

Table of Contents

I. Introduction

**II. Jeju Island as the Center of
Sundaland**

III. Comparison of the Atlantic Myth and

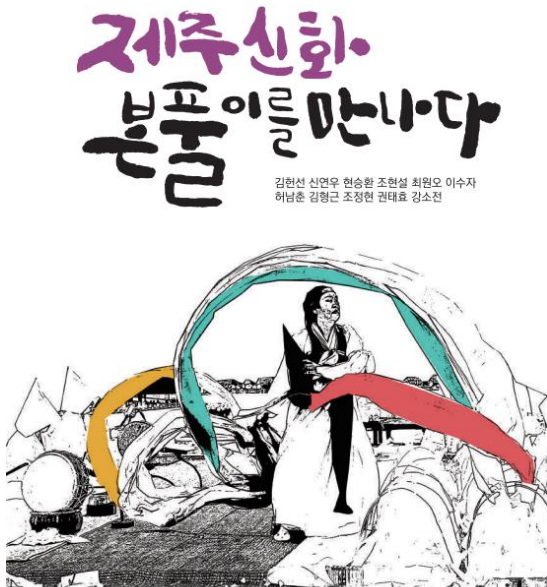
**IV. Comparison of the Land of the
Gentlemen and Jeju Mythology**

V. Conclusion

III. A Comparison of the Atlantis Myth and Jeju Mythology



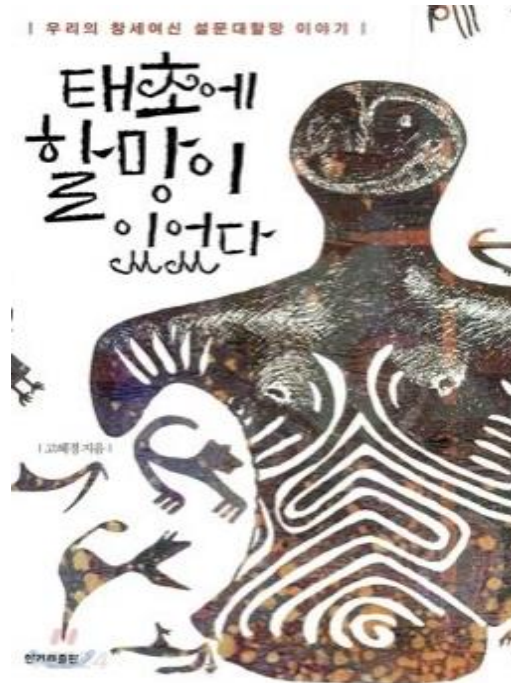
III. A Comparison of the Atlantis Myth and Jeju Mythology



JRI 제주학연구원

The framework of Jeju's creation myth shares common features with the myths of the Bible and the Popol Vuh.

Shin Yeon-woo, Professor,
Department of Creative Writing,
Seoul National University of
Science and Technology



Noted that the Seolmundae Halmang myth, the representative Jeju myth, is a great female mythological archetype rarely found in the world

Ko Hye-kyung, Director, Academy
of Myth and Dream



Reborn anew by adding the author's imagination to the Chasa Bonpuri and Cheonjiwang Bonpuri

Joo Ho-min, original author of
Along with the Gods

III. A Comparison of the Atlantis Myth and Jeju Mythology



A book recording the experiences of Jang Han-cheol (張漢喆), a Jeju scholar who, in 1771 (the 47th year of King Yeongjo of Joseon), while on his way to sit the state examination, met a typhoon and drifted to the Ryukyu Kingdom (Okinawa)
Jang Han-cheol's Pyohaerok (Record of Drifting Across the Sea), known as the oldest surviving documentary record concerning Seolmundae Halmang—Jeju National Museum

或起拜向漢拏而祝曰 白鹿叀子活我活我
訖麻叀婆活我活我
蓋耽羅之人諺傳仙翁騎白鹿遊于漢拏之上
又傳邃古之初有訖麻姑步涉西海而來遊漢拏云

[Some (of the merchants) rise and bow toward Mt. Halla, praying: "Baengnok Seonja, please save us, please save us! Seonma Seonpa, please save us, please save us!" Now, an old saying of the Tamna people holds that an immortal elder rode a white deer and roamed atop Mt. Halla, and also that in the distant past Seonmago first crossed the West Sea on foot and roamed on Mt. Halla.]

