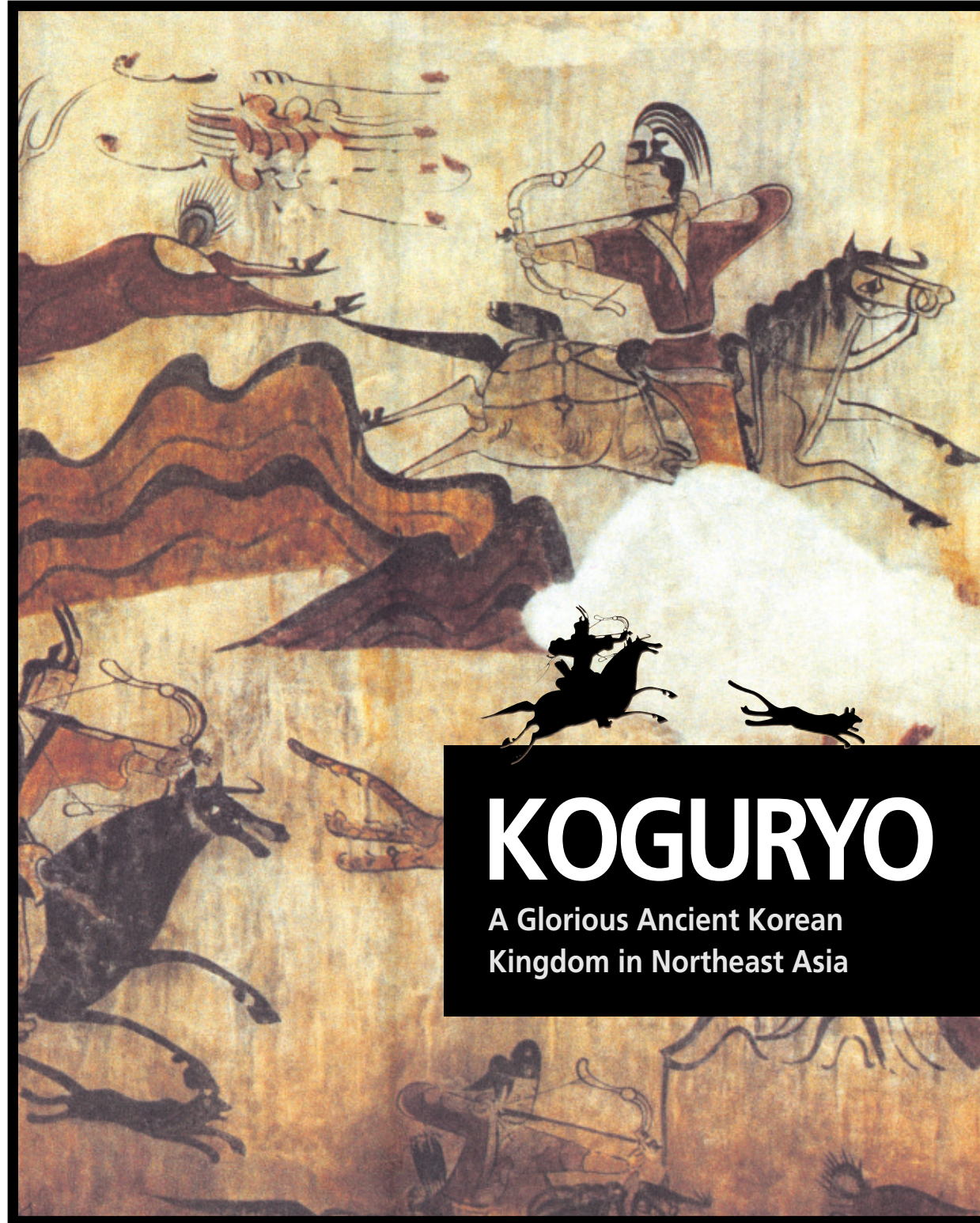


Koguryo (高句麗), an ancient Korean Kingdom, was formed near the beginning of the Common Era and fell in 668. The name “Koguryo” probably derives from guryeo (句麗), which means “walled town” (城) or “village”(邑落) in the native language. The character ko (高 “large” or “lofty”) was added to complete the meaning of “large village” or “major walled town state.”

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KOGURYO A Glorious Ancient Korean Kingdom in Northeast Asia



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About the Romanization of Korean Geographical and Other Names

In Romanizing Korean geographical names, this book principally followed the *Romanization Reference for Korean Place Names and Cultural Terms* published on July 7, 2000 by the National Institute of the Korean Language of the Republic of Korea (South Korea). However, an important exception was made in Romanizing *Koguryo*. According to the *Romanization Reference* mentioned above, the name of the ancient Korean kingdom would have been Romanized as *Goguryeo*. But in this book, *Koguryo* was used to make it correspond with the form used in the UNESCO literature designating the Capital Cities and Tombs of the Ancient Koguryo Kingdom and the Complex of Koguryo Tombs as part of the World Cultural Heritage.

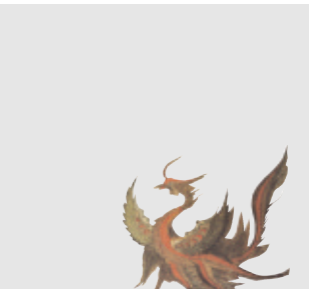



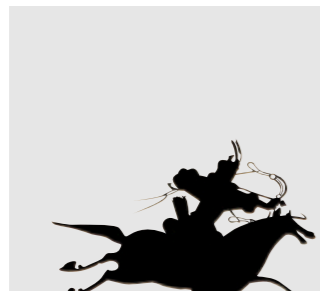

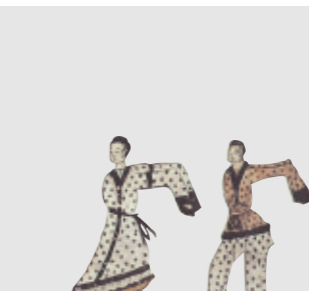





KOGURYO

A Glorious Ancient Korean
Kingdom in Northeast Asia

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Satellite photo of Ji'an City (Jilin Province, China)
Gungnae Fortress, the second Koguryo capital, was located on this plain north of the Yalu River. Many Koguryo-era fortress walls and tombs remain in the region, revealing important clues to early Koguryo history.



Onyeo Mountain Fortress from afar (At Huanren, Liaoning Province, China)

This is Onyeo Mountain Fortress, an important fortification in early Koguryo. The Koguryo people built fortress walls on flat ground atop a steep mountain.

Koguryo: A Glorious Ancient Korean Kingdom in Northeast Asia

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Overview

Koguryo (高句麗 Goguryeo), an ancient Korean kingdom, was formed near the beginning of the Common Era and fell in 668 CE. The name “Koguryo” probably derives from guryo (句麗), which means “walled town” (城) or “village” (邑落) in the native language. Adding the character ko (高 “large” or “lofty”) completes the phrase, meaning “large village” or “major walled town state.” From the 5th century onward, people also often used the shortened name, Koryo (高麗).

The Maek (貊) ethnic group, who lived in the middle reaches of the Amnok River, initially constituted the Koguryo people. Probably dwelling in the region as early as the 5-4th centuries BCE, among other features, the Maek left unique stone-mound tombs that distinguish them culturally from the other regional peoples. In the period leading up to the formation of the new state, a branch of the Ye (濊) tribe migrated from Buyeo (夫餘) in the north and joined with the Maek, so that the Koguryo people descend



View of downtown Huanren from Onyeo Mountain Fortress (At Huanren, Liaoning Province, China)
The view looks down at downtown Huanren, where Jolbon, the first Koguryo capital, was located on a plain next to the Hun River.

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from the Yemaek.

The Koguryo foundation myth reflects this Koguryo-Buyeo link. According to the legend, Koguryo founder Jumong (朱蒙 posthumously named King Dongmyeong 東明王) traveled south from Buyeo. A close examination of existing accounts reveals that this Koguryo foundation myth presents a variation on the Dongmyeong (東明) foundation myth for Buyeo, and that the main figures in both tales derive from the same genealogical line.

The cradle of Koguryo sits in the middle reaches of the Amnok River; Jolbon (卒本 modern Huanren County, Liaoning Province, China) served as its first capital. Early after formation of the state, its leaders moved the capital to Gungnae Fortress (國內城, modern Ji'an County, Jilin Province, China), where it remained for over four centuries as Koguryo continued to expand and develop. In 427 (the 15th year of King Jangsu's reign) the seat of government moved to Pyeongyang Fortress (site of the modern North Korean capital). Subsequently, Koguryo reached its prime and emerged as a



Hun River and Onyeo Mountain Fortress (At Huanren, Liaoning Province, China)

great regional power.

Koguryo flourished during the 5th century. Its territory reached as far north as the Sung-ari River Basin (modern Jilin Province) and as far south on the Korean Peninsula as the Han River Basin and the northern part of today's Gyeongsangbuk-do (North Gyeongsang Province). Koguryo hegemony stretched to the Liao River (modern Liaoning Province) in the west and to what is now the Russian Maritime Province in the east. Such vast territorial expansion bolstered state power, and Koguryo built an unrivaled sphere of influence in Northeast Asia. Koguryo was one of the central states, which along with the Chinese dynastic rulers and northern nomadic tribes, dictated the political order in East Asia.

The Koguryo chapter of the *Samguksagi* (三國史記, History of the Three Kingdoms, 1145) records that twenty-eight monarchs ruled the state over a period of 705 years. This account divides Koguryo history into three main periods, beginning with the initial development period that lasted until the reign of King Bongsang at the end of the 3rd century. Koguryo reached the zenith of its achievement from the reign of King Micheon (美川王 r. 300-331) in the early 4th century through the reign of King Munja (文咨王 r. 492-519) in the early 6th century, during which a centralized state developed and outward expansion continued. The period of decline began with King Anjang's reign (安藏王 r. 519-531) toward the middle of the 6th century and ended with the fall of the kingdom.

State Founding and Development

The Koguryo Kingdom grew out of settlements located mainly along the Dongro River (禿魯江 in modern-day North Korea) and the Hun River (渾江 in modern-day China) in the middle reaches of the Amnok River.

Although very mountainous terrain, deep valleys and narrow plains along the rivers supported agriculture as the main productive activity from early on, with livestock breeding to follow. Hunting and fishing also made important contributions to people's livelihoods.

A crossroads that led to the sea in the east and the Liaodong Peninsula in the west, this region connected with the Sung-ari River Basin in the north and served as a vital artery to the northwestern part of the Korean Peninsula in the south.

With the natural terrain as a backdrop, the iron culture (use of iron tools) is believed to have reached the region by the third century BCE, and small chiefdoms appeared. Records indicate that Ye Lord Namyeo (南閻) held dominion over some 280,000 persons around 128 BCE, a time when resistance grew against the domination of the neighboring Gojoseon (古朝鮮 Old Joseon) Kingdom. The population under Lord Namyeo formed more of a loose confederation of various tribes than a tightly consolidated polity.

In 107 BCE, the Han Dynasty invaded Gojoseon and subsequently established the Xuantu Commandery (玄菟郡) in the mid-Amnok region. This administrative unit encompassed three prefectures, including the main one called Koguryo Prefecture (高句麗縣). This fact indicates that the name "Koguryo" already achieved regular use at least one century before the Common Era.

