

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

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Bahasa yg asalnya sama dari Korea ke Bahasa Inggeris dan Bahasa Indo-Eropah yang lain

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My Motivation for this Study Motivasi saya untuk kajian ini

I am not a linguistic scholar by any means. Saya bukan ahli linguistik dengan cara apapun. I study languages for fun and to access knowledge and people that I otherwise could not reach through my native language. Aku belajar bahasa untuk bersenang-senang dan untuk mengakses pengetahuan dan orang yang saya dinyatakan tidak bisa mencapai melalui bahasa ibu saya. Linguistics is not my profession, and unfortunately, I never seem to have enough time to properly devote myself to the languages that I study. Linguistik bukan profesi saya, dan sayangnya, sepertinya aku tidak pernah punya cukup waktu untuk benar mengabdikan diri pada bahasa yang saya belajar. I have been studying Korean on and off for many years. Saya telah mempelajari Korea dan mematikan selama bertahun-tahun. 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. Saya mendapati Bahasa Korea menarik, dan meskipun kemahiran saya saat ini miskin, saya berharap untuk dapat mempercepat kajian Korea saya akan, sehingga aku bisa berbicara, membaca dan menulis dengan baik Korea.

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. Alasan saya untuk mengumpul dan penerbitan ini senarai perkataan Korea yang mempunyai bahasa yg asalnya sama di-Eropah bahasa dan lain Indo Bahasa Inggeris adalah dengan membalas ketidakadilan yang mengganggu saya selama empat tahun hampir. 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. Korea bukanlah bahasa isolat, dan Korea bukan orang sendirian di dunia ini, bahkan jika musuh ingin Korea Korea gambar dengan cara ini, seperti serigala lapar suka mengasingkan anak domba dari kawan.

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. Pada 1969 saya mendapat terus dari Encyclopaedia Britannica, yang kemudian dianggap, terutama oleh para editor Britannica, sebagai ensiklopedia unggul mungkin pengetahuan manusia. I poured over its articles with great interest. Aku menuangkan atas rencana dengan bunga yang besar. As I knew little about the world, I was not in a position to dispute its articles or the

qualifications of its contributing writers. Seperti yang saya tahu sedikit tentang dunia, aku tidak dalam kedudukan untuk sengketa rencana atau kelayakan dari penulis yang menyumbang. 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. Saya tidak boleh menilai motivasi atau kesalahan Britannica editor dalam pemberian dengan keizinan besar Britannica untuk penulis tertentu, secara efektif membuat yang satu orang satu pendapat kata akhir pada satu topik. 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. Aku adalah batu tulis kosong, dan aku menyerap sejarah negara-negara yang saya tahu sedikit, biografi orang-orang yang saya pernah mendengar, dan teori-teori tentang alam semesta baru yang membuka pintu intelektual banyak kepada saya.

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. Jadi lama waktu telah berlalu sejak terakhir kali aku melihat bahawa edisi 1969, tapi aku masih ingat bagaimana dia melihat, bagaimana mengikat merasa, dan jika saya menutup mata saya, saya berfikir bahawa saya masih boleh membayangkan susun atur rencana tertentu, sama seperti jika saya menarik kembali wajah seorang teman lama yang baik. Nevertheless, of all the articles that I read in those two dozen large volumes, I can recall only one article's actual writing. Namun demikian, dari semua artikel yang saya baca dalam dua lusin kelantangan besar, saya ingat hanya satu artikel yang sebenarnya menulis. That article was on the "Korean Language" and I still remember two bizarre propositions made by the Britannica contributor: Artikel yang berada di Korea Bahasa "" dan aku masih ingat dua proposisi aneh yang dibuat oleh penyumbang Britannica:

1. although Korean and Japanese have a nearly identical grammar, there appears to be no relationship between Korean and Japanese, other than that they share certain Chinese borrow-words. **1 dan.** Walaupun Korea Jepun mempunyai hampir identik tata bahasa, nampaknya tidak ada hubungan antara Korea dan Jepun, selain bahawa mereka berkongsi tertentu meminjam kata-kata China.

2. Korean is a language isolate, with no relationship to any other language. **2.** Korea adalah bahasa isolat, tanpa hubungan dengan bahasa yang lain.

Isolating Korea in order to Prolong the Big Lie about Japanese History Mengasingkan Korea dalam rangka untuk melanjutkan itu Lie Big tentang Sejarah Jepun

The writer of that article, I learned several years later, was Japanese, not Korean. Penulis rencana itu, saya belajar beberapa tahun kemudian, orang Jepun, bukan Korea. 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: Mungkin's editor Britannica pada saat itu tidak sadar akan sangat, sangat tidak ilmiah, tdk seperti seorang sarjana, dan

sangat propaganda dan sifat rasis Jepun "basiswa" selama sebahagian besar abad ke-20, yang berfokus pada tiang ini fasis dan rasis kunci:

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. Perlombaan "Jepun" yang unik, raja adalah dewa, dan oleh kerana itu mungkin ada topik tentang Jepun atau tindakan mereka tidak tunduk pada peraturan yang sama analisis, pemerhatian, atau kecaman adalah tindakan negara-negara lain, dan

2. the Japanese are superior to all others and destined to rule Asia and the world. 2. Jepun lebih unggul daripada semua orang lain dan ditakdirkan untuk memerintah Asia dan dunia.

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." Bahkan dalam menceritakan kebangsaan asal mereka sendiri dan jelas dalam menafsirkan Korea kuno, antropologi linguistik, dan sosial-politik pendahulu mereka, Jepun "sarjana" psychotically mengelakkan penggunaan rujukan kepada Korea dan Korea, ciri-ciri yang menyokong kata-kata ganti yang samar seperti "benua," semenanjung, " atau "di utara."

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.

Japanophilic barat yang mencari nafkah di perdagangan Asia beasiswa biasanya memiliki geografi jargon aped yang samar-samar yang sama, tekun mengelakkan kata-kata verboten daripada "Korea" atau "Korea Century." Pada akhir 20, itu menjadi lebih memalukan bagi peniaga tersebut akan denialists Korea, mishmashing link antara kerajaan Korea kuno dan "misteri" pengasas-seperti masyarakat Korea di Kyushu dan 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. Nasionalis Jepun melihat sejarah adalah menyangkal pengasas Jepun Korea peranan bersejarah mereka, dan untuk memindahkan para Koreanization Jepun kuno bagi sebahagian orang, penempatan penduduk unnamable Tungusic episod diketahui. Alas, we were told, that this mystery could never be unraveled, as all the ancient peoples were lost in the mists of time. Malangnya, kami diberitahu, bahawa misteri ini tak pernah bisa terurai, kerana semua bangsa kuno hilang dalam kabut waktu.

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 tidak terlalu terang memerhati melawat Jepun dapat melihat dengan jelas bahawa sejarah Jepun dan budaya

adalah hasil dari penempatan penduduk dari Northwest (Korea), dari Timur Laut (Ainu), dan dari Selatan (Melayu-Polinesia - kepulauan Austronesia). 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. Namun, belum secara politik boleh diterima untuk membicarakan ini sangat banyak di Jepun, dan barat yang mencari nafkah di pusat-pusat pengajian yang dibiayai Jepun-Jepun di Jepun atau di Barat menarik belajar untuk tidak "menyinggung perasaan" sponsor mereka dengan kebenaran, banyak merugikan pelajar.

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. Namun, jika ada yang dipercayai seorang profesor atau pengkaji sejarah, kita harus sekurang-kurangnya berpura-pura akan melaksanakan beberapa jenis analisis sejarah purba Jepun. 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? Jika salah satu adalah untuk membicarakan dalam beberapa cara penempatan penduduk purba Jepun, Namun, bagaimana kita boleh menjelaskan boleh diterima masyarakat penjajah tanpa menyebut nama mereka? After all, Japan *is* a series of islands. Lagi pula, Jepun *merupakan* rangkaian pulau. There is no known race of humans living on islands who sprang out of the islands spontaneously. Tidak ada bangsa manusia diketahui hidup di pulau-pulau yang melompat keluar dari pulau-pulau secara spontan. Every island people on earth, even the Japanese, had to come from the mainland, or at least from other islands. Setiap pulau orang di dunia, bahkan Jepun, harus datang dari darat, atau setidaknya dari pulau-pulau lain. There has to be some way to describe the peopling settler groups of Japan in some way. Harus ada beberapa cara untuk menggambarkan kumpulan penduduk penempatan penduduk Jepun dalam beberapa cara. In fact, the terms "northern" or "continental" or "peninsular" endanger the Big Lie about Ancient Japanese History. Bahkan, istilah "utara" atau "benua" atau "Semenanjung" membahayakan Big Lie tentang Sejarah Jepun Kuno. 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. Semua istilah ini menunjuk ke suatu tempat di peta, beberapa tempat di mana sejarah yang lain telah ditulis, ke beberapa tempat masih ada orang, hari ini Korea disebut, yang mungkin menyebabkan "kesulitan" sejauh memelihara Big Lie. There needs to be some kind of neutral term to describe the Korean conquerors and settlers of Ancient Japan. Perlu ada semacam istilah neutral untuk menggambarkan penakluk dan penduduk Korea Purba Jepun.

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!* Sejak itu membuat sponsor Jepun mereka menggeliat untuk menganggap diri mereka sebagai keturunan dari Korea, dan bahkan lebih tidak selesa untuk menganggap diri mereka bahagian-Austronesia atau bahagian-Ainu, bagaimana mungkin seorang sarjana "" sejarah Jepun Purba membahas perubahan budaya dan teknologi yang drastik tiba-tiba terjadi di Jepun ketika

Korea - *oops! I'm not supposed to say that word* -- conquered Kyushu, and advanced into Honshu and beyond? *Saya tidak seharusnya mengatakan bahawa kata* - Kyushu menawan, dan maju ke Honshu dan seterusnya? How could their artifacts and royal tombs be described? Bagaimana mereka boleh artifak dan makam kerajaan dijelaskan? Frankly, "northern" and "southern" or "continental" and "insular" sound far too vague, even for a fake scholar of Ancient Japanese history. Terus terang, "utara" dan "selatan" atau "benua" dan "picik" terdengar terlalu jelas, bahkan untuk seorang sarjana palsu sejarah Jepun Purba. They are really just too embarrassing to use. Mereka benar-benar terlalu memalukan untuk digunakan. Their use also suggests that the user is addled or afraid. Penggunaannya juga menunjukkan bahawa pengguna busuk atau takut. 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. Kerana sifat beasiswa harus berani dalam menyatakan's Penemuan satu atau teori, yang wussiness dari istilah-istilah ini menjadi tidak berterusan, bahkan untuk milksops ini.

Some terms needed to be used to make these researchers' findings sound more consistent with the standards of western scholarship. Beberapa istilah perlu digunakan untuk membuat penyelidik Penemuan suara ini lebih konsisten dengan standard barat beasiswa. 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. Penyelesaian untuk masalah lama dari *beberapa* nama yang perlu bagi tamadun dari penduduk Korea dan memerlukan *beberapa* nama untuk tamadun dari Austronesia dan penduduk Ainu, tanpa benar-benar mengenalpasti salah satu pengasas kumpulan Kuno Jepun, adalah menggunakan nama-nama baru dicetak archaeological . So instead of calling these founders by their correct names -- *names of actual historic and identifiable peoples* -- the "scholars" just made up names. Jadi, bukannya memanggil pengasas ini dengan nama yang benar mereka - *nama orang yang bersejarah dan boleh dikenalpasti aktual* - yang "sarjana" hanya terdiri nama.

Why not? Mengapa tidak? 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. Jika beberapa sarjana menerima Maharaja bukan-ada dalam sejarah Jepun, mengapa tidak orang-orang kuno Jepun dengan orang-orang akan dengan nama yang tak pernah dengar. This fits nicely into the unique mystery of Japanese history. Hal ini sesuai dengan baik ke dalam misteri unik dari sejarah Jepun. Nothing is really quite traceable. For the Korean Gaya and Baekje colonizers, they were to be called **Yayoi** . Tidak ada yang benar-benar dikesan. Untuk Watak Korea dan penjajah Baekje, mereka disebut **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. Adapun bangsa Austronesia dan Ainu, mereka biasanya hanya tepat disatukan sebagai **Jomon** , walaupun kadang-kadang hanya bangsa Austronesia disebut Ainu Jomon atau hanya dianggap sebagai Jomon, kerana semua topik Austronesianness dari Jepun 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" . Lumping

mereka bersama adalah sebagai saintifik sebagai meletakkan Paleo-Siberia Chukchi dalam kumpulan yang sama seperti Asia Tenggara Jawa, tapi sejarah, ilmu pengetahuan dan alasan tidak hanya penting bagi para "sarjana Jepun." 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. Ingat, jika Jepun menjadi ketakutan Korea, dia, lagi hanya sebagai bodoh dan sedih, bahkan lebih malu menjadi Filipina atau Formosa Austronesia, sehingga membingungkan para penduduk awal Jepun dianggap lebih baik daripada membincangkan sejarah mereka, bahasa mereka, dan mereka penghijrahan.

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."