-The fifth day of the first month, 1771

One is '訖麻叀婆 (Seonma Seonpa), that is, 訖麻姑 (Seonmago).' In other words, 'Seonma(go)' and 'Seonmun(dae Halmang)' are outwardly similar in their characters, so the two are held to be the same figure. 'Seonmundae' is a variant form (異形) of 'Seolmundae.' The other is 'Seonmago first crossed the West Sea on foot and roamed on Mt. Halla,' meaning that unless Seonmago were Seolmundae Halmang, who stood as tall as Mt. Halla, she could not have waded splashing across the West Sea. Source: Media Jeju (<http://www.mediajeju.com>)

III. A Comparison of the Atlantis Myth and Jeju Mythology



70,000 BC

III. A Comparison of the Atlantis Myth and Jeju Mythology



12,000 BC

III. A Comparison of the Atlantis Myth and Jeju Mythology



III. A Comparison of the Atlantis Myth and Jeju Mythology



2,300 BC

III. A Comparison of the Atlantis Myth and Jeju Mythology

- 1) Poseidon, god of the sea, holds in his right hand a trident, a kind of spear, and in his left hand a dolphin; he was one of the sons of Cronus, king of the gods, and together with his brothers he divided and ruled the world.
- 2) Zeus held dominion over the land, Hades over the underworld, and Poseidon over the sea; the Greek gods gave Poseidon the island of Atlantis to rule.
- 3) On a hill in the plains region of the island lived a married couple born of the earth and their only daughter, Cleito; after the couple died, Poseidon, seized with desire for the daughter, married her.
- 4) Poseidon broke apart the land around the hill and drew in seawater, so that, with the center of the island as its axis, rings of land came to be enclosed in a double circular formation.
- 5) Since the people of that time knew nothing of ships or navigation, no one could approach Cleito's dwelling at the center; here Poseidon dug two springs, one gushing hot and the other cold, and made the land bring forth all kinds of crops in abundance. This place was later called the Central Island and became the capital of the kingdom.
- 6) Here Poseidon and the human's daughter bore five pairs of twin sons, and he divided the island of Atlantis into ten parts, making each son a king; the eldest son became their leader, the king of kings.
- 7) Because his son's name was Atlas, this island came to be called Atlantis. The Atlas

III. A Comparison of the Atlantis Myth and Jeju Mythology

8) According to these rules, fighting within Atlantis was strictly forbidden; if a rebellion arose in any kingdom to overthrow its royal house, the kings of each kingdom would join forces to fight against it under the command of the House of Atlas. Moreover, even the king of kings had no authority to punish any of his brother kings without obtaining the consent of a majority of the ten kings.

9) The descendants of Poseidon's ten kings united to improve and develop the land. First, they built bridges over the waterways surrounding the central island where their ancestor had dwelt; at key points they dug tunnels and built temples; and they laid out wide, deep canals crisscrossing the land so that even large ships could pass through, with docks installed at the canal entrances.

10) Among the many temples, the one dedicated to Poseidon was especially lavish and grand: a colossal structure about 180 meters wide and 90 meters long, its exterior entirely clad in silver plate and its roof covered in gold plate. The interior ceiling was entirely of ivory, adorned with gold, silver, brass, and platinum.

11) This temple held many golden statues, the largest being a statue of Poseidon standing on a chariot driving six winged horses. Around the temple stood rows of golden statues of successive kings, offerings dedicated by citizens, and gifts presented by kