Perception and Policy of the Koryŏ Ruling Class Toward the People of Parhae

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Prologue  

The viewpoint perceiving the people and history of Parhae during the early Koryŏ dynasty was quite different from that in the early Chosŏn dynasty. The former is not as well known compared to the latter, and in some respects, it needs to be restudied.

We can find only a few essays on the subject of the relation between the people of Koryŏ and Parhae due to a lack of historical materials. Moreover, some of the aforementioned essays need much more evidence to make their explanations reasonable. To get more historical source materials, we need to use not only the records showing the relation between the people of Koryŏ and Parhae, but also the records showing its historical background, or the environment in which it was made. Through their study, the scarce source materials may be explained more accurately.

During the Koryŏ and Chosŏn dynasties, the perception of Parhae

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history was influenced by the notion of succession from a preceding dynasty to a following dynasty sanctioned by the Heavenly mandate, which was derived from chōngtong'ron that prevailed in Sung China. A few members of the ruling class in the Koryŏ dynasty, and many of them in the Chosŏn dynasty thought that Koryŏ did not have a meaningful relation with Parhae, while they thought that Koryŏ was the sanctioned successor of Silla. However, the notion of Koryŏ as the successor of Silla did not prevail until the late 14th century during the Koryŏ dynasty. It is still questionable how the people of Koryŏ regarded the history of Parhae before the notion of Koryŏ as the successor of Silla prevailed.

Adopting the concepts and terms derived from nation and national consciousness in modern times tends to oversimplify the group consciousness during the period of the Koryŏ dynasty. After the ruin of Parhae, many groups of the people of Parhae and Jurchen tribes in south-eastern Manchuria were under very loose state control, or sometimes they were out of the state organization altogether. Ideology of the political unity of the people of Parhae or Jurchen tribes did not have strong power even within their own society. However, while the unity of the state society was relatively weak, the group consciousness of the various local societies or groups coexisted, overlapping with others. For example, we can find more than three levels of group consciousness. One was the group consciousness based on each remaining people of three ancient states, namely Koguryŏ, Paekche and Silla. Among these, the one based on Koguryŏ divided into the consciousness of the people of Koryŏ and that of the people of Parhae, each insisting that they were the successor of Koguryŏ. Another was the united consciousness of Samhan, including
Koguryŏ, Paekche and Silla, which was developed little by little since the late 7th century. The other was the very loose group consciousness including the groups of Samhan and many Jurchen tribes in south-eastern Manchuria, which had close political, military and economic relations with Koguryŏ. We must perceive these boundaries of the group consciousness as well as the boundaries of the states.

1. Consciousness of Kind Toward the People of Parhae

The ruling class of Koguryŏ had the consciousness of the same kind toward the people of Parhae. According to a Chinese chronicle, King Taejo called Parhae "our affinity" or "our relative" in his message sent to Hôu-jîn China (後金). Here, what he meant by "our affinity" or "our relative" was a close relationship between the two nations based on consciousness of kind rather than an actual affinity. King Taejo’s consciousness of kind toward the people of Parhae had two aspects. One was based on actual circumstances, i.e. their common origin of culture, race and history. The other was related to his policy which needed the emphasis upon consciousness of kind toward the people of Parhae. First, let us consider the former aspect.

There were two kinds of people inhabiting the state of Parhae. One was the group of people who were of Koguryŏ stock. They were mainly the descendants of the people of Koguryŏ, including a part of the Malgal who had been assimilated. The royal family and most of

1 Zìshì-tòngxìn (資治通鑑) Vol. 285, Hôujîn, the 2nd year of kûyûn (開運), October
2 Song Ki-ho (宋基浩), Parhae Chōngch’ıs̀a yōngu, Ilchogak, Seoul (1995) pp. 200-203
the ruling class of the Parhae kingdom were from this group. They were called "People of Parhae" for more than two hundred years after the Parhae Kingdom was ruined by Khitan. The other was the group of people who were of the Malgal tribes.³ They were called Jurchen after the Parhae Kingdom was ruined. Koryŏ and Khitan distinguished these two groups among the descendents of the people of Parhae Kingdom.

Both Koryŏ and Parhae professed itself as the successor to Koguryŏ, because both states were founded mainly by the people of Koguryŏ stock in a region that had been Koguryŏ territory in the past. Because of this historical background, they share a common cultural tradition from Koguryŏ, which enabled the two people to maintain the consciousness of kind toward each other.