After the demise of Koguryo, various legends circulated regarding the time of the kingdom's formation and subsequent advancement. The Koguryo chapter of the Samguksagi reports that Jumong founded the state in 37 BCE and that it continued until 668 CE, a period of about 700 years. However, other accounts say that Koguryo started earlier and lasted eight or even nine centuries. In fact, the "Koguryo" name pre-



Tomb of King Dongmyeong (At Pyongyang, North Korea)

The tomb of King Dongmyeong, the Koguryo founder, was moved to the capital at Pyongyang during the reign of King Jangsu.

ceded Jumong, and a distinctive political and cultural base formed around the middle reaches of the Amnok River. Thus, while historical origins might exist further back in time, little evidence suggests that a single state called Koguryo existed much earlier.

In any event, a powerful indigenous force had been established in the region where Koguryo would develop. The natives strongly resisted the Xuantu Commandery and forced it to pull westward toward the Liao River by 75 BCE. The removal of the commandery allowed a federation of small states to form under a native leader, suggesting that the process of forming Koguryo had already begun. The foundation myth recorded in the Koguryo chapter of the Samguksagi reflects the historical circumstances of the times leading up to Koguryo's formation:

Hae Mosu (解慕漱), son of the Heavenly Emperor (天帝), came down from Heaven and had relations with Yuhwa (柳花 Willow Flower), daughter of the river god Habaek (河伯). Enraged, her father drove her away and King Geumwa (金蛙) of Eastern Buyeo (東扶餘) took her in. Yuhwa was pregnant and gave birth to a sacred egg. A baby boy named Jumong hatched from the egg. In the Buyeo language, 'Jumong' meant 'skillful Bowman.' Jealous of the extremely talented Jumong, King Geumwa's sons plotted to harm him. He therefore went south, accompanied by a few servants, and established Koguryo in a land called Jolbon. Jumong also expelled local strongman King Songyang and subjugated various states in the region.

This foundation myth supports the proposition that people who came south from Buyeo played an important role in the foundation of the Koguryo Kingdom.



Tomb of King Dongmyeong (At Pyongyang, North Korea)
The tomb of King Dongmyeong, the Koguryo founder, was moved to the capital at Pyongyang during the reign of King Jangsu.

During the reign of King Taejo (53-146 太祖) Koguryo developed into a stronger state that ruled over the entire populace. The king led a state that organized the domains of the five main tribes into five “provinces”(部). The king granted each “province” the autonomy to manage internal affairs, but the king directly controlled external affairs such as trade and diplomacy. The governors who led the five provinces were called ga (加), which in this case may translate as “chieftain,” an individual who controlled anywhere from hundreds to thousands of households. Under the ga served village headmen (豪民), and lower families (下戸) subordinated to village-level leaders.

The authority of the Koguryo king continued to grow over time, which weakened “provincial” autonomy. Greater power allowed the king to govern through a centralized apparatus with senior posts such as sangga (相加), daero (對盧), paeja (沛者), gochuga (古鄒加), jubu (主簿) and utae (優台). Positions in the second tier of the central government included saja (使者), joui (早衣) and seonin (先人).

The tribal leaders known as daega (大加 senior members of the royal clan or of various lineages from which came the queens) enjoyed a degree of autonomy at the “provincial” level and had their own retainers, with the same titles - saja, joui, seonin, etc. - found in the central administration. Although increasingly powerful kings required the submission of lists of the names of “provincial” officials, daega councils still convened to settle important internal and external issues affecting the state as a whole. For example, they would select the successor to the throne, decide on diplomatic and external military action and pass judgment on persons accused of anti-state crimes.

Early Koguryo’s governance ideals appear in the foundation myth and the royal sacrifices offered to heaven (祭天). The annual rituals called Dongmaeng (東盟), refer to Dongmyeong (東明), the posthumous name for Koguryo’s first monarch, Jumong. In other words, the sacrifices to the heavenly spirit and to the state founder came to assume the same level of significance. People revered King Dongmyeong as the son of heaven, and his status as a heavenly descendant legitimized the authority of the throne.



Feast scene (replica), Dancing Figure Tomb, early 5th century (At Ji'an City, China)

The setting is of a feast in a home garden. According to written records, the people of Koguryo enjoyed singing and dancing, and this important painting illustrates that fact poignantly.

The rulers of early East Asian states commonly held ceremonies to heaven's posterity. The king would oversee the sacrifice to heaven to demonstrate his authority to his own people as well as to the peoples of other states. The Dongmaeng sacrifice to heaven served as an opportunity to put the rulers' ideology into practice. This official state ceremony united the nobles who participated in the proceedings as well as all the other members of society.

In this way, the system of governance became entrenched, and the state's military might grew under the royal authority. Koguryo stepped up its incursions into bordering states, greatly expanding its territory. The first to fall was Eastern Okjeo (東沃沮), a

state rich in agriculture and marine resources, in 56 CE Koguryo also bolstered its limited economic base by subjugating the Eastern Ye (東濊) region and Northern Okjeo (北沃沮), which occupied the Duman River Basin. The outward advance at this time did not put Koguryo in direct control of neighboring regions. Rather, a system of indirect rule emerged, as Koguryo conquered various tribal groups and collected tribute from the tribal chiefs.

Meanwhile, Koguryo continued its aggression against the Chinese commanderies, and early Koguryo expansion certainly represented a struggle to expel the Chinese commandery system. The first direct assaults on the Chinese began during the reign of

King Taejo (53-146), the sixth monarch. Koguryo's main targets became Xuantu Commandery, on the upper reaches of the Hun River, and Liaodong Commandery (遼東郡), on the Liaodong Peninsula. The Chinese responded formidably, and Buyeo, in the north, supported the Chinese commanderies. Koguryo advanced westward, but struggled to annex territory, and could not drive out the Chinese commanderies.

By the early third century, China divided into the three warring kingdoms of Wei (魏) in the north, Wu (吳) in the south and Shu (蜀) in the west, and Koguryo played off the rival camps. Koguryo remained on friendly terms with Wu to help keep Wei in check and attempted to advance into the Liaodong region around this time. Meanwhile, Wei toppled the powerful Gongsun warlord clan (公孫氏) in Liaodong in 238 CE, providing the Koguryo King Dongcheon (東川王 227-248 CE) with an opportunity to invade the Xi'an plain (西安平 present day Dandong) in 242 CE. The plain represented a strategic crossroads at the mouth of the Amnok River, linking Liaodong with the Lelang commandery (樂浪郡) on the Korean Peninsula.

The incursion alarmed You Provincial Governor Guanqiu Jian of Wei. He led a massive attack against Koguryo in 246 CE and captured Hwando Fortress (丸都城), the Koguryo capital on the northern bank of the Amnok River. This major defeat forced Koguryo to curtail further military adventures.

Establishment of a Central Government

As the 4th century approached, China entered a chaotic period known as the 16 Kingdoms of the 5 Hu (胡 northern nomad tribes). Koguryo again took advantage of Chinese instability to mount large-scale offensives outside its borders. King Micheon (美川王 r. 300-331 CE) attacked the Xuantu Commandery in 313 CE and subsequently conquered the Lelang and Daifang commanderies (帶方郡), completely removing the Chinese presence from the Korean Peninsula. The areas that had been controlled by the Lelang and Daifang comman-

deries were rich agriculturally, and their acquisition significantly boosted the Koguryo economy.

Next, Koguryo advanced into Liaodong and engaged in a fierce struggle with Former Yan (前燕), established by the Murong clan (慕容氏) of the Xianbei people (鮮卑族). In the process, the Former Yan (前燕) invaded Koguryo, and Gungnae Fortress, then the Koguryo capital, fell in 342 CE, the twelfth year of King Gogukwon (故國原王 r. 331-371 CE). The Former Yan forces took some 50,000 prisoners, and shook the entire Koguryo Kingdom.

As the foray into Liaodong did not go well, Koguryo turned its expansionist ambitions toward the southern part of the Korean Peninsula and confronted the rising Baekje (百濟) Kingdom. The battle lines shifted repeatedly, and the Baekje forces managed to penetrate as far as Pyeongyang Fortress in 371. King Gogukwon was killed during that campaign.

Thus, Koguryo failed to expand either westward or southward during King Gogukwon's reign; rather, both the Former Yan and Baekje threatened the kingdom. The turn in events forced the government to launch a series of reforms aimed at building a new order of rule and overhauling the state apparatus.

King Sosurim (小獸林王 r. 371-384) succeeded King Gogukwon, and King Sosurim established amicable relations with the Former Qin (前秦) in China, welcoming new cultural inputs. The sweeping changes included the adoption of Buddhism as the state religion, the promulgation of a new legal code, and the establishment of a National Confucian Academy called Taehak (太學 "School of Highest Learning").

The official recognition of Buddhism by the state appears, within the language of religion, to fuse a universal ideology. Buddhism greatly helped the royal families of many ancient states to establish authority and a system of governing society. Importantly, the Koguryo monarchs bolstered their power while ordering the construction of many temples and allowing the training of numerous monks.

Meanwhile, the promulgation of a new legal code served as an institutional reform



Aerial photo of Jeongneung Temple (At Pyongyang, North Korea)
This temple was built next to King Dongmyeong's tomb in Pyongyang. It was the "temple of supplication" (願刹 wonchal) established by the royal family to solicit protection for future generations. Part of the temple compound has been restored.

aimed at establishing a basis for state rule under a unified standard. The Taehak also trained bureaucrats who could run systematically the administrative organs of government. The sons in aristocratic families received an education in the culture and classics of Confucianism, as well as in the military arts, which helped to solidify a system based on scholar officials. The implementation of the new laws and the new education system meant that Confucianism functioned as the political ideology for state administration, strengthening and stabilizing the system of centralized control.

Starting in King Sosurim's reign a series of reorganizations helped to complete the Koguryo bureaucratic system. The rank system presented one of the most salient features of the central bureaucracy. A dual set of ranks restructured the hierarchy, one that featured the term *hyeong* (兄 “elder brother”) as a common element, and another with *saja* (使者 “messenger”) appended to each rank title. In the Koguryo language, *hyeong* meant that the ranks with this element referred to the elders in a familial group. The *saja* ranks designated various levels of bureaucrats responsible for administrative functions such as collecting taxes.

Partial changes to this official rank organization continued over time, and by the end of Koguryo, it consisted of either twelve or thirteen levels in descending order: (1) *daedaero* (大對盧), (2) *taedaehyeong* (太太兄), (3) *jubu* (主簿), (4) *taedaesaja* (太大使者), (5) *widu daehyeong* (位頭大兄), (6) *daesaja* (大使者), (7) *daehyeong* (大兄), (8) *barwisaja* (拔位使者), (9) *sangwisaja* (上位使者), (10) *sohyeong* (小兄), (11) *jehyeong* (諸兄) and (12) *seonin* (先人). The foundation of absolute royal authority by mid-Koguryo rested on the operation of a bureaucracy with a unified rank system.

Meanwhile, the governing of the provincial areas and populace also took on a new, more centralized system. In the process, the “lower families” evolved into a commoner class throughout the state that provided an economic and military manpower base. By late Koguryo, the state required each member of the commoner farming families to pay five bolts of cloth and five bags of grain as an annual “individual tax” (人稅). The state classified the family units into three different categories according to their degree



Stone mound tombs (At Ji'an City, Jilin Province, China)

Tombs of Koguryo royal family members lie at the foot of Hwando Mountain Fortress. Two types of the stone mound tomb and stone chamber tomb with earthen mound are found together.

of wealth, and accordingly levied a grain tax (租). Any male aged fifteen or older in farming families could be conscripted for corvee labor (役) or temporary military duty, which allowed the state to mobilize peasants for a variety of purposes. Moreover, Koguryo treated other peoples such as the Georan (契丹 Ch. Qidan) or Malgal (靺鞨 Ch. Mohe) as a slave population, forcing them to pay tribute and into military conscription.

