

Maritime Cultural Background of
Dangjin's Practical Statecraft for the
People's Welfare (利用厚生)

— With Reference to the Battle of Baekchon River and the Heritage of Memory
of the Baekje Revival Army

2022. 7. 21

Daejin University Choe Won-hyeok

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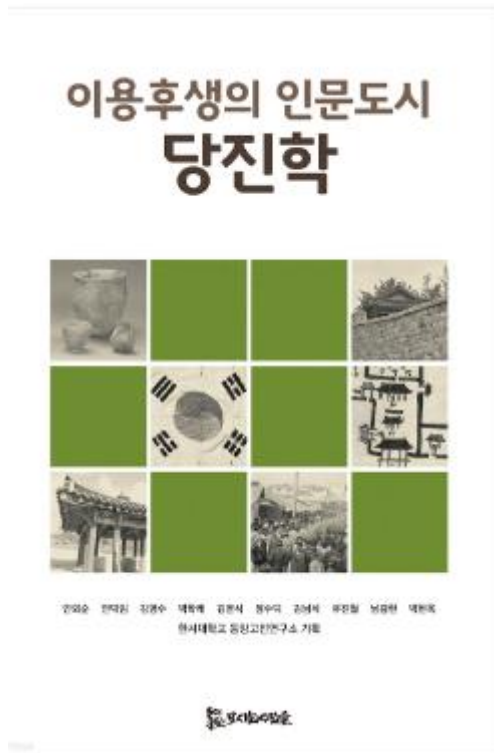
II. The Need to Study Dangjin's Cultural Background for Understanding East Asia

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

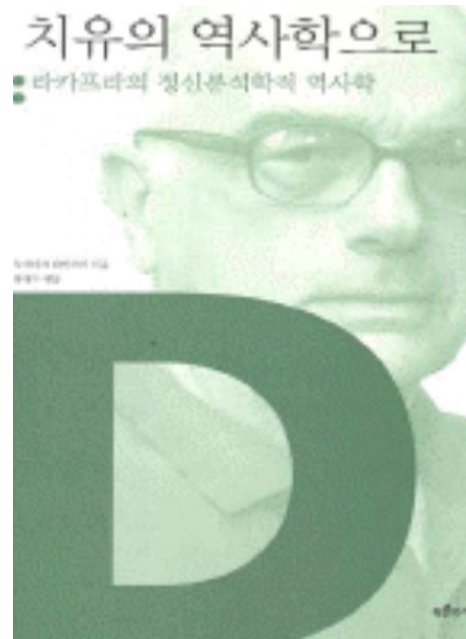
IV. Maitreya Buddhist Maritime Culture of Practical Statecraft after the Battle of Baekchon River

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I. Introduction



The Two Faces of Dangjin
A mix of extreme spiritual culture,
like that of Father Kim Dae-geon,
and practical statecraft culture



Memory Loss from Trauma
Fixation only on the part-object
Failure to Discover the Big Other

A proposal to reinterpret it through
a healing practical statecraft
(利用厚生)
Research on Dangjin City's trauma
is scarce



An attempt at healing through
the archetype

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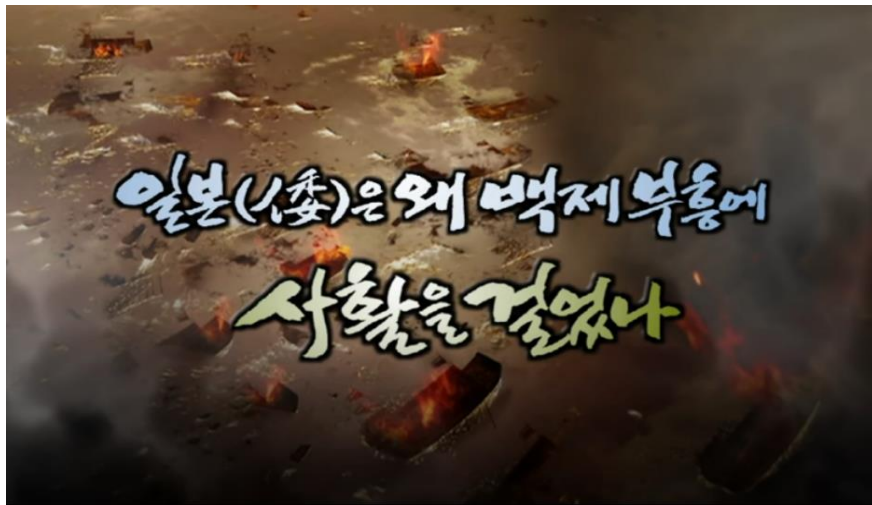
II. The Need to Study Dangjin's Cultural Background for Understanding East Asia

The 1st Baekchon Naval Battle Requiem Art Festival for the Unmourned Dead, hosted by the Naepo Regional Ancient Culture Research Institute, the Dangjin History Institute, and the Korean Ancient History Pilgrimage Group, held at Yongmuchu Village, Seongmun-myeon, 2020.10.10.
Source: Dangjin Sinmun (<http://www.idjnews.kr>)



Scholars are divided over whether the Baekchon River where the battle took place is at Buan, Jeonbuk, or Seongmun-myeon, Dangjin.

"Historical records point strongly to the Seongmun-myeon area." Source: Dangjin Sinmun (<http://www.idjnews.kr>) Source: <http://www.idjnews.kr/news/articleView.html?idxno=125707>



<https://youtu.be/SnftcR42mWQ>

KBS HD History Special — Why Did Japan Stake Everything on the Baekje Revival War? / aired KBS 2005.10.14



<https://youtu.be/SnftcR42mWQ>

EBS Special Feature Insight (洞察) — Do You Know the Battle of Baekchon River? / aired 2016.10.10

