjiż biedja" linja huwa sbieħ u pastorally korretta u helwa lill-widna imħarrġa, iżda thalli barra l-parti dwar samurais Slit madwar l-kampanja lopjar off kapijiet. This might not occur today in Japan very often, but self-censorship comes out of a culture of institutionalized fear, not from farming habits. Dan ma jista 'jseħħ illum fil-Ġappun ħafna drabi, iżda l-awto-ċensura toħroġ ta' kultura ta 'biża' istituzzjonalizzata, mhux mill-drawwiet tal-biedja. 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. Mur irziezet Koreani, per eżempju, u tkun taf tara nies li qed jgħixu ma wisq differenti minn nies fl-irziezet Ġappuniż, iżda l-Korea m'għandhom l-ebda problema li tkun qed opinionated.

On the positive side, it is great to see that occasionally the Japanese press (here, Mainichi Shinbun) covers scoundrels like Shinichi Fujimora. Mil-lat pożittiv, huwa kbir biex tara li xi kultant l-istampa Ġappuniż (hawn, Mainichi Shinbun) ikopri scoundrels bħal Shinichi Fujimora. Supposedly his lies, which were published in Japanese schoolbooks as fact, were subsequently being rewritten. Allegatament tinsab tiegħu, li ġew ippubblikati fil iskola Ġappuniż bħala fatt, sussegwentement ġew miktuba mill-ġdid qed. At least this is what Simkin was told. Mill-inqas dan huwa dak li kien qal Simkin. Sorry, but I tend to think that maybe somehow that revision might get lost.... Jiddispijaci, iżda Jiena nahseb li forsi b'xi mod li ir-reviżjoni tista jintilfu

More on the fraud of Fujimora's faking of Japanese history: Aktar dwar il-frodi tal Fujimora's faking 'l-istorja Ġappuniż:

<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_Heav

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/Hoax/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). **Problema fil-każ tal-Ġappun hija li, sempliċement, huwa verament mhux hafna "antika."** Fil-Punent, l-Asja ċiviltajiet Lvant huma normalment żbaljata li jkunu ferm antika, meta ċertament fil-każ tal-Ġappun, tagħhom "Ancient Ġappun" hija approssimattivament kif qedem bħala "Ancient Ingilterra" (ie., l-Anglo-Sassoni settlement u konkwesta tal-Gran). 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. L-użu stess tal-Qedem Ġappun terminu ", " meta jirreferi tipikament għas-soluzzjoni tal-Korea u konkwesta u l-istabbiliment sussegwenti tal-tron Yamato, ikopri perjodu biss madwar minn, ngħidu aħna, 200 QK - 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. Il-frażi "Ancient Ġappun" tipikament ikopri biss dan il-perjodu, ma l-età ġebel "Jomon" perjodu, u ancientness allegat tiegħu huwa biex tiddistingwiha kemmxajn minn u oħrajn sussegwenti perjodi Heian. In other words, it's just a name, a name without real meaning -- quite typical of Japanese historymaking. Fi kliem ieħor, huwa biss l-isem, isem mingħajr tifsira reali - pjuttost tipika tal historymaking Ġappuniż.

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. **Jekk aghar jasal għall-ghar, u jekk l-istoriku Ġappuniż jigi mbuttat l-isem f'xi post jew xi kultura minn fejn din jew dik it-tradizzjoni bdiet Ġappuniż, huma jista' jgħid, speċjalment lill-barranin, "Ċina" jew "Ċiniż."** Dan huwa wieħed mill- raġunijiet għaliex l-istorja tal-Punent hafna tal-Ġappun, wieħed jara ripetuti referenzi għal Ċina jew oriġini Ċiniża ta' affarijiet kbar u żgħar, mingħajr l-ebda kummenti korrispondenti loġika dwar in-nuqqas fattwali ta' kull immigrazzjoni Ċiniż notevoli għall-Ġappun qabel l-Seklu 20 jew dwar in-nuqqas fattwali ta' kwalunkwe soluzzjoni tal-massa tal-qedem tal-Ġappun mill-Ċiniż. So if the islanders called today Japanese are of "Chinese civilization," how did this happen without any appreciable population of Chinese? Allura jekk il- qżenier imsejta Ġappuniż illum huma ta' "iċ-ċivilizzazzjoni Ċiniż" kif ma dan

isehh minghajr l-ebda popolazzjoni apprezzabbi tal Ċiniż?

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. Jitlob lil kull Ċiniż li jkollu xi tagħrif inizjali tal-Ġappun, tal-poplu Ġappuniż, il-lingwa Ġappuniż, jew tal-kultura Ġappuniż, u inti dejjem ser ikunu avżati minn dik il-persuna li l-Ġappuniż huma *differenti nies kompletament* mis-Ċiniż. But how could this be possible, if the history books say that the Japanese have their culture and civilization originating from China? Imma kif jista 'dan ikun possibbli, jekk il-kotba istorja jgħidu li l-Ġappuniż għandhom il-kultura tagħhom u ċivilizzazzjoni joriginaw miċ-Ċina?

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. Jekk il-Ġappuniż huma mitluba għal kollox jekk qed jgħidu li l-antenati tagħhom kienu Ċiniż jew kienu miċ-Ċina, l-aktar Ġappuniż kbira se ngħid le, li huma ta 'differenti mhux Sinic nies kollox. But what people? Imma dak in-nies? "Nobody can say for sure - it's a mystery." "Hadd ma jista 'jingħad għal dubju - huwa misteru." 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. Imma jekk il-Ċiniż ikkontribwiet sabiex biċċa l-kbira u direttament lill's ċivilizzazzjoni Ġappun, għaliex hemm tant ftit, tassew insinjifikanti, referenzi antika Wa - li Ċina ingloriously imsejjaħ ir-Renju Dwarf "?" Jekk Ċina verament kien ikkontribwixxa b'mod sinifikanti u direttament lill ċivilizzazzjoni Ġappuniż, huma żgur kien ikun kburi li iżommu tali registri prova ta 'kontroll tagħhom.

There are no records of Chinese navies disembarking in Japan, unloading troops, of establishing commanderies, of collecting taxes. M'hemm l-ebda rekords ta 'navies Ċiniż iżbark fil-Ġappun, il-hatt truppi, li jistabilixxi commanderies, tal-ġbir taxxi. 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. Fil-fatt, kieku kien hemm l-involvement Ċiniż veru fil-Ġappun, il-Ġappun qatt ma kienu kapaċi li jsejhu monarka tagħha "Imperatur" - titolu riservat biss għall-monarka Ċiniż, skond l-Lvant prattika Ażjatiċi. This form of political exceptionalism was accomplishable because Japan was outside of the orbit of China. Din il-forma ta 'exceptionalism politiku kien accomplishable minħabba Ġappun kien barra l-orbita ta' Ċina. 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. Bidu kien fil-orbita ta 'renji Koreani diversi, u mbagħad gradwalment sar indipendenti, billi tmur lil hinn suzerainty Koreani, tutela u patrunagg kulturali billi renji sister Koreani, u fis-aktar l-awto-referenzjali u iżolati soċjetà ħafna. 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. Huwa beda biex jilhq u l barra biss fis-snin 1500, meta kien kiseb teknoloġiji musket mill-Portugiż u Olandiżi, iżda anke sa dak iż-żmien hija bbażat ruħha hafna fuq il-Korea, mhux Ċina, bħala tieqa tagħha fuq il-dinja ta 'barra, bi "barra" fis-sens u Ċiniż ċiviltajiet Koreani.

So when a Japanese historian refers to "China," read "Korea." Allura meta istoriku Ġappuniż jirreferi għal "Ċina," agra "Korea." When you see "Chinese," that word almost always means Korean, not ethnic Chinese. Meta inti ara "Ċiniż," din il-kelma kwazi dejjem tfisser Koreana, ma Ċiniż etnika.

Almost all of these Chinese origin attributions are either outright misattributions or inflated attributions. Kwazi kollha ta 'dawn attribuzzjonijiet oriġini Ċiniża huma jew misattributions dirett jew attribuzzjonijiet minfuħ. Remember, up until perhaps 600 CE, Chinese shipbuilding skills were not able to cross the tsunami filled sea directly to Japan. Ftakar, sa forsi 600 CE, hiliet bini tal-bastimenti Ċiniż ma kinux f'pożizzjoni li jaqsmu l-tsunami mimlija baħar direttament lejn il-Ġappun. 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. Il-mexxejja tar-reġjun Asjatiku kbir illum imsejja Ċina - kemm jekk huma Han etnika, Turkic, Mongol, Manċurjan, Khitan, eċċ - rarament kienu interess speċjali navies jew konkwesta ta 'gzejjer imbiegħda. (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.....) (Dan mibdula rigward il-marka Seklu 13, meta l-Mongols invadiet u okkupat il-Korea, u sfurzat-Korea li jibnu bastimenti li tinvadi Ġappun. Interessanti, wara din it-teknoloġija ta 'trasferiment tarzna Koreana, waħda f'daqqa jaqra ta 'navali rebħiet Mongol fl Java u l-East Indies , l-ADT aqwa għall-persuni gwerriera li jkunu gejjin minn ġewwa Asja, bogħod mill-oċeani. Iżda li l-ieħor) storja

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. Il-Koreana renji peniżola varji - Goguryeo, Shilla, Baekje u Gaya - ukoll kienu primarjament iffukat fuq iż-żamma jew espansjoni poter tagħhom fuq il-Peniżola Koreana, imma hemm bosta gzejjer kollha tul il-kosta tal-Korea. 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. Għal sekli sħaħ untold, sajjieda Koreani tgħallmu jibnu seacraft li jistgħu jifilhu l-mareat harxa u blat, u fil-fatt mill-Korea tan-Nofsinhar biex Tsushima li Kyushu, wiehed jista 'jiltaqa' magħhom string tistieden ta 'perli gżira. 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. Filwaqt li Goguryeo fit-tramuntana ffukat fuq il-Peniżola u fuq Manchuria, u filwaqt li Shilla iffoka prinċipalment fuq il-Peniżola Koreana, l-Nofsinhar u l-aktar gzejjer mimlija renji żewġ Baekje u Gaya kienu qed ifittu speċjalment southward. 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. Peress li l-baħar kien fruntiera tan-nofsinar tagħhom, li jkunu kemm sfruttati u difiżi, kien naturali li huma interessati fl-iżvilupp ta 'vapuri effiċjenti biex jimxu irġiel armati, żwiemel u teżor, quddiem u lura bejn l-Korea u l-Ġappun.

Transmissions to and from Japan and China came through Korea, mostly with direct Korean involvement . Trasmisjoniġiet lejn u mill-Ġappun u ċ-Ċina dahal permezz-Korea, l-aktar bl-involvement dirett tal-Korea. 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. Jekk vapur Ċiniż kellu ebda raġuni biex tmur Ġappun (għaliex mur hawn jekk il-Ċiniż ma anki jmorru għall Tajwan sa madwar 1600 CE?), Il-vapur Ċiniż li x'aktarx ikun tgħanniqa il-kosta Koreana u finalment ikunu ppruvati li Kyushu mill-Korea. This not only happened because the Koreans knew the treacherous currents to Japan. Dan mhux biss gara minħabba li l-Korea kien jaf il-kurrenti treacherous lejn il-Ġappun. This measure also took place for national security reasons. Din il-miżura Sehħu wkoll għal raġuniġiet ta 'sigurtà nazzjonali. 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. Hekk kif ma kienx loġiku għall-bastimenti tal-gwerra Sovjetiku jithallew biex jinnaviga-Mississippi, ma kienx bla periklu għall Goguryeo, Baekje, Gaya jew Shilla renji Koreani li tikri setgħat barranin jiċċaqilqu b'mod liberu madwar dak li meqjusa bħala ilmijiet nazzjonali tagħhom, inklużi dawk tal- gzejjer Ġappuniż qrib.

It is difficult now to understand what Northeast Asia was like in the period from, say 200 BCE-600 CE. Huwa diffiċli issa biex jifhem dak li Grigal Asja kien simili fil-perjodu mill-, jiġifieri 200 QK-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. L-ewwel nett, il-Ġappun kien soċjetà tribali qabel dan, kulturalment tip ta 'bħal-Borneo, u gradwalment Koreani-Austronesian soċjetajiet ibridi ġew iffurmati, raħal minn raħal. Korean kings in Japan needed and desired help and cultural enrichment from their kindred Korean kingdoms. Kings Koreani fil-Ġappun meħtieġa u mixtieqa għajnuna u arrikkiment kulturali mill Koreani renji kwerelat tagħhom. "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. "Ċina" kienet dominanti, iżda mbiegħda hafna multi-etniku ċivilizzazzjoni kulturalment, u bejn il-Ċiniż "(ie., Han) u l-Korea kienu kull xorta ta 'nazzjoniġiet b'saħħithom, bħall-Torok, Mongols, Khitans u Jurchens. Many of these peoples contributed to what is now called "Chinese" civilization. Hafna minn dawn popli kkontribwixxa għal dik li issa hija msejħa "Ċiniż" ċivilizzazzjoni. One of the earliest great poets of China was a Turk. Wieħed mill-poeti kbar kmieni ta Ċina kien Turk. "China" was a mostly non-maritime civilization. "Ċina" kienet mhux marittima ċivilizzazzjoni aktar. 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 horse-riding cultural backgrounds.

Manchuria - biss peress li l-1950 tal formalment imsejha "Grigal Ċina" - kienet zona okkupata mill-Han nies mhux, l-aktar Altaic-Tungusic fil-lingwa u li ġejjin minn Siberja u Eurasian horseriding sfondi kulturali.

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. Il-gzejjer Ġappuniż, li tinsab barra mill-kosta tal-Korea tan-Nofsinhar, kienu mod, il-mod anke apparti dan un Ċiniż reġjun hafna. **Il-gzejjer Ġappuniżi kienu importatur nett tal-hadid sakemm l-iskoperta tieghu madwar 600 CE, u ghalhekk, il-Ġappun kien dgħajjed pajjiż militarment jew, b'mod iktar korrett, serje dgħajjed ta 'statelets u villaġġi tribali kontra l-Korea**, li renji ta' Shilla, Baekje, Goguryeo u Gaya tixbah istati nazzjonali qawwija mal-istat ta 'l-armi l-arti.

In the late1990'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!" Fis-snin late1990, fuq soc.culture.japan AOL newsgroup, semmejt il-fatt li ma kien hemm ebda kuntatti Ċina-Ġappun diretti fil-perjodu Ġappun Ancient, u persuna wahda wiegbet: "Kif jista 'dan ikun possibbli? Ftit xhur ilu I ha titjira minn Shanghai sa Tokyo u hija hadet me biss madwar 45 minuta!" First of all, it is important to keep in mind that **THERE WERE NO JET AIRPLANES 2,000 YEARS AGO!!!!!!** L-ewwel nett, huwa importanti li wiehed iżomm f'moħħu li ma kienx hemm JET ajruplan 2,000 sena ilu!!!!!!

It is difficult now, 1,500-2,000 years after the settlement of Japan by Koreans to picture how life was. Huwa diffiċli issa, 1,500-2,000 snin wara l-konkluzjoni tal-Ġappun mill-Korea għall-istampa kienet hajja kif. Japan was a place that frankly only Koreans thought it worth going to. Ġappun kien post li franchement biss Korea deherlux jiswew se. It was considered a distant place, outside of the imperial control of China, and there was little produced there that was worth trading for. Kien ikkunsidrat post imbiegħed, barra mill-kontroll imperjali ta 'Ċina, u ma kien hemm ftit prodotti hemmhekk li kien kummerċ jiswa għall. 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](#). Ma kienx theddida militari lejn iċ-Ċina, minhabba li l-Ġappuniż wkoll ma jkollu l-abbiltà bini tal-bastimenti li jmorru lejn iċ-Ċina direttament, jew, sakemm forsi l-1590, iżda anke li l-kbira, iżda shoddy flotta Ġappuniż kien pjuttost faċilment mitlufa minn Joseon Navy Koreana ċkejna, taħt [Ammirall Yi Had Shin](#). Japan was for Koreans primarily a place of escape, an underdeveloped country with a milder climate. Ġappun kien għal Korea primarjament post ta 'salvataġġ, pajjiż sottożviluppat bi klima milder. 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. Kien post utli għall-kummerċ, peress li l-Ġappuniżi kienu nies kwerelet ma doganali simili u

mbagħad probabbilment ukoll ma 'tinftehem aktar, għall-inqas fil-livell Qorti, u franchement bi għatx kbir għal kwalunkwe u affarijiet kollha tal-Korea.

Japan was a very underdeveloped country, and its elites wanted to live well and to be as advanced as their Korean cousins. Ġappun kien sottożviluppati pajjiż hafna, u elite tiegħu riedu li jgħixu tajjeb u li jkunu avvanzati bħal kuġini Koreani tagħhom. It is no wonder that famous early "Japanese" trading families were of Korean origin, such as the [Hata clan](#) . Huwa no wonder li famuża "bikrija Ġappuniż familji kummerċ" kienu ta 'origini Koreana, bħall-[klann Hata](#) . When Shilla defeated Baekje in Korea, whole Baekje noble courts and villages fled en masse to Japan. Meta Shilla defeated Baekje fil-Korea, Baekje nobbli qrati kollha u rħula ħarbu en masse għall-Ġappun. 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. mibegħda tagħhom ta Shilla, sister rivali renju Koreana, saret milwi fil tagħhom chronicles bħala Shilla kontra Ġappun jew il-Ġappun kontra kunflitt-Korea, u, sezzjoni waħda tat tagħhom chronicles, huma anki kiteb ta 'invazzjoni mitika tal-Korea mill-Ġappun. It never happened, but this historical lie undoubtedly inspired Hideyoshi in the 1590's and Hirohito in the 20th Century. Hija qatt ma ġara, iżda din tkun storika bla dubju ispirat Hideyoshi fis-snin 1590 u Hirohito fis-Seklu 20.

Japan first discovered iron around 600 CE, which finally allowed it only then to start making its own swords without importing them from Korea. Ġappun ewwel skoperti hadid madwar 600 CE, li finalment permessi biss wara li tibda tagħmel xwabel tagħha stess mingħajr jimportawhom mill-Korea. Despite 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. Minkejja mythmaking storiċi, Ġappun kien bl-ebda mod jistgħu jheddu l-aktar militarment Koreana renji peniżola qawwija b'ebda mod sinifikanti sa l-1500 tard, u matul dan iż-żmien, il-Korea kienet prinċipali punt ta 'referenza tagħhom, maċ-Ċina huma ta' interess kbir, iżda minn sikur distanza.

We cannot deny that in ancient Koreo-Japanese civilization there are many, many obvious cultural borrowings from the marvelous multi-ethnic and international "Chinese" civilization. Aħna ma tistax tiċhad li fl-civiltà Koreo-Ġappuniż qedem hemm hafna, ovvjji self kulturali hafna mill-marvelous multi-etnika u internazzjonali "Ċiniż" ċivilizzazzjoni. 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. Il-fatt li l-lingwa miktuba biss fil-Korea u Gappun għal żmien meħtieġ l-użu ta 'karattri Ċiniżi, jew li jirrapprezentaw kliem Ċiniż jew jipprovaw jirriproduċi kliem Koreana nattivi, fisser li "Ċiniż kliem" jew kuncetti kienu qed trasmessi lill-Korea u assorbita minnhom . Nevertheless, it is important not to overestimate cultural borrowings from dictionaries. Madankollu, huwa importanti li ma jgħollu self kulturali minn dizżjunarji. 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. Hekk kif ikun assolutament injorant, assurda u insane għal kelliem Ingliz li jsostnu li minhabba Korea juzaw il-kliem Ingliz għal "tar-radju" u "televizjoni," m'hemm l-ebda kultura Korean jew li Korea huma verament offshoots kulturalment l-Ingilterra, kien jkun ugwalment foolish devalue l koreanness Tungusic tač-čiviltà Koreani, anke jekk jitqies self Ċiniž abundantanti.

In a contemporary example, we see millions of Filipinos and Indians who function very well in English. Fil eżempju kontemporanja, naraw miljuni ta 'Filippini u Indjani li jiffunzjonaw tajjeb ferm bl-Ingliz. They might conduct much of their daily business in English, and even in their own languages English words might have displaced native ones. Huma jistgħu kondotta hafna tan-negożju tagħhom ta 'kuljum bl-Ingliz, u anki fil-lingwi tagħhom stess kliem Ingliz jista' jkollhom spostati dawk indigeni. But would anyone seriously say that the Filipino is no longer a Filipino in culture, thought, and action? Izda kieku xi hadd serjament jgħidu li l-Filippin m'għadux Filippin fil-kultura, riflessjoni u azzjoni? 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? Kieku xi hadd serjament jissuggerixxu li l-Indjani Ingliz jittellem ma għadux Indjan, u hija biss trasmettitur passiv tal-kultura Ingliz, kwaži ghost kulturali mingħajr riflessjoni tal tagħha indigeni kultura jew tiegħu? Of course not! Naturalment ma! But this is the contention --the Big Lie - that Japanese nationalists have tried to portray their Korean ancestors. Imma dan huwa l-allegazzjoni - il-Lie Big - li nazzjonalisti Ġappuniż ppruvaw jpingu antenati Koreani tagħhom.

The fact that Chinese characters formed the principal writing systems of Japanese and Korean complicates historical and linguistic analyses from that time period. Il-fatt li karattri Ċiniži jiffurmaw il-kitba sistemi prinċipali ta 'Ġappuniżi u Koreani tikkomplika u lingwistika analiżi storika minn dak il-perjodu ta' żmien. 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." Izda sempliciment minhabba Ingliz tuża l-kliem minn gheruq Grieg, bħal bijoloġija, sklerozi u tat-telefon, jew juża alfabet bbażata Semitika bičča l-kbira, jew Għarbi numri sistema ta 'hindu, dan ma jfissirx li Griegi, Indjani, Omanis, Canaanites jew Feniči msejsa Ingilterra jew maħluqa "civilizzazzjoni Ingliz." 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. Bl-istess mod, [l-użu ta' pictographs Ċiniż mill-Korea Ancient li intrebhet Ġappun](#) (Kudara-fuq jew *pronunzja Baekje* - 百濟音, imsejha wkoll *Tsushima-pronunzja* - 對馬音, jew *Go-on* - 吳音) ma jagħmlu dawn Ċiniż Korea. Chinese pictographs were used by Koreans themselves for writing, first by writing in Chinese, and afterwards by adapting Chinese pictographs to represent Korean sounds. pictographs Ċiniži kienu użati mill-Korea huma stess għall-kitba, l-ewwel bil-kitba fil-Ċiniż, u wara billi iadattaw pictographs Ċiniż b'x iirranprezentaw heajies Koreana. 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. Hekk kif in-nies Ingliż miktub bil-lingwa tagħhom b'karattri Rumani ma jagħmluhom Rumani, Korea użu ta 'karattri Ċiniżi biex jiktbu bil-lingwa tagħhom ma jagħmluhom Ċiniż.

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. Il-Ġappuniż jirrikonoxxu li l-scholar Korean, [Wang Fil](#) (Wani) ippreżenta bil-miktub lill-Ġappuniżi, u huma jagħrfu li kien Korean, iżda b'xi dan huwa l-limitu għall-kontribuzzjoni tal-Korea għall-lingwa Ġappuniż li popolarment permess mill-istoriċi Ġappuniż. 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. Spiss, li se jiffokaw fuq l-Ċiniż jissellef kliem meta jiddiskutu origini barranija tal-lingwa tagħhom, jinsa li u Koreani grammatika Ċiniż huma totalment differenti. 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. -Ċiniż kliem mhux huma biss imsemmija bħala "Ġappuniż indigeni," mingħajr l-ebda studju aktar fil-fond, kif wiehed isib, per eżempju, fid-dizzjunarju Ingliż medju, li tipikament tentattivi biex jintraċċaw l-origini ta 'kull kelma, kemm jekk tkun Latin, Old Ingliż, Navajo, Taljan, jew Ċiniż, għal dik il-kwistjoni. In a Japanese dictionary, the word is just understood to be Japanese, not a word deriving from Korean Baekje or from an Austronesian word. F'dizzjunarju Ġappuniż, il-kelma hija biss tinftiehem li Ġappuniż, mhux verbali li ġejjin mill-Koreani Baekje jew minn kelma Austronesian. This kind of specificity or scientific enquiry is verboten! Dan it-tip ta 'specificità jew inkjesta xjentifika verboten!

Similarly, Japanese Buddhism, is often misattributed to China, even though the ultimate origin is India. Bl-istess mod, Ġappuniż Buddhism, huwa spiss misattributed lejn iċ-Ċina, anki jekk l-origini aħħarija hija Indja. The direct transmitter of Zen Buddhism to Japan was Korea, where it was known as [Seon Buddhism](#). Il-trasmittitur diretta ta 'Buddiżmu Zen għall-Ġappun kien Korea, fejn huwa kien magħruf bħala [Seon Buddiżmu](#). The patron of Korean Buddhism in Japan was the ethnic Korean [Soga clan](#) (founder: [Soga no Iname](#)). L-patron ta 'origini Koreana Buddhism fil-Ġappun kien il-etnika Koreani [klann Soga](#) (fundatur: [Soga ebda 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. Biss bħala Kristjani fil-Kansas City, USA tista 'ssegwi religjon joriginaw qrib il-Baħar ta' Galilija fil-Mideast, mingħajr ma tkun mill-Lvant Nofsani, Monk Koreana li jintroduċu għal l-Ġappuniż-religjon Indjan modifikat minn u mbaġhad Koreani patrijiet Ċiniż, ma jagħmel lilu Indjani jew Ċiniżi.

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 "he" system. Safain

is-sistema politika ta 'Ancient Ġappun huwa kkonċernat, parti li kienet ispirata minn shamanistic Koreani prattiċi riga indigeni, u l-parti kienet ispirata minn korpi governattivi prattiċi organizzattivi Ċiniż kif modifikat mill Baekje fil-Korea, speċjalment il-*"tigi"* sistema. 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](#) . Madankollu, l-adozzjoni tal-ġestjoni politika jew gvern ċerti "teknoloġiji" ma tagħmel is-sistema Ċiniża fis-sens veru, hekk kif il-repubblika Amerikan huwa la Venezjana lanqas Rumani u lanqas Iroquoian fl-orijini, anki jekk hemm Senat Amerikan u anki jekk l- kittieba tad-Dokumenti ta federalisti kienu influwenzati mir-Repubblika ta 'Venezja u l- [Confederacy Iroquois](#) .

The important issue of cultural attribution is that the actual "continental" people on the ground in early Japan were not Chinese. Il-kwistjoni importanti ta 'attribuzzjoni kulturali huwa li l- "attwali kontinentali" nies fuq l-art fil-Ġappun kmieni ma kinux Ċiniż. So is it fair or accurate to attribute Korean culture to Chinese, if no Chinese were involved? Allura huwa ġust jew preċiż li tattribwixxi l-kultura Koreani Ċiniż, jekk l-ebda Ċiniż kienu involuti?

If a Filipina legislator is writing laws in English for the Philippines, is she an Englishwoman? Jekk legiżlatur Filipina huwa miktub bl-Ingliż liġijiet għall-Filippini, hija hi li Englishwoman? Are the laws English laws? Huma l-liġijiet liġijiet Ingliż? No, this is the product of a Filipina, and it should be properly attributed to the correct authors. Nru, dan huwa l-prodott ta 'Filipina, u għandu jkun sewwa attribwiti lill-awturi korretta. 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. Jekk Braziljan jirbaħ Formula Wieħed razza fi magħmula karozza Taljana, hija li rebħa għall-Italja jew Brazil? **Permezz sempliċiment timporta teknoloġija, ma din ir-regola r-rwol jew ksib ta 'l jimplimenta u raffinatur' l-invenzjoni tal-bidu?** Naturalment ma, b'xi mod ieħor Detroit u l-kumpaniji tal-karozzi Stuttgart art għandu jkollu privattivi tagħhom jittieħdu 'l bogħod minnhom, peress li fl-aħħar il-karozza joħroġ mill-chariot, u forsi allura kull kreditu għandha tmur għall-inventur preistoriċi tar-rotta. Dan naturalment hsejjes iblah, iżda meta l-kontribuzzjoni Koreana li ċivilizzazzjoni Ġappuniż huwa diskuss, kontra Ġappuniż-istoriċi bidla dawn ir-regoli, hekk li Koreana jistgħu biss jiġu kkreditati jekk qatt ma kien xi tip ta 'self kulturali fi kwalunkwe hin - htieġa li hija bażikament mingħajr precedent fl-ċivilizzazzjoni umana u impossibbli għal kulhadd li jwettaq

Mill-hinijiet aktar kmieni ta 'eżistenza tal-bniedem it-tfal ta' l-bnedmin ewwel tōħallimt xi

ħaġa mill-proġenituri tagħhom, u kif huma jkunu kkomunikaw ma 'oħrajn, dawn l-ideat u l-kreazzjonijiet mxerrda u mibdula u żviluppata. Dan huwa l-tnixxija naturali ta 'l-ideat tal-bniedem. Jekk wiehed iħares lejn il-maġġoranza ta 'bini kbir f'Washington, DC, per eżempju, wiehed jara xebh evidenti mar Ewropew "Greco-Roman" arkitettura. L-Amerikani mgħallma mill-Ingliż, l-Ingliż mgħallma mill-Franciz, il-Franciz mill-Rumani, il-Rumani mill-Griegi. Ma tieqafx hemm? Il-Griegi miksuba mill-Egyptians. Kif inkunu nafu dan? Minħabba l-referenzi stramba, ġeografikament spustjati għal gruppi ta 'qasab fil-quċcata tal-kolonni. Dan ma jagħmilx sens għall-Greċja jew Ruma, imma hija ma għall-Egittu, fejn il-banek il-Nil kienu mimlija bi qasab. Il-qasab kienu referenza Egizzjan biex qasab. Ahna rekords li l-perit Imhotep inkluzi dawn ir-referenzi l-aktar kmieni 2600 QK. Izda li waslet quddiem lilu? Ma 'kreditu tappartjeni biss lill-originatur assoluta ta' xelters tal-bniedem? Konna jiddeskrivu l-oħrajn kollha minn dakinhar bhala sempliċi "trasmettitori?" Il-fatt li kontra Ġappuniz-istoriċi seħħ Korea wahdu fis dan l-istandard illoġiku huwa għalhekk biss iehor trick maħsuba li jġu mitfixkla.

Dak li għandu jiġi mtenni hawn kien li l-conquerors Korean u jghixu fil-Ġappun agixxa bhala Korea komunikazzjoni, li jirregolaw, u li tghix bhala kieku Korea. Biex jittiehed qabel kulturali jew lessikali self lil hinn mill-eżistenza naturali Koreana ikun att ingust. L-Ingliż fl-Kolonjali f'Massachusetts tkun deskritta bhala kitba Ingliz, jitkellem bl-Ingliz, li jagixxi bl-Ingliz, il-bini bini Ingliz, eċċ, imma l-ebda Conqueror Koreani jew sediment fil-Ġappun kien qatt ikunu jistgħu jkun biss lilhom infushom. Minflok, din id-dawl oblikwu kulturali li l-ebda nies oħra qatt ġie deċiz jagħmlu, il-Korean jaslu fil-Ġappun dwar il-vapuri tal-Korea, l-izbark fuq żwiemel armati Korean, wielding xwabel Koreani u l-kitba bil-mod ta 'Korea, kien kull aspekk tal-kultura tagħhom locales mikro-ġew analizzati u mnaqqsa għal serje ta 'self mill-Ċina jew mhux magħruf Manchurian, kollha għall-fini li jippermettu nazzjonalisti Ġappuniz kontra l-istoriċi għal "jiffrankaw wiċċ" u biex iżommu Lie Big tagħhom li jmorru ftit itwal.

Il-Ġappuniz, ma tistax ikollha dak in-nazzjon tagħhom jaf l-eżistenza tagħha stess, li Korea, hekk jekk kollha tagħhom rekords storiċi u arkeoloġiku punt lejn il-Korea, mill-inqas ikunu jistgħu taqsamhom, qal "huma biss trasmessa bil-miktub Ċiniz," ċiviltà età ħadid inizjalment daħal minn barra tal-Korea, "il-żwiemel kienu mill Manchuria," eċċ Jekk l-istess standard ta 'attribuzzjoni kulturali ġew applikati għal kull nies rebħu l-oħra, imbagħad Quebec, New England, jew soċjetajiet Latina kolonjali Amerika ma tkunx iddikjarat bhala Franciz, Ingliz, kolonji Spanjoli jew Portugizi kulturali, izda pjuttost bhala Rumani, Grieg, Egizzjan jew Mesopotamian trapjanti - il-kummenti li jkunu ovvjament falza jew insane.

Id-dazji anti-Ġappuniz storiċi u lackeys Japanophile tagħhom b'hekk jghawgu l-Conquest Koreana tal-Qedem Ġappun u l-issetiljar massiva mill-Korea fi finzjoni tal-Korea qed offloaders sempliċi ta "'kultura Ċiniza" sniss iiddeskrivu bhala "Trasmettitori" Imma nistaasi

dan: jekk civiltà bħal-Korea immedija invażjonijiet militari u conquests tal-Ġappun, maħluqa Kings lokali, Prinċipijiet, imperatur, mibnija palazzi, shrines, tempji, l-ingerija vasta xogħlijiet bħall-oqbra kofun, jinżammu rekords, kiteb poezija, eċċ ., hija din tiffirma l-ta 'sempliċi "trasmettitori" ta' xi hadd iehor kultura, jew ma kienu Korea bħala Korea (aktar tard Koreani-Ġappuniż) fil-mod tagħhom stess? Naturalment dawn kienu fl-istess rwol skond il-Franċiż, Inġliż, Spanjol u Portugiż fl-Emisfera tal-Punent. L-unika differenza hija li minħabba imperjalizmu Ġappuniż fis-Seklu 20, l-għarfien tal-punent tar-rwol tal-Korea fl-istorja Azjatiċi u speċjalment fil-Qedem Ġappun kien mibrum jew mhux magħruf.

Xukkanti, storiċi Ġappuniż u imitatur barranin tagħhom faċilment jinkorporaw miti totali, bħal ismijiet ta 'imperatur li qatt ma eżista jew imperatur li allegatament għexu mijiet ta' snin. Faking istorja hija n-norma għall-Ġappun, speċjalment jekk stejjer bħal dawn iffalsifikata lura l-idea li l-Ġappun qedem kien backwater 'l-Asja tal-qedem, minflok iċ-ċentru ma jinbidlux' l-Asja.

Xi nies jistgħu jgħidu li jien wisq ahrax mal storiċi Ġappuniż, ghaliex in-nazzjonijiet kollha, speċjalment dawk li jaspiraw li imperu, tendenza li tagħmel istorja li glorify tribujiet tagħhom. Dan huwa hekk, imma fil-każ tal-Ġappun moderna, li hija pajjiż fejn il-maġġoranza kbira tal-istorja xorta rutina-prattika l-Lie Big, aktar u aktar, f'kull tema immaginabbli. Biss ftit snin ilu, akkademiċi minn Tokyo Università - l-aktar università prestiġjuża fil-Ġappun - attwalment maħduma li jipprova li l-massakru Nanjing qatt ma ġara! Dan serjali tinsab u l-tidwir tar-istorja bil-miktub fi passatemp in sostenn ta 'l-irjieħ aktar hażen tas-soċjetà Ġappuniż huwa tali problema li jien jsostnu li bħalma hu ma għaqli li jkun raġel blind sewqan ta' xarabank iskola, mhux għaqli biex jinheles Ġappuniż kontra l-Verità boroż ta 'studju foloz dwar il-imħuħ tat-tfal, adulti, jew xi hadd.

Wiehed mill-outrageous maġġoranza ta 'dawn fabrikazzjonijiet mill Seklu boroż ta' studju Ġappuniż 20 tinvolvi l-istorja qalba ta 'l-origini tal-Ġappun: il-fundaturi ta' l-istat tagħhom minn persuni Tungusic minn barra mill-gzejjer tagħhom. Dan huwa magħruf stramba "tagħhom Flying Carpet Teorija," li fiha "kontinentali" ġellieda Tungusic - li kienu dejjem adamantly ddikjarat bħala mhux Korea - b'xi mod għaddew minn xi post mhux magħrufa Manchuria, mingħajr ma tithalla ebda traċċa arkeologiku, mingħajr qatt ma jiġu jiltaqgħu magħhom Manċurjan, Mongol jew armati Ċiniż, u mingħajr qatt ma jiġu nnutati fil-istorja ta 'dawk il-pajjiżi. Verament maġika, razza uniku, biex ittemm din, ma taħsibx? L-istorja dejjem aktar assurda, ghaliex dawn Horseriders bla isem jgħaddu minn erba 'hafna militarizzat Hadid Età, xabla wielding, tal-metall armatura protetti, horseriding u renji Koreani litterati (Goguryeo, Baekje, Gaya u Shilla) mingħajr battalja waħda u mingħajr frazi waħda fir-rigward invażjoni bħal din li huma msemija fl kollha ta 'storja Koreani, anki jekk l-istorja tal-Korea ta' rutina għandu iirreġistra kull invażjoni minn Mongols Jurchens Khitans Malgals Ċiniż

Ġappuniż, eċċ B'xi dawn barranin studly magically mġhoddi dawn l-istati Koreani jinstabux mill-Korea. Forsi dawn magically ħa l-forma ta 'Korea li jmorru ma tidhirx? Ladarba dawn laħqu l-kosta tan-nofsinhar tal-Korea, li ssir parafrasi Nihonshoki u Kojiki, dawn allat baħħru dgħajjes qasab tagħhom, gżira qbiż minn "ġenna" biex jinstabu Ġappun.

Għandu jiġi nnotat li dan il uniku u maġika isem razza hija maġħrufa skulari Ġappuniż, anke jekk dawn ġellieda allegatament ibbażata Ġappun u d-dixxendenti tagħhom ġew miktub istorja tagħhom! Hija stramba li l-Ġappuniż, b'differenza popli kollha l-oħra fid-dinja, ma jidhirx li taf l-isem l-antenati tagħhom. Huwa ħafna, ħafna stramba. Huwa ... uniku. I'm jippruvaw li timmaġina l-Taljani qatt wara li semgħet l-isem "Rumana" jew il-Brittaniċi li qatt ma sema 'l-Angoli u Saxons, jew l-Amerikani qatt ma sema' l-Ingliz. Dan huwa l-ammont ċkejken idiotic tal-kitba istorja Ġappuniż, u huwa pandered to endlessly mill Japanophiles Punent li jibzġhu jgħidu, "hej, kif stupid int tikteb dan it-tip ta 'drivel, u kif stupid taħseb I am li taċċetta din Trash-istorja? " Jekk professur universitarju Punent kienu mġhotija minn karta tipproponi tali teorija li jinvolvu tema istorja tal-Punent, l-istudent ikun naqas għal kollox, ma jinghatawx l-opportunità li tippubblika, li ma tingħata l-aċċettazzjoni internazzjonali. Dik il-persuna kienet ġustament tiġi kkunsidrata bħala laughing stock, a faker, frodi.

Il-fatt hu li l-Korea kienu dan un misterjuża horseriding Tungusic razza li solviet il-gzejjer Ġappuniż, tidwir soċjetà tribali ħafna Austronesian fis statelets Koreani jidhru kultura hybridizing li ċerti karatteristiċi mħallta taċ-ċiviltà tal-Korea bil ċerti karatteristiċi li kienu aktar simili għal Austronesian (Malayo-Polynesian) kulturi tribali, bħal daww li jinstabu fil-pajjiżi ġirien Tajwan qabel sinicized, u l-Filippini Tramuntana.

Il-lessiku tal Ġappuniż hija mill-ħabta ta 'origini Koreana Gaya u Koreani kliem Baekje ma Austronesian, għaliex meta l-Korea wasal għall-Ġappun, li bdew jużaw kliem nattiva li jikkomunikaw ma' l-aboriginals, jew il-ħsejjes ta 'kliem Koreani tagħhom saret mibdula mill-aboriginals .

Il-grammatika tal-lingwa li jaslu għal jiġu msejja Ġappuniż, madankollu, baqgħet ġeneralment Koreani, minħabba grammatika hija l-mudell ħsieb tal-grupp dominanti. Grammatika hija l-ktieb tar-regoli "ta 'komunikazzjoni, u anki jekk grammatika Moderna Ġappuniż għadu" kważi identiku "għal grammatika Koreana, allura loġikament stands għal raġuni li kien hemm kbir ħafna numri ta' Korea riżoluzzjoni Ġappun u li huma kienu l-mexxejja, mhux biss "settlers" jew "immigranti" minħabba li xi storiċi Ġappuniż begrudgingly ub'mod żbaljat iddeskrivihom. kliem Lokali jista 'jiġi sostitwit għall kliem Korean, jew il-ħsejjes ta' djalett Koreani qed mitkellma f'dik il-lokalità Ġappuniż tista 'ssir mibdula - speċjalment il-vokali - iżda l-mod li bih dawn il-kliem huma espressi, il-mudelli ħsieb tal-kelliem, huma ser ikunu minn punt il-mexxejja Koreani ta 'oninioni.

Boxed mill renji ikbar tagħhom Koreana ġirien tal Baekje u Shilla, l-istati Gaya tbaħhir tal-Delta Naktong aktar baxx (il-"Baħar tal-Ħadid") kienu naturals l-ewwel jespandu madwar l-baħar sabiex Kyushu. Gaya kien probabbilment l-ewwel li jibgħat colonists għall Kyushu, u xi wħud Prinċipijiet tagħhom saret kapijiet lokali jew allat (Us) fil-Qedem Ġappun. Antropologi tista 'ssib ħafna rabtiet bejn Kyushu u Gaya jekk huma jixtiequ, li turi b'mod ċar Gaya bħala l-pajjiż omm ewwel ", " ma' Baekje qed-tieni "omm pajjiż" bħala l-fundatur tal-tron Yamato. Minflok, il-Ġappuniz "skulari" tas-Seklu 20 attentat li jitkabbru Lie Big tagħhom dwar "Mimana," essenzjalment flipping verità fuq kap tagħha, il-kolonja li qed tiġi attwalment deskritti bħala l-colonizer 'l-omm pajjiż! "M'hemm l-ebda prova storiku jew arkeologiku ta 'dawn il-pretensjonijiet, u tabilhaqq huwa iktar sinjifikattiv li meta Ġappun okkupat-Korea (1910-1945), wiehed mill-predations aktar fanatiċi u anti-akkademiċi tagħhom fuq il-Korea hija nvoluta l-sakkegġi ta' siti arkeologiċi importanti ta 'Gaya - daqs li kieku l kriminali hassitha mgieghla li jeqirdu provi!

L-aktar "liberali" storiċi Ġappuniz u studjużi, kif ukoll nagħaġ tal-Punent ħafna li jsegwu fil-binarji tagħhom, ħafna drabi evitat diskussjonijiet origini Ancient Ġappuniz għal kollox, jew dawn malajr skip mijiet u mijiet ta 'snin biex tiffoka fuq il-kult tal-Samurai. Huwa ferm simili istorja Amerikana li jibda b'referenza perfunctory li Indjani qed fl-Amerika għal għexieren ta 'eluf ta' snin, u mbagħad jaqbeż sentenza jew tnejn għall-1600, sabiex il-Colony Bajja tal-Massachusetts u minn dak Niskopru aktar żmien bla periklu fis-aktar komdi sugġetti.

Ieħor trick konvenjenti hi li wiehed joqgħod fuq il-vuċi passiva malajr dispaċè sugġetti ewlenin ta 'storja, mal-linji simili "Yamato twaqqfet," mingħajr ma tiddikjara speċifikament minn min, jew kif. L-għodda ta 'l-vuċi passiva hija l-istorja tajjeb bil-miktub minn dak il-mannara huwa li kirurgija fil-moħħ ta' suċċess.

Nimmagina professuri Ġappuniz istorja fakkruha aktar studenti gradwati tagħhom promettenti: "Just jikkonċentraw fuq genna jibgħat gżira-qbiż dgħajjes qasab minn" genna, "u tevita diskussjoni għaliex hemm blat fil-baħar bejn" genna "u l-Ġappun, jew għaliex gods ħtieġa dgħajjes biex tikseb il-Ġappun, jew ta 'kors, għaliex it-tfal ta allat ħtieġa biex jirritorna l-"Heaven" għall-edukazzjoni. " Din l-istorja l-aħħar mill Kojiki u sort Nihonshoki ta tfakkarni ta 'l-ulied ta' l-kolonjali Virginia burgesses li qed tintbagħat lil Ingilterra għall-edukazzjoni: elite kolonjali li reinfused mill-omm pajjiż.

Dan huwa l-maħmuġ ftit "istorja lura" seduta f'moħħ mibrumin ta 'l-għadd enormi ta' storiċi Ġappuniz, skulari lingwistika, filosofi, eċċ Essenzjalment, huma jibzġhu-istorja tagħhom stess, minħabba li 19 Seklu tagħhom razzjali-militaristic sistema filosofiku kompletament tistrieħ fuq l-inioranza tal-fatti sabiex il-Ġappun fil-nożizzjoni nre-eminenti vis à vis l-ġirien tagħha

Minhabba l-agir genocidal 'l-istat Ġappuniż lejn kwalunkwe sugġett Korean, mill-inqas peress li l-era Meiji, Britannika's tippermetti Ġappuniż biex jispjega xejn Koreana ta' zball gravi - tip ta' 'prodotti simili li Dr Josef Mengele jiktbu entrati dwar il-persuni Lhudija. Mengele, magħrufa aktar bħala perit ta' 'l-Olokawst, kellu wkoll Ph.D. fl Antropologija. Il-razzisti, kuncetti mgħawġa li Ġermaniż infettati (u Ewropej u Amerikani) "studju" fis-Seklu 19 tard u Seklu 20 kmieni sisien għall-teoriji Soċjalista Nazzjonali u l-analogi tagħhom f'pajjiżi oħra. Il-Ġappuniż xorta għadu 1968 u sfortunatament għadu fl-2008, jibqgħu infettati bl-kontaġġu tagħhom stess ta' 'razza mibegħda. Hija l-opinjoni tiegħi li partikolari kontributor Britannika jew konxjament jew unconsciously ripetut l-jinsab preżenti fit-tradizzjonijiet aghar ta' 'boroż ta' studju Ġappuniż.

Il-biza ewlenin ta' 'l chauvinist Ġappuniż u militarist huwa li l-Ġappun m'huwiex soċjetà omogenea, li mhijiex unika. Huma mhumiex sodisfatti bil obsessively jippruvaw iħassar evidenza ta' 'origini Koreani pajjiżhom. Bħall-assassini li jibza 'jkollna maqbuda, li jridu joqtlu jew xi hadd silenzju li jistgħu jiżvelaw minnhom. Dan huwa ħafna timpedixxi l-oġġett, verità li jfittxu, storiċi straordinarju fil-Ġappun, ftit huma.

L-okkupazzjoni Ġappuniża tal-Korea ma kienx biss li jisfrutta l-ekonomija Koreana. Huwa wkoll kien tfittxija ħażen mmexxija mill Ġappuniż "skulari" għal loot-Korea ta' 'teżori kulturali tagħha, li jeqirdu l-istorja tal-Korea, u biex eventwalment jeqirdu l-lingwa Koreana u l-kultura - biex jitnaqqas il-Korea għal ftit reġjun ieħor Ġappuniż. Ladarba kollha Korea tista' 'tkun tneħħiet jew jiddawwar colonials awto-hating, allura studju Ġappuniż's toqob intellettuali kbira tkun bil-qatran matul mal tagħhom stess, Chrysanthemum comforting taħraqx, tinsab kontra l-intellettuali u l-miti.

Peress liberazzjoni tal-Korea minn regola Ġappuniż, propagandists Ġappun ħadmu bla heda sabiex tizolah Korea u Korea kull meta jkun possibbli. Il-fatt li ħafna ufficċji Asja barranin ta' 'gazzetti tal-Punent u networks tat-TV kienu bbażati barra ta' Tokyo ma għen Verità, u lanqas ma jkollhom il-kontribuzzjonijiet ġenerużi u s-sugġerimenti enfasizzat mill-Ġappun Inc lid-dipartimenti ta' 'universitajiet Ażjatiċi Istudji tal-Punent magġuri. Imma l-Korea huma hearty, nies iebes, u fuq dawn għexieren ta' 'snin peress WWII, Korea kienu qegħdin jaħdmu iebes li tgħid l-istorja tagħhom għad-dinja, minkejja l-ġlieda għat-telgħa. You see, Korea jagħmlu tajjeb mal-muntanji, u huma jgawdu mixi. Korea hija pajjiż muntanjuż, u dawn ikollhom din l-espressjoni: "Lil hinn mill-muntanji, hemm muntanji."

Kulmeta Inħoss sorry għalija nnifsi, u l-ispirazzjoni bżonn, naħseb ta' 'kemm xogħol iebes u taqbida li Korea kellhom jagħmlu fil-Seklu 20, u Nifhem kif faċli ostakoli ċkejna tiegħi huma. nermezz ta' taabbil.

Il-Korea ukoll tkun taf li Korean tkun lingwa Altaic-Tungusic, relatati ma 'l Manċurjan, Mongoljan, Tork, Finlandiż u Ungeriz. Huma jafu li l-lingwa tagħhom u Ġappuniż "gejjin mill-istess gherq." Barranin fil-fatt jistgħu jitgħallmu hafna dwar Grigal istorja Asja mill-Korea, jekk xi hadd ikollu l-sens u deċenza li jistaqsu l-opinjoni tagħhom.

Ladarba bdejt taqra l-istorja tal-Korea, l-istorja Ġappuniż finalment bdiet tagħmel sens, u anki l-jinsab komunement ripetuti wkoll indikat għal noti oħra interessanti. Bħalma huwa impossibbli li wiehed jifhem Ruma mingħajr ma jkunu jafu xi haġa dwar il-Greċja, u bħalma hu impossibbli li wiehed jifhem Kolonjali Amerika ta 'Fuq mingħajr ma jkunu jafu xi haġa dwar l-Ingilterra, huwa assolutament impossibbli li wiehed jifhem l-istorja Ġappuniż mingħajr ma jkunu jafu l-istorja tal-Korea.

Il-filosofija Ġappuniż promulgati speċjalment wara l-Meiji, li jitqiegħed Ġappun kemm bħala ċ-ċentru tal-Asja jew anki bħala pajjiż li mhux l-Asja (!), Iktar milli bħala sempliċement pajjiż ieħor Asja, ma tistax tiġi sostnuta jekk wiehed ikun jaf anke ftit dwar Koreana istorja. Dan huwa għaliex rekords expunging taċ-ċiviltà Koreani jew għall-inqas ta 'iżolazzjoni-Korea mill-kultura Ġappuniż u l-istorja kienet hekk kruċjali għall-racists Ġappuniż u militarists.

Fil-moħħ Confucian, hemm xi haġa hafna hażen dwar tipprova biex joqtlu prinċipali tiegħek. Korea hija l-ġenitur antika tal-Ġappun, bestowing fuq daww il-gzejjer-poplu tiegħu, lingwa, reliġjon, kitba, arkitettura, sistema politika, l-arti taċ-ċeramika, eċċ, eċċ, eċċ, hekk jekk l-militarists u "skulari" jista 'jgħib prova ta' dawn ir-rabtiet antenati, huwa aktar faċli li psikologikament tinvadi u loot Korea u biex joqtlu, ħtif, u jisfruttaw in-nies tagħha. Madankollu, billi jisforzaw il-poplu Ġappuniżi biex teżisti bħala orfni storiku jew kulturali, biss sabiex ikunu jistgħu jkunu disponibbli għall gwerer imperjali f'xi hin, il-militarists wkoll jagħmlu ħsara kbira lill-psyche nazzjonali Ġappuniż innifsu. Taħseb dwarha: hemm xi nazzjon modern illum fil-21 Seklu li n-nies ma jkollu ebda idea solidu ta 'origini ta' pajjiżhom jew li jaħseb li huma nieqsa minn kwalunkwe grupp tal-bniedem oħra?

Naħseb li tkun lingwista barrani moderatament kapaċi jista pjuttost faċilment juru r-relazzjonijiet lingwistika Altaic-Tungusic li Korean, disproving li jikkumentaw minn dak l-1960 kittieb Britannika dwar Koreani qed estranji għal kull lingwa.

A lingwista raġonevolment kapaċi, li jikkorrelata kliem qedem Baekje Koreani jew anki kliem moderna Koreani djalett reġjonali mill Jeolla Provinċja bil-kliem użat fl djaletti Ġappuniż differenti mitkellma fil-muniċipalitajiet kollha Ġappun Punent, probabbilment jista 'wkoll jipprova li Koreani u Ġappuniżi ikollhom konnessjonijiet lessikali sinifikanti, b'zieda għal dak grammatika kważi identiċi

I am la moderatament kapaçi u lanqas lingwista raġonevolment kapaçi, madankollu anki I, bl-gharfien Bidu tal-Korea, għandhom ikunu kapaçi jippruvaw li l-lingwa Koreana hija 'l bogħod mill-izolati. Kif vendetta fuq dak mniġġsa liar ta 'studju, jiena ser turi li Korean hija saħansitra marbuta mal-lingwi ta' l-punent ta 'aktar' il bogħod Eurasia, l-lingwa tal-Britannika Encyclopaedia innifsu, għall-Ingliż, biex b'hekk torbot-Korea għall-Ingilterra, l-Amerika, u għad-dinja kollha jtkellmu bl-Ingliż. Dan huwa vendetta żgħar tiegħi fuq din liar ta 'studju, għaliex naf li kien se spin bħal top mtajjan, tiegħu gravi wormy biex tisma li artiklu tiegħu kkawżata qarrej li jiżvelaw lill-dinja kif Koreana tkun remota relatati mal-Ftehim Anglo-Sassoni ilsien, bħala parti minn Superfamilja akbar tal-lingwi Indo-Ewropej li jhaddan, Altaic-Tungusic u gruppi lingwistiċi l-oħra. Bogħod milli izolati, Koreani huwa marbut fil-għerq kmieni tagħha lill-ġnus kollha tad-dinja.

Jekk ma 'abbiltajiet minimu tiegħi jiena kapaçi jagħrfu d-konnessjonijiet lingwistiku bejn il-lingwi li probabbilment ikollhom xi haġa bħal 10,000 snin ta' separazzjoni bejniethom, kif iebs jista 'verament tkun għal scholar Ġappuniż għal "jiskopru" ir-rabtiet lingwistika mal Koreana - b'lingwa minn sehew divergenza li madwar biss 1,500 sena ilu? Fl-opinjoni tiegħi, ma jtemmux dawn ir-rabtiet evidenti hija purament kwistjoni politika u psikoloġiċi, mhux kontroversja lingwistika. Din hija kwistjoni ta 'rieda. Jekk int qed tirrifjuta li tara dan, jekk int qed tirrifjuta li jikkommettu kull enerġija li tiġbor ir-riċerka biex jipprova dan, u jekk komunità akkademika tiegħek jikkastiga jekk inti tagħmel ara l-verità u tippubblikaha, li huwa dnuh tiegħek bħala scholar u li hija l-seħta fuq boroż ta 'studju foloz-pajjiż tiegħek.

Meta I kien qari dan l-artikolu dwar l-Ilsien Koreani fil-Britannika Encyclopaedia 1969, hija biss ma jagħmilx sens li lili Koreani u Ġappuniżi jistgħu jkollhom grammatika kwazi identiku mingħajr ma jkollhom kwalunkwe relazzjoni ġenetika. Anke jekk jiena naf ftit tal-Korea jew Korea, dan il-kumment ftit mwaħhla fil-fehma tiegħi għas-snin u snin, timmarka bħal bomba verità. Lie Big tiegħu resonated in my head kull darba għal għexieren ta 'snin li matulu nixtieq tisma Ġappuniż wara Ġappuniż jgħidu li l-Ġappuniżi kienu uniku, ta' nies hekk misterjuż u tant differenti li l-logika u t-testijiet meħtieġa mill-istandards normali ta 'l-istorja jew lingwistika qatt m'għandha tkun applikati.

Kull jum li l-Lies Big u Lies Żgħar propagati permezz bigots Ġappuniż jsiru skreditat. logħba tagħhom huwa gradwalment wasal biex jintemm, anke fil-Ġappun. Fl-2001, il-monarka Akihito Ġappuniż għamel kumment - mhux irrappurtati b'mod wiesa 'fl-istampa Ġappuniż, incidentalment - li ftit mill-antenati tiegħu seta' kien Koreana. Minkejja li hafna minimizzat l-għadd kbir ta 'imperatur Koreani u etniċi Koreani li waqqaf u mibnija Ġappun kmieni, bħall-Himiko Empress shamanistic (Pimiko), l-Imperatur Ojin jew Imperatur Nintoku, dikjarazzjoni tiegħu "Jiena min-naħa tiegħi tħoss narentela ċerti Korea minhabba l-fatt li hiia rreġistrata

fil-Chronicles tal-Ġappun li l-omm ta 'Imperatur Kammu kien tal-linja tar-Re Muryong ta Paekche "kien breakthrough ... għall-Ġappun, u l-ewwel darba li l-Imperatur Ġappuniż magħmula tali ammissjoni fi żminijiet moderni. (Aktor: Guardian - Renju Unit -2001. December.28). Still, l-ammissjoni Akihito kienet wisq crafty, għaliex filwaqt li l-kunċett stess ta 'l-Imperatur Ġappuniż ma jkunx 1000% "puri" Ġappuniż kienet xokkanti l-aktar' il bogħod Dritt idiots Wing Yakuza-megħjuna, billi qal fil-fatt li wiehed biss mara barranija miżżewġa wiehed biss ta ' antenati tiegħu żmien twil ilu, huwa għadu jippermetti hafna Ġappuniż "moderati" li jhossu li l-Ġappuniżi kienu dejjem Ġappuniż, u li l-Ġappun kien imwaqqaf mill-razza antenat tagħha bla isem mysteriose minn "il-kontinent." Ieħor ħsieb ta 'qerq istorja mal-half-veritajiet jew diċitura coy, kollha jipprevjedu l żerniq inevitabbi tal-Verità fuq l-orizzont intellettuali tal-Land tal-Xemx Rising.

Illum, il-"Flying Carpet Teorija" (Namio Egami's Teorija bla isem Horseriders "), huwa generalment skreditat fil-Punent, u anki fil-Ġappun huwa bdew ftit aktar possibbli biex jiddiskutu, ferm gingerly, ir-rwol tal-Korea li "stabbilita " u għenet fl-izvilupp - don 't jgħidu "maħkuma" - Ancient Ġappun.

Hemm raħal fil-Ġappun imsejjaħ il-Villagġ Paekche "fl Nango Village, Misato Town, Miyazaki Prefettura, fejn hemm nies li qatt ma nesa l-origini tal-qedem tagħhom Baekje Koreana. Il-kelma Ġappuniż għall Baekje hija "Kudara," li huwa verament Jano-Korea għall-"Keun-nära (큰 나라)" - "Big Pajjiż" jew, aktar colloquially, "Home Pajjiż." Il-poplu f'din il-parti tal-Ġappun għadhom iħallsu homage għal dawk l-għerūq, billi żżur qabar antenati tagħhom fil Neongsanni, hdejn Buyeo, Jeolla Provincja, il-Korea. Hemm ukoll, kollha fuq Ġappun, villagġi Potters, li abitant huma dixxendenti ta 'artisti taç-ċeramika Koreani maħtufa mill-Ġappuniż matul il-Invażjoni Savage Hideyoshi (Imjin Gwerra) ta' l-1590 tal-, u huma għadhom jiftakru li kienu Korean darba. Dawn in-nies, u tabilhaqq aktar Ġappuniż, għandhom ikunu intervistati minn storiċi onesti tal-Ġappun, u storja tal-familja tagħhom għandhom ikunu kif suppost nnotati u korrelatata jekk Ġappun ebda opportunità ta 'verament jiskopru li, sfortunatament, il-Ġappun verament huwa konness mal-ġirien tagħha, u li huwa naturali għal bonds ta 'parentela li tressaq dawn iż-żewġ popli eqreb.

politikanti Ġappuniż u responsabbli għar militarist tagħhom jikkritika li sakemm Ġappun jistgħu jibgħatu suldati tiegħu barra mill-pajjiż, hija qatt ma tista 'tkun "normali" pajjiż. Jien ngħid li l-Ġappun qatt ma jista 'jkun pajjiż normali sakemm politiċi tagħha u militarists jippermettu li l-Ġappuniż bħala pajjiż normali, fis-sens ta' pajjiż abitati mill-poplu mhux uniku, nies bħal nies kollha l-oħra, u marbuta ma 'nies oħra kollha. Meta elite politiku Ġappuniż jippermetti li, imbagħad Ġappun ikun tintlaqa 'mill-ġirien tagħha u finalment tiġi kkunsidrata pajjiż normali, aktar milli jagħmel illegali pajjiż li dejjem tkun distrusted.

Sfortunatament, dawk li jikkritikaw l-jinsab 'l-istorja tikseb sparatura, bhall-Motoshima Nagasaki ex Hitoshi Sindku. (Aktar: hawn) jikkummentaw sempliċi tiegħu fl-1988 kienet: "erbghin tliet snin għaddew mill-aħħar tas-gwerra, u naħseb li kellna ċans biżżejjed biex jirriflettu dwar in-natura tal-gwerra. Mill-qari kontijiet diversi minn barra u wara li kien suldat myself, involuti fl-edukazzjoni militari, jien nemmen li l-imperatur kienux responsabbli għal gwerra ... "

Sindku Motoshima gie mogħti l-Korea / Ġappun għall-Paċi u Fellowship Premju, kif ukoll l-Ordni tal-Mertu tar-Repubblika Federali tal-Ġermanja, għal tkun vuċi għal paċi fid-dinja u r-rikonċiljazzjoni fost in-nazzjonijiet. Il-dinja ta 'barra jehtieg li jsegwi mill-qrib fuq politikanti Ġappuniż, il-kummenti tagħhom, u l-azzjonijiet tagħhom, u d-dinja barra jkollha bżonn tagħti għajnuna u appoġġ morali lil dawk Ġappuniżi li qed jippruvaw biex jagħmlu dak li Ġermanja għamlet wara WWII - jeqirdu l-istorja razzista, gruppi , u l-istituzzjonijiet li jippromwovu r-razziżmu. Filwaqt li Nazzjonali ideologija Soċjalista fil-Ġermanja biss teżisti dwar il-freneż, fl-lum Ġappun, xorta jibqa 'l-ideologija ta' l-elite li jiggvernaw.

A Lezzjoni utli li ksibna mill-Qari Snin ilu Nonsense

Korea ma bżonn nagħmel eżercizzju tiegħi ftit. Dak I am doing tinvolvi vendetta personali - li huwa veru - imma wkoll huwa li turi li għandna dejjem ikunu xettiċi ta 'l-opinjonijiet kollha, inklużi dawk li ħarġu mill-awtoritajiet intellettuali aktar għeżiež. Għandna bżonn li ma let-istudjuzi liar, skulari għażżien, jew mouthpieces mortarboarded 'l-aġendi politiċi ċerti mibrum jagħmlu nagħmlu offerti tagħhom billi jemmen minnhom. Nixtieq insemmi li smajt il-Korea "hija estranja għas-lingwi kollha l-oħra" żminijiet linja ħafna matul is-snin, u qatt ma kienet tagħmel sens lili. I do not know fuq liema dawn il-kittieba bażi ikkummenta, izda hsejjes bħal dawn ma dak skulari għażżien do, li huwa li Ape Jittieħed semgħu f'xi sqaq lura intellettuali mingħajr ma tiegħu t-tieni biex jaħsbu jekk anki saru sens. I wonder kif gidjien stupid ħafna qari dan l-artikolu fl-1969 kibru sal ikunu adulti stupid, tixrid dan jinsabu. Fil-fatt, I wonder kemm jinsab oħra li jiena assorbita fil-qari tiegħi, studji, snin universitarji, eċċ Il-ħtieġa għal waħda li jneħħu t-tossiċità lilu nnifsu minn tinsab oħrajn "hija ta 'neċessità kontinwa jekk wieħed huwa li jibdedw il-proċess ta' jara l-veritajiet sempliċi fil-ħajja.

I se jżid aktar kliem kif l-istudji tiegħi fil-progress Koreana. Aktar importanti minn hekk, nittama li l-ħin li jmiss li persuna jew grupp jipproponi li jgħidlek "id-differenza bejnietna u minnhom" - min "minnhom" suppost tkun - li inti se jaħsbu darbtejn dwar dan it-tip tat-teorija. Jifhmu li tali persuna hija tipprova brainwash inti ma 'l-velenu istess li infests mentalità tiegħu jew tagħha stess. In-nies huma ħafna bħalek, irrispettivament minn fejn huma, l-ebda kwistjoni f'liema lingwa huma jitkellmu, ma jimpurtax kemm huma jfittxu. Inti sempliċiment għandek tneħħi fl-isforz minimu biex tara li Inti għandek trid tara li u mbağħad l-fatti se heureusement

jizvelaw ruħhom lilek.

**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 ɪ)
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.) 책

				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 right	마자! That's right! (literally, "it matches")
mosquito (<Sp. "little fly")	mo-ki (mo-gi)	모기	mosquito	모기 "mosquito" is similar to S and I "mosca" (E- fly), without the "s" mosc. Note: In certain S. dialects, the medial s would not be pronounced - eg. moca, moquito (PR, Andalusian)
Egg	a1	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,	E: gnome <L: Gnomus - misshapen dwarf

			creature, usu. pejorative	
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.

-
- **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 ' <u>Huf</u> ' is equivalent to Korean 'gub' (굽).		
Hangul	Nemo	Compare
<u>겨을</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>물</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>불</u>	bul	O.E. bæl, Gre. pyr, Dut. vuur, Ger. Feuer, Eng. fire
<u>불다</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>	zawulsoy	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 Atocities 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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