When Koguryo waged wars of conquest, the state maintained a regular system of mobilizing soldiers from the general population. The *daemodal* (大模達 commander-in-chief) served at the top of the central army, and below him served *malgaek* (末客 commanders) who each led a force of 1,000 men.



Hunting scene (replica), Dancing Figure Tomb, early 5th century (At Ji'an City, China)
This action scene portrays warriors on horseback hunting deer and tigers. Hunting was a very important activity for the welfare of the state in Koguryo times.



Black Warrior Gate (North gate), Pyeongyang Fortress (At Pyeongyang, North Korea)
This is the gate in the north wall of Koguryo's Jang-an Fortress.

The provincial military organization became woven into the provincial administrative organization, and provincial government officials also served as military commanders. Dang (幢 “banner” divisions) composed the military structure, and soldiers honed their skills during organized hunts and military reviews. The army consisted of cavalry and infantry units, which drove the troops hard to exhibit strong fighting capabilities. Koguryo also kept powerful naval forces that held mastery over the Yellow Sea.

From the late 3rd century, the central government apparatus increasingly incorporated the provincial areas under its rule. Fortresses designated as either daeseong (大城 large walled town), seong (城 walled town) or soseong (小城 small walled town) formed the provincial administration. The central government assigned provincial

governors or magistrates to lead these administrative units. The top official had a title of yoksal (褥薩) for the largest walled towns, dosa (道使) or cheoryeo geunji (處閭近支) for the medium-sized walled towns, and either garadal (可羅達) or nucho (婁肖) for the smallest walled towns. These officials held responsibility for both civil administration and military leadership. Actually, the highest ranking provincial governor, yoksal, did not appear until the 5th century, and prior to that time the central government dispatched an official called susa (守事) to command the most strategically located walled towns. The administrative unit below the seong, the chon (村 village), had no provincial-level official assigned to it.

After the seat of central government moved to Pyeongyang, Koguryo implemented a system of three capitals-Pyeongyang Fortress (平壤城), Gungnae Fortress (國內城) and Han Fortress (漢城). Five provinces (部) divided the jurisdictions for each capital. The main capital and two provincial capitals served as political, economic and cultural centers, and the Koguryo nobility lived mainly in these three centers.

A Koguryo-era city and the mountain fortress Jangsu (長壽山城) recently unearthed in Jaeryeong (載寧), in Hwanghae-do may have been the Han fortress.

Koguryo's Sphere of Influence and Worldview

Bolstered by a strong administrative system at home, Koguryo launched campaigns of conquest beyond its borders. During the reign of King Gwanggaeto (廣開土王 r. 391-412), the state gained undisputed control of the entire Liaodong area to the west by subjugating Later Yan. Koguryo forces next conquered the Suksin (肅愼) forest dwellers and Eastern Buyeo in the northeast and annexed Buyeo in the north, establishing rule over southern Manchuria, in what is northeastern China today. Koguryo also invaded Baekje territory in the south, extended its territorial domination to the Han River Basin and exercised a strong influence over Silla. King Jangsu (長壽王 r. 413-491) moved the capital to Pyeongyang in 427.

Koguryo intensified its aggression against the neighboring states to the south and completely controlled the midsection of the Korean Peninsula. In the west, Koguryo forces crossed the Liao River, competing with the Northern Wei (北魏) over control of the Liaoxi (遼西) area. Koguryo also established an alliance with the Rouran (柔然) nomads and carved up the territory occupied by the Didouyu (地豆于) nomads in the region known as northwest Manchuria. Koguryo power extended as far as the Xing'an Mountains, and Koguryo rule also subjugated most of the Georan (Qidan) tribes in the upper reaches of the Liao River.

Koguryo's influence strengthened with its expansion into and domination over such a vast territory, and eventually Koguryo became unchallenged in all of Northeast Asia. Meanwhile, China divided into the rival Northern and Southern Dynasties (南北朝), and the Rouran nomads held sway in the north. Koguryo thus became one of several domains that maintained the balance of power in all of East Asia, providing a stable political order in the region from the mid-fifth century. Koguryo maintained diplomatic relations with the Northern Wei, which occupied territory that bordered on Koguryo lands, as well as with China's Southern Dynasties and with the Rouran in the north in order to keep the Northern Wei in check. Dominated by Baekje and Silla on the Korean Peninsula, Koguryo advanced as a state while maintaining its unrivalled hold on power.

The state ethos of its citizens reflected the commanding position that Koguryo held in East Asian society. The Stele of the King Gwanggaeto Mausoleum, erected in 414, and the Jungwon Koguryo Stele, also erected during King Jangsu's reign, both proudly proclaim Koguryo's significance as the central state under all of heaven (for its people).

The Koguryo monarchs were referred as taewang (太王 greatest king), an epithet that was independent of the Chinese emperor (皇帝), suggesting that Koguryo ruled (its own) heaven. In other words, an independent worldview grounded the taewang title, which differed from that of the Chinese. The Chinese referred to themselves as the "center of flourishing (civilization)" (中華) or "middle kingdom" (中國), and they saw



Stele of King Gwanggaeto Mausoleum, 414 CE (At Ji'an City, Jilin Province, China)

The stele documents the broad territorial expansion that occurred during the reign of King Gwanggaeto, the beginning of Koguryo's most powerful period. King Jangsu, King Gwanggaeto's son, ordered the stele to be erected in 414. It is the largest extant stele in East Asia, and the calligraphy is written in a highly sophisticated style.



Tomb of Taewang, early 5th century (At Ji'an City, Jilin Province, China)

This is the largest Koguryo-era stone mound tomb remaining in Ji'an. The Stele of King Gwanggaeto is nearby, suggesting that this is his mausoleum.

all peoples outside China as “barbarians” (夷). The Chinese presented world order as a dichotomy that consisted of China and the rest, and such a Sino-centric world order also suggested the potential for China to expand endlessly outward. By contrast, the Koguryo worldview included a self-restrictive, multidimensional aspect. The Koguryo people acknowledged that, in addition to their own universe, separate worlds existed for the Chinese and for nomadic peoples.

The inscription on the Stele of the King Gwanggaeto Mausoleum reveres the tae-

wang for his rule by benevolent virtue and benefaction, and states that the beneficiaries of this benevolent virtue and benefaction included the Koguryo people as well as the peoples of Baekje, Silla and Eastern Buyeo. Presumably, Koguryo’s recognition of a limited sphere of influence stems from a certain degree of ethnic affinity that they shared exclusively with Baekje, Silla (and part of Buyeo). In their origins, the three kingdoms also shared a level of homogeneous cultural foundation, particularly since they maintained cultural exchanges throughout the process of their evolution into states.



General's Tomb, 5th century (At Ji'an City, Jilin Province, China)

Here is a classic example of the stair-shaped stone mound tomb from Koguryo. The structure is almost completely intact after more than 1,600 years, testimony of the construction skills of the Koguryo people.



Jungwon Koguryo Stele, 5th century (At Chungju, Korea)
This stele was erected during the reign of King Jangsu and is a valuable source of information on Koguryo-Silla relations in the mid-5th century.

Frequent contacts and exchanges, along with wars and clashes, among the three kingdoms could have provided a common historical experience that served as a backdrop for a sense of affinity to develop.

Unfortunately, there is no way to confirm whether Silla and Baekje had similar empathy toward Koguryo. However, Baekje probably had feelings of kinship toward Koguryo because the Baekje people always considered themselves to be descendants of the Buyeo tribe.

Strong reasons support the belief that Silla also had a significant sense of affinity to Koguryo, due to the great influence of Koguryo culture. We can safely assume that such a sense of commonality could have provided a foundation

for the three kingdoms to develop a common identity.

Despite any shared characteristics, it would still be difficult to conclude that a unified ethnic identity existed among the three kingdoms prior to their unification under Silla. A considerable sense of community had developed within each kingdom, but it remains unclear whether an awareness of common community had transcended state borders. Any affinity that did exist among the three kingdoms remained insufficient to affect the course of historical developments.

Politically, the three kingdoms sometimes expressed hostility toward one another



General's Tomb, 5th century (At Ji'an City, Jilin Province, China)
Here is a classic example of the stair-shaped stone mound tomb from Koguryo. The structure is almost completely intact after more than 1,600 years, testimony of the construction skills of the Koguryo people.

and at other times they maintained friendly terms. Culturally, however, exchanges among the three states remained very active, with frequent contacts and movements among the peoples of the three kingdoms. These extended, collective experiences unquestionably provided a background for a sense of common community, known later in history simply as the "Three Kingdoms."



Ceiling painting, Deokhwa-ri Tomb No. 1, late 5th century (At Pyeongyang, North Korea)
The heavens, complete with sun, moon, stars and clouds, appear between the gently unfolding turtle shell pattern.
This work is the important evidence of the Koguryo people's knowledge of astronomy.

The Late Period Changes and the Fall of Koguryo

Koguryo faced a changing situation internally and externally from the mid-6th century onward. Inside, fierce, protracted power struggles erupted among the aristocracy over succession to the throne, a process which resulted in the assassination of two kings. Many nobles were purged as well, causing some to flee the state. However, no faction could win a decisive victory, and factional alliances maintained political power.

Against this backdrop, contemporary histories report that a daedaero (大對盧 chief minister) was elected every three years. However, the system proved inadequate, and disgruntled feudal lords would mobilize their private armies against one another. The records state that the king proved unable to control the fighting.

Initially, the daedaero supported the power of the throne. However, royal authority had weakened by the late 6th century, and the chief minister came to hold the real political power as the head of the council of feudal lords. Therefore, the power struggles occurred over this position of a de facto ruler.

Once the political system of allied factions came into force, feudal lords who reached at least the status of widu daehyeong (位頭大兄, the 5th rank in the hierarchy) could take control of state power. Along with the election of the daedaero every three years, the late-6th century political system also featured the advent of the mangniji (莫離支), a powerful new rank serving as a central commander of military affairs. The feudal lord alliances continued until the fall of the kingdom, as evidenced by Yeon Gaesomun (淵蓋蘇文 603-666), who raised an army, crushed the rebel factions and seized political power.

While internal political strife raged, a series of external threats also confronted Koguryo. In 551 CE (7th year of King Yangwon's reign), Baekje and Silla formed an alliance and took advantage of Koguryo's domestic troubles to launch an invasion and take the Han River Basin. Making matters worse, the Northern Wei also exerted political and military pressure on Koguryo's western frontier. The Turks (突厥) came on the

scene as a rising force as well, breaking up the Rouran, continuing eastward, and mounting an offensive against Koguryo.

Pressed on three sides, Koguryo lacked the resources to fend off incursions in the south. Therefore, Koguryo made a secret pact with Silla, ceding the Han River Basin, whereupon Silla attacked Baekje and gained exclusive control of the region. Silla went on to rout Baekje and began to emerge as the new power in the south. The changing political situation prevented Koguryo from expanding its influence on the Korean Peninsula any further, and thereafter continued fierce struggles among Koguryo, Silla and Baekje.