Because of this consciousness of kind, Koryŏ treated the people of Parhae quite differently from Malgal, that is Jurchen. Koryŏ's traditional policy toward Jurchen was the keeping of some distance, even in the cases where groups came hoping to be accepted into Koryŏ. They were, by principle, not accepted into the inner provinces, but only permitted to settle in border areas as autonomous villages or provinces. The ruling class of Koryŏ regarded Jurchen as savages since their nomadic culture was different from that of Koryŏ which was based on agriculture. They complained that the Jurchen too often betrayed Koryŏ and went away pursuing small interests. As a matter of fact, the Jurchen people were hard to assimilate into Koryŏ, owing to the cultural difference.

Koryŏ did not impose any restrictions on the people of Parhae, whenever they came. They were assimilated easily into Koryŏ without any difficulty that could arise from cultural differences. The population from Parhae that were absorbed into Koryŏ were between one hundred and two hundred thousand, which was between 5% to 10% of the total population of Koryŏ. Nevertheless, only a few of this relatively large number were known to be descendants of Parhae migrants in the records of Koryŏ period. Moreover, most of them can be recognized through the family name, Tae, which was peculiar to the descendants of the Parhae Royal family. I think this can be interpreted as mainly the result of rapid assimilation of Parhae migrants into the Koryŏ population, owing to the common culture. In contrast, many from Parhae who were forced to live in Khitan could not assimilate, and remained as "People of Parhae" for over two hundred years, governed by a different rule from that of Khitan.

The Koryŏ ruling class provided the people of Parhae with the best treatment because of consciousness of kind. According to Koryŏsa (高麗史), the Crown Prince of Parhae, Tae Kwanghyŏn, and several tens of thousands of Parhae households, wanted to become inhabitants of Koryŏ in 934. King Taejo bestowed the Royal family name, Wang (王) upon him, and let his name be registered in the Royal genealogy King Taejo allowed him dwell in a province near the capital and to continue the rite of offering sacrifices to the ancestors of the Parhae Royal family. This meant that the Koryŏ ruling class considered him the legitimate successor of the founder of Parhae. His civilian and military officials and their underlings were given official

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4 Koryŏsa Vol. 2, the 17th year of King Taejo's reign, July
titles, land, and houses. To the Koryŏ ruling class, Tae Kwanghyŏn was the symbol of Parhae. He was one of the three persons who came to surrender to King Taejo, and was treated with the utmost regard as representatives of their respective kingdoms. The other two were Kim Pu (金博), the king of Silla (新羅), and Kyŏn Hwon (甄萱), the abdicated king of Later Paekche (後百濟).

2. Historical Consciousness Toward Parhae

Ch’oe Sŏngno (崔承老), who worked in the capital from the reign of King Taejo, wrote the following in a memorial written in 982: "As Parhae already had been destroyed by Khitan troops, its crown prince Tae Kwanghyŏn, seeing our country rise justly, led the remaining several tens of thousands of households and hastened day and night to get here." He also mentioned that Tae Kwanghyŏn was allowed to offer sacrifices to the ancestors of the Parhae Royal family.5

The idea that the people of Parhae, for themselves, decided to be incorporated into Koryŏ was exaggerated and somewhat transformed as time passed, and sometimes it was even said that all the remaining people from Parhae had been absorbed into Koryŏ. In Pohanrip (補闕集) written around 1254, the author wrote, "All the people of Parhae came to Koryŏ and wanted to be the people of Koryŏ."6 The author of an epic book, Chewangungi (帝工演紀), written in 1287 argued, "All of the country came to the capital of Koryŏ holding each other’s arms and bowed down to the king."7 An official

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5 Koryŏsa Vol. 93, Choi Seungno-jŏn.
6 Ch’oe Ja, Pohanrip Vol sang (Koryŏmyŏnghyŏn-jip Vol 2, p 106)
said in a poem on Parhae written in late 14th century, "All of the ruling class and commoners came to Koryŏ."³

Some scholars said that Xu Jing’s (徐鏡) description of Koryŏ history in Gŏl-i-ŭjŏng (高麗圖經) was based on the Koryŏ people’s information that Koryŏ was the successor to Parhae.⁹ But Xu Jing, who had visited Koryŏ as a member of Sung China’s mission in 1123, mentioned both Parhae and Koryŏ separately as successors to Koguryŏ, not Koryŏ as the successor of Parhae. According to him, the only fact is that Parhae and Koryŏ had the same origin and a consciousness of kind between them.

Once King Taejo said, "Silla had erected the nine-story pagoda, and achieved the feat of unifying the Three Kingdoms." From this, we can assume that King Taejo admitted the notion that Silla had unified the Three Kingdoms, though he professed that Koryŏ was the successor to Koguryŏ. Hence, it follows that he thought Koryŏ was founded by the remaining people of Koguryŏ in the territory that used to belong to Koguryŏ in the past, and unified by Silla. This was the historical consciousness of the majority of Koryŏ ruling class.

Koryŏ and Parhae had a contrasting point of view with each other in professing itself as the successor to Koguryŏ. However, they coexisted only for eight years until the collapse of Parhae, and during the eight years both of them had too many serious problems to consider such a matter. Therefore, without any serious challenge, Koryŏ could profess itself as the only successor to Koguryŏ, adopting the remaining people of Parhae after its collapse. In prophecyes

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7 Yi Sungyu, Cheungung (<奇于錫紀>) Vol. 16, Parhae-gi.
8 Ch'ŏng Mongju, Po'n-sa-saeng-mun-hap Vol. 1, Parhae-gosŏng (Koryŏ-myŏnghyŏn-jip).
prevailing in the Koryŏ kingdom about its foundation, it was told that the restoration of Koguryŏ was destined.

When Khitan general Xiao Xinning (萧遜寧) who invaded Koryŏ in 993 insisted that Koryŏ had to return the northern part of its territory to Khitan because the past territory of Koguryŏ belonged to Khitan, Sŏ Hŭi (徐熙), a high official of Koryŏ, told him that Koryŏ was the genuine successor to Koguryŏ. The Koryŏ ruling class regarded themselves as the successor to Koguryŏ and regarded Parhae as a branch of the main stream from Koguryŏ to Koryŏ.

From the twelfth century on, Parhae became almost forgotten because of the assimilation of the people of Parhae into Koryŏ and their depopulation in southern Manchuria. The northern expansion policy linked to the consciousness of the succession to Koguryŏ faded due to the change of domestic and foreign political circumstances, and the consciousness of succession to Silla that was brought forth by some of the ruling class.

Kim Pusik (金富軾), who defeated his political enemies and grasped so much power that even the king felt diffident towards him, excluded the history of Parhae when he wrote the history, Samguk-sagi (三國史記), in 1145. He described the history from a viewpoint exaggerating the fact that Silla accomplished the unification of Three Kingdoms, though most of the people and the territory of Koguryŏ were not unified into Silla. This led him to disregard the history of Parhae. Moreover, he insisted on sadae (事大: "serving the great") and held a negative view of the northern expansion policy with the belief that large and small countries had to coexist.

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10 Koryŏsa Vol. 94 Sŏ Hŭi-jŏn
peacefully with the international order based on Confucianism. This led him also to reject the consciousness of succession to Koguryŏ and the historical consciousness including the history of Parhae into Korean history, both of which were ideological bases of the northern expansion policy.

While Kim Pusik took his own way, Yun Ŭnyŏ (尹彦卿), who was his political enemy, took a precedent from the history of Silla and Parhae for his proposal that the king should declare himself emperor and adopt his own reign title.11 To him, the history of Parhae was a part of Korean history.

We can find the traditional consciousness about the unification of the later Three Kingdoms and the people of Parhae in Pohanjip. In Sanguk-yusa (三國遺事) written in the late 13th century, the history of Parhae was included in the history of Korea though it was described only very briefly.12 In Chewsang-ungi, the history of Parhae was a part of Korean history and the relative portion of its description was much larger than in Sanguk-yusa.

From the 14th century, the northern expansion policy faded completely under the influence of the Yuan Empire. In this period, the ruling class of Koryŏ adopted Neo-Confucianism from Yuan, and the more Neo-Confucianism prevailed, the deeper the ideology of sadae took root in the thought of the ruling class. In these circumstances, the consciousness of succession to Silla was strengthened and the historical consciousness including the history of Parhae into the overall history of Korea was weakened.