II. The Need to Study Dangjin's Cultural Background for Understanding East Asia

연구결론

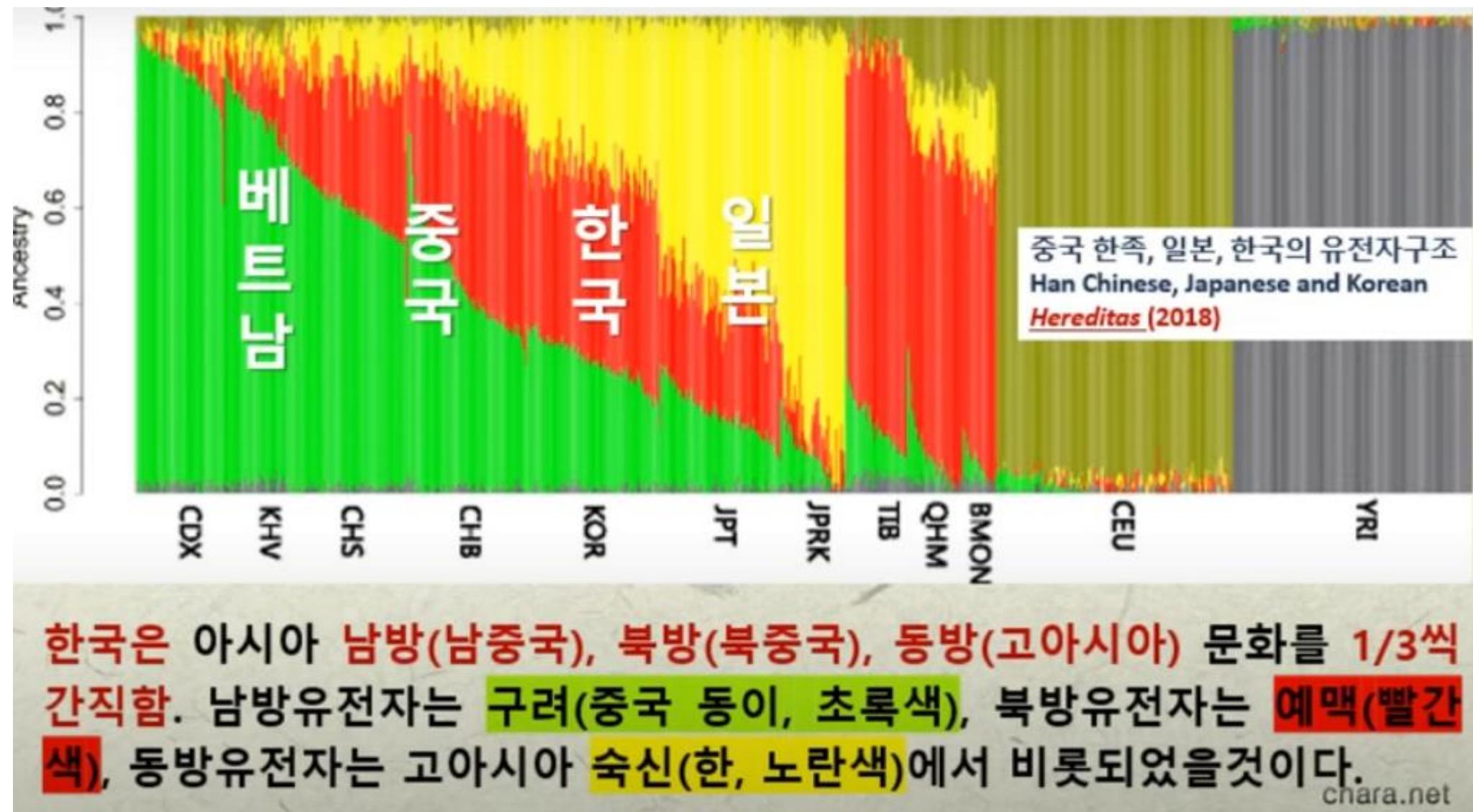
한국인과 북방 한족(북부 중국인, 고대 중원인)은
고대에 잦은 교류가 있었으며(같은 민족), 1,200년
전(통일신라, 당나라 시기)에 갈라지기 시작한다.

Korean and northern Han Chinese had frequent communications in ancient time, and the divergence time between the two populations was estimated as ~ 1.2 KYA (corresponding to the later period of Three Kingdoms of Korea, or the Tang Dynasty in China).
Genetic structure, divergence and admixture of Han Chinese, Japanese and Korean populations :
Hereditas volume 155, Article number: 19 (2018)

cnara.net

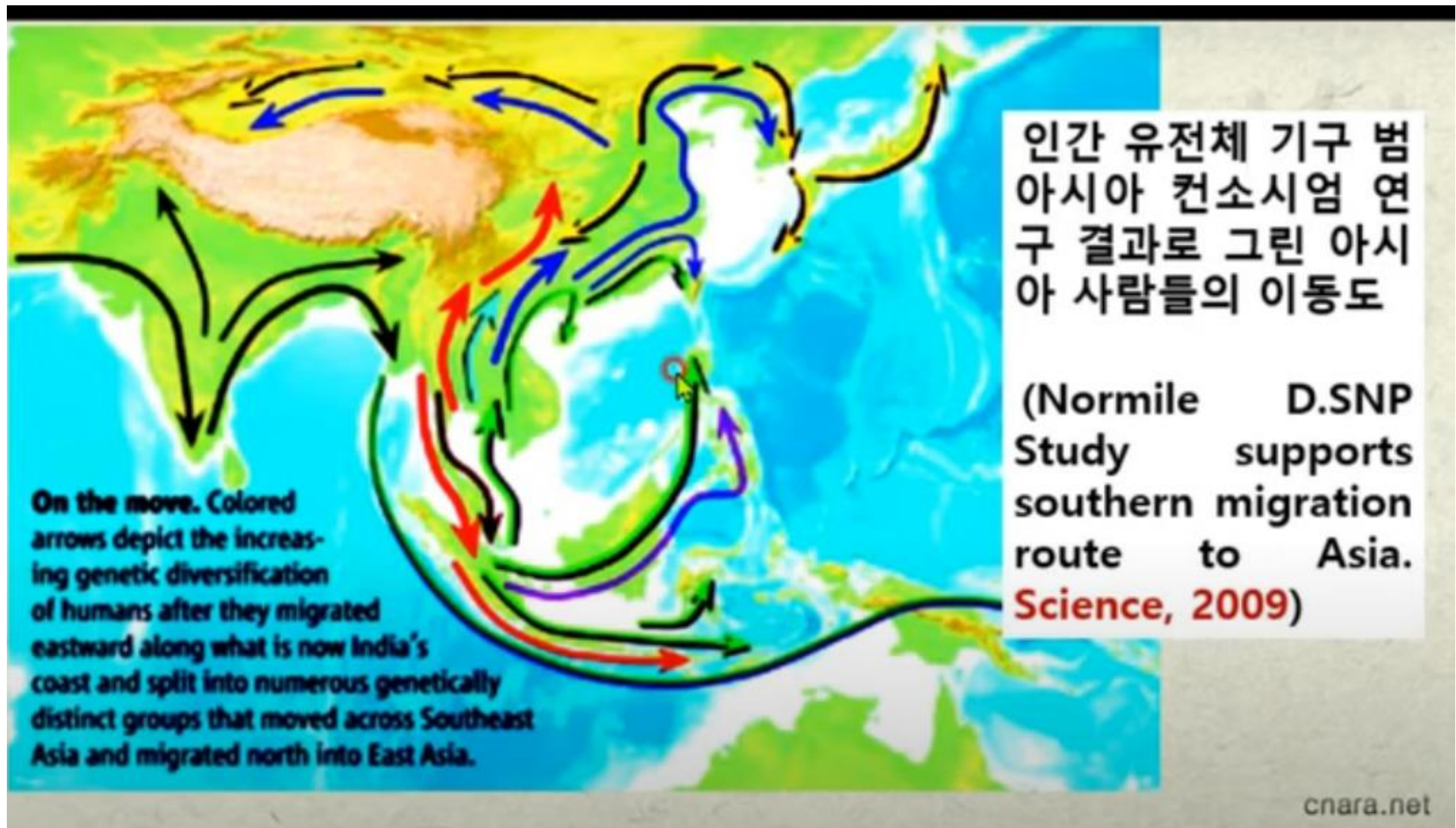
Source: <https://m.blog.naver.com/aaaa123krkr/220174812133>

II. The Need to Study Dangjin's Cultural Background for Understanding East Asia



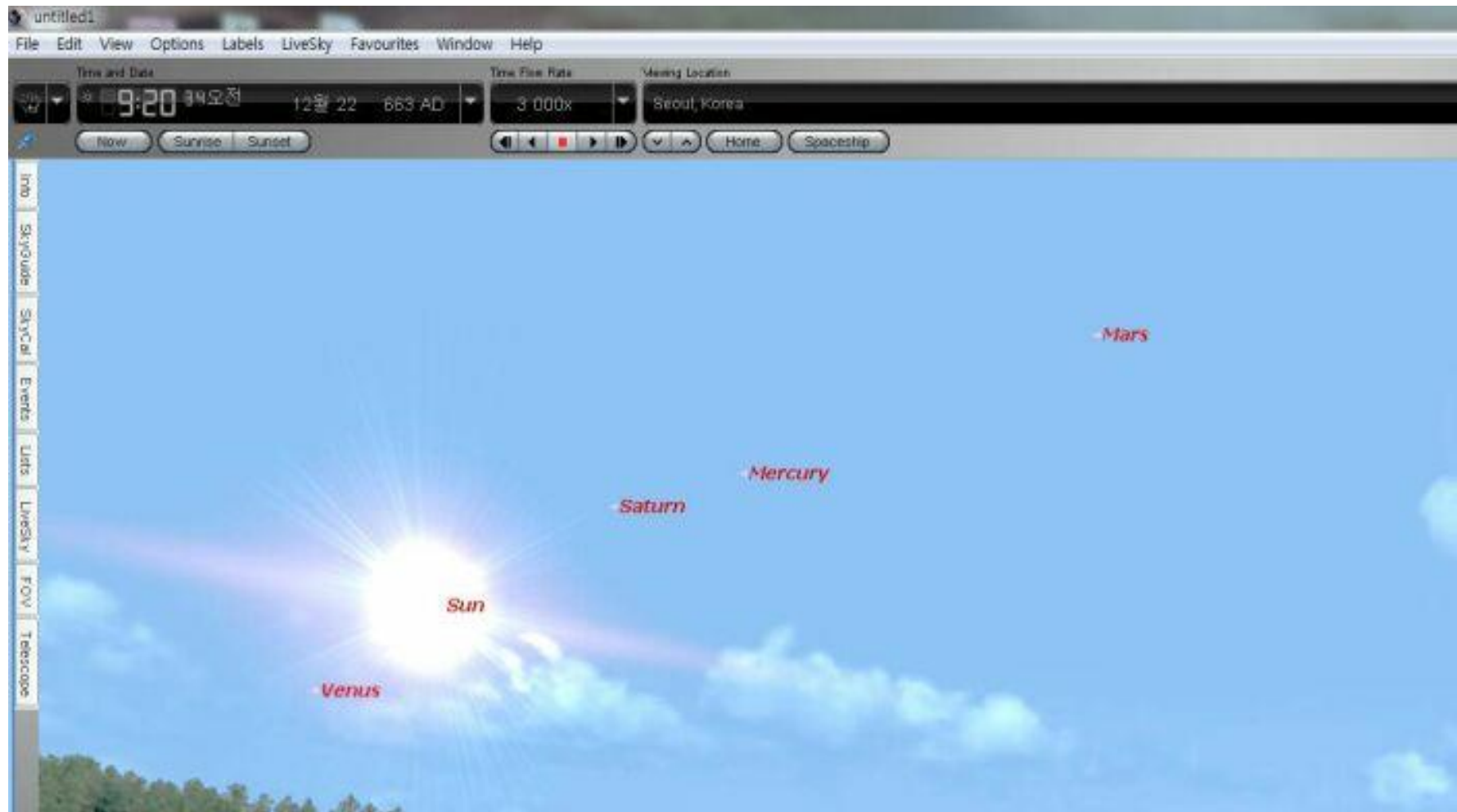
Source: <https://m.blog.naver.com/aaaa123krkr/220174812133>

11. The Need to Study Dangjin's Cultural Background for Understanding East Asia

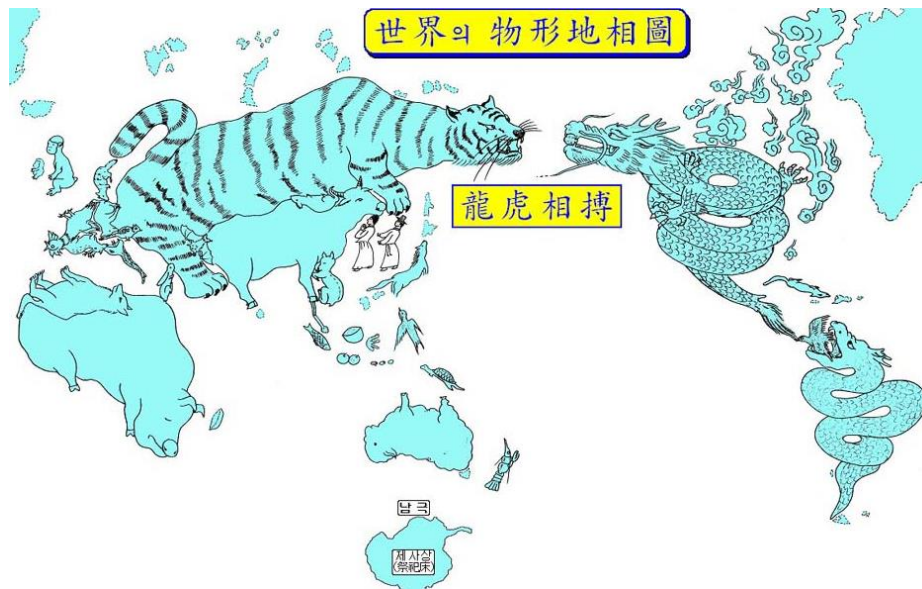


Source: <https://m.blog.naver.com/aaaa123krkr/220174812133>

11. The Need to Study Dangjin's Cultural Background for Understanding East Asia



II. The Need to Study Dangjin's Cultural Background for Understanding East Asia



First mentioned by Master Wonhyo in the 'Wonhyogyeol,' recorded as 'Naepo, the inner viscera of the nation's land'

Source: Daejon Ilbo,
<http://www.daejonilbo.com/news/articleView.html?idxno=1055900>

Naepo and the Korean Peninsula

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III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



The Liaoxi region, where Shang-style bronzes not previously present appeared at the Shang's fall (11th c. BC). This indicates that with the Shang's collapse its principal groups migrated from the Central Plains to this region.

Source: Monthly Chosun, 2015.
<http://m.monthly.chosun.com/client/news/viw.asp?nNewsNumb=201510100028>

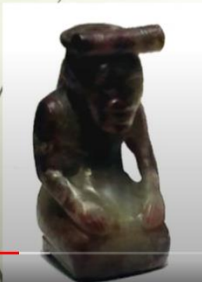
The territories of the Dongyi (東夷) and Huaxia (華夏) as depicted in Common Knowledge of Chinese History (中國歷史常識), an authoritative work published by China's State Council in 2009.

The Dongyi created East Asia's script (Hanja), music, religion, etiquette, and bronze culture. Shang (Yin) refugees, defeated by Zhou, migrated en masse to Joseon, their ancestral land. The Wa, indigenous Dongyi of the peninsula, fled the peninsular turmoil

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



- 상나라와 부여의 시조가 모두 새의 알에서 태어남
- 두 무릎을 꿇어 겸손을 표현함. 이는 화화족과 다른 동이족의 특징임



무릎 꿇고 앉은 상나라 신하(BC12세기)(중국 인위박물관).

cnara.net

이는 부여의 국호가 공식적으로는 '예'였음을 말합니다.
예(濊)는 중국어로 '휘(Hui)'이며 이 '휘'는 왜(일본)의
원 국호인 '위(委, 倭)'와 상통합니다.

즉, 상나라(위), 부여(휘), 일본(위) 사람들이 자신의 나
라를 부르던 호칭이 같았다는 말입니다.

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

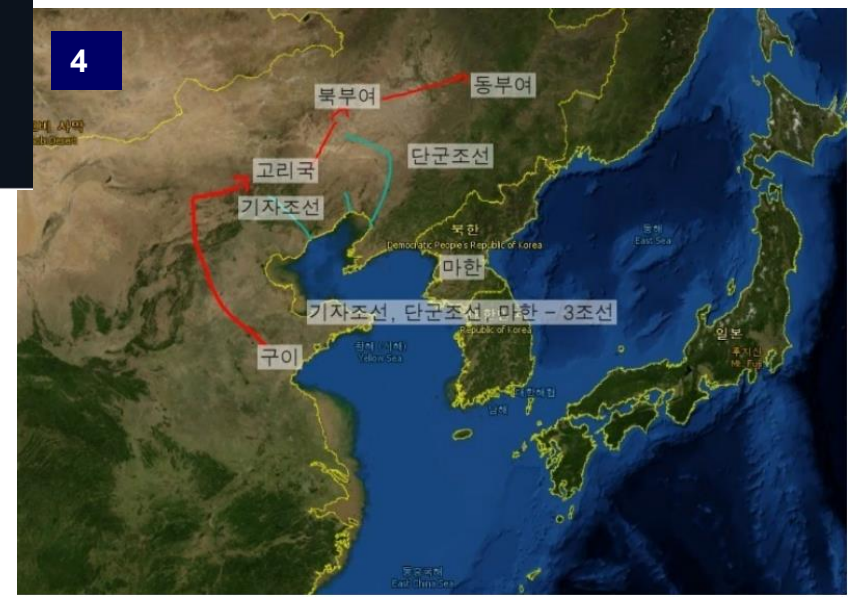
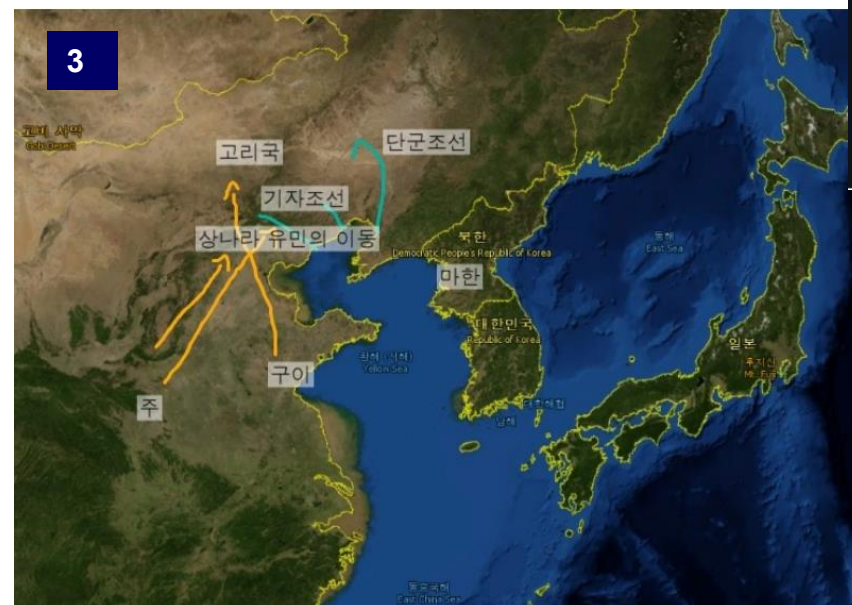
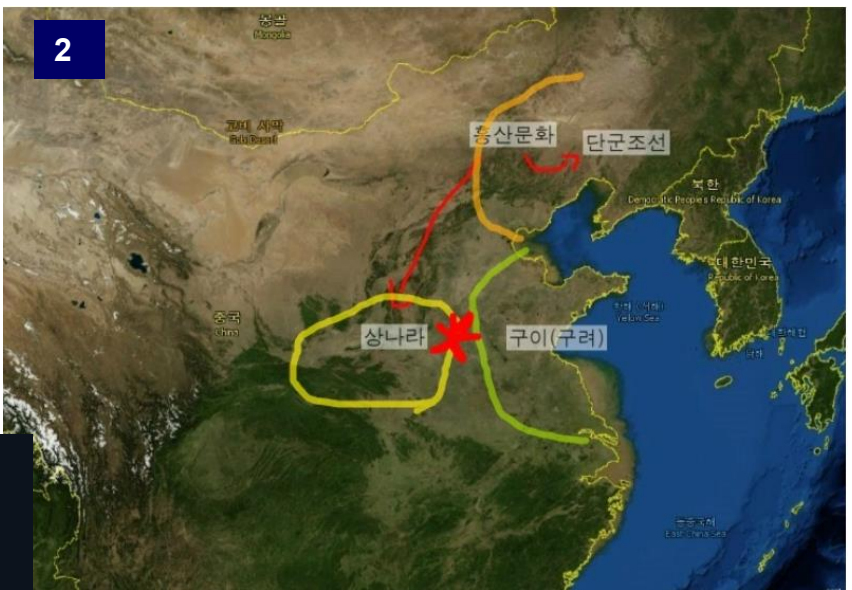
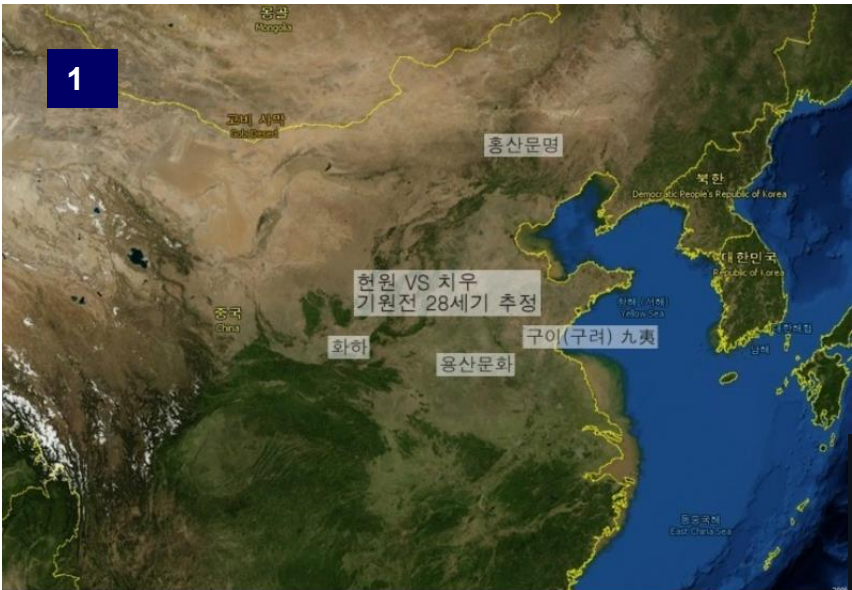


Image source:
<https://m.blog.naver.com/aaaa123krkr/220174812433>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

Scholars such as Li Deshan (李德山) held that the concept of "Joseon" first arose through Gija Joseon (【李德山, 2002】) . In his 1996 book *A Study of the Origins of the Northeastern Ancient Peoples and the Dongyi* (東北古民族與東夷淵源關係考論, Changchun: Northeast Normal University Press), Li Deshan argued that a "Joseon" entity already existed before Gija Joseon (箕子朝鮮), and that the founder of that ancient Joseon people was Dangun (檀君).

On archaeological and folkloric grounds, the scholar who most actively advances the Dongyi-migration thesis is Li Deshan. He regards the Dongyi (東夷) as a specific designation for the peoples dwelling east of the Huaxia (華夏), thus acknowledging that the Dongyi were distinct from what they call the Han (漢) people. Yet he views the Liaodong Dongyi as migrants from the Shandong (山東) Dongyi, treating the two as different stages of one culture.

Chinese Academia's Perception of Ancient Peoples and New Trends in Northeast Studies / Hong Seung-hyeon, p. 39

李德山, 高句麗族稱及其族屬考辨(社會科學戰線 1992-1, 1992) ; 試論研究東北古民族起源的方法(東北師大學報 1994-5, 哲社版, 1994) ; 東北古民族源於東夷論(東北師大學報 1995-4, 哲社版, 1995) ; 東北古民族與東夷淵源關係考論 (長春: 東北師大, 1996) ; 貊族的族源及其發展演變(社會科學戰線 1998-1, 1998) ; 關於古朝鮮幾個問題的研究(中國邊疆史地研究 12-2, 2002).

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

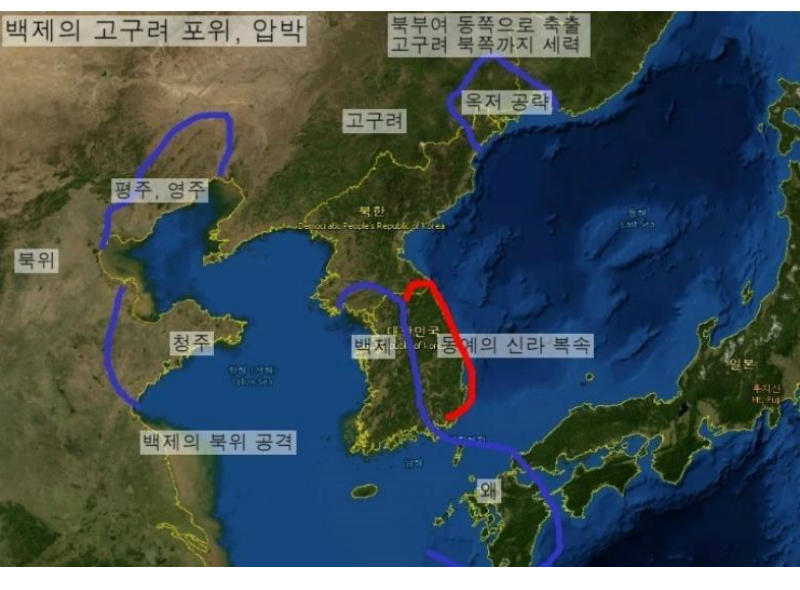
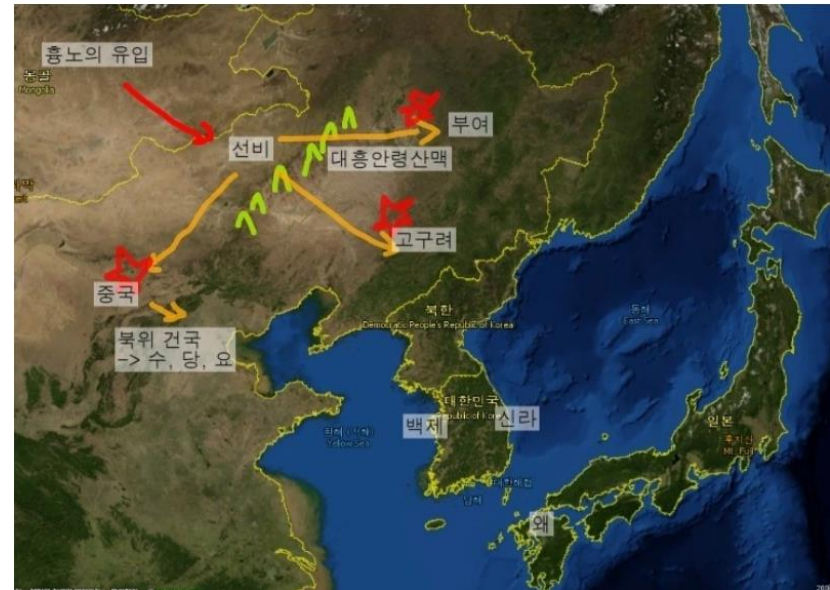
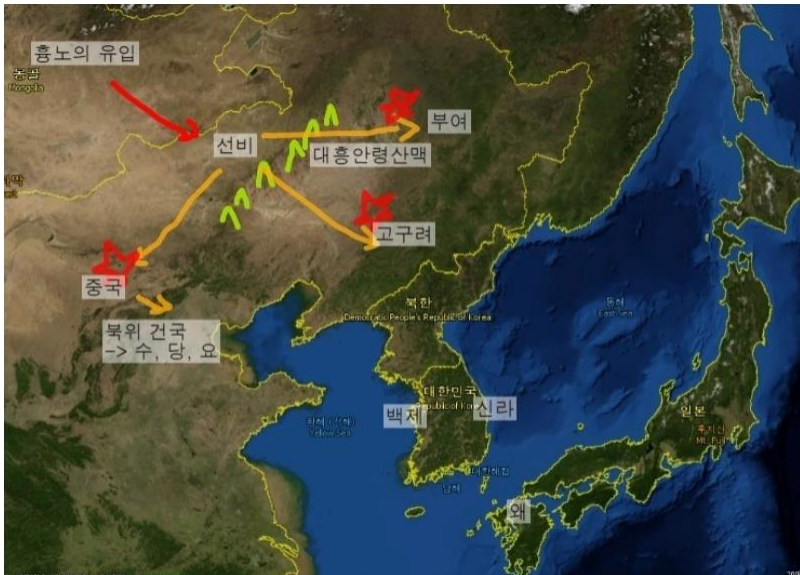