The rate of political change on the Asian continent accelerated from the late 6th century. In 581, the Sui (隋) Dynasty succeeded the Northern Zhou (北周), and in 589 the Sui conquered the southern Chinese dynasty of Chen (陳), reuniting China for the first time in over three centuries. The establishment of a unified government in China fractured the balance of power in East Asia. The Sui government attempted to restructure the political order around the uni-dimensional, Sino-centric model. The Sui Chinese began by crushing the Turks, who had replaced the Rouran as the leading force in the north. Sui power thus extended to the Liaodong region.

Instead of relaxing its guard with respect to the Sui, Koguryo adopted aggressive measures. Koguryo forces launched an offensive in western Liaodong in 598 CE (the 9th year of King Yeongyang's reign), which enraged Sui Emperor Wendi (文帝). He sent forces in retaliation, but Koguryo defeated them before they reached the Liao River.

Koguryo then attempted to ally with the Turks in order to counter Sui advances. In 612 CE this move prompted Emperor Wendi's successor Yangdi (煬帝) to lead a force of more than one million men against Koguryo, but that campaign ended in defeat for the Sui as well. Sui attacked Koguryo two more times (in 613 and 614 CE) without success. These costly military disasters led to internal turmoil resulting in the fall of the Sui Dynasty.



Baegam Fortress (At Benxi, Liaoning Province, China)

This wall is an excellent example of the various construction techniques and structural elements that can be found in Koguryo fortresses. The superb defense provided by these kinds of walls enabled Koguryo forces to repel invading massive Sui and Tang armies.

The chaos following the Sui collapse settled with the establishment of Tang (唐) in 618 CE, and rapid change came to East Asia once more. At this time, Koguryo and Baekje allied against Silla on the Korean Peninsula, while Chinese power began to expand outward after reunification under Tang. The two powers managed to remain at peace in the beginning, but the situation changed as soon as Tang subjugated the Turks. Tang, like Sui before it, realigned the political order and put China in the center.

In 642 CE, Koguryo military strongman Yeon Gaesomun instigated a coup d'état and installed King Bojang (寶藏王 r. 642-668 CE) on the throne. The change in rulers brought a change in Koguryo foreign policy as well. The moderate policy of the former



The Black Warrior, Gangseo Great Tomb, early 7th century (At Pyeongyang, North Korea)

Tomb murals featuring the Four Directional Animals were common during late Koguryo, and the "black warrior" (玄武 hyeon-mu) symbolizes the Guardian of the North. The deity, represented by the turtle, is depicted here with a coiling serpentine body and projects a high degree of tension. As the artwork suggests, the culturally powerful Koguryo would latest tread the path to sudden collapse.

ruler, King Yeongnyu (榮留王 r. 618-642), gave way to a hard line stance against both Tang and Silla, causing tensions to rise between Koguryo and Tang.

At this time, Silla sent Kim Chun-chu (金春秋) to Koguryo in a bid to improve relations, but the uncompromising position of Yeon Gaesomun, who demanded the return of the Han River Basin, caused the peace overture to fail. After that, Silla sought to escape its diplomatic isolation by approaching Tang, which formed a military alliance with Silla in order to help rein in Koguryo. The rulings then leveraged the strength of the Tang-Silla alliance in an attempt to restructure the East Asian order.

A large Tang army led by Tang Emperor Taizong (唐太宗) invaded Koguryo in 645

CE (the 4th year of King Bojang's reign) and captured more than ten walled towns, including Yodong Fortress (遼東城). However, the Koguryo defenders soundly defeated the Tang forces at the battle of Ansi Fortress (安市城), forcing their withdrawal.

After the failure of the large-scale invasion, Tang altered its strategy, mobilizing smaller military units for repeated onslaughts against Koguryo. These attempts also came up short, but the drawn-out fighting slowly sapped Koguryo's strength. Tang forged an alliance with Silla and brought down Baekje in 660 CE. The victorious allies then attacked Koguryo in a pincer movement. The beleaguered kingdom doggedly resisted the Tang advances, but the fall of Baekje gave Tang and Silla a military advantage on the Korean Peninsula, and Koguryo ultimately failed to withstand their continued joint assault.

The de facto ruler Yeon Gaesomun died in 660 CE (25th year of King Bojang's reign) and his eldest son Yeon Namsaeng (淵男生) succeeded him. A feud ensued among Yeon Namsaeng and his younger brothers Namgeon (男建) and Namsan (男産). The younger siblings forced Yeon Namsaeng to flee to Gungnae Fortress, and he ended up surrendering to Tang. He then guided a Tang-sponsored military campaign against Koguryo.

Unrest among the people accompanied the strife among the Koguryo ruling class, and local warlords defected to Tang and Silla. In 668 (27th year of King Bojang's reign), more than forty walled towns in the Buyeo region surrendered to Tang forces, and Pyeongyang Fortress fell in the ninth lunar month of that year. Koguryo existed no more.

The displaced population strongly resisted Tang's oppressive rule over the erstwhile Koguryo territory. Koguryo revival movements sprang up in various places starting from 669, and the resistance lasted as long as four years. After that, some people from the former Koguryo entered Silla, where the local society absorbed them. Another group forced to relocate near the Yingzhou (營州 covering modern Hebei, Beijing and Tianjin) region of Tang joined up with a band of Malgal, a Tungusic people, and fled

east to establish a new state in what is now southern Jilin Province.

Koguryo refugees scattered throughout the region north of the Korean Peninsula rallied together to create the kingdom of Balhae (渤海), forming the core of Balhae power. People of Koguryo origin who lived in Silla and Balhae carried on for centuries the legacy of Koguryo, which had built a brilliant culture and a powerful state that spanned much of the Korean Peninsula as well as modern day northeast China.

Koguryo Culture

Seon-gyo (仙教 faith in human immortals) formed the ideological and religious framework for early Koguryo society. Within this belief system, the authority of the ruler stemmed from the cheonsin sasang (天神思想

“heavenly god thought”). The cheonsin, a transcendent being believed to rule the world and benefit humankind, appears in the Koguryo foundation myth, the story of Jumong. Moreover, at the Dongmaeng (東盟), a state-sponsored harvest festival in early Koguryo, worshipers made sacrifices not only to the “heavenly gods,” but also to the spirits of Jumong and Jumong's mother, Yuhwa. These traditional beliefs later joined the Buddhist and Taoist faiths once these faiths settled in the kingdom.

Koguryo officially embraced Buddhism in 372 CE (second year of King Sosurim's reign), when a former Qin monk Sundo (順道) presented sutras and Buddha images to the king. However, the Buddhist faith had already spread into Koguryo from Laiodong and other regions before this official date. The ruling family particularly welcomed Buddhism as a way to transcend tribal factionalism, and the royal house sponsored the construction of numerous temples. King Gwanggaeto's reign built nine temples in the Pyeongyang area alone; Buddhism spread throughout Koguryo society, and people's understanding of the religion deepened. The sophistication of the Buddhist philosophy also rose in prominence among the populace.

At the end of the fifth century, Koguryo monk Seungnang (僧郎) traveled to China

and became a great master of the Maadhyamika School (三論宗 Three-sutra School) of Buddhism. Koguryo monks made major contributions to the Maadhyamika School; their names became widely known in China and they served actively as missionaries in Japan. Ultimately the Maadhyamika thought developed in Koguryo had a strong influence on Japanese Buddhism.

Taoism enjoyed its greatest popularity from the mid-Koguryo period. However, tomb mural paintings feature numerous images of Taoist hermits (神仙) and celestial beings (天人), both of which symbolized immortality, indicating that Taoist belief spread widely from early on. Of course, the Taoism practiced in Koguryo mixed native shamanistic and animistic beliefs.

Confucianism served as an important philosophy for maintaining centralized state power in Koguryo. The National Confucian Academy (Taehak), instituted in 372, the year of Buddhism's official acceptance, trained the sons of the nobility in literature and philosophy to prepare them for service as government officials. Private schools called gyeongdang also became established in the provincial areas, providing a place for local youth to learn how to read classical Chinese and practice military arts such as archery. The curricula at the gyeongdang included Confucian works such as the Five Classics (五經), histories and other selected writings.

The tomb murals represent the best extant examples of Koguryo art and one of the finest aspects of the contemporary East Asian cultural legacy. To date, more than one hundred tombs have been discovered with murals on the interior walls, most of them concentrated in the Pyeongyang area and in China's Ji'an city.

The earliest Koguryo tomb murals show Chinese influence, but unique themes and modes of expression increasingly appeared over time. Koguryo painting ultimately influenced the styles found in Baekje, Silla and Japan as well.

The mural themes in the early period focused mainly on the lives of the deceased, including portraits and scenes of contemporary lifestyles and customs. In the later period, images of the four directorial animals (四神), the blue dragon (east), white



Buddha with Inscription of the Seventh Year of Yeonga (539 CE), National Treasure No. 119
(At the National Museum of Korea)
This small gilt bronze statue was made in Koguryo during the mid-6th century. Etched on the back side of the halo are the letters yeon-ga (539 CE). It's one of thousand Buddhist statues distributed by Dongsa (東寺) in Pyeongyang.



Procession scene (replica), Anak Tomb No. 3, 357 CE (At Pyongyang, North Korea)
This massive (2m x 10.5m) wall mural illustrates a great procession consisting of at least 250 human figures.
The figure in the palanquin on the right is the deceased as he looked in life.



Procession with the deceased's wife, Deokheung-ri Tomb, 408 CE (At Pyeongyang, North Korea)
The wife of the deceased goes on an outing in a ox-drawn carriage. The two female servants following the carriage are clad in striped dresses and long topcoats that cover the waist. The scene gives some insight into how the wives of Koguryo nobles lived.



The deceased's wife, Susalli Tomb, late 5th century (At Pyeongyang, North Korea)
The finely adorned wife of the deceased leads the servants on an outing. The servant figures appear much smaller than the noble lady does, a special characteristic of the ancient painting style.



Lotus flower, ceiling of the main chamber of Twin Pillars Tomb, second half of 5th century (At Pyeongyang, North Korea)
The middle of the burial chamber ceiling, which symbolizes heaven, features an elegantly painted lotus in full bloom. This tomb has other Buddhist images as well, including a procession led by a monk. Thus, the Koguryo people were strongly influenced by the Buddhist notions of the afterlife.



Immortal, Ohoe Tomb No. 4, end of 6th century (At Ji'an City, China)
The painting illustrates the birth of the Daoist immortal. The gentle body lines and beautiful colors reveal the refinement of Koguryo painting.



Celestial being, Gangseo Great Tomb, early 7th century (At Pyeongyang, North Korea)



Sun spirit and Moon spirit, Ohoe Tomb No. 4, end of 6th century (At Ji'an City, China)
The sun spirit and the moon spirit face each other. The sun spirit is the figure that is holding up the tripod crow in the sphere, while the moon spirit holds an orb that contains a toad.

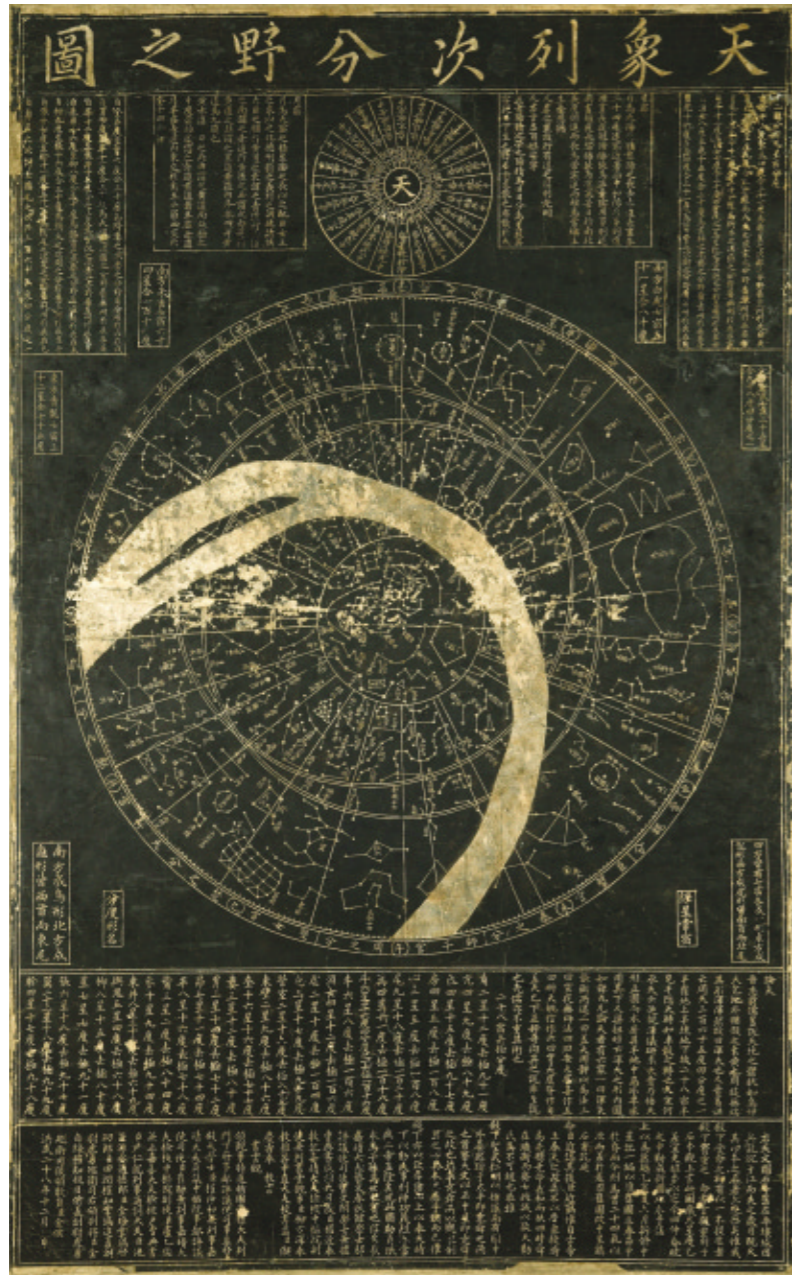


Chart of the Constellations and the Regions They Govern, 1395 CE (National Museum of Korea)
This chart of the constellations drawn in 1464 represents the astronomical knowledge handed down from Koguryo times. The extant work was taken from the copy of a Koguryo star chart that was carved into stone in 1395 CE, at the beginning of Joseon Period.

tiger (west), red bird (south), and black warrior (north) dominated the tomb murals. A wide range of other diverse figures appear in the murals, including the supernatural Taoist hermits, celestial beings, mythical monsters, the sun, the moon, constellations, trees, and architectural structures. The most beautiful mural paintings unearthed so far appear mainly in tombs near Pyeongyang, including Anak Tomb No. 3, Deokheung-ri Tomb, Twin Pillars Tomb, and Gangseo Great Tomb.

Early on, Koguryo imported musical instruments and musical tones from China and regions west of China. Images of musical instruments used in Koguryo appear in the tomb murals. Koguryo Minister Wang Sanak (王山岳) invented the geomungo (a half-tube zither with six strings), an improvement on the Chinese seven-string zither, and composed over one hundred melodies. The geomungo was later adopted in Silla, and the highly developed music of Koguryo also influenced Japanese court music under the name Komagaku (高麗樂).

The spread and development of Chinese learning in Koguryo led to the compilation of historical records. In 600 CE, during the reign of King Yeongyang, Lee Mun-jin (李文真) reworked the five-volume Sinjip (新集 New Compilation) from a 100-volume history of Koguryo entitled Yugi (留記 Extant Records), attributed to the early Koguryo period. Koguryo-era inscriptions can still be found on the Stele of the King Gwanggaeto Mausoleum and the Jungwon Koguryo Stele. The calligraphy on the King Gwanggaeto monument is particularly fine and demonstrates the high level of Chinese learning achieved in the kingdom by the 5th century. The Koguryo scholars borrowed Chinese character sounds and meanings to transliterate their vernacular, and Silla adopted their methods to create the Idu (吏讀) script.

Salient scientific advances in Koguryo include astronomical and meteorological observation, metal smelting and architecture. As an agricultural society, Koguryo made significant improvements in weather forecasting.

An important artifact originating in Koguryo is a 14th century star map (天象列次分野之圖 Cheonsangnyeolchabunyajido, Chart of the Constellations and the Regions

They Govern) (see the plate) that shows 282 constellations consisting of a total of 1,464 stars. This Chart of the Constellations combines a Koguryo star map with more recent observations. Many constellations also appear on the Koguryo tomb murals as well. When building structures, the Koguryo architects used a measuring system distinct from the Chinese foot (尺) and passed their system on to builders in Baekje, Silla and Japan.

Fortress walls represent another major Koguryo legacy. Most of the fortresses stood in the mountains, and the walls are quite distinct from those built in the various Chinese dynasties. Mountain fortress construction was a common tradition in Koguryo, Silla and Baekje, and Koguryo wall building methods were handed down intact through the Joseon (朝鮮 1392-1910) period. As a result, a uniquely Korean style emerged. Remains from the Gungnae and Pyeongyang fortresses also reveal that Koguryo culture was highly developed in areas such as city planning.

Koguryo had exchanges with many states in East Asia as well as in Central Asia, importing many influences and then developing a distinct yet richly cosmopolitan culture. Koguryo culture, in turn, greatly affected Silla and other neighboring states, forming a Northeast Asian cultural sphere apart from that of China. The historical significance of this fact must not be overlooked. Unfortunately, little tangible evidence remains of the Koguryo cultural legacy.

The Significance of Koguryo in Korean History

The name for Koguryo was frequently called Koryo in the fifth century, and the kingdom was referred to as “Koryo” even after it had fallen. The “Koryo” name was then resurrected during the Koryo period (918-1392), and the modern name of Korea (or Corea) stems from that same origin. Thus, the Koguryo legacy has been handed down unbroken to the modern day. Koguryo history carries a special significance through successive dynastic periods for the following

important reasons:

First, Koguryo’s many conquests incorporated various tribes and kingdoms into its territory. This means the makeup of the Koguryo people diversified as Koguryo grew as a state. The kingdom at first was built around the Maek and Buyeo peoples, but over time Koguryo occupied the northern part of the Korean Peninsula and part of the Liao Peninsula. Accordingly, people of Chinese descent as well as members of the Han (韓), Ye (濊 Ch. Hui), Georan (契丹 Ch. Qidan) and Malgal (靺鞨 Ch. Mohe) became part of the Koguryo population. This means that Koguryo at its height was a multiethnic state.

Second, Koguryo’s development and history as a state is inseparably lined with the changing political situation among all of Northeast Asia. Koguryo’s formation proceeded as the power of the Chinese commanderies waned. After the mid-third century, China remained splintered through the periods of the Three Kingdoms, Sixteen Kingdoms of the Five Northern Nomadic Tribes, and Northern and Southern Dynasties. Koguryo diplomacy strategically took advantage of the political situation at the time, expanding its hegemony over the Korean Peninsula and northeast China today.

Thus, Koguryo was a Northeast Asian power center, along with the Northern and Southern Dynasties and the northern nomads. Koguryo’s fall represents a reversal in the historical progression. The unifying power of Sui and Tang upset the equilibrium among the various Northeast Asian states. Koguryo, as an established force in the region, clashed constantly with Sui and Tang, resulting in the outbreak of war.

Third, Koguryo was the only kingdom among the many that have emerged in Northeast Asian history to have occupied most of the Korean Peninsula and northeast China. After Koguryo’s fall, the peninsula and the region north of it broke into separate entities with divergent histories. The legacy of Koguryo history and culture was passed mainly onto the kingdoms on the Korean peninsula—Unified Silla, Koryo and Joseon. In northeast China, the descendants of Koguryo only managed to establish the king-



Koguryo envoy, detail of the mural paintings of Afrosiab palace, second half of 7th century (At Samarkand, Uzbekistan)
The two figures on the right wearing feathered hats are Koguryo envoys. Koguryo diplomacy extended as far as Central Asia, and this document is testimony to that legacy.

dom of Balhae.

The fourth noteworthy point is the multidimensional and cosmopolitan nature of the Koguryo culture. Koguryo started out with a unique cultural base, into which were integrated cultural elements from the Chinese Central Plain, the northern nomads, and the western region. This distinctive cultural character is closely linked to Koguryo's building of unrivaled political power in Northeast Asia. Moreover, the Koguryo culture influenced Baekje and Silla in multiple ways, creating an overriding source of Korean culture.

Thus, Koguryo gained control over a vast territory and the many tribes within, and its civilization grew in the course of interacting with other states and regions, including Central Asia. In the process, a unique and richly cosmopolitan culture emerged. Koguryo was unique among the Korean states in the sense of its development as an empire and multiethnic state. Koguryo also had the most advanced cultural base among the ancient Korean kingdoms, one which was passed on to Silla and Baekje to create a singular ethos. Politically, moreover, Koguryo prevented the incursion of Chinese or northern nomadic influence and built an independent sphere of power in Northeast Asia.

Terminology

加	<i>ga</i> , “governor,” chieftain
可羅達	<i>garadal</i> , governor Those in charge of even smaller areas were called either <i>garadal</i> (governor) or <i>nucho</i> (magistrate).
局堂	<i>Gyeongdang</i> , soon followed the National Confucian Academy, private schools in which the youth of the aristocracy studied Chinese and archery, an important military skill.
契丹	Georan (Kr.), Qidan (Ch.), Khitan, nomads to the northeast of China
桂婁部	Gyerubu, one of the five lineages of Koguryo
高句麗	Koguryo (Goguryeo, 18 BCE-668 CE)
故國原王	King Gogukwon (r. 331-371), 16th Koguryo monarch
高麗樂	Komagaku (Jp.) “Korean Music,” part of Japanese court music
古朝鮮	Gojoseon (Old Joseon), name of an ancient kingdom
古鄒加	<i>gochuga</i> , a most honorable title of esteem
公孫氏	Gongsun (warlord) clan, in Liaodong region
毌丘儉	Guanqiu Jian (d. 255), Wei general renowned for his campaigns against Gongsun Yan in 238 and Koguryo in 244
廣開土王	King Gwanggaeto, 19th Koguryo monarch (r. 391-412)
廣開土王陵碑	Stele of King Gwanggaeto Mausoleum, erected in 414 in what is today the city of Ji’an along the Amnok River in present-day northeast China
國內城	Gungnae Fortress, early Koguryo capital
郡縣	<i>gunhyeon</i> , “commandery and prefecture,” commandery system
金春秋	Kim Chun-chu, personal name of the 29th Silla monarch posthumously called Taejong 太宗 or King Muyeol 武烈王 (r.