11. Koryŏsa Vol. 96 Yun Ŭnyŏ-jŏn attached to Yun Kwan-jŏn.
12. Sanguk-yusa Vol. 1 Malgal-Parhae
Choe Hae (崔鎬) said, "Except the people of Parhae, all those who passed the civil-service examinations for foreigners (賓貫科) in Tang China were the literati of Tongbang (東方, an alias of Korea)." Here he identified Silla with Koryŏ, regarding Silla as Tongbang, and clearly excluded Parhae from Tongbang. This type of historical consciousness expanded rapidly in the later half of the 14th century.

However, the traditional consciousness about Parhae still lingered in the thoughts of some members of the ruling class, although they were also Neo-Confucianists. Yi Saek (李繼), when he passed Hai-zhou (海州), past Namhaebu (南海府) of Parhae, on his way home from Yüan in 1356, depicted his mind yearning for the glorious culture of Parhae in the past, and lamenting its ruin in a poem.13

Ch'ŏng Mongju (鄭夢周) wrote two poems relating to Parhae when he passed an old ruin of a Parhae castle on his way homeward from Ming China in 1384. In one poem, he lamented Parhae's destruction and blamed Kutan for its brutal invasion of Parhae. He also emphasized that all the remaining people of Parhae were unified into Koryŏ by their own decision.14 In the other poem, he told the history of Parhae as part of Korean history.15

3. Policy Toward the People of Parhae

During the reign of King Taejo, there were two famous foreign affairs in relation to Parhae, but the king's intentions in these affairs

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13 Mok'un-sago Vol. 4 Hae-ju (Koryŏ-myŏnghyeon-jip Vol. 3 p. 268)
14, Po'm-sŏnsaeng-munip Vol. 1 Parhae-gosŏng (Koryŏ-myŏnghyeon-jip p. 239).
15 Po'm-sŏnsaeng-munip Vol. 1 Parhae-hoe (Koryŏ-myŏnghyeon-jip p. 240)
are unknown. 1) After the reunification of the Later Three Kingdoms, he proposed an alliance to Hóu-jìn to attack Khitan, through a monk who visited Koryó. 16 At this time, he insisted that Koryó would fight against Khitan for Parhae, saying that Koryó and Parhae were like kin. 2) When Khitan sent a mission to Koryó in 942, King Taejo blamed Khitan in public for their brutal invasion upon Parhae, and exiled all the members of Khitan’s mission to remote islands. 17

In these diplomatic affairs, King Taejo seemed to have had some hidden intentions. In his letter of admonishment to the kings of the future, he told his successors that Khitan was a country of beasts, and urged them to be cautious of contact with the Khitan culture. 18 His hostility and vigilance toward Khitan was very serious. He seemed to think that a war was unavoidable against Khitan if it continued its southern expansion policy. If that was the case, the forces which could be the potential mutual aid against the military pressure of Khitan were the people of Parhae and Jurchen tribes of Manchuria. As a matter of fact, when Khitan invaded Koryó three times in 993, 1010, and 1018, many groups in south and east Manchuria helped Koryó by supplying information on Khitan troop movements and sending missions with many weapons to Koryó. 19 Since Khitan tried to intensify their rule in south and east Manchuria, the groups in this region would lose one of important allies against a

16 Zähi-töngnánt (資治通鑑) Vol. 285, Hóu-jìn, the 2nd year of kányún (開運), October Yi Yonghøm, “Hósiòng Mala-tû Koryó Wangbok,” Yŏksalhakbo 75・76
17 Koryóka Vol. 2, the 25th Year of King Taejo’s reign, October, Im-in
18 Koryóka Vol. 2, the 26th Year of King Taejo’s reign, April, Kye-myø
mutual foe if Koryŏ no longer checked the power of Khitan. In 937, 939, and 942, Khitan sent missions to Koryŏ.\textsuperscript{20} Khitan never sent missions to Koryŏ so frequently before 937. With these frequent missions, Khitan seemed to intend making Koryŏ relax their vigilance against them, and to let the other forces around Khitan and Koryŏ misunderstand as if the two countries were intimate with each other. If this was the case, the public denouncement in 942 was rather to clarify Koryŏ's foreign policy to the other forces and to encourage the domestic groups to be more vigilant against Khitan than to notify Khitan of Koryŏ's firm attitude toward its southern expansion policy. The forces around Koryŏ seemed to be deeply impressed with this firm attitude. According to \textit{Wūdài-huiyào} (五代會要), Koryŏ in 945 was regarded by the Chinese as a powerful nation with increasing military power.\textsuperscript{21} Around 945, Hŏu-jin sent a mission to accept Koryŏ's suggestion, though the alliance was not realized because a rebellion broke out in Koryŏ. I think that Koryŏ's firm attitude toward Khitan at that time served as an aid to encourage the people of Parhae and the Jurchen in Manchuria to maintain their force. The people of Parhae, who were experiencing political instability around the mid-10th century, settled their difficulties and later founded the Ch'ŏng'an Kingdom (定安國).