The Jomon Yayoi dan penggunaan tidak hanya menyembunyikan nama-nama pengasas bangsa Jepun, tetapi hal ini fabrikasi verbal rapi menambah lebih menarik palsu bahkan VENEER reyot itu, bingung tempat yang merupakan sejarah Jepun Purba.

Istilah-istilah tersebut seharusnya didasarkan pada penemuan-penemuan arkeologi, dengan cadangan bahawa artifak yang ditemui dan budaya dijelaskan milik sangat jauh, tidak dapat diketahui dan dikenali masyarakat termasuk dalam "kabut masa." But at least we could call them something other than Koreans or Austronesians or Ainu. Tapi setidaknya kita bisa menyebut mereka sesuatu selain Korea atau bangsa Austronesia atau 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. Salah satu obsesi Jepun, bahkan pada awal kali sangat, telah menggambarkan mereka sebagai negara yang sangat, Purba peradaban kuno yang hebat, rakan virtual Purba China dalam hal umur panjang, jika tidak kedalaman dan substansi. 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. Jadi menggambarkan dalam hal arkeologi yang cukup berbeza budaya, politik, dan teknologi tempoh ekonomi di Jepun sebelum dan selepas penduduk Korea, adalah sebagai tak dapat diterima seperti menggambarkan sejarah Perancis abad ke-16 dengan menggunakan penanda buku masa geologi.

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. **Penggunaan istilah palsu "Yayoi" dan "Jomon" harus dihentikan oleh sejarawan serius atau arkeolog, dan jika tidak, orang harus mengejek mereka yang menggunakannya.** Mereka ada murni untuk sejarah palsu, untuk menyembunyikan nama-nama pengasas masyarakat yang sebenarnya Jepun, untuk hanya melayani ideolog anti-sejarah. 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. Jika anda ingin berada di sisi sejarah yang salah di sini, terus menggunakan "Yayoi" dan "Jomon," namun beberapa hari nanti, pada peringkat bahawa segala sesuatu akan, kerja anda akan tampak bodoh.

Regarding Japanese archaeology itself, this is another massively faked subject in Japan , not only to hide Korean ancestors, but also to claim super-ancientness. **Tentang arkeologi Jepun itu sendiri, ini merupakan salah satu subjek palsu secara massal di Jepun**, tidak hanya untuk menyembunyikan leluhur Korea, tetapi juga untuk menuntut 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. Mari kita ambil kes arkeolog yang terkenal Jepun, Shinichi Fujimora, Pengarah Kanan di Zaman Paleolitik Tohoku Institute, yang ditangkap pada kamera tanam kuno mencari dipercayai. 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." Menurut Toshiki Takeoka, seorang arkeolog di Kuromitsu Kyoritsu University di Tokyo: "'s penemuan Fujimura menyarankan bahawa sejarah Jepun adalah 700,000 menjadi 800,000 tahun-lama Tapi penemuan-penemuan palsu. Itu berarti peradaban kita sekarang hanya 70.000 menjadi 80.000 tahun tua. "

I seriously question this smaller figure, which conveniently, has little regard for a mere 10,000 year difference in his estimate. Aku serius soalan ini nombor yang lebih kecil, yang nyaman, telah tanpa memperhatikan perbezaan 10,000 per tahun hanya estimasi nya. I am sure that Mr. Takeoka threw out a nice round figure like 70-80,000 years just to... Saya yakin bahawa Mr Takeoka membuang sosok bulat seperti 70-80,000 tahun hanya untuk ... be polite. bersikap sopan. What if it were only 5,000 years or 3,000, and that only in some remote area of northern Hokkaido? Bagaimana kalau itu hanya 5.000 tahun atau 3.000, dan hanya di beberapa daerah terpencil di utara Hokkaido? Oh well, let's leave this guessing game for another time.... Oh well, mari kita tinggalkan guessing game ini untuk lain kali

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, seorang koresponden untuk Australian Broadcasting Syarikat *The World Today*, melaporkan: "*Toshiki Takeoka curiga sendiri, dan tidak cuba untuk menerbitkannya dalam jurnal akademik, tetapi mengatakan para editor memaksanya untuk nada ke kritik-nya. Menurut Hideki Shirakawa, kepala Kerajaan Majlis Ilmu Dasar, masalah yang berkaitan dengan budaya Jepun dan penekanannya pada kumpulan, atas individu: "orang Jepun tidak baik mengkritik atau menilai orang We were originally a farming country, so we would work together, as a group. That feeling still exists today. Kami awalnya sebuah negara pertanian, jadi kita akan bekerja bersama-sama sebagai kumpulan. Perasaan itu masih ada hingga sekarang. And that's why*

sometimes there is no proper peer review, or analysis, in science." Dan itulah mengapa kadang-kadang tidak ada ulasan rakan yang tepat, atau analisis, dalam ilmu pengetahuan. "

Shirakawa's comments are another typical lie told to westerners when Japan's faked history surfaces. Shirakawa's comments khas lain adalah penipuan disuruh barat ketika memalsukan sejarah permukaan Jepun. It's the "play to the stereotype" strategy. Ini adalah "bermain dengan stereotaip" strategi. Westerners are told that Japanese stick to the group. Barat diberitahu bahawa Jepun kayu kepada kumpulan. Yeah, this is in many ways true in Japanese culture, but in most cases it occurs precisely due to coercion and fear. Yeah, ini dalam banyak hal yang benar dalam budaya Jepun, tetapi dalam banyak kes itu terjadi justeru kerana paksaan dan ketakutan. Put a Japanese in California or Singapore or London, and they'll be amazingly un-farmer like and quite individualistic and opinionated. Letakkan Jepun di California atau Singapura atau London, dan mereka akan luar biasa un-petani seperti dan cukup individualistik dan berpendirian keras. A "friendly fascist" society tends to cause people to keep their opinions to themselves unless they want to be seen as outlaws. Sebuah "ramah fasis" masyarakat cenderung menyebabkan orang untuk menjaga pendapat mereka untuk diri sendiri kecuali mereka ingin dilihat sebagai penjenayah. Such an attitude might work in today's popular culture, but it surely is not accepted in academia. Sikap seperti itu mungkin bekerja di budaya popular hari ini, tapi pasti tidak diterima di dunia akademik. (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. (Beberapa mungkin berkata bahawa hal ini benar di Barat dan secara global, serta bersama.; -0) 'S Jabatan Jika satu kerusi di universiti pertama dan dermawan percaya pada satu dogma, anda sialan juga lebih baik pergi.

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 "kami awalnya sebuah negara pertanian" line bagus dan pastoral yang benar dan manis untuk telinga terlatih, tetapi daun dari bahagian tentang samurais keliling di pedesaan lopping dari kepala. This might not occur today in Japan very often, but self-censorship comes out of a culture of institutionalized fear, not from farming habits. Ini tidak mungkin berlaku hari ini di Jepun sering, tapi self-censorship yang keluar dari sebuah budaya ketakutan dilembagakan, bukan dari kebiasaan pertanian. 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. Pergi ke ladang Korea, misalnya, dan anda akan melihat orang-orang yang hidup tidak terlalu berbeza dari orang-orang di ladang Jepun, tapi Korea punya masalah yang berpendirian keras.

On the positive side, it is great to see that occasionally the Japanese press (here, Mainichi Shinbun) covers scoundrels like Shinichi Fujimora. Di sisi positif, itu adalah besar untuk melihat bahawa kadang-kadang pers Jepun (di sini, Mainichi Shinbun) meliputi bajingan seperti Shinichi Fujimora. Supposedly his lies, which were published in Japanese schoolbooks as fact, were subsequently being rewritten. Seharusnya kebohongannya, yang diterbitkan dalam buku sekolah Jepun sebagai fakta, yang kemudian ia ditulis semula. At least this is what Simkin was told. Setidaknya inilah yang Simkin diberitahu. Sorry, but I tend to think that

maybe somehow that revision might get lost.... Maaf, tapi saya cenderung berfikir bahawa entah bagaimana, bahawa semakin mungkin tersesat

More on the fraud of Fujimora's faking of Japanese history: Lebih lanjut mengenai penipuan yang berpura-pura Fujimora sejarah Jepun:

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

http://en.wikipedia.org/wiki/Japanese_Paleolithic_Hoax
http://en.wikipedia.org/wiki/Japanese_Paleolithic_Hoax

<http://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). **Masalah dalam kes Jepun adalah bahawa, hanya, sebenarnya tidak terlalu "kuno."** Di Barat, tamadun Asia Timur biasanya salah akan sangat kuno, ketika jelas dalam kes Jepun, mereka "Ancient Japan" kira-kira sebagai kuno sebagai "Inggeris Kuno" (umpamanya, Anglo-Saxon penyelesaian dan pembukaan United). 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. Penggunaan sangat dari istilah "kuno Jepun," ketika merujuk biasanya untuk penyelesaian Korea dan pembukaan dan pembentukan selanjutnya dari takhta Yamato yang merangkumi tempoh hanya sekitar dari, katakanlah, 200 SM - 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. Ungkapan "Purba Jepun" biasanya hanya merangkumi tempoh ini, bukan zaman batu "Jomon" tempoh, dan dipercayai ancientness adalah untuk membezakannya dari yang lain agak tempoh seterusnya dan Heian. In other words, it's just a name, a name without real meaning -- quite typical of Japanese historymaking. Dengan kata lain, itu hanya nama, nama tanpa arti sebenarnya - historymaking cukup khas Jepun.

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. **Tika lebih buruk datang sampai**

terburuk, dan jika sejarawan Jepun digalakkan untuk nama tempat atau beberapa budaya dari yang ini atau itu tradisi Jepun bermula, mereka mungkin mengatakan, terutama untuk orang asing, "China" atau "China." Ini merupakan salah satu sebab mengapa banyak dalam sejarah Barat Jepun, orang melihat semula rujukan ke China atau asal China hal-hal besar dan kecil, tanpa ulasan berkaitan logik tentang kurangnya faktual dari setiap imigrasi China dicatat ke Jepun sebelum abad ke-20 atau tentang kurangnya faktual dari setiap penyelesaian massa kuno Jepun oleh China. So if the islanders called today Japanese are of "Chinese civilization," how did this happen without any appreciable population of Chinese? Jadi jika pulau yang disebut Jepun saat ini daripada "tamadun China," bagaimana hal ini terjadi tanpa penduduk yang cukup dari China?

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. Tanyakan setiap China yang mempunyai pengetahuan tangan pertama dari Jepun, orang Jepun, Bahasa Jepun, atau budaya Jepun, dan anda selalu akan diberitahu oleh orang bahawa bahawa Jepun merupakan *orang yang sama sekali berbeza* daripada orang Cina. But how could this be possible, if the history books say that the Japanese have their culture and civilization originating from China? Tetapi bagaimana mungkin ini bisa terjadi, jika buku-buku sejarah mengatakan bahawa Jepun mempunyai budaya dan tamadun yang berasal dari China?

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. Jika Jepun diminta langsung jika mereka mengatakan bahawa nenek moyang mereka adalah orang Cina atau berasal dari China, sebahagian besar orang Jepun sangat akan berkata tidak, bahawa mereka adalah dari orang yang berbeza Sinic non-sepenuhnya. But what people? Tapi apa orang? "Nobody can say for sure - it's a mystery." "Tidak ada yang bisa memastikan - misteri itu." 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. Tapi kalau China menyumbang begitu banyak dan terus ke's tamadun Jepun, mengapa ada begitu sedikit, benar-benar remeh, kuno rujukan Wa - yang China ingloriously disebut "Dwarf Kerajaan,?" Jika China benar-benar telah memberikan sumbangan signifikan dan langsung Jepun ke tamadun mereka pasti akan bangga untuk menyimpan nota tersebut membuktikan berpandu mereka.

There are no records of Chinese navies disembarking in Japan, unloading troops, of establishing commanderies, of collecting taxes. Tidak ada catatan dari angkatan laut China disembarking di Jepun, pembongkaran pasukan, mendirikan markas, mengumpulkan cukai. 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. Bahkan, jika sudah ada penglibatan China benar di Jepun, Jepun tidak akan pernah dapat panggilan raja yang "Maharaja" - taik disediakan hanya untuk raja China, menurut amalan Asia Timur. This

form of political exceptionalism was accomplishable because Japan was outside of the orbit of China. Bentuk exceptionalism politik accomplishable kerana Jepun adalah di luar orbit China. 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. Awalnya dalam orbit beberapa kerajaan Korea, dan kemudian secara berperingkat menjadi bebas, bergerak di luar kedaulatan Korea, bimbingan dan sokongan budaya dengan kerajaan adik Korea, dan menjadi lebih diri referensial dan terpencil masyarakat banyak. 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. Itu mulai mencapai luar hanya pada tahun 1500-an, ketika itu telah memperoleh teknologi senjata dari Portugis dan Belanda, tapi bahkan sampai masa itu sangat bergantung pada Korea, bukan Cina, sebagai tetingkap dalam dunia luar, dengan "luar" yang bererti Korea dan China.