	654-661)
樂浪郡	Lelang (Lolang) Commandery (108 BCE-313 CE), one of the four Han commanderies on the Korean Peninsula
南閭	Namyeo, Ye (城) lord
婁肖	<i>nucho</i> , magistrate: A Goguryeo provincial official
唐	Tang, Tang Dynasty (618-907): An ancient Chinese king
幢	<i>dang</i> , “standard,” “banner,” military unit, division
幢主	<i>dangju</i> , the chief of a province located in a large castle was called a <i>gunju</i> (military commandant), while the chief of a prefecture was a <i>dangju</i> (banner commandant).
唐太宗	Tang Taizong, 2nd Tang emperor (r. 626-649)
大加	<i>daega</i> , tribal chief, Senior members of the royal clan or of various lineages from where the queens were drawn; they ruled over thousands of households.
大對盧	<i>daedaero</i> , chief minister, an elective position in the later Koguryo central government, the top ranking post for a time
對盧	<i>daero</i> , senior post in Koguryo central government
大模達	<i>daemodal</i> , commander-in-chief. In the military, the <i>daemodal</i> (or <i>daedangju</i>) was the commander-in-chief, and below him, were men of the rank of <i>dutaehyeong</i> , who headed a division. Below the <i>daemodal</i> was the <i>malgaek</i> or <i>maryak</i> (commander), also known as <i>gundu</i> . Only men of the rank of <i>hyeong</i> could assume this position.
帶方郡	Daifang Commandery, Later Han Commandery in southern Lolang (modern Hwanghae-do)
大使者	<i>daesaja</i> , 6th rank in the late Koguryo central government
大兄	<i>daehyeong</i> , 7th rank in the late Koguryo central government
道使	<i>dosa</i> , local governor, also known as <i>cheoryeo geunji</i> 處閭近支
突厥	Tujue (Ch.), the Turks, Turkic tribe: Ancient Asian nomads
東扶餘	Eastern Buyeo: A state founded by the eastward migration of Buyeo tribes

東盟	Dongmaeng, state-sponsored sacrifice to the Koguryo founder, an annual harvest festival
東明	Dongmyeong, posthumous name of Jumong
東明王	King Dongmyeong, 1st Koguryo monarch (r. 37-19 BCE)
東濊	Eastern Ye: An ancient tribe that was one of the ancestors of Koreans
東沃沮	Eastern Okjeo: An ancient tribe that was one of the ancestors of Koreans
東川王	King Dongcheon (r. 227-248), 11th Koguryo monarch
豆滿江	Duman River
莫離支	<i>mangniji</i> , an obscure office of Koguryo associated with the commander of military affairs. See 大莫離支
靺鞨	Malgal (Kr.), Mohe (Ch.), also known as Wuji 勿吉 or Yilou 挹婁 branch of the Tugusic peoples
末客	<i>malgaek</i> , commander: A Koguryo military commander
文咨王	King Munja, 21st Koguryo monarch (r. 491-519)
美川王	King Micheon, 15th Koguryo monarch (r. 300-331)
拔位使者	<i>barwisaja</i> , 8th rank in the late Koguryo central government
渤海	Balhae, a state that lasted from 699-926
百濟	Baekje (18 BCE-600 CE), a kingdom in early Korean history
寶藏王	King Bojang, 28th Koguryo monarch (r. 642-668)
烽上王	King Bongsang, 14th Koguryo monarch (r. 292-300)
部	“enclave” (earlier), “province” (later)
夫餘	Buyeo: An ancient Korean state. Part of Jilin city
北沃沮	Northern Okjeo: An ancient tribe that was one of the ancestors of Koreans
北魏	Northern Wei, Beiwei (386-534): An ancient Chinese dynasty
北周	Northern Zhou, Beizhou (557-581): An ancient Chinese dynasty
沸流國	Biryuguk, Biryu Kingdom: A small state formed by Koguryo
四神	the four spirits, the four directional animals symbolizing the

四神圖	four quadrants of the sky and the earth painting of the four directional animals: blue dragon 青龍 (east), white tiger 白虎 (west), red bird 朱雀 (south), and black warrior or black turtle 玄武 (north)
使者	<i>Saja</i> , “messenger” → Like the king himself, the so-called <i>daega</i> of Koguryo had retainues of household retainers known as <i>saja</i> (使者), <i>joui</i> (早衣), and <i>seonin</i> (先人); <i>saja</i> also became a common element in a set of official ranks.
三國史記	Samguksagi (<i>History of the Three Kingdoms</i> , 1145): A historical record of Koguryo, Baekje and Silla
三國遺事	Samgungyusa (<i>Memorabilia of the Three Kingdoms</i> , 1284) : A historical record of Koguryo, Baekje and Silla
三論宗	Three Śāstra School, Maadhyamika, or Middle School, founded in India by Nāgārjuna, in China by Jiaxiang 嘉祥 during the reign of An Di 安帝, Eastern Jin (397-419). It flourished up to the latter part of the Tang Dynasty.
相	<i>Sang</i> , chief minister
相加	<i>Sangga</i> , senior official in Koguryo, ruling elite of small states that had been confederated into Koguryo and transformed into something like provincial administrative units → political leaders of major tribes in the early period
上位使者	<i>sangwisaja</i> , 9th rank in the late Koguryo central government
西安平	Xi’anping, Xi’an plain (steppe), present-day Dandong, China
仙教	<i>seon - gyo</i> , a belief in human immortals
先人	<i>seonin</i> , 2nd tier Koguryo official, type of household retainer or vassal, 14th rank in the late Koguryo central government
城主	The “castle lord” was the commander of a district’s military contingents, and the provincial governor (禰薩) who exercised jurisdiction over a number of fortified district centers who also doubled as military commander.
小加	<i>Soga</i> , lesser tribal chiefs, who ruled over hundreds of households

消奴部	Sonobu, one of the Koguryo clans
小獸林王	King Sosurim (r. 371-384), 17th Koguryo monarch
小兄	<i>sohyeong</i> , 10th office rank in the late Koguryo central government
隋	Sui, Sui Dynasty (581-618)
隋文帝	Sui Wendi, first Sui emperor (581-604). His personal name was Yang Jian 楊堅.
隋煬帝	Sui Yangdi, second Sui emperor (r. 604-617), also known as Sui Mingdi 隋明帝, Sui Shizu 隋世祖
肅慎	Suksin, forest region in the Liaodong area, whose people were subjugated by Koguryo King Gwanggaeto (r. 391-412)
順道	Sundo, Former Qin monk who formally introduced Buddhism to Koguryo in 372
僧朗/僧郎	Seungnang, Koguryo monk who became a famous master in the Three <i>Sastra</i> School.
新羅	Silla (57 BCE-936 CE), one of “three Kingdoms” in ancient Korean history
神仙	a Taoist immortal, Taoist hermit with supernatural powers, a supernatural being
安市城	Ansi Fortress, famous for the defeat of the invading Tang forces by the defending Koguryo army in 645
安藏王	King Anjang, 22nd Koguryo monarch (r. 519-531)
陽原王	King Yangwon, 24th Koguryo monarch (r. 545-559)
役	corvee labor, unpaid labor, conscript labor
淵蓋蘇文	Yeon Gaesomun (603(?)-665), politician, military strongman with the rank of <i>daemangniji</i> 大莫離支
淵男建	Yeon Namegeon (dates unknown), second son of Koguryo military leader and dictator Yeon Gaesomun.
淵男產	Yeon Namsan (639-701), third son of Koguryo military leader and dictator Yeon Gaesomun
淵男生	Yeon Namsaeng (634-679), eldest son of Koguryo military

leader Yeon Gaesomun	
列傳	biographies. Structured in the traditional <i>gijeonche</i> (紀傳體 annalistic and biographical style), the Goryeosa comprises forty-six volumes of <i>sega</i> (世家 noble family history), thirty-nine volumes of <i>ji</i> (志 annals), two volumes of <i>yeonpyo</i> (年表 chronological tables), fifty volumes of <i>yeoljeon</i> (列傳 biographies), and two volumes of <i>mongnok</i> (目錄, lists)
榮留王	King Yeongnyu, 27th Koguryo monarch (r. 618-642)
嬰陽王	King Yeongyang (r.590-618), 26th Koguryo monarch
營州	Yingzhou, a Tang district encompassing modern Hebei, Beijing and Tianjin, also known as Pinglu 平盧
滅	Ye, name of a people or state
滅貊	Yemaek, (1) Koreans’ earliest ancestors (2) state prior to Koguryo
隸民	slave population, slave people
吳	Chinese state of Wu (222-280) during the Three Kingdoms period, also known as 東吳 Eastern Wu
五經	the Five Confucian Classics
五胡十六國	16 kingdoms of the 5 hu (northern nomadic tribes), Chinese historical period from 300 to 430
沃沮	Okjeo, early tribal society in northeastern part of Korean Peninsula
王山岳	Wang Sanak, a Koguryo minister who is credited with inventing the geomungo, a half-tube zither with six strings Liaoning Province
遼東	Liaodong (Ch.), southern-east Manchuria, “East of the Liao”
遼東郡	Liaodong Commandery
遼西	Liaoxi (Ch.), region west of the Liao River
遼東城	Yodong Fortress
遼河	Liao River: The river in the western part of the Liaodong peninsula