The policy of the Koryŏ ruling class to adopt the people of Parhae without any restrictions was a traditional one. According to the law of the early Koryŏ kingdom, foreigners such as Jurchen who hoped

\textsuperscript{20} \textit{Luje-shi} Vol 3, the 12th Year of Tiamuön, September, Sin-mi
\textit{ibid}, Vol 4, the 2nd Year of Huijong, January, Ûl-sa
Koryŏsa Vol 1, the 25th Year of King Taejo's reign, October, Im-mi
\textsuperscript{21} \textit{Wūdài-huiyào} Vol 30 Koryŏ
to become part of Koryŏ were not adopted into the inner provinces by principle, except for the Chinese who had skills or the people of Koryŏ who returned from captivity in Jurchen or Khitan. However, the people of Parhae were allowed to become citizens of Koryŏ without restriction, whether they had skills or not. The people of Parhae were treated equally with the people of Koryŏ in this respect.

The government of Koryŏ contacted the Parhae people in Manchuria as well. The envoys of Koryŏ who were sent to Khitan made contact with them, and sometimes restoring kingdoms founded by the people of Parhae sent messengers to Koryŏ. For example, the Hăngyo Kingdom (興遼國) sent its envoys to Koryŏ from 1029 to 1030.

According to Koryŏsa, the Koryŏ government maintained a kind of petty functionary, Parhae-tongsa (湯海通事), which supported the contact with the people of Parhae in Manchuria. In a provision declared in 1076 for the salary of petty functionaries, Jurchen-tongsa, Khitan-tongsa, and Parhae-tongsa were in the same grade.

The tongsa performed the function of messenger or translator in foreign affairs. The Jurchen-tongsa and the Khitan-tongsa had to take both functions because of the language barrier. However, it is not clear that the Parhae-tongsa took both functions. The respective peoples of Koryŏ and Parhae may have needed translators for smooth communication because of the dialectical difference. But in an office of the Koryŏ government, translators coexisted with tongsa. In this case, the tongsa seemed to function rather as a messenger than as a translator. We also find that the officials of Koryŏ communicated with

22 Koryŏsa Vol 9, the 39th Year of King Munjong's reign, August, Ki-mu
Jurchen or Khitan through translators, but we cannot find such thing in the contacts between the peoples of Koryŏ and Parhae. Hence, it follows that a Parhae-tongsa was not so much a translator as a messenger who knew the topography and conditions of the society of the people of Parhae.

In the late 11th century, most of the people of Parhae in southern Manchuria had been scattered to other places by the force of Khitan, so that their immigration into Koryŏ was decreased to about one hundred persons in the last half of the eleventh century. Considering this fact, the Parhae-tongsa in the provision in 1076 was rather a result of continuance than new establishment, and it was the proof that the Koryŏ ruling class did not abandon their efforts to contact the people of Parhae in Manchuria until the late 11th century.

Some scholars argued that the Koryŏ ruling class stopped treating the people of Parhae favorably and discriminated against them from the 11th century. It is true that the later migrants were not given high positions in government like their predecessors in the 10th century. This was not because they were discriminated against, but because the later migrants were much fewer than their predecessors in number, and there was no one who had great influence on the people of Parhae.

Sometimes, it was put forward as a proof of discrimination that in the early 13th century, a person who had the family name of the Parhae Royal family, Tae, was found as a resident of pugok (部曲),

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whose social status were lower than that of commoners. But there were more than four hundred pugoks in Koryŏ, and most of their residents were descendents of the people of the Later Three Kingdoms. And in Koryŏ society, the social mobility was fluid enough to make even some descendents of the Koryŏ Royal family fall to the status of commoners. Then, it cannot be clear proof of discrimination that a few persons of Parhae stock were found as residents of pugok.