So when a Japanese historian refers to "China," read "Korea." Jadi, ketika seorang sejarawan Jepun merujuk pada "China," membaca "Korea." When you see "Chinese," that word almost always means Korean, not ethnic Chinese. Bila anda melihat "China," kata itu hampir selalu bererti Korea, bukan etnik China.

Almost all of these Chinese origin attributions are either outright misattributions or inflated attributions. Hampir semua Attribution asal China misattributions baik secara langsung atau Attribution meningkat. Remember, up until perhaps 600 CE, Chinese shipbuilding skills were not able to cross the tsunami filled sea directly to Japan. Ingat, mungkin sampai 600 Masihi, kemahiran limbungan kapal China tidak dapat menyeberangi laut tsunami diisi terus ke Jepun. 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. Para penguasa wilayah Asia yang besar sekarang dipanggil China - baik itu etnik Han, Turki, Mongol, Manchu, Khitan, dll - jarang mempunyai minat khusus dalam angkatan laut atau dalam pembukaan pulau yang jauh. (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.....) (Ini berubah pada abad ke 13 Masihi, ketika Mongol menyerang dan menduduki Korea, dan memaksa Korea untuk membina kapal untuk menyerang Jepun,. Menarik berikut ini pemindahan teknologi pembinaan kapal Korea, salah satu dari angkatan laut tiba-tiba membaca kemenangan Mongol di Jawa dan Hindia Timur , sebuah prestasi luar biasa bagi orang askar yang datang dari batin Asia, jauh dari lautan. Tapi itu cerita lain

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. Berbagai kerajaan semenanjung Korea - Goguryeo, Shilla, Baekje dan Gaya - juga yang terutama berfokus pada mempertahankan atau memperluas kekuasaan mereka di Semenanjung Korea, tetapi ada banyak pulau di sepanjang

pantai 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. Selama berabad-abad tak terhitung, nelayan Korea belajar membina seacraft yang dapat menahan gelombang sengit dan batu, dan pada kenyataannya dari Korea Selatan untuk Tsushima ke Kyushu, orang boleh menemui sebuah string mengundang mutiara pulau. 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. Sementara di utara Goguryeo difokuskan di Semenanjung dan di Manchuria, dan sementara Shilla menumpukan terutamanya di Semenanjung Korea, kedua dan sebahagian besar pulau-penuh kerajaan selatan Baekje dan Gaya cari terutama selatan. 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. Oleh itu sempadan laut selatan mereka, untuk menjadi dieksploitasi dan dipertahankan, wajar bahawa mereka akan tertarik untuk mengembangkan kapal yang efisien untuk menggerakkan orang-orang bersenjata, kuda dan harta, bolak-balik antara Korea dan Jepun.

Transmissions to and from Japan and China came through Korea, mostly with direct Korean involvement . Penghantaran ke dan dari Jepun dan China datang melalui Korea, sebahagian besar dengan penglibatan Korea terus. 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. Jika sebuah kapal China punya alasan untuk pergi ke Jepun (kenapa pergi di sini jika China bahkan tidak pergi ke Taiwan sampai sekitar 1600 Masihi?), Kapal China kemungkinan akan memeluk pantai Korea dan akhirnya dicoba untuk Kyushu oleh Korea. This not only happened because the Koreans knew the treacherous currents to Japan. Hal ini tidak hanya terjadi kerana Korea tahu arus berbahaya kepada Jepun. This measure also took place for national security reasons. Langkah ini juga dilakukan untuk alasan keselamatan negara. 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. Sama seperti itu tidak logik untuk kapal perang Soviet dibenarkan untuk menavigasi Mississippi, tidak selamat untuk Goguryeo, Baekje, Watak atau kerajaan Shilla Korea untuk membiarkan kekuatan asing bergerak secara bebas di seluruh apa yang mereka anggap sebagai perairan kebangsaan mereka, termasuk dari Jepun berhampiran pulau.

It is difficult now to understand what Northeast Asia was like in the period from, say 200 BCE-600 CE. Sekarang sukar untuk memahami apa yang Asia Timur Laut seperti pada tempoh dari, katakanlah 200 SM-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. Pertama-tama, Jepun adalah masyarakat suku sebelum ini, budaya semacam seperti Borneo, dan secara berperingkat Korea-Austronesia Hibrid masyarakat terbentuk, desa dengan desa. Korean kings in Japan needed and desired help and cultural enrichment from their kindred Korean kingdoms, raja Korea di Jepun diperlukan dan

dikehendaki bantuan dan pengayaan budaya dari Korea keluarga kerajaan mereka. "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. "China" adalah jauh peradaban multi-etnik dominan namun sangat kultural, dan antara "China" (umpamanya, Han) dan Korea semua jenis bangsa yang kuat, seperti Turki, Mongol, Khitan dan Jurchen. Many of these peoples contributed to what is now called "Chinese" civilization. Banyak dari orang-orang ini memberi sumbangan terhadap apa yang sekarang dipanggil "China" peradaban. One of the earliest great poets of China was a Turk. Salah satu penyair besar China paling awal adalah Turki. "China" was a mostly non-maritime civilization. "China" adalah bukan-tamadun maritim kebanyakan. Manchuria -- only since the 1950's formally called "Northeast China"-- was an area occupied by non-Han people, largely Altaic-Tungusic in language and coming from Siberian and Eurasian horseriding cultural backgrounds. Manchuria - hanya sejak tahun 1950 secara rasmi disebut "Timur Laut China" - adalah kawasan yang digunakan oleh orang bukan-Han, sebahagian besar Altai-Tungusic dalam bahasa dan berasal dari Siberia dan Eurasia Horseriding latar belakang budaya.

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. Kepulauan Jepun, berbaring di lepas pantai selatan Korea, berada jauh, bahkan jauh di luar China ini un-daerah yang amat dahsyat. **Kepulauan Jepun adalah pengimport besi sampai penemuannya sekitar 600 CE, dan dengan demikian, Jepun adalah negara yang lemah secara ketenteraan atau, lebih tepatnya, beberapa statelets lemah dan kampung-kampung suku versus Korea**, yang kerajaan Shilla, Baekje, Goguryeo dan Gaya mirip negara-negara kebangsaan yang kuat dengan keadaan persenjataan seni.

In the late 1990's, on an AOL soc.culture.japan newsgroup, I mentioned the fact that there were no direct China-Japan contacts in the Ancient Japan period, and one person responded: "How could this be possible? A few months ago I took a flight from Shanghai to Tokyo and it took me only about 45 minutes!" Dalam late 1990 itu, pada soc.culture.japan AOL newsgroup, saya menyebutkan fakta bahawa tidak ada kenalan langsung China-Jepun pada masa Jepun kuno, dan satu orang menjawab: "Bagaimana mungkin ini boleh berlaku? Beberapa bulan yang lalu saya memuat penerbangan dari Shanghai ke Tokyo dan saya mengambil hanya sekitar 45 minit! " First of all, it is important to keep in mind that **THERE WERE NO JET AIRPLANES 2,000 YEARS AGO!!!!!!** Pertama-tama, penting untuk diingat bahawa **TIDAK ADA JET pesawat 2.000 TAHUN YANG LALU !!!!!!!**

It is difficult now, 1,500-2,000 years after the settlement of Japan by Koreans to picture how life was. Hal ini sukar sekarang, 1,500-2,000 tahun selepas penyelesaian Jepun oleh Korea membayangkan bagaimana kehidupan itu. Japan was a place that frankly only Koreans thought it worth going to. Jepun adalah tempat yang terus terang hanya Korea pikir itu akan berharga. It was considered a distant place, outside of the imperial control of China, and there was little produced there that was worth trading for. Ini dianggap satu tempat yang jauh di

luar kawalan empayar China, dan ada sedikit dihasilkan ada yang layak untuk tersenarai. 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](#) . Itu bukan ancaman ketenteraan ke China, kerana Jepun juga tidak memiliki kemampuan limbungan kapal untuk pergi ke China terus, baik, sampai mungkin 1590, tetapi bahkan yang buruk Jepun armada tapi besar agak mudah tenggelam oleh Joseon Tentera Laut Korea kecil , di bawah [Laksamana Yi Sun Shin](#) . Japan was for Koreans primarily a place of escape, an underdeveloped country with a milder climate. Jepun untuk Korea terutama tempat untuk melarikan diri, negara terbelakang dengan iklim yang lebih ringan. 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. Itu adalah tempat yang berguna untuk perdagangan dengan, kerana Jepun adalah orang-orang sama dengan adat istiadat yang sama, dan kemudian mungkin juga dengan bahasa yang lebih difahami, sekurang-kurangnya di peringkat Mahkamah, dan terus terang dengan kehausan yang luar biasa bagi setiap dan semua hal Korea.

Japan was a very underdeveloped country, and its elites wanted to live well and to be as advanced as their Korean cousins. Jepun adalah negara yang sangat terbelakang, dan elit yang ingin hidup dengan baik dan menjadi seperti maju sebagai Korea sepupu mereka. It is no wonder that famous early "Japanese" trading families were of Korean origin, such as the [Hata clan](#) . Hal ini tidak menghairankan bahawa awal terkenal "Jepun" keluarga tersenarai berasal dari Korea, seperti [klan Hata](#) . When Shilla defeated Baekje in Korea, whole Baekje noble courts and villages fled en masse to Japan. Ketika mengalahkan Shilla Baekje di Korea, turun mahkamah Baekje mulia dan kampung melarikan diri secara massal ke Jepun. 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. kebencian mereka dari Shilla, seorang adik saingan kerajaan Korea, mereka menjadi berkerut kronik sebagai versus Jepun Shilla atau Jepun versus Korea konflik, dan dalam satu bahagian dari sejarah mereka, mereka bahkan menulis tentang mitos pencerobohan Korea oleh Jepun. It never happened, but this historical lie undoubtedly inspired Hideyoshi in the 1590's and Hirohito in the 20th Century. Ini tidak pernah terjadi, tapi ini pasti terinspirasi kebohongan sejarah Hideyoshi pada 1590 dan Hirohito pada abad ke-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. Jepun pertama kali dijumpai besi sekitar 600 CE, yang akhirnya hanya dibenarkan kemudian mula membuat pedang sendiri tanpa mengimport mereka dari 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. Meskipun mythmaking sejarah, Jepun sama sekali tidak boleh mengancam tentera yang lebih kuat, kerajaan Semenanjung Korea dengan cara apapun yang signifikan sehingga tahun 1500-an dan selama waktu ini Korea titik acuan utama mereka

dengan China yang sangat menarik, namun dari jarak yang selamat.

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. Kita tidak dapat menafikan bahawa dalam tamadun Koreo-Jepun kuno ada banyak, banyak pinjaman budaya jelas dari "multi-etnik dan antarabangsa" China peradaban yang luar biasa. 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. Fakta bahawa bahasa bertulis hanya di Korea dan Jepun untuk sementara waktu yang diperlukan penggunaan aksara Cina, baik yang mewakili kata-kata China atau cuba untuk menyalinkan Korea asli, bermakna bahawa "China" kata-kata atau konsep yang sedang dihantar ke Korea dan diserap oleh mereka. Nevertheless, it is important not to overestimate cultural borrowings from dictionaries. Namun demikian, adalah penting untuk tidak melebihi-lebihkan budaya pinjaman dari kamus. 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. Sama seperti itu akan benar-benar bodoh, absurd dan gila untuk penutur Bahasa Inggeris ke Bahasa Korea berpendapat bahawa kerana menggunakan kata-kata bahasa Inggeris untuk "radio" dan "televisyen," tidak ada budaya Korea atau yang Korea benar-benar cabang budaya Inggeris, akan sama-sama bodoh mendevaluasi koreanness Tungusic peradaban Korea, bahkan mempertimbangkan China pinjaman cukup.

In a contemporary example, we see millions of Filipinos and Indians who function very well in English. Dalam contoh kontemporari, kita melihat berjuta-juta Filipina dan India yang berfungsi sangat baik dalam Bahasa Inggeris. They might conduct much of their daily business in English, and even in their own languages English words might have displaced native ones. Mereka boleh melakukan banyak perniagaan sehari-hari mereka dalam Bahasa Inggeris, dan bahkan dalam bahasa mereka sendiri kata-kata bahasa Inggeris yang mungkin telah mengungsi asli. But would anyone seriously say that the Filipino is no longer a Filipino in culture, thought, and action? Tapi ada orang yang serius mengatakan bahawa Filipina tidak lagi menjadi Filipina dalam budaya, pemikiran, dan tindakan? 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? Apakah ada yang serius menunjukkan bahawa India yang bertutur dalam Bahasa Inggeris telah berhenti menjadi orang India, dan hanyalah pemancar kebudayaan Inggeris pasif, hampir hantu budaya tanpa cerminan dirinya sebenar budaya atau nya? Of course not! Tentu saja tidak! But this is the contention --the Big Lie - that Japanese nationalists have tried to portray their Korean ancestors. Tapi ini pendapat itu - Big Lie - yang nasionalis Jepun telah cuba untuk menggambarkan datuk nenek mereka Korea.

The fact that Chinese characters formed the principal writing systems of Japanese and Korean complicates historical and linguistic analyses from that time period. Fakta bahawa watak

China membentuk sistem penulisan utama Jepun dan Korea merumitkan dan analisis linguistik historis dari jangka waktu tersebut. 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." Tetapi hanya kerana Inggeris menggunakan kata-kata dari akar bahasa Greek, seperti biologi, sclerosis dan telefon, atau menggunakan sebahagian besar berdasarkan abjad Semit, atau sistem Hindu-Arab nombor, itu tidak bermakna bahawa orang Greek, India, Omanis, Kanaan atau Phoenicia mendirikan Inggeris atau mencipta "tamadun bahasa Inggeris." 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. Begitu juga, [penggunaan pictographs China oleh Korea Purba yang menawan Jepun](#) (Kudara-pada atau *sebutan Baekje* - 百濟音, juga disebut *Tsushima-lafaz* - 對馬音, atau *Go-on* - 吳音) tidak membuat China 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 China digunakan oleh orang Korea sendiri untuk menulis, pertama dengan menulis dalam bahasa Cina, dan kemudian dengan mengadaptasi pictographs China untuk mewakili suara Korea. 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. Sama seperti orang Inggeris menulis bahasa mereka dengan huruf Latin tidak membuat mereka Rom, Korea menggunakan huruf China untuk menulis bahasa mereka tidak membuat mereka China.

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. Jepun mengakui bahawa sarjana Korea, [Wang Dalam](#) (Wani) diperkenalkan bertulis kepada Jepun, dan mereka mengakui bahawa ia Korea, tapi entah ini adalah batas untuk sumbangan Korea ke Bahasa Jepun yang popular yang dibenarkan oleh sejarawan Jepun. 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. Sering kali, mereka akan menumpukan pada China meminjam kata-kata ketika membahas asal-usul bahasa asing mereka, lupa bahawa tata bahasa China dan Korea yang sama sekali berbeza. 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. Cina-kata merokok hanya disebut sebagai "asli Jepun," tanpa mempelajari lebih dalam, sebagai salah satu akan mencari, contohnya, dalam kamus Bahasa Inggeris rata-rata, yang biasanya berusaha untuk menjejaki asal dari setiap kata, baik Latin, Bahasa Inggeris Kuno, Navajo, Itali, atau China, dalam hal ini. In a Japanese dictionary, the word is just understood to be Japanese, not a word deriving from Korean Baekje or from an Austronesian word. Dalam kamus Bahasa Jepun, kata ini hanya difahami sebagai Jepun, bukan kata yang berasal dari Korea Baekje atau dari kata Austronesia. This kind of specificity or scientific enquiry is verbatim. Jenis kekhususan atau kajian ilmiah

adalah verboten!

Similarly, Japanese Buddhism, is often misattributed to China, even though the ultimate origin is India. Begitu juga, Jepun Buddhisme, sering misattributed ke China, meskipun asal utama adalah India. The direct transmitter of Zen Buddhism to Japan was Korea, where it was known as [Seon Buddhism](#) . Pemancar langsung Buddhisme Zen ke Jepun adalah Korea, di mana dikenali sebagai [Buddhisme Seon](#) . The patron of Korean Buddhism in Japan was the ethnic Korean [Soga clan](#) (founder: [Soga no Iname](#)). Pelindung Buddhisme di Jepun Korea adalah etnik Korea [klan Soga](#) (Pengasas: [Soga tidak 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. Sama seperti orang Kristian di Kansas City, Amerika Syarikat dapat mengikuti agama yang berasal berhampiran Tasik Galilea di Timur Tengah, tanpa dari Timur Tengah, sebuah sami Korea memperkenalkan kepada India sebuah agama Jepun diubah oleh biarawan kemudian Korea dan China, tidak membuatnya India atau China.

As far as the political system of Ancient Japan is concerned, part of it was inspired by native Korean shamanistic ruler practices, and part was inspired by Chinese governmental organizational practices as modified by Baekje in Korea, especially the " *be* " system. Sejauh sistem politik Jepun Kuno yang bersangkutan, sebahagian daripada itu terinspirasi oleh penguasa pribumi amalan shamanistik Korea, dan sebahagian terinspirasi oleh China amalan organisasi kerajaan sebagaimana telah diubah dengan Baekje di Korea, terutama "*menjadi*" sistem. 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](#) . Namun demikian, pelaksanaan pengurusan politik atau kerajaan tertentu "teknologi" tidak membuat sistem China dalam pengertian yang sebenarnya, seperti republik Amerika bukanlah Venice atau Rom atau Iroquoian berasal, walaupun ada Senat AS dan walaupun pengarang Papers Federalis dipengaruhi oleh Republik Venice dan [Gabungan Iroquois](#) .

The important issue of cultural attribution is that the actual "continental" people on the ground in early Japan were not Chinese. Masalah penting dari Attribution budaya adalah bahawa "sebenarnya benua" orang-orang di tanah di Jepun awal tidak China. So is it fair or accurate to attribute Korean culture to Chinese, if no Chinese were involved? Jadi apakah adil atau tepat untuk atribut budaya Korea ke China, jika tidak ada China yang terlibat?

If a Filipina legislator is writing laws in English for the Philippines, is she an Englishwoman? Jika legislator undang-undang Filipina adalah menulis dalam Bahasa Inggeris untuk Filipina, adalah dia seorang perempuan Inggeris? Are the laws English laws? Adakah undang-undang undang-undang Inggeris? No, this is the product of a Filipina, and it should be properly attributed to the correct authors. Tidak, ini adalah produk dari Filipina, dan harus benar disebabkan oleh penulis yang benar. 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. Jika Brazil menang balap Formula Satu dalam kereta buatan Itali, adalah bahawa kemenangan bagi Itali atau Brazil? **Dengan hanya mengimport teknologi, apakah yang mengesampingkan peranan atau pencapaian pelaksana dan refiner penemuan awal? Tentu saja tidak**, dinyatakan Detroit dan Stuttgart syarikat otomotif seharusnya berdasarkan paten mereka diambil dari mereka, kerana akhirnya kereta berasal dari kereta, dan mungkin kemudian kredit semua harus pergi ke prasejarah penemu roda. This of course sounds silly, but when the Korean contribution to Japanese civilization is discussed, Japanese anti-historians change these rules, so that a Korean can only be credited if there never had been any kind of cultural borrowing at any time - a requirement that is basically unprecedented in human civilization and impossible for anyone to fulfill Hal ini tentu saja terdengar konyol, tapi ketika Korea sumbangan bagi peradaban Jepun dibahas, Jepun anti-sejarawan menukar Peraturan, sehingga Korea hanya boleh dikreditkan jika tidak pernah ada apa pun meminjam budaya setiap saat - keperluan yang pada dasarnya belum pernah terjadi sebelumnya dalam tamadun manusia dan tidak mungkin bagi sesiapa saja untuk memenuhi

From the earliest times of human existence, the children of the first humans learned something from their progenitors, and as they communicated with others, these ideas and creations disseminated and changed and developed. Dari zaman awal kewujudan manusia, anak-anak dari manusia pertama belajar sesuatu dari nenek moyang mereka, dan apabila mereka berkomunikasi dengan orang lain, idea-idea dan kreasi disebarkan dan berubah dan berkembang. This is the natural flow of human ideas. Ini adalah aliran alam idea manusia. If one looks at the majority of great buildings in Washington, DC, for example, one would see a striking resemblance to European "Greco-Roman" architecture. Jika seseorang melihat sebahagian besar bangunan di Washington, DC, contohnya, orang akan melihat sangat mirip dengan Eropah Greco Rom "arsitektur". The Americans learned from the English, the English learned from the French, the French from the Romans, the Romans from the Greeks. Amerika belajar dari bahasa Inggeris, belajar bahasa Inggeris dari bahasa Perancis, Perancis dari Rom, orang-orang Rom dari Greek. Does it stop there? Adakah berhenti di situ? The Greeks learned from the Egyptians. Orang Greek belajar dari orang Mesir. How do we know that? Bagaimana kita tahu? Because of the strange, geographically misplaced references to bundles of reeds at the top of the columns. Karena, secara geografi salah tempat rujukan aneh untuk berkas dari alang-alang di bahagian atas medan. This didn't make sense for Greece or Rome, but it did for Egypt, where the Nile's banks were filled with reeds. Ini tidak masuk akal untuk Greek atau Rom, tapi itu untuk Mesir, di mana bank di Sungai Nil itu penuh dengan alang-alang. The reeds were an Egyptian reference to reeds. Alang-alang adalah sebuah rujukan Mesir untuk alang-alang. We have records that the architect [Imhotep](#) included these references as early as 2600 BCE. Kami punya catatan bahawa arkitek [Imhotep](#) termasuk rujukan ini seawal 2600 SM. But who came before him? Tapi yang datang sebelum dia? Does credit only belong to the absolute originator of human shelters? Apakah kredit hanya milik pencetus mutlak tempat penempatan manusia? Would we describe all others since then as mere "transmitters?"

Apakah kita menjelaskan semua orang lain sejak itu sebagai sekadar "pemancar?" The fact that Japanese anti-historians force Koreans alone into this illogical standard is therefore just another trick intended to confuse. Kenyataan bahawa anti-sejarawan Jepun memaksa Korea saja ke dalam standard ini tidak logik kerana itu hanya trik lain bertujuan untuk mengelirukan.

What must be reiterated here was that the Korean conquerors and settlers in Japan acted as Koreans communicating, governing, and living as would Koreans. Apa yang harus mengulangi di sini adalah bahawa Korea penakluk dan penduduk di Jepun bertindak sebagai berkomunikasi Korea, menetapkan, dan hidup sebagai akan Korea. To take earlier cultural or lexical borrowings away from the Korean natural existence would be an unfair act. Untuk mengambil dahulu budaya atau leksikal pinjaman dari kewujudan alam Korea akan menjadi bertindak tidak adil. The English in Colonial Massachusetts would be described as writing English, speaking English, acting English, building English buildings, etc., but no Korean conqueror or settler in Japan would ever be able to just be themselves. Kolonial British di Massachusetts akan digambarkan sebagai menulis dalam Bahasa Inggeris, berbahasa Inggeris, bertindak Inggeris, bangunan bangunan Bahasa Inggeris, dll, tapi tidak ada penakluk Korea atau penduduk di Jepun akan pernah dapat langsung menjadi diri mereka sendiri. Rather, in this skewed cultural view that no other people has ever been held do, the Korean arriving in Japan on Korean ships, disembarking on Korean armored horses, wielding Korean swords and writing in the manner of Koreans, would have each aspect of their culture micro-analysed and reduced to a series of borrowings from China or unknown Manchurian locales, all for the sake of allowing Japanese anti-historical nationalists to "save face" and to keep their Big Lie going a little bit longer. Sebaliknya, dalam pandangan budaya bias bahawa tidak ada orang lain yang pernah diadakan lakukan, Korea tiba di Jepun pada kapal-kapal Korea, disembarking kuda lapis baja Korea, menghunus pedang Korea dan menulis dengan cara dari Korea, akan setiap aspek dari budaya mereka dianalisis dan dikurangkan dengan serangkaian pinjaman dari China atau tidak diketahui Manchuria locales-mikro, semua demi membolehkan nasionalis anti-sejarah Jepun untuk "menyelamatkan muka" dan untuk menjaga Lie Big mereka akan sedikit lebih lama.

The Japanese cannot bear that their nation owes its very existence to Koreans , so if all their historical and archeological records point to Korea, at least they can break them down, saying "they only transmitted Chinese writing," "iron age civilization initially came from outside of Korea," "the horses were from Manchuria," etc. If the same standard of cultural attribution were applied to every other conquering people, then Quebec, New England, or Latin American colonial societies would not be stated as French, English, Spanish or Portuguese cultural colonies, but rather as Roman, Greek, Egyptian or Mesopotamian transplants - comments that would be obviously false or insane. **Orang Jepun tidak tahan bahawa bangsa mereka berhutang keberadaannya ke Korea**, jadi jika semua titik sejarah dan arkeologi mereka nota ke Korea, sekurang-kurangnya mereka dapat mematahkan mereka turun, mengatakan "mereka hanya dihantar menulis China," "usia tamadun besi awalnya berasal dari di luar Korea, "" kuda-kuda berasal dari Manchuria, "dll Jika standard sama Attribution budaya ini diterapkan pada setiap orang menawan lain, kemudian Quebec, New England, atau masyarakat penjajah Amerika Latin tidak akan dinyatakan sebagai Perancis, Inggeris, Sepanyol atau Portugis budaya tanah jajahan, tetapi lebih sebagai Rom, Greek, Mesir

atau Mesopotamia transplantasi - komentar yang akan jelas palsu atau gila.