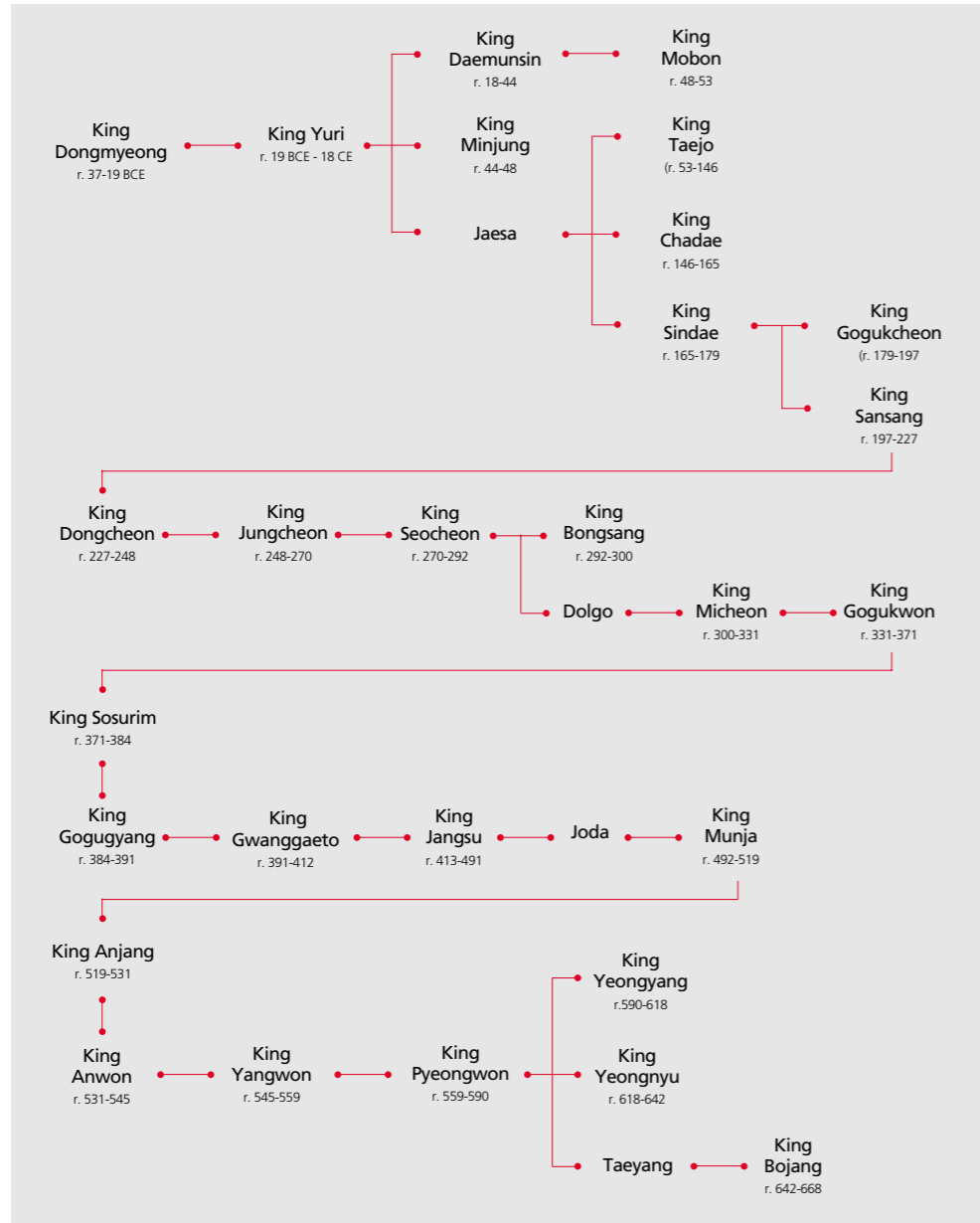
裨薩	military official, local governor, provincial governor. The national defense system implemented in various regional areas was organized around a main fortress, which also served as an administrative unit. In the large commanderies, a <i>yoksal</i> (local governor) was appointed.
優台	<i>Utae</i> , official title in early Koguryo
留記	“Extant Records,” We are told that a work in one hundred volumes entitled <i>Yugi</i> (Extant Records) was produced in early Koguryo and that this was reworked into a five volume <i>Sinjip</i> 新集(New Compilation) in the year 600 by Lee Mun-jin 李文真, during the reign of King Yeongyang.
柔然	Rouran, A nomad people roaming the area of modern Outer Mongolia during the 5th and 6th centuries, probably affiliated with the Xianbei 鮮卑 or the Xiongnu 匈奴.
魏	Chinese state of Wei (220-266) during the Three Kingdoms period → also known as 曹魏 Cao Wei
位頭大兄	<i>widu daehyeong</i> 5th rank in the late Koguryo central government
幽州	You Province, region of Wei roughly equivalent to modern northern Hebei, Beijing, Tianjin, and Liaoning
邑落	village → 村落. 部落
邑落國家	tribal state, tribal society
吏讀	<i>Idu</i> , a Korean writing system devised by means of using Chinese characters for their sound and/or corresponding meaning values in Korean
長壽山城	Jangsu mountain fortress, Koguryo-era mountain fortress with 10km circumference in Ayangri (峨洋里) Sinwon County (新院郡), South Hwanghae-do
長壽王	King Jangsu, 20th Koguryo monarch (r. 413-491)
前燕	Former Yan (337-370), Qianyan: An ancient Chinese dynasty
前秦	Former Qin (351-395), Qianqin: An ancient Chinese dynasty

積石塚	stone mound tomb: Early Koguryo tomb
絕奴部	one of the Koguryo clans
諸加會議	council of tribal chiefs
祭天	king's sacrifice to Heaven
諸兄	<i>jehyeong</i> , 11th office rank in the late Koguryo central government. Especially noteworthy in the Koguryo structure is the existence of the several <i>hyeong</i> (“elder brother”) <i>ranks</i> → <i>taedaehyeong</i> , <i>jouidudaehyeong</i> , <i>daehyeong</i> , <i>sohyeong</i> , and <i>jehyeong</i> .
租	grain tax, land tax paid in grain
早衣	<i>joui</i> , 2nd tier Koguryo official type of retainer or vassal
卒本	Jolbon: The first Koguryo capital
卒本扶餘	Jolbon Buyeo, early name of Koguryo
主簿	<i>jubu</i> , 3rd office rank in the late Koguryo central government
朱蒙	Jumong, purported Koguryo founder
仲牟	Jungmo, another name for Jumong
中原高句麗碑	Jungwon Koguryo Stele, a monument erected to commemorate Koguryo King Jangsu's overrunning enemy castles in the Han River Basin in the 5th century. The stele is situated in Chungju, North Chungcheong Province and uses the term “Goryeo” to stand for Koguryo.
地豆于	Didouyu: An ancient nomadic tribe
陳	Chen, Chen Dynasty (557-589): An ancient Chinese dynasty
處閭近支	<i>cheoryeogeunji</i> , governor of a local district, a civil official, who in turn was governed by a military official called <i>yoksal</i> and a civil official called <i>cheoryeogeunji</i>
天象列次分野之圖	star map, “Chart of the Constellations and the Regions They Govern,” produced in the 14th century and based on earlier map from Koguryo
天孫	cheonson, posterity of heaven, descendant of heaven
天神	cheonsin, “heavenly god,” In the Dangun myth, <i>cheonsin</i> is

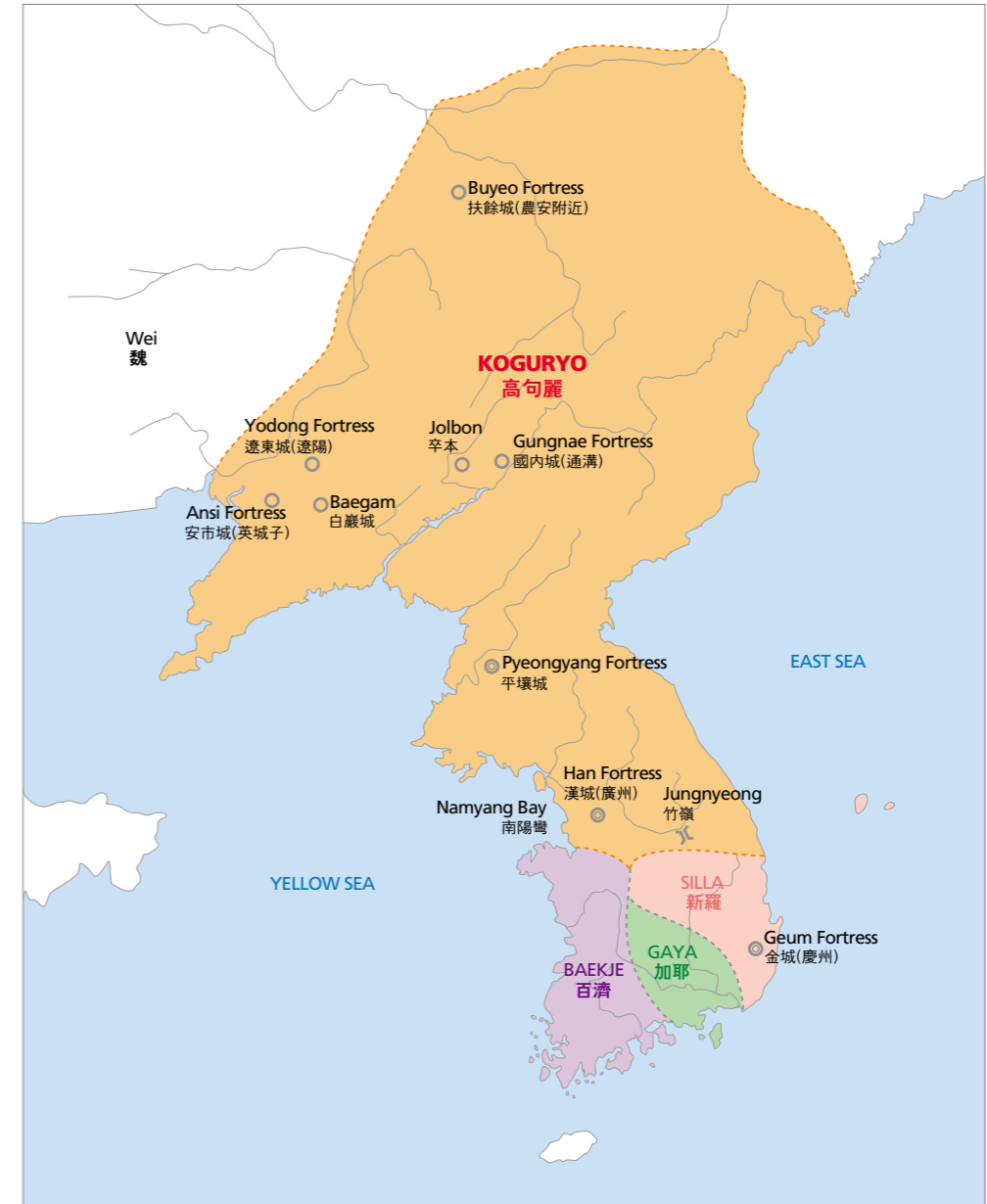
	transcendent but active in human affairs, ruling the world and benefiting mankind
天神思想	<i>cheonsin sasang</i> , “heavenly god thought,” referring to the beliefs of Bronze Age tribes
天人	cheonin, celestial beings
蜀	Chinese state of Shu (221-263), during Three Kingdoms period, also known as Han 漢 or Shu Han 蜀漢
鄒牟	Chumo, another name for Jumong
太 大 莫 離 支	<i>taedaemangnji</i> , supreme commander, active head of state, rank assumed by Yeon Namsan
太 大 使 者	<i>taedaesaja</i> , 4th office rank in the late Koguryo central government; it also should be observed that a number of the office ranks of Koguryo have appended to them the term <i>saja</i> - <i>taedaesaja</i> , <i>daesaja</i> , <i>suwisaja</i> , and <i>sosaja</i> .
太 大 兄	<i>taedaehyeong</i> , 2nd office rank in the late Koguryo central government;
太 祖 王	King Taejo, 6th Koguryo monarch, (r. 53-146)
太 學	<i>Taehak</i> , National Confucian Academy. King Sosurim established a Taehak (“Highest School of Learning”) on the Chinese model to train future government officials, and he promulgated various laws and decrees aimed at securing and centralizing the royal authority.
沛 者	<i>Paeja</i> , Koguryo prime minister
下 戶	<i>haho</i> , lower family, low households, freemen, commoners, free peasants
漢	Han Dynasty (206 BCE-220 CE): An ancient Chinese kingdom.
荇 人 國	Hanginguk, Hangin Kingdom
玄 菟 郡	Xuantu Commandery, on the upper reaches of the Hun River
兄	<i>hyeong</i> , “elder brother” ranks, several official titles of Koguryo bear this character as a common element.
豪 民	<i>homin</i> , village headmen in early Koguryo society

渾 江	Hun River
丸 都 城	Hwando Fortress, Koguryo capital on northern bank of Amnok
後 燕	Houyan, later Yan (384-409): An ancient Chinese kingdom

A Genealogical Table of Koguryo's Kings

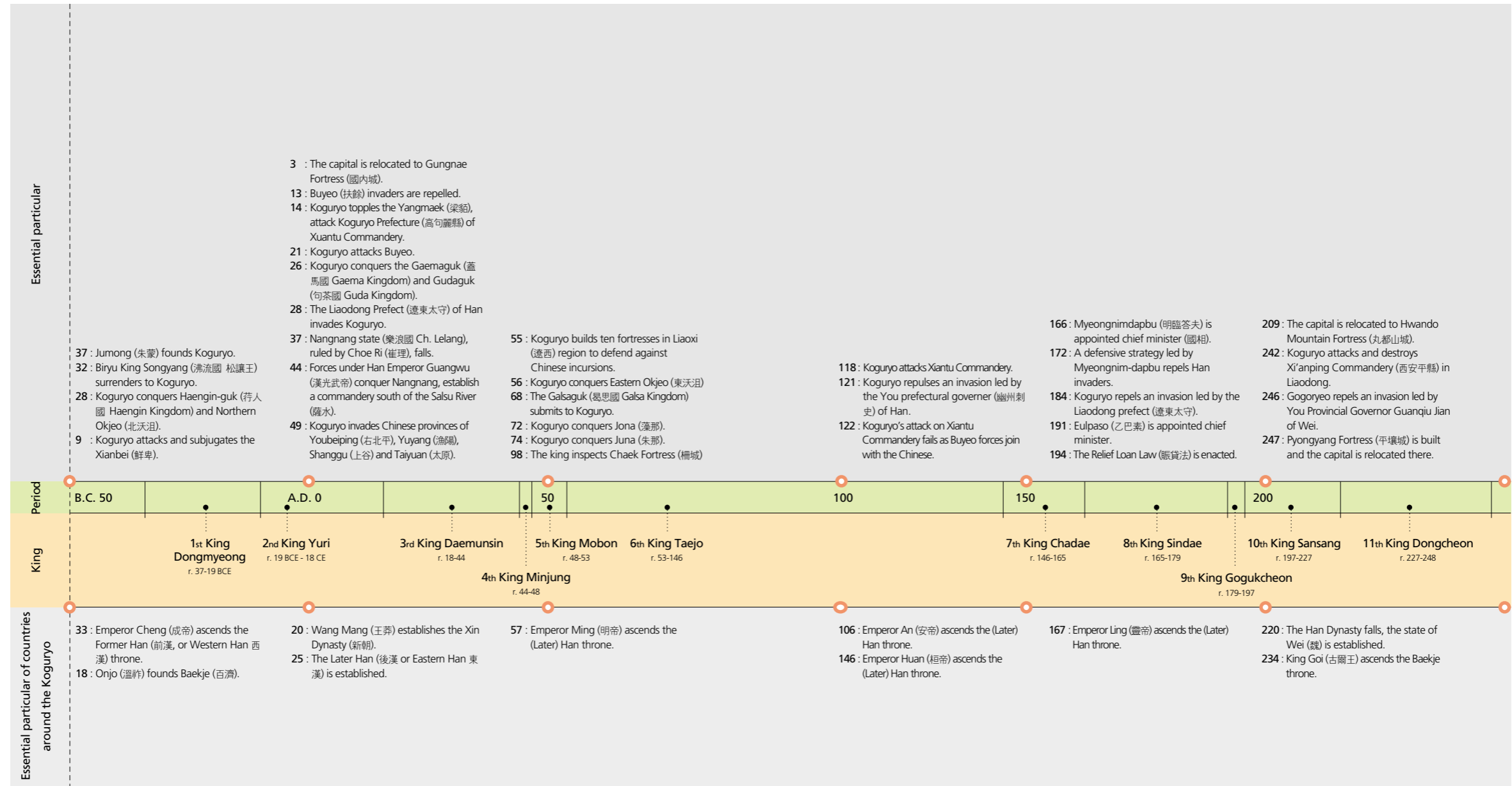


The Territory of Koguryo (5th century)

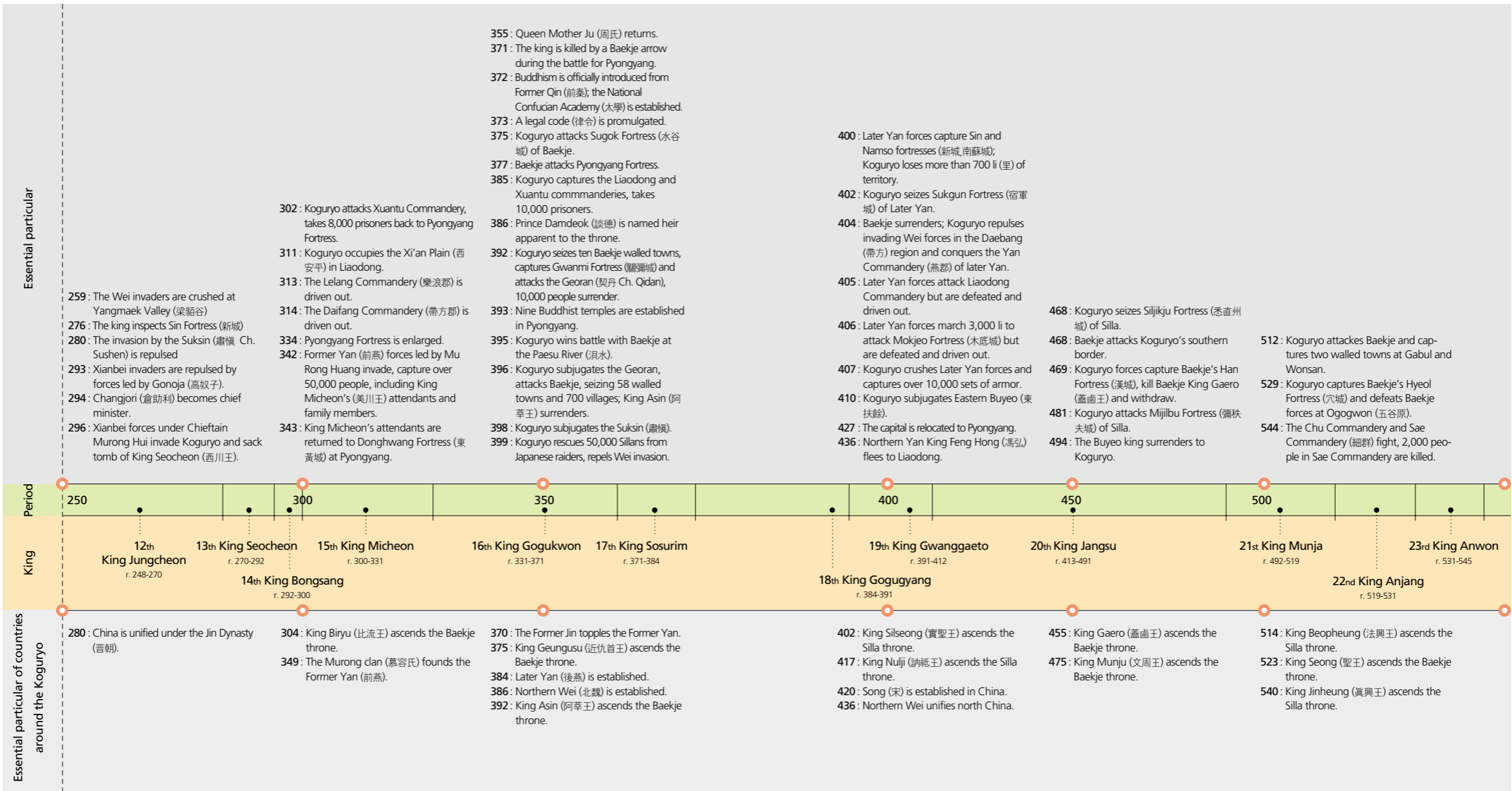


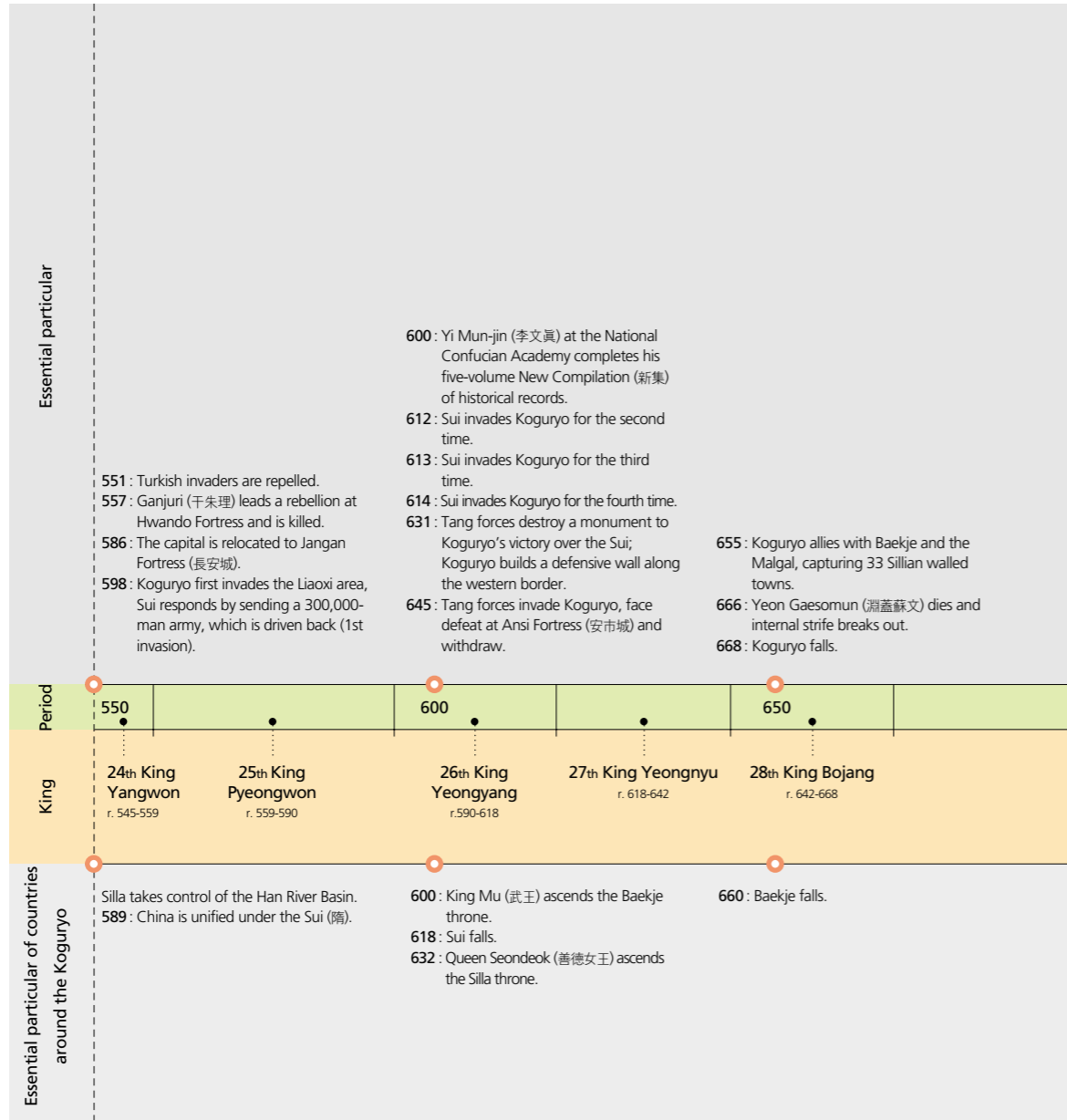
A Chronological Table of Koguryo

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