Because of their lack of power, the persons of Parhae stock may have been in a condition somewhat worse than the descendents of the Later Three Kingdoms. But there is no proof of discrimination toward them while there are ample instances of discrimination toward the people of Jurchen and Khitan. Because the peoples of the Later Three Kingdoms and Parhae assimilated rapidly without any problems, it had little meaning even to classify "People of Parhae" in Koryŏ. In addition, because of the depopulation of the people of Parhae in southern Manchuria, the ruling class of Koryŏ did not need to make any policy toward them after the early twelfth century.

**Conclusion**

The perception and policy of the Koryŏ ruling class toward the people of Parhae were active and capacious from the beginning of the dynasty to the early 12th century. The ruling class of Koryŏ had the consciousness of kind toward the people of Parhae, like the

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24 Kitamura Hideto, "Parhaean 'Tae Clan' in Koryo Period," *Essays in Honour of Prof Dr Tsugio Mukanu on His 77th Birthday History*, Heibonsha, Tokyo (1985)
people within the boundary of Samhan, including Koryŏ, Paekche and Silla. Koryŏ did not impose any restrictions on the people of Parhae whenever they came to be adopted as people of Koryŏ. They were assimilated easily without any difficulty of cultural difference, while the Jurchen had much difficulty due to cultural difference.

Koryŏ had close relations in political, military and economic fields with the people of Parhae and Jurchen tribes in south-eastern Manchuria. The population of Parhae people adopted into Koryŏ was from 5% to 10% of the total population of Koryŏ in this period. Many Jurchen people came to Koryŏ and were adopted also. About nine thousand Jurchen horsemen were mobilized by Koryŏ when King Taejo attacked Later Paekche in 936. Many of the Jurchen tribes in south-eastern Manchuria were on the side of Koryŏ and participated in the wars between Koryŏ and Khitan in 993, 1010 and 1018~1019. All these facts need to be noticed to perceive the group consciousness in this period.

The viewpoint of the Koryŏ ruling class toward the people of Parhae began to change, little by little, starting in the 12th century. However, many members of the Koryŏ ruling class maintained the traditional perception of Parhae history until late 14th century. The more Neo-Confucianism prevailed in Koryŏ, the more the ruling class thought that Parhae history had to be excluded from Korean history, because Koryŏ was the successor of Silla. As a result of this change, the history of Parhae was excluded from most of the historical writings on Korean history in the 15th century.
Glossary

Chewang-ungi 帝王記紀
Ch’ong Mongu 鄭夢周
Choe Hae 崔澯
Ch’oe Ja 崔滋
Ch’oe Sŏngno 崔承老
Chosŏn dynasty 朝鮮王朝
chŏngtongron 正統論
Gaoldi-tujing 高麗圖經
Ha’i-zhou 海州
Heavenly mandate 天命
Hŏu-jin China 後晉
Hŭngyŏ Kingdom 興遼國
Chŏng’an Kingdom 定安國
Jurchen 女真
Jurchen-tongsa 女真通事
Khitan 契丹
Khitan-tongsa 契丹通事
Kim Pu 金溥
Kim Pusik 金富軾
Koguryŏ 高句麗
Koryŏ 高麗
Koryŏ-myŏnghyŏn-jip 高麗名賢集
ed. by Sŏng-gyun Univ
Daidong-munhwâ-yŏnguso,
Koryŏsa 高麗史
Kyŏn Hwon 類豋
Later Paekche 後百濟
Liao-shi 漢史
Namhaebu 南海府
Malgal 麻鞨
Ming China 明
Mokun-sigo 牧隱詩藁
Paekche 百濟
Parhae 瀛海
Parhae-tongsa 瀛海通事
People of Parhae 瀛海人
Pohanyip 補闕集
Po’im-sŏnsaeng-munjip 國際先生文集
pugok 部曲
sadae 事大
Samguk-sagi 三國史記
Samguk-yusa 三國遺事
Samhan 三韓
Silla 新羅
Sŏ Hŭi 徐熙
Sung China 宋
Taejo 太祖
Tang China 唐
Tongbang 東方. an alias of Korea
tongsya 通事
Wang 王
Wùdài-huíyào 五代會要
Xiao Xùning 蕭遜寧
Xù Jīng 徐兢

Yì Sāek 李績
Yì Sūnghyu 李承休
Yūn Ōnyi 尹彦頤
Yūn 元