The Japanese anti-historians and their Japanophile lackeys thus twist the Korean Conquest of Ancient Japan and the massive settlement by Koreans into a fiction of the Koreans being mere offloaders of "Chinese culture," frequently describing them as "transmitters." Anti Jepun-sejarawan dan antek-antek mereka Japanophile sehingga memutarbelit Penaklukan Korea Purba Jepun dan pemukiman besar-besaran oleh Korea menjadi fiksyen dari Korea yang offloaders belaka daripada "budaya China," sering menggambarkan mereka sebagai "pemancar." But I ask this: if a civilization such as Korea launched military invasions and conquests of Japan, created local kings, princes, emperors, built palaces, shrines, temples, vast engineering works such as the [kofun tombs](#) , kept records, wrote poetry, etc., is this the sign of mere "transmitters" of someone else's culture, or were they Koreans acting as Koreans (later Korean-Japanese) in their own way? Tapi aku bertanya ini: jika tamadun seperti Korea melancarkan pencerobohan tentera dan pembukaan Jepun, menjadikan raja-raja tempatan, putera, maharaja, membina istana, kuil, candi, kejuruteraan besar karya seperti [kubur Kofun](#) , menyimpan nota, menulis puisi, dll adalah., ini tanda dari sekadar "pemancar" dari seseorang budaya lain, atau mereka bertindak sebagai Korea Korea (kemudian Korea-Jepun) dengan cara mereka sendiri? Of course they were in the same role as the French, English, Spanish and Portuguese in the Western Hemisphere. Tentu saja mereka dalam peranan yang sama dengan Perancis, Inggeris, Sepanyol dan Portugis di Hemisfera Barat. The only difference is that due to Japanese imperialism in the 20th Century, western knowledge of Korea's role in Asian history and especially in Ancient Japan has been twisted or unknown. Satu-satunya perbezaan adalah bahawa kerana imperialisme Jepun pada abad ke-20, pengetahuan barat peranan Korea dalam sejarah Asia dan terutama di Jepun Kuno telah bengkok atau tidak dikenali.

Shockingly, Japanese historians and their foreign imitators easily incorporate total myths, [such as names of emperors who never really existed](#) or emperors who supposedly lived hundreds of years. Mengejutkan, sejarawan Jepun dan pengekor asing mereka dengan menggabungkan jumlah keseluruhan mitos, [seperti nama maharaja yang tidak pernah benar-benar ada](#) atau maharaja yang dipercayai hidup ratusan tahun. Faking history is the norm for Japan, especially if such faked stories reverse the notion that ancient Japan was a backwater of ancient Asia, rather than the unchanging center of Asia. Berpura-pura sejarah adalah norma untuk Jepun, terutamanya jika kisah-kisah palsu seperti membalikkan idea bahawa Jepun kuno adalah terpencil di Asia kuno, bukan pusat berubah Asia.

Some people might say that I am too harsh with Japanese historians, because all nations, especially those aspiring to empire, tend to make histories that glorify their tribes. Beberapa orang mungkin mengatakan bahawa saya terlalu keras dengan sejarawan Jepun, kerana semua bangsa, khususnya mereka yang bercita-cita untuk empayar, cenderung membuat sejarah yang memuliakan bangsa-bangsa mereka. That is so, but in the case of modern Japan, that is a country where the overwhelming majority of historians still routinely practice the Big Lie, over and over, in every conceivable topic. Yang begitu, tetapi dalam kes Jepun moden, yang merupakan negara di mana majoriti sejarawan masih rutin latihan Lie Besar, berulang-ulang, dalam setiap topik yang mungkin. Only a few years ago, scholars from Tokyo University - the most prestigious university in Japan - actually worked to prove that the [Naniing Massacre](#)

never happened! Hanya beberapa tahun yang lalu, sarjana dari Tokyo University - itu universiti yang paling berprestij di Jepun - benar-benar bekerja untuk membuktikan bahawa [Pembunuhan Nanjing](#) pernah terjadi! This serial lying and the turning of history writing into a hobby in support of the most evil winds of Japanese society is such a problem that I contend that just as it is not wise to have a blind man drive a school bus, it is not wise to unleash Japanese anti-Truth fake scholarship on the minds of children, adults, or anyone. Siri ini berbohong dan mengubah sejarah menulis menjadi hobi untuk menyokong kejahatan angin sebahagian besar masyarakat Jepun adalah suatu masalah yang saya berpendapat bahawa hanya kerana tidak bijaksana untuk memiliki seorang buta drive bas sekolah, tidak bijaksana untuk melepaskan anti-Kebenaran palsu biasiswa Jepun di fikiran anak-anak, orang dewasa, atau siapa pun.

One of the most outrageous of these fabrications by Japanese 20th Century scholarship involves the core story of the origin of Japan: the founding of their state by Tungusic people from outside their islands. Salah satu yang paling keterlaluan dari fabrikasi oleh Century 20 biasiswa Jepun melibatkan teras cerita asal Jepun: penubuhan negara mereka dengan orang-orang dari luar pulau Tungusic mereka. This is their famously bizarre "Flying Carpet Theory," in which "continental" Tungusic warriors -- who were always adamantly stated as not being Koreans -- somehow passed from some unknown location in Manchuria, without having left any archeological trace, without ever being encountered by Manchu, Mongol or Chinese armies, and without ever being noted in the histories of those countries. Ini aneh mereka terkenal "Flying Carpet Teori," di mana "Tungusic pejuang" benua - yang selalu tegas dinyatakan sebagai tidak Korea - entah lulus dari beberapa lokasi yang tidak diketahui dalam Manchuria, tanpa harus meninggalkan jejak arkeologi, tanpa pernah dihadapi oleh Manchu, Mongol atau tentera China, dan tanpa pernah direkodkan dalam sejarah negara-negara tersebut. Truly a magical, *unique* race, to accomplish that, don't you think? Benar-benar magis, bangsa *yang unik*, untuk mencapai itu, don't you think? The story gets more absurd, as these unnamed Horseriders pass through four highly militarized Iron Age, sword wielding, metal-armor protected, horseriding and literate Korean kingdoms (Goguryeo, Baekje, Gaya and Shilla) without a single battle and without a single sentence regarding such an invasion being mentioned in all of Korean history, even though Korean histories routinely record every invasion by Mongols, Jurchens, Khitans, Malgals, Chinese, Japanese, etc. Somehow these studly strangers magically passed through these Korean states undetected by Koreans. Cerita mendapatkan lebih masuk akal, kerana ini tidak disebutkan namanya Horseriders melewati empat sangat militeristik Zaman Besi, memegang pedang, logam-baju besi yang dilindungi, Horseriding dan kerajaan celik huruf Korea (Goguryeo, Baekje, Watak dan Shilla) tanpa satu pertempuran pun dan tanpa satu kalimat tentang pencerobohan seperti yang disebutkan dalam sejarah Korea, walaupun catatan sejarah Korea secara rutin setiap pencerobohan Mongol, Jurchen, Khitan, Malgals, China, Jepun, dll Entah bagaimana orang-orang asing studly ajaib melewati negara-negara ini diketahui oleh Korea Korea. Perhaps they magically took the form of Koreans to go unseen? Mungkin mereka ajaib mengambil bentuk Korea untuk pergi ghaib? Once they reached the southern coast of Korea, to paraphrase [Nihonshoki](#) and [Kojiki](#), these gods sailed their reed boats, island hopping from "Heaven" to found Japan. Setelah mereka sampai di pantai selatan Korea, untuk parafrasa [Rabod](#) dan [Kojiki](#), dewa-dewa ini mereka

belayar perahu buluh, pulau melompat dari "Syurga" untuk mencari Jepun.

It should be noted that this unique and magical race's name is unknown to Japanese scholars, even though these warriors supposedly founded Japan and their descendants have been writing their history! Perlu dicatat bahawa nama bangsa dan magis yang unik tidak diketahui para ahli Jepun, walaupun askar ini seharusnya ditubuhkan Jepun dan keturunan mereka telah menulis sejarah mereka! It's strange that the Japanese, unlike all other peoples in the world, don't seem to know the name of their ancestors. Aneh bahawa Jepun, tidak seperti semua orang lain di dunia, tampaknya tidak tahu nama nenek moyang mereka. It's very, very strange. Ini sangat, sangat aneh. It's... *unique* . Ini ... *unik* . I'm trying to imagine the Italians never having heard the name "Roman" or the British never having heard of the Angles and Saxons, or the Americans never having heard of the English. Saya cuba untuk membayangkan Itali tak pernah mendengar nama "Rom" atau Inggeris tak pernah mendengar tentang Angle dan Saxon, atau orang Amerika belum pernah mendengar tentang bahasa Inggeris. This is the idiotic paucity of Japanese history writing, and it is pandered to endlessly by Western Japanophiles who are afraid to say, "Hey, how stupid are you to write this kind of drivel, and how stupid do you think I am to accept this trash as history?" Ini adalah kurangnya bodoh menulis sejarah Jepun, dan ini pandered untuk terus-menerus oleh Barat Japanophiles yang takut untuk berkata, "Hei, bagaimana bodoh yang anda menulis seperti ini omong kosong, dan betapa bodohnya anda pikir saya untuk menerima ini sampah sebagai sejarah? " If a Western university professor were handed a paper proposing such a theory involving a Western history topic, the student would be failed outright, not given an opportunity to publish, not given international acceptance. Jika seorang profesor universiti Barat menyerahkan kertas mencadangkan seperti sebuah teori yang melibatkan topik sejarah Barat, pelajar akan gagal langsung, tidak diberi peluang untuk menerbitkan, tidak diberikan penerimaan antarabangsa. That person would rightly be considered a laughing-stock, a faker, a fraud. Orang itu benar akan dianggap sebagai tertawa-saham, seorang pemalsu, penipu.

The fact is that the Koreans were this un-mysterious horseriding Tungusic race that settled the Japanese islands, turning a largely [Austronesian](#) tribal society into Korean statelets featuring a hybridizing culture that blended certain features of Korean civilization with certain features that were more similar to Austronesian (Malayo-Polynesian) tribal cultures, such as those found in neighboring pre-sinicized Taiwan, and the northern Philippines. Faktanya adalah bahawa Korea adalah misteri ini Horseriding Tungusic bangsa-un yang diselesaikan pulau-pulau Jepun, menukar sebahagian besar [Austronesia](#) masyarakat suku ke Korea statelets memaparkan budaya hybridizing yang dicampur-ciri tertentu peradaban Korea dengan ciri-ciri tertentu yang lebih mirip dengan Austronesia (Melayu-Polinesia) budaya suku, seperti yang ditemui di negara jiran-sinicized pra Taiwan, dan Filipina utara.

The lexicon of Japanese is from the collision of Korean Gaya and Korean Baekje words with Austronesian, because when the Koreans came to Japan, they started to use native words to communicate with the aboriginals, or the sounds of their Korean words became altered by the aboriginals. Leksikon Jepun dari pelanggaran Korea Korea Baekje Watak dan kata-kata dengan Austronesia, kerana ketika Korea datang ke Jepun, mereka mula menggunakan kata-kata asli untuk berkomunikasi dengan penduduk asli, atau suara dari kata-kata Korea mereka

menjadi diubah oleh penduduk asal .

The grammar of the language that would come to be called Japanese, however, remained largely Korean, because grammar is the thought pattern of the dominant group. Tata bahasa yang akan datang disebut Jepun, Namun, sebahagian besar tetap Korea, kerana tata bahasa adalah pola pikir kumpulan dominan. Grammar is the "rule book" of a communication, and if even Modern Japanese grammar is still "nearly identical" to Korean grammar, then it logically stands to reason that there were very large numbers of Koreans settling Japan and that they were the rulers, not just "settlers" or "immigrants" as some Japanese historians begrudgingly and incorrectly describe them. Tata bahasa adalah "Peraturan" buku tentang komunikasi, dan jika bahkan Jepun tata bahasa moden masih "hampir sama" untuk tata bahasa Korea, maka secara logik beralasan bahawa ada sangat besar jumlah warga Korea menetap Jepun dan bahawa mereka adalah penguasa, bukan hanya "pendatang" atau "pendatang" seperti beberapa sejarawan Jepun begrudgingly dan salah menggambarkan mereka. Local words might be substituted for Korean words, or the sounds of a Korean dialect being spoken in that Japanese locality might become altered -- especially the vowels-- but the manner in which these words are expressed, the thought patterns of the speaker, are going to be from the Korean rulers' point of view. kata-kata tempatan mungkin diganti kata-kata Korea, atau suara dari Korea dialek yang dituturkan di wilayah Jepun yang mungkin menjadi berubah - terutamanya vokal - tetapi cara di mana kata-kata ini dinyatakan, pola pikir dari pembicara, adalah akan dari Korea 'penguasa titik pandang.

Boxed in by their larger neighboring Korean kingdoms of Baekje and Shilla, the seafaring Gaya states of the lower Naktong Delta (the "Sea of Iron") were naturals to first expand across the sea to Kyushu. Tempat oleh jiran Korea yang lebih besar kerajaan mereka dari Baekje dan Shilla, di Watak pelayaran negara bahagian Delta Naktong rendah (di "Laut Besi" itu) alami untuk pertama memperluaskan menyeberangi laut ke Kyushu. Gaya was probably first to send out colonists to Kyushu, and some of their princes became local chiefs or gods (kami) in Ancient Japan. Gaya mungkin pertama yang menghantar koloni ke Kyushu, dan beberapa putera mereka menjadi pemimpin tempatan atau dewa-dewa (KAMI) di Jepun Kuno. Anthropologists could find many ties between Kyushu and Gaya if they wish to, clearly showing Gaya as the first "mother country," with Baekje being the second "mother country" as the founder of the Yamato throne. Antropologi boleh menemukan banyak hubungan antara Kyushu dan Gaya jika mereka mahu, jelas menunjukkan Watak sebagai negara "ibu pertama," dengan Baekje menjadi "ibu kedua-dua negara" sebagai pengasas takhta Yamato. Instead, the Japanese "scholars" of the 20th Century attempted to propagate their [Big Lie about "Mimana,"](#) essentially flipping truth on its head, with the colony actually being described as the colonizer of the mother country! Sebaliknya, "Jepun ulama" dari abad ke-20 berusaha untuk menyebarkan mereka [Lie Big tentang "Mimana,"](#) dasarnya membalik kebenaran di kepalanya, dengan koloni ini sebetulnya sudah dijelaskan sebagai penjajah dari ibu negara! " There is no historical or archeological proof of such claims, and indeed it is more telling that when Japan occupied Korea (1910-1945), one of their most fanatical and anti-scholarly predations on Korea involved the looting of important archeological sites of Gaya -- as if the criminal felt compelled to destroy evidence! "Tidak ada bukti sejarah atau arkeologi tuntutan seperti itu, dan memang lebih mengatakannya bahawa ketika Jepun menduduki Korea (1910-1945) salah

satu yang paling fanatik dan anti-sains predations mereka di Korea melibatkan penjarahan halaman arkeologi penting Watak - seolah-olah penjenayah merasa terdorong untuk menghancurkan bukti!

The more "liberal" Japanese historians and scholars, as well as many Western sheep who follow in their tracks, often avoid Ancient Japanese origin discussions altogether, or they quickly skip hundreds and hundreds of years to focus on the cult of the Samurai. Yang lebih "liberal" sejarawan Jepun dan sarjana, serta banyak domba Barat yang mengikuti jejak mereka, sering mengelakkan perbincangan asal Jepun Kuno sama sekali, atau mereka segera melompat ratusan dan ratusan tahun untuk fokus pada penyembahan terhadap Samurai. It is very like American history beginning with a perfunctory reference to Indians being in North America for tens of thousands of years, and then jumping in a sentence or two to the 1600's, to the Massachusetts Bay Colony and from that safe time delving into more comfortable topics. Hal ini sangat mirip sejarah Amerika bermula dengan rujukan asal saja untuk India berada di Amerika Utara untuk puluhan ribu tahun, dan kemudian melompat dalam satu atau dua kalimah ke 1600-an, ke Koloni Teluk Massachusetts dan dari yang mempelajari masa yang selamat menjadi lebih selesa topik.

Another convenient trick is to rely on the passive voice to quickly dispatch key topics of history, with lines like "Yamato was founded," without stating specifically by whom or how. Trik lain yang mudah adalah dengan mengandalkan suara pasif untuk akan menghantar topik utama sejarah, dengan garis-garis seperti "Yamato ditubuhkan," tanpa menyebutkan secara khusus oleh siapa atau bagaimana. The tool of the passive voice is to proper history writing what the ax is to successful brain surgery. Alat dari suara pasif adalah sejarah yang tepat menulis apa kapak adalah operasi otak yang berjaya.

I imagine Japanese history professors reminding their more promising graduate students: "Just concentrate on Heaven sending island-hopping reed boats from "Heaven," and avoid discussing why there are rocks in the sea between "Heaven" and Japan, or why gods need boats to get to Japan, or of course, why the children of gods need to return to "Heaven" for education." Aku bayangkan profesor sejarah Jepun mengingatkan menjanjikan lebih mahasiswa pascasarjana mereka: "Hanya menumpukan pada penghantaran Syurga pulau-melompat perahu buluh daripada" Syurga, "dan mengelakkan membincangkan mengapa ada batu di laut antara" Syurga "dan Jepun, atau mengapa dewa perlu perahu untuk mendapatkan ke Jepun, atau tentu saja, mengapa anak-anak dewa perlu kembali ke "Syurga" untuk pendidikan. " This last story from Kojiki and Nihonshoki sort of reminds me of the sons of the Virginia colonial burgesses being sent to England for education: colonial elites being reinfused by the mother country. Ini kisah terakhir dari Kojiki dan semacam Babad mengingatkan saya pada anak-anak dari Virginia penjajah Burgesses dihantar ke Inggeris untuk pendidikan: elit kolonial yang reinfused oleh ibu negara.

This is the dirty little "back story" sitting in the twisted minds of the overwhelming number of Japanese historians, linguistic scholars, philosophers, etc. Essentially, they are afraid of their own history, because their 19th Century racial-militaristic philosophical system totally relies on ignorance of facts in order to place Japan in a pre-eminent position vis à vis her neighbors

Ini adalah sedikit kotor "cerita kembali" duduk di benak twisted jumlah besar sejarawan Jepun, para sarjana linguistik, ahli falsafah, dll Intinya, mereka takut sejarah mereka sendiri, kerana abad-19 bangsa militeristik falsafah sistem-mereka benar-benar mengandalkan pada ketidaktahuan fakta dalam rangka untuk menempatkan Jepun di posisi unggulan pra vis à vis-nya tetangga.

Given the genocidal behaviors of the Japanese state toward any Korean subject, at least since the Meiji era, Britannica's allowing a Japanese to explain anything Korean was a grave error -- sort of like having [Dr. Mengingat](#) perilaku pembunuhan negara Jepun terhadap Korea topik apapun, sekurang-kurangnya sejak zaman Meiji, Britannica membolehkan Jepun untuk menjelaskan apa pun Korea adalah kesalahan besar - seperti memiliki semacam [Dr Josef Mengele](#) write entries about the Jewish people. [Josef Mengele](#) menulis entri tentang orang-orang Yahudi. Mengele, known mostly as an architect of the Holocaust, also had a Ph.D. Mengele, yang dikenali sebahagian besar sebagai arkitek dari Holocaust, juga mempunyai Ph.D. in Anthropology. dalam Antropologi. The racist, twisted notions that infected German (and European and American) "scholarship" in the late 19th Century and early 20th Century laid the groundwork for the National Socialist theories and their analogues in other countries. Itu, idea rasis berputar yang dijangkiti Jerman (dan Eropah dan Amerika) "biasiswa" pada akhir abad 19 dan awal abad ke-20 meletakkan dasar bagi teori-teori Sosialis Nasional dan analog mereka di negara-negara lain. The Japanese still by 1968 and sadly still in 2008, remain infected with their own contagion of race-hatred. Jepun masih oleh 1968 dan sedih masih di tahun 2008, tetap dijangkiti dengan penyakit berjangkit mereka sendiri-kebencian bangsa. It is my opinion that particular Britannica contributor either consciously or unconsciously repeated the lies current in the worst traditions of Japanese scholarship. Ini adalah pendapat saya bahawa Britannica penyumbang tertentu baik secara sedar atau tidak sedar mengulangi terletak saat ini dalam tradisi terburuk biasiswa Jepun.

The key fear of the Japanese chauvinist and militarist is that Japan is not a homogeneous society, that it is not unique. They are not satisfied with obsessively trying to erase evidence of their country's Korean origins. **Ketakutan kunci dari chauvinis Jepun dan militeristik adalah bahawa Jepun bukanlah sebuah masyarakat homogen, yang tidak unik.** Mereka tidak puas hati dengan obsesif cuba untuk menghapuskan bukti Korea asal negara mereka. Like the murderer who is afraid of getting caught, they want to kill or silence anyone who might reveal them. Seperti pembunuh yang takut ditangkap, mereka ingin membunuh atau siapa pun diam yang mungkin mereka zahirkan. This greatly impedes the good, truth-seeking, heroic historians in Japan, few as they are. Hal ini sangat menghambat kebenaran yang baik, mencari, sejarawan heroik di Jepun, beberapa seperti mereka.

The Japanese occupation of Korea was not only to exploit the Korean economy. Pendudukan Jepun Korea tidak hanya untuk mengeksploitasi ekonomi Korea. It also was an evil quest led by Japanese "scholars" to loot Korea of her cultural treasures, to destroy Korea's history, and to eventually destroy the Korean language and culture -- to reduce Korea to just another Japanese region. Ini juga adalah suatu carian yang jahat diketuai oleh Jepun "sarjana" menjarah Korea khazanah budaya, untuk menghancurkan sejarah Korea, dan akhirnya menghancurkan Bahasa Korea dan budaya - untuk mengurangkan Korea hanya wilayah lain

Jepun. Once all Koreans could be expunged or turned into self-hating colonials, then Japanese scholarship's vast intellectual holes would be tarred over with their own comforting, chrysanthemum pungent, anti-intellectual lies and myths. Setelah semua warga Korea boleh dihapuskan atau berubah menjadi-membenci penjajah diri, beasiswa luas intelektual Jepun lubang kemudian akan berlapis ter lebih dengan menghibur mereka sendiri, Bunga pedas, terletak anti-intelektual dan mitos.

Since Korea's liberation from Japanese rule, Japan's propagandists have been working tirelessly to isolate Korea and Koreans whenever possible. Sejak's pembebasan Korea dari penjajahan Jepun, 's propagandis Jepun telah bekerja tanpa lelah untuk mengasingkan Korea dan Korea apabila membolehkan. The fact that most Asian overseas bureaus of Western newspapers and TV networks have been based out of Tokyo has not helped Truth, nor have generous contributions and pointed suggestions by Japan Inc. to the Asian Studies departments of major western universities. Fakta bahawa biro luar negeri sebahagian besar surat khabar Asia Barat dan rangkaian TV telah berpusat di Tokyo tidak membantu Kebenaran, atau mempunyai sumbangan dan cadangan dilantik oleh Japan Inc kepada jabatan Pengajian Asia barat universiti utama. But the Koreans are a hearty, tough people, and over these decades since WWII, Koreans have been working hard to tell their history to the world, despite the uphill fight. Tapi Korea adalah hangat, orang-orang tangguh, dan lebih dari dekad ini sejak Perang Dunia II, Korea telah bekerja keras untuk menceritakan sejarah mereka ke dunia, walaupun melawan menanjak. You see, Koreans do well with mountains, and they enjoy hiking. Anda lihat, Korea baik dengan gunung-gunung, dan mereka menikmati hiking. Korea is a mountainous country, and they have this expression: "Beyond the mountains, there are mountains." Korea adalah sebuah negara pegunungan, dan mereka mempunyai ungkapan ini: "Beyond pergunungan, ada gunung."

Whenever I feel sorry for myself, and need inspiration, I think of how much hard work and struggle that Koreans have had to do in the 20th Century, and I realize how easy my tiny hurdles are, by comparison. Setiap kali saya merasa kasihan pada diri sendiri, dan inspirasi perlukan, saya memikirkan berapa banyak kerja keras dan perjuangan bahawa Korea harus dilakukan pada abad ke-20, dan aku menyedari betapa mudahnya rintangan kecil saya, dengan perbandingan.

The Koreans well know that Korean is an Altaic-Tungusic language, related to Manchu, Mongolian, Turkish, Finnish and Hungarian. Korea juga tahu bahawa Korea adalah bahasa-Tungusic Altai, berkaitan dengan Manchu, Mongolia, Turki, Finland dan Hungary. They know that their language and Japanese "come from the same root." Mereka tahu bahawa bahasa mereka dan Jepun "berasal dari akar yang sama." Foreigners in fact could learn a great deal about Northeast Asian history from Koreans, if anyone would have the sense and decency to ask their opinions. Asing sebenarnya boleh belajar banyak tentang sejarah Asia Timur Laut dari Korea, jika ada orang yang memiliki rasa dan kesopanan untuk meminta pendapat mereka.

Once I started to read Korean history, Japanese history finally started to make sense, and even the commonly repeated lies also pointed to other interesting notes. Setelah saya mula

membaca sejarah Korea, sejarah Jepun akhirnya mulai masuk akal, dan bahkan sering diulang terletak juga menunjuk ke nota menarik lainnya. Just as it is impossible to understand Rome without knowing something about Greece, and **just as it is impossible to understand Colonial North America without knowing something about England, it is absolutely impossible to understand Japanese history without knowing Korean history.** Sama seperti tidak mungkin untuk memahami Rom tanpa mengetahui sesuatu tentang Greek, **dan seperti tidak mungkin untuk memahami Kolonial Amerika Utara tanpa mengetahui sesuatu tentang Inggeris, adalah benar-benar tidak mungkin untuk memahami sejarah Jepun tanpa mengetahui sejarah Korea.**

The Japanese philosophy promulgated especially post-Meiji, which placed Japan either as the center of Asia or even as a non-Asian country (!), rather than as just another Asian country, cannot be sustained if one knows even a little bit about Korean history. Falsafah Jepun diistiharkan terutama pasca Meiji, yang menempatkan Jepun baik sebagai pusat Asia atau bahkan sebagai-Asia negara bukan (!), Bukan hanya sebagai negara-negara lain di Asia, tidak dapat dipertahankan kalau ada yang tahu bahkan sedikit tentang Korea sejarah. That is why expunging records of Korean civilization or at least of isolating Korea from Japanese culture and history has been so crucial to the Japanese racists and militarists. Itulah mengapa nota expunging peradaban Korea atau sekurang-kurangnya mengasingkan Korea dari budaya Jepun dan sejarah telah begitu penting untuk rasis Jepun dan militeris.

In the Confucian mind, there is something very evil about trying to kill your parent. Dalam fikiran Konfusianisme, ada sesuatu yang sangat jahat untuk cuba membunuh orangtua anda. Korea is the ancient parent of Japan, bestowing on those islands its people, language, religion, writing, architecture, political system, ceramic arts, etc., etc., etc., so if the militarists and "scholars" could sever evidence of these ancestral ties, it is psychologically easier to invade and loot Korea and to kill, kidnap, and exploit its people. Korea adalah orangtua kuno Jepun, bestowing di pulau-pulau orang, bahasa, agama, menulis, arsitektur, sistem politik, seni keramik, dll, dll, dll, jadi jika militeris dan "sarjana" boleh memutuskan bukti ini ikatan leluhur, itu secara psikologi lebih mudah untuk menyerang dan menjarah Korea dan membunuh, menculik, dan mengeksploitasi rakyat. However, by forcing the Japanese people to exist as historic or cultural orphans, just so that they could be available for imperial wars at some time, the militarists also do great damage to the Japanese national psyche itself. Namun, dengan memaksa orang-orang Jepun ada sebagai atau budaya anak-anak yatim bersejarah, hanya supaya mereka boleh sedia untuk perang empayar pada waktu tertentu, militeris juga melakukan kerosakan besar untuk jiwa kebangsaan Jepun itu sendiri. Think about it: is there any modern nation today in the 21st Century whose people have no solid idea of their country's origins or that thinks it is unrelated to any other human group? Fikirkan tentang hal ini: apakah ada kumpulan bangsa moden adalah hari ini pada abad ke-21 orang yang tidak punya solid mereka negara asal-usul atau idea yang berfikir itu tidak berkaitan dengan manusia lain apapun?

I think that a moderately able foreign linguist could pretty easily show the Altaic-Tungusic linguistic relationships to Korean, disproving that comment by that 1960's Britannica writer about Korean being unrelated to any language. Saya berfikir bahawa linguis asing hanya

mampu boleh dengan mudah menunjukkan Tungusic linguistik hubungan-Altai ke Korea, tidak membuktikan bahawa ulasan oleh penulis Britannica tahun 1960 tentang Korea yang tidak berkaitan dengan bahasa apapun.

A reasonably able linguist, who correlates ancient Baekje Korean words or even modern Korean regional dialect words from Jeolla Province with words used in different Japanese dialects spoken in municipalities across western Japan, probably could also prove that Korean and Japanese have significant lexical connections, in addition to that nearly identical grammar. Seorang linguis yang cukup mampu, yang berkorelasi Korea Baekje kata-kata kuno atau bahkan moden Korea kata-kata dialek daerah dari Negeri Jeolla dengan kata-kata yang digunakan dalam dialek Jepun berbeza digunakan di kotamadya di seluruh Jepun barat, mungkin juga boleh membuktikan bahawa Korea dan Jepun mempunyai sambungan leksikal signifikan, di samping untuk yang hampir identik tata bahasa.

I am neither a moderately able nor a reasonably able linguist, yet even I, with a beginner's knowledge of Korean, should be able to prove that the Korean language is far from isolated. Saya bukanlah seorang hanya mampu linguis ataupun boleh cukup, namun bahkan saya, dengan pengetahuan pemula Korea, harus mampu membuktikan bahawa bahasa Korea masih jauh dari terpencil. As revenge on that foul liar-scholar, I am going to show that Korean is even tied to the languages of the farthest west of Eurasia, to the language of the Encyclopaedia Britannica itself, to English, thereby linking Korea to England, America, and to the entire English speaking world. Sebagai balas dendam pada sarjana-pembohong busuk, saya akan menunjukkan bahawa Korea bahkan terikat dengan bahasa barat terjauh Eurasia, untuk bahasa Britannica Encyclopaedia sendiri, ke Bahasa Inggeris, sehingga menyambung Korea ke Inggeris, Amerika, dan ke dunia berbahasa Inggeris secara keseluruhan. This is my small revenge on that liar-scholar, because I know that he would spin like a top in his slimy, wormy grave to hear that his article caused a reader to reveal to the world how Korean is distantly related to the Anglo-Saxon tongue, as part of a larger superfamily of languages embracing Indo-European, Altaic-Tungusic and other language groups. Ini adalah balas dendam kecil saya pada ulama-pembohong, kerana saya tahu bahawa dia akan berputar seperti di atas, ia berulat berlendir kubur mendengar bahawa artikelnya menyebabkan pembaca untuk mendedahkan kepada dunia betapa Korea jauh dengan Anglo-Saxon lidah, sebagai sebahagian daripada superfamili merangkul lebih besar dari bahasa Indo-Eropah, Altai-Tungusic dan kumpulan bahasa yang lain. Far from being isolated, Korean is connected at its earliest roots to all the world's peoples. Jauh dari terpencil, Korea disambungkan pada awal akar kepada semua masyarakat dunia.

If with my minimal abilities I am able to discern linguistic connections between languages that probably have something like 10,000 years of separation between them, how hard could it really be for a Japanese scholar to "discover" the linguistic links with Korean -- a language from which divergence occurred approximately only 1,500 years ago? Jika dengan kemampuan minimum saya saya dapat melihat hubungan linguistik antara bahasa yang mungkin mempunyai sesuatu seperti 10.000 tahun pemisahan antara mereka, bagaimana bisa benar-benar keras bagi seorang sarjana Jepun untuk "mencari" link linguistik dengan Korea - Bahasa dari percampuran yang terjadi hanya sekitar 1500 tahun yang lalu? In my opinion

not seeing these obvious links is purely a political and psychological matter, not a linguistics controversy. Menurut pendapat saya, tidak melihat link ini jelas adalah murni dan psikologi masalah politik, bukan linguistik kontroversi. It is a question of will. Ini adalah soalan tentang akan. If you refuse to see it, if you refuse to commit any energy to gather research to prove it, and if your scholarly community punishes you if you do see the truth and publish it, that is your sin as a scholar and that is the blight on your country's fake scholarship. Jika anda menolak untuk melihatnya, jika anda menolak untuk melakukan apapun untuk mengumpulkan tenaga penyelidikan untuk membuktikannya, dan jika masyarakat saintifik anda menghukum anda jika anda melihat kebenaran dan menerbitkannya, iaitu dosa anda sebagai seorang sarjana dan yang busuk itu pada palsu's beasiswa negara anda.

When I was reading that article on the Korean Language in the 1969 Encyclopaedia Britannica, it just did not make sense to me that Korean and Japanese could have an almost identical grammar without having any genetic relationship. Ketika saya sedang membaca bahawa rencana tentang Bahasa Korea pada tahun 1969 Encyclopaedia Britannica, hanya tidak masuk akal bagi saya bahawa Korea dan Jepun boleh mempunyai tata bahasa yang identik hampir tanpa mempunyai hubungan genetik. Even though I knew little of Korea or Koreans, this little comment stuck in my mind for years and years, ticking like a truth bomb. Meskipun aku tahu banyak tentang Korea atau Korea, ini ulasan sedikit macet dalam fikiran saya selama bertahun-tahun, berdetak seperti bom kebenaran. His Big Lie resonated in my head every time for decades during which I would hear Japanese after Japanese say that the Japanese were *unique, a people so mysterious and so different* that the logic and tests required by the normal standards of history or linguistics must never be applied. Big Lie Nya menggema di kepala saya setiap kali selama puluhan tahun di mana aku akan mendengar Jepun selepas Jepun mengatakan bahawa Jepun *yang unik, orang-orang begitu misteri dan sangat berbeza* bahawa logik dan ujian yang diperlukan oleh standard muzik sejarah atau linguistik tidak boleh dilaksanakan.

Every day the Big Lies and Small Lies propagated by Japanese bigots become discredited. Setiap hari Lies Lies Besar dan Kecil disebarkan oleh fanatik Jepun menjadi didiskreditkan. Their game is gradually coming to an end, even in Japan. permainan mereka secara berperingkat akan segera berakhir, bahkan di Jepun. In 2001, the Japanese monarch Akihito made a comment -- *not reported widely in the Japanese press, incidentally* -- that *some* of his ancestors might have been Korean. Pada tahun 2001, Jepun Akihito raja membuat ulasan - *tidak dilaporkan secara meluas di akhbar Jepun, kebetulan* - bahawa *beberapa* dari nenek moyang mungkin telah Korea. Although he greatly minimized the overwhelming number of Korean and ethnic Korean emperors who founded and built early Japan, such as [the shamanistic Empress Himiko \(Pimiko\)](#), Emperor [Ojin](#) or Emperor [Nintoku](#), his statement "I, on my part, feel a certain kinship with Korea, given the fact that it is recorded in the [Chronicles of Japan](#) that the mother of [Emperor Kammu](#) was of the line of [King Muryong of Paekche](#)" was a breakthrough...for Japan, and the first time that a Japanese Emperor made such an admission in modern times. Walaupun ia sangat meminimumkan banyak jumlah etnik Korea maharaja dan Korea yang mendirikan dan membangun Jepun awal, seperti [yang Himiko Ratu shamanistik \(Pimiko\)](#), Maharaja [Ojin](#) atau Maharaja [Nintoku](#), pernyataannya "Aku, di bahagian saya, merasakan kerabat tertentu dengan Korea, mengingat fakta bahwa hal itu

dicatat dalam [Sejarah Jepun](#) bahawa ibu [Maharaja Kammu](#) berada dalam garis dari [Raja Muryong](#) dari [Paekche](#) "merupakan terobosan ... untuk Jepun, dan pertama kalinya bahawa Maharaja Jepun dibuat seperti masuk di zaman moden. (*More: [Guardian - UK](#) -2001. December.28*). Still, Akihito's admission was too crafty, because while the very notion of a Japanese Emperor not being 1000% "pure" Japanese was shocking to the farthest Right Wing Yakuza-assisted idiots, by saying in effect that just one foreign woman married just one of his ancestors a long time ago, he is still permitting many Japanese "moderates" to feel that the Japanese were always Japanese, and that Japan was founded by its unnamed mysterious ancestor race from "the continent." (*Lebih: [Guardian - Inggeris](#) -2.001*). December.28. Namun, itu masuk Akihito terlalu licik, kerana sementara idea tentang seorang Maharaja Jepun tidak 1000% "murni" Jepun mengejutkan Wing terjauh yang dibantu Yakuza idiot Kanan , dengan mengatakan dalam kesan yang hanya seorang wanita asing berkahwin hanya salah satu daripada nenek moyang lama, dia masih membolehkan banyak Jepun "moderat" untuk merasa bahawa Jepun selalu Jepun, dan bahawa Jepun diasaskan oleh bangsa leluhur tidak disebutkan namanya yang misterius daripada "benua." Another attempt to deceive history with half-truths or coy phrasing, all to forestall the inevitable dawning of Truth on the intellectual horizon of the Land of the Rising Sun. Usaha lain untuk menipu sejarah dengan setengah-kebenaran atau ungkapan pura-pura malu, semua untuk mencegah fajar tak dapat dielakkan Kebenaran di cakrawala intelektual Negeri Matahari Terbit.

Nowadays, the "Flying Carpet Theory" (Namio Egami's Unnamed Horseriders' Theory), is widely discredited in the West, and even in Japan it is starting to become slightly more possible to discuss, very gingerly, the role of Koreans who "settled" and helped develop --don't say "conquered"-- Ancient Japan. Saat ini, "Flying Carpet Teori" (tidak disebutkan namanya Horseriders 'Namio Egami Teori), secara meluas mendiskreditkan di Barat, dan bahkan di Jepun sudah mula menjadi sedikit lebih mungkin untuk membincangkan, sangat hati-hati, peranan Korea yang "menetap" dan membantu mengembangkan - don 't berkata "menawan" - Purba Jepun.