Image source:
<https://m.blog.naver.com/aaaa123krkr/220174812133>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



Image source: <https://m.blog.naver.com/aaaa123krkr/220174812133>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



濊(예)의 음은 예, 외, 웨로,
倭(왜)와 같은 음(jwar)

濊(예)를倭(왜)로 바꾸어 적은데
지나지 않음을 이해하지 못하고 있다.



故 유창균 박사
미국 프린스턴 대학교가 인정한
'한자 음운학 세계 최고 학자'

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

Annotated Samguk Sagi 1, Collated Original Text volume

Samguk Sagi, Silla Annals vol. 4, King Beopheung; Annotated Silla

法興王立, 諱原宗 『冊府元龜, 姓募名泰, 泰, 遺事王曆作秦』, 智證王元子, 母延帝夫人, 妃朴氏 保刀夫人)

The old text Cefu Yuangui (冊府元龜) gives the surname as Mo (募) and the name as Tae (泰); in the Royal Chronology (As eldest son of King Jijeung; his mother was Lady Yeonje, and his queen was Lady Bodo of the Bak clan.

The Nan Shi (南史), Tongzhi (通志), and Taiping Yulan (太平御覽) all give the surname as Mo (募) and the name as Jin (秦) and the Tongkao (通考), citing the Liang Shu (梁史), gives the same.

<https://www.stb.co.kr/?m=bbs&bid=stbfree&p=79&uid=1417>

King Geunchogo destroyed the Former Yan / Baekje's territory

<https://blog.daum.net/ds3goj/15847660>

The True Nature of King Geunchogo, the Conquering Monarch Omitted from History (2)

Inside story of the Battle of Pyongyang Fortress, where Goguryeo's King Gogugwon fell in battle

https://www.skyedaily.com/news/news_spot.html?ID=97867

<https://m.blog.naver.com/PostView.naver?isHttpsRedirect=true&blogId=suts005&logNo=221222553951>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

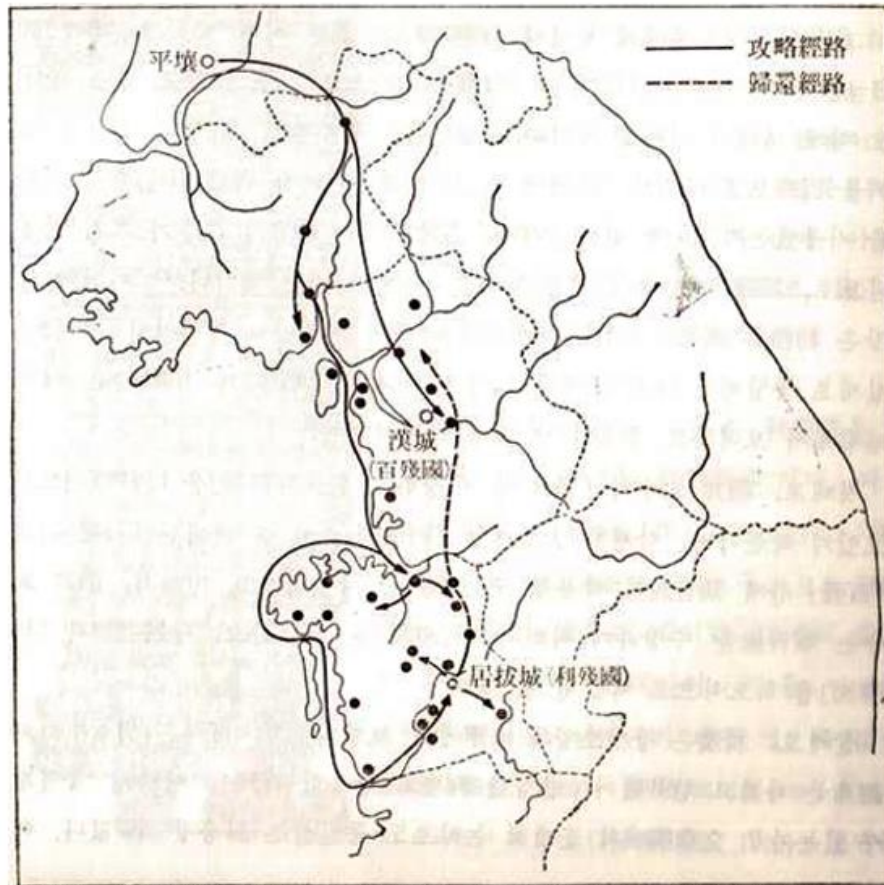
“요동의 장통(위나라시기 관리)은 낙랑, 대방 두 군을 다 스렸는데, 고구려왕 을불리(미천왕)와 서로 해마다 다투었다. 낙랑의 왕준은 그 백성 1,000여 가를 이끌고 모용씨에 투항하여 낙랑군을 (요서에) 세운다. 이로써 태수가 되어 군사에 참여한다.” 《자치통감》

이 낙랑을 흡수한 요서의 선비족 모용씨는 이후 전연(337~370)을 세워 중원을 정복하고, 5세기 중엽(453)부터는 한반도에서 신라, 백제, 왜를 장악하는 역사의 중심 세력으로 떠오른다.(이전 강의 ‘황룡국이 된 신라’ 참조)

이에 비해 백제와 고구려는 시종 자신들이 ‘부여’의 후예임을 강조하여 선비계 사람들과 구분하고 있다. 백제는 비록 5세기 말 선비계 모씨 왕들에 의해 왕권을 빼앗겼지만, 6세기 초 무령왕(여유)은 모씨 성을 쓰지 않고 부여씨 또는 줄여서 여씨를 성을 썼으며,

신라는 부여계 국가인 고구려를 치기 위해 중국을 통일한 선비계 나라인 수나라에 군사적 지원을 요청하는 걸 사표를 짓게 되는데(608년), 수나라의 양제는 그것을 받아들여(611년) 결국 고구려를 공격한다(612년~614년).

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



▲ 김성호 박사의 책에 그려진 리잔국(비류백제)의 도읍 거발성(웅진) [이미지=필자제공]

Image source: Kim Seong-ho, Biryu-Baekje and the State Origins of Japan

Skye Daily:

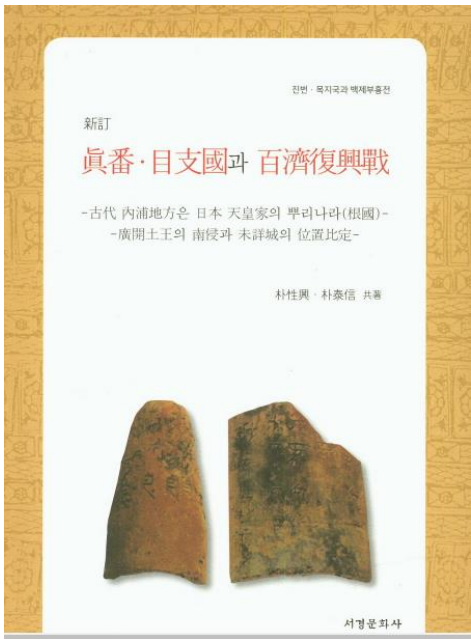
https://www.skyedaily.com/news/news_spot.html?ID=40605

■ Dangjin (唐津) was a three-way junction, on the route not only to Tang but also to Japan

■ Imjonseong and the Biryu-Baekje fortress Geobalseong were the same place

■ Critique of the Biryu-Baekje theory
<https://m.blog.naver.com/PostView.naver?isHttpsRedirect=true&blogId=man1120&logNo=20147987321>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



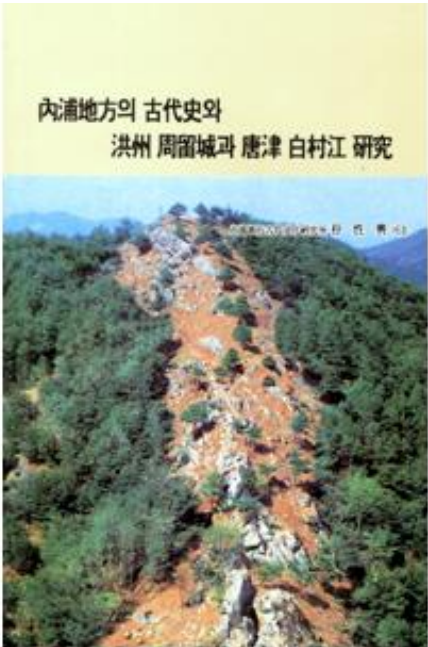
■ Today's South
Chungcheong Provincial
Office sits on the capital of
Jinbeon, a state of 2,000 years
ago
<https://hongjuin.news/304>

Re-examining the
establishment, abolition, and
location of the Imdun and



■ October 2019
Naepo Regional Ancient Culture Research Institute aims
to establish Janggok Fortress as the accepted
Juryuseong site. Source: Naepo News
(<http://www.naeponews.co.kr>)

<https://hongjuin.news/304>



■ 2004
Elder Park Seong-heung
synthesizes the 'Hongju
Juryuseong' theory
Chungnam Sisa Sinmun

Dangjin was Jinbeon, Mokji,
and Imna Gaya

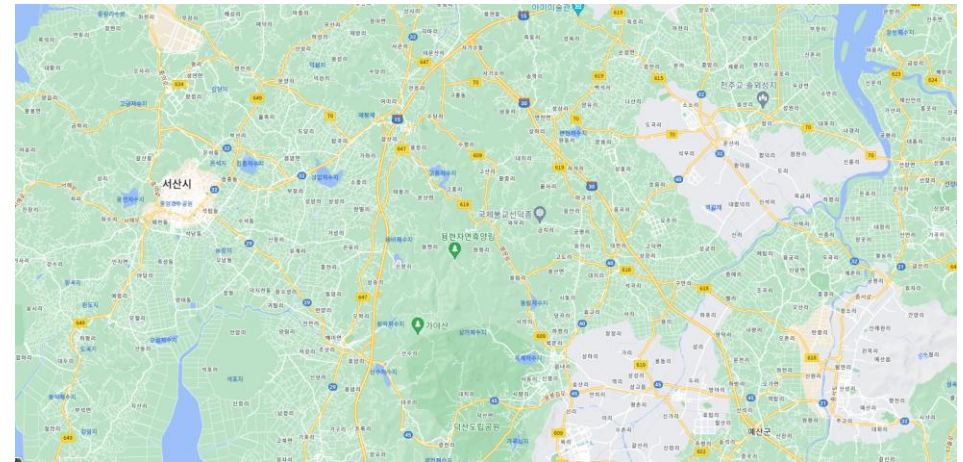
III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

1

Dangjin
Gayasan



가야봉 정상에서 바라본 석문봉(왼쪽)과 옥양봉(오른쪽).



<https://news.v.daum.net/v/20191127165448380>

Gayasan—a Buddhist heartland? Gaya-elephant: elephants existed in Korea in the Xia and Hongshan-culture eras

III. Memory before the Battle of Baekchon River and Dangjin

Citing Dr. Yi Hyeon-jong's claim that, since the Jinbeon commandery is a gap in the general histories that cannot be left blank, he adopts Dr. Yi Byeong-do's theory, he raises the hypothesis that the Naepo region may be the old territory of Jinbeon and Mokji, and expounds the 'ancient history of the Naepo region' and 'Hongju Juryuseong' theories.

On Juryuseong, 90 years ago Professor Tsuda of Japan's Waseda University argued for the Hansan theory

Ten years later, 80 years ago, a Japanese scholar who was a historiography officer of the Government-General of Korea argued for the Buan theory. Thereafter,

another decade on, a Japanese professor at Keijo Imperial University argued for the Buan theory,

while Korean historian Yi Byeong-do supported the Hansan theory.

About 15 years ago, Yeongi County local historian Kim Jae-bung argued for Sin Chae-ho's Yeongi theory,

and Park Seong-heung, finding in Kim Jeong-ho's Daedongjiji the line 'Juryuseong is in Hongju,' surveyed the Hongseong County area five times and argued that the fortresses (Hakseong, Seokseong Fortress) around Sanseong-ri, Janggok-myeon were Juryuseong, raising the Hongju theory (Janggok theory).

Seo Yeong-gyo, The location of Baekgang Juryuseong as seen in

<http://www.chungnamsis.go.kr/detail.php?number=9177&thread=18>

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

1

Byeon Gwang-hyeon

Byeon Gwang-hyeon–Han Jong-seop theory: another Baekje researcher—Han Jong-seop's books: Wiryeseong Baekje

Past Buddhas—menhir—Maitreya

On why Maitreya was set atop a cauldron: Kim Pil-jae video; dolmens; foreign scholars
Gayasan—a Buddhist heartland? Gaya-elephant: elephants existed in Korea in the Xia and Hongshan-culture eras

2

Han Jong-seop



III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



불멸의 안식처 강화 고인돌과
쌍둥이처럼 닮은 아일랜드 고인돌

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River



영국 최고의 전설인 아서(Arthur) 왕과 마법사 멀린(Merlin) 이야기는 스톤헨지(Stonehenge)와 고인돌(Dolmen)과 관련!



그런데 우리나라에서는 고인돌은 물론이고, 전 세계에서 직검의 원형(原型)인 돌단검(石短劍, 磨製石劍)이 가장 많이 출토되어 왔습니다.

III. The Ye-Maek (濊貊) Diaspora as Background to the Battle of Baekchon River

The Lotus Sutra
and the New
Testament
Relevant page

The bodhisattva's
origin is Korea



천수천안 관세음보살

<https://m.cafe.daum.net/santam/IZ0A/421?listURI=%2Fsantam%2FIZ0A>

Imee Ooi's (黄慧音) tale of Avalokitesvara's birth

<https://blog.daum.net/bolee591/16157017>

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IV. Maitreya Buddhism and maritime practical-welfare (利用厚生) culture after the Battle of Baekchon River

1

Geumsansa



금산사 미륵전 미륵장륙상



금산사 미륵장륙상 아래의 술

I.IV. Maitreya Buddhism and maritime practical-welfare (利用厚生) culture after the Battle of Baekchon River

2

Eunjin Maitreya



I.IV. Maitreya Buddhism and maritime practical-welfare (利用厚生) culture after the Battle of Baekchon River

3

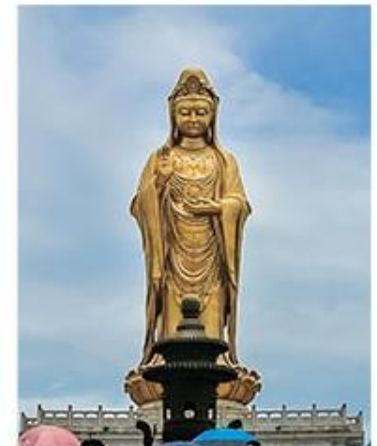
Shandong—
Avalokitesvara
—Dangjin
(唐津)



Stone Buddha of Anguksa,
Dangjin (唐津)



부안 위도 원당제 부안 위도 대리마을은 매년 정월 초사흘날 해상안전을 기원하는 원당제와 품어들 기원하는 용왕굿을 거행한다. 이는 불교의 관음신앙이 민간 신앙화되면서 무속신앙과 결합된 불교의례이다. 오른쪽 사진은 보타락산의 남해관음대불.



I.IV. Maitreya Buddhism and maritime practical-welfare (利用厚生) culture after the Battle of Baekchon River

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Eunsan
Byeolsinje



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Gaetaesa—
Wang Geon



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Ganwolam—
Muhak



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Kim Dae-
geon—
Donghak



프란치스코 교황 방한] 솔미성지 방문 김대건 신부 초상화에 고개숙여 | 아주경제

I.IV. Maitreya Buddhism and maritime practical-welfare (利用厚生) culture after the Battle of Baekchon River

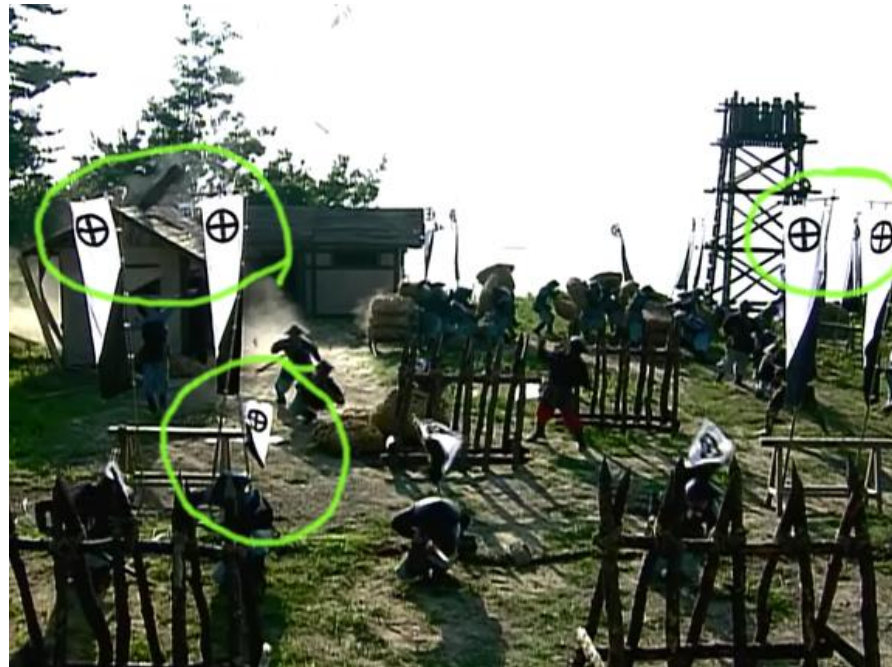
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Wenzhou
merchants—Osaka
merchants



The cross of Wenzhou's
Dabei Cathedral

중국의 유대인이 사는 곳 원저우(温州:온주):



Immortal Yi Sun-sin

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V. Conclusion



물병을 든 아나히타



Thank you