There is a village in Japan called the "Paekche Village" in [Nango Village, Misato Town, Miyazaki Prefecture](#) , where there are people who never forgot their ancient Korean Baekje origins. Ada sebuah desa di Jepun disebut "Paekche Desa" di [Desa Nango, Kota Misato, Wilayah Miyazaki](#) , di mana ada orang-orang yang tidak pernah lupa asal Korea kuno Baekje mereka. The Japanese word for Baekje is "Kudara," which is really Japano-Korean for "Keun-Nara (큰나라)"-- "Big Country" or, more colloquially, "Home Country." Perkataan Jepun untuk Baekje adalah "Kudara," yang benar-benar Japano-Korea untuk "Keun-Nara (큰나라)" - "Big Country", atau lebih bahasa sehari-hari, "Rumah Negara." The people in this part of Japan still pay homage to those roots, by visiting their ancestral tomb at Neongsanni, near Buyeo, Jeolla Province, Korea. Orang-orang di bahagian ini Jepun masih memberi penghormatan kepada mereka akar, dengan melawat makam leluhur mereka di Neongsanni, dekat Buyeo, Negeri Jeolla, Korea. There are also, all over Japan, potters villages, whose inhabitants are descendants of Korean ceramic artists kidnapped by the Japanese during the savage Hideyoshi Invasion (Imjin War) of the 1590's, and they still remember that they were Korean once. Ada juga di seluruh Jepun, tembikar desa, yang penduduknya adalah keturunan

dari seniman keramik Korea diculik oleh Jepun selama Serangan liar Hideyoshi (Perang Imjin) dari 1590 itu, dan mereka masih ingat bahawa mereka Korea sekali. These people, and indeed most Japanese, should be interviewed by honest historians of Japan, and their family histories should be properly noted and correlated if Japan has any chance of really discovering that, alas, Japan really is connected to her neighbors, and that it is natural for the bonds of kinship to bring these two peoples closer. Orang-orang ini, dan memang sebahagian besar orang Jepun, harus ditemubual oleh sejarawan jujur Jepun, dan sejarah keluarga mereka harus benar dicatat dan berkorelasi jika Jepun mempunyai peluang untuk benar-benar mendapati bahawa, sayangnya, Jepun benar-benar disambungkan kepada jirannya, dan bahawa adalah alami untuk ikatan kerabat untuk membawa kedua-dua orang dekat.

Japanese politicians and their militarist backers lament that unless Japan can send its soldiers abroad, it can never be a "normal" country. politisi militeris Jepun dan penyokong mereka mengeluh bahawa kecuali Jepun boleh menghantar tentera di luar negeri, tidak pernah bisa menjadi "normal" negara. I say that Japan can never be a normal country until its politicians and militarists allow the Japanese to be a normal country, meaning a country inhabited by *non-unique people*, people just like all other people, and tied to all other people. Aku berkata bahawa Jepun tidak pernah bisa menjadi negara normal hingga politisi dan kaum askar membolehkan Jepun untuk menjadi sebuah negara yang normal, yang bererti sebuah negara yang dihuni oleh *orang-orang non-unik*, orang-orang seperti semua orang lain, dan terikat pada semua orang lain. When Japanese political elites permit that, then Japan would be embraced by her neighbors and finally be considered a normal country, rather than an outlaw country that always is to be distrusted. Ketika para elit politik Jepun izin itu, maka Jepun akan dipeluk oleh para tetangganya dan akhirnya dianggap sebagai negara yang normal, bukan negara penjahat yang selalu harus dicurigai.

Unfortunately, those who criticize the lies of history get shot, such as the former [Nagasaki Mayor Hitoshi Motoshima](#). Malangnya, mereka yang mengkritik kebohongan sejarah ditembak, seperti bekas [Walikota Nagasaki Hitoshi Motoshima](#). (more: [here](#)) His simple comment in 1988 was: "Forty-three years have passed since the end of the war, and I think we have had enough chance to reflect on the nature of the war. From reading various accounts from abroad and having been a soldier myself, involved in military education, I do believe that the emperor bore responsibility for the war..." (Lebih lanjut: [sini](#)) ulasan mudah Nya pada tahun 1988 adalah: "Empat puluh tiga tahun telah berlalu sejak akhir perang, dan saya pikir kami mempunyai peluang yang cukup untuk merefleksikan sifat perang. Dari membaca pelbagai akaun dari luar negeri dan selepas seorang tentera sendiri, terlibat dalam pendidikan militer, saya percaya bahawa maharaja menanggung tanggung jawab untuk perang ... "

Mayor Motoshima has been awarded the Korea/Japan Peace and Fellowship Prize, as well as the Order of Merit of the Federal Republic of Germany, for being a voice for world peace and reconciliation among nations. Walikota Motoshima telah dianugerahkan Korea / Jepun Keamanan dan Hadiah Fellowship, serta Order of Merit dari Republik Persekutuan Jerman, untuk menjadi suara bagi keamanan dunia dan rekonsiliasi di antara bangsa-bangsa. The outside world needs to keep a close eye on Japanese politicians, their comments, and their actions, and the outside world needs to give help and moral support to those Japanese who are

trying to do what Germany did after WWII - destroy racist histories, groups, and institutions that promote racism. Dunia luar perlu terus menutup mata pada ahli politik Jepun, mereka komenar, dan mereka tindakan, dan dunia luar perlu memberikan bantuan dan sokongan moral untuk orang-orang Jepun yang cuba melakukan apa Jerman itu selepas Perang Dunia II - menghancurkan sejarah rasis, kumpulan, dan lembaga-lembaga yang mempromosikan perkauman. While National Socialist ideology in Germany only exists on the fringes, in today's Japan, it still remains the ideology of the governing elites. Sementara ideologi Nasional Sosialis di Jerman hanya ada di pinggiran, di Jepun saat ini, masih tetap menjadi ideologi para elit kerajaan.

A Useful Lesson Learned from Reading Nonsense Decades Ago Pelajaran Berguna Belajar dari Membaca Dekad Nonsense Ago

Korea does not need me to do my little exercise. Korea tidak perlu saya untuk melakukan latihan kecil saya. What I am doing involves personal revenge -- that is true -- but also it is to show that we must always be skeptical of all opinions, including those emanating from the most cherished intellectual authorities. Apa yang saya lakukan melibatkan balas dendam peribadi - itu benar - tetapi juga adalah untuk menunjukkan bahawa kita harus selalu skeptis terhadap semua pendapat, termasuk yang berasal dari kuasa intelektual yang paling dihargai. We need to not let liar-scholars, lazy scholars, or mortarboarded mouthpieces of certain twisted political agendas make us do their bidding by believing them. Kita perlu untuk tidak membiarkan pembohong-sarjana, sarjana malas, atau juru bicara mortarboarded agenda politik tertentu twisted membuat kita melakukan tawaran mereka dengan percaya mereka. I should mention that I heard the "Korean is unrelated to all other languages" line many times over the years, and it never made sense to me. Saya perlu menyebutkan bahawa saya mendengar "Korea tidak berkaitan dengan semua bahasa yang lain line kali" selama bertahun-tahun, dan tidak pernah masuk akal bagi saya. I do not know on what basis those writers commented, but it sounds like they did what many lazy scholars do, which is to ape stuff they heard in some intellectual back alley without taking a second to think if it even made sense. Saya tidak tahu atas dasar apa para penulis komenar, tapi suara seperti yang mereka lakukan apa sarjana banyak malas, yang adalah buruk barang mereka mendengar dalam beberapa gang belakang intelektual tanpa mengambil kedua-dua untuk berfikir jika bahkan masuk akal. I wonder how many stupid kids reading that article in 1969 grew up to be stupid adults, spreading this lie. Aku ingin tahu bagaimana anak-anak bodoh banyak membaca buku yang pada tahun 1969 tumbuh menjadi orang dewasa bodoh, menyebarkan kebohongan ini. In fact, I wonder how many other lies that I absorbed in my readings, studies, university years, etc. The need for one to detoxify oneself from others' lies is an ongoing necessity if one is to begin the process of seeing the simple truths in life. Bahkan, aku bertanya-tanya berapa banyak kebohongan lain yang saya tenggelam dalam bacaan saya, kajian, tahun universiti, dll Keperluan untuk pertama untuk mendetoksifikasi diri dari 'kebohongan orang lain merupakan keperluan yang sedang berlangsung jika kita ingin memulakan proses melihat kebenaran mudah dalam hidup.

I will add more words as my studies in Korean progress. Aku akan menambah lebih banyak kata sebagai kajian saya dalam penyelesaian Korea. More importantly, I hope that the next time that a person or group propose to tell you "the difference between us and them" --

whoever "them" is supposed to be -- that you will think twice about that kind of theory. Lebih penting lagi, saya berharap bahawa masa seterusnya bahawa seseorang atau kumpulan mencadangkan untuk memberitahu anda "perbezaan antara kami dan mereka" - siapa pun "mereka" seharusnya - bahawa anda akan berfikir dua kali bahawa jenis teori. Understand that such a person is trying to brainwash you with the same poison that infests his or her own mentality. Pahamiilah bahawa orang tersebut cuba untuk mencuci otak anda dengan racun yang sama yang infests nya sendiri mentaliti atau nya. People are a lot like you, no matter where they are, no matter what language they speak, no matter how they look. Orang-orang ramai seperti anda, tidak peduli di mana mereka, tidak peduli apapun bahasa mereka bercakap, tidak peduli bagaimana mereka dilihat. You just have to put in the minimum effort to see that. Anda hanya perlu dimasukkan ke dalam usaha minimal untuk melihat itu. You have to want to see that, and then the facts will happily reveal themselves to you. Anda harus ingin melihat itu, dan kemudian dengan senang hati akan mendedahkan fakta diri anda.

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 ɪ)
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...	<p>서 so... 서 so... (eng.)</p> <p>책을 읽으려고 했 서 커피를 마셨어요. I was going to read the book, so I drank coffee.</p>
yack	ee-ya-gi or yae-gi	이야기 얘기하다	tell, gossip, story	<p>이야기 ee-ya-gi (야기 = yack (eng.) story 얘기하다 yae-gi ha-da to tell a story, to tell some gossip, to yack</p>

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	al	알	egg	D: Ei = egg
Mare	mal	말	horse	E: mare = female horse
Road, Street	kur i	거리	road, street	C: carré, carrer, S: calle - street) ?F rue (vowel/cons reversal?), ?E: gully - water-made path, ravine
Meal (grain)	Meel	밀	Buckwheat	E: meal, edible grain, eg. cornmeal, oatmeal
Duck	dalk	닭	Chicken	E. Duck - domesticated

				fowl
Gnome	nom	놈	guy, "jerk" fellow, chap, creature, usu. pejorative	E: gnome <L: Gnomus - misshapen dwarf
Ugly	eul-gul	얼굴	face	E ugly usu. refers to facial appearance
To Take	ta-da	타다	v. to take, to get on, as to take a bus, etc...	E uses take similarly

Comments

- Any suggestions of possible cognates or corrections would be greatly welcomed!

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

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

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

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

For those of you who believe that you have learned everything that you need to know, that you possess absolute certainty, or that you will possess it in a year or so, after you have completed some degree or after

you have gained university tenure, **I refer you the physicist Jacob Bronowski, and this series of clips from this episode from *The Ascent of Man*, "Knowledge or Certainty."**

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

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

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

I realize that I am straying away from the discussion of vocabularies and grammars, but really, what is the point of studying linguistics if not for the cause of bringing people together and of understanding how we all are interlinked? **The whole point of learning a language is, or should be, to connect peoples.**

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

To create a concept of an Indo-European family, linguists had to first see beyond their small minded parochial views to envision relationships that are not always immediately obvious. The conception of Korean having some relationship to Indo-European languages is

not based on the membership rules of the IE family. In my opinion, Korean is clearly NOT an Indo-European language, in the same way that French is not a Slavic language, or Danish is not a Latin language. The relationships and assumptions of old need to be reassessed.

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

For Korean and Indo-European languages to be reassigned into a new group, much more research would need to be done, but if the findings of very ancient cognates are to be chucked aside arbitrarily, then no advancement is possible.

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

For the Japanese, blind ignorance means that a modern industrialized nation will continue to live in fairy tale ignorance of its history - very amusing to westerners living in or visiting Japan, but very dangerous and disturbing to other Asian nations. For the Koreans, they will continue to research their "common root" to the Japanese and **Ryukyu** peoples, as well as examine ancient connections to various peoples in Eurasia, but perhaps their research will remain unknown to the West. For the Europeans, they will continue to wonder

just where exactly is the Indo-European homeland. They will occasionally hear of red haired, light eyed **Tocharians** in Eastern Central Asia, and a photo of an occasional hazel eyed, blond Afghan or brown haired, European-looking Uyghur will raise an eyebrow, as will the Asian-looking Iberian **Lady of Elche**, but no larger investigation will ensue. Meanwhile, visitors to Korea will notice certain European features in many Korean faces (eg. **here** and **here**), and Korean visitors to **Eastern Europe, Scandinavia, Britain**, and even faraway **Ireland** will notice many Asian features in European faces, but no larger investigation will ensue. Yes, the "science" of human language relationships and migrations of human people from our common starting point in Africa is settled. It has all been figured out. Nothing to see here. Sit down and STFU. Move along, now!

Sorry, but I'm going to still wonder about some of the things that I see and comment on them.

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

To begin with

German '**Huf**' is equivalent to Korean '**gub**' (꺽).

Hangul	Nemo	Compare
<u>겨울</u>	gjeul	Eng. yule, year, O.E. gēar
<u>골</u>	gol	Lat. gula, Eng. gullet
<u>꺽</u>	gwub	Ger. Huf
<u>꺽다</u>	gwubda	Lat. cubare
<u>눅다</u>	nwubda	Lat. nubere
<u>도르레</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>박취</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 Atrocities in the 20th Century](#)
- [Dokdo: More Japanese Predations?](#)

▣ A Few Korean Language Links

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

▣ Some Scholars Studying Ancient Japanese Links to Korea

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

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

Reviews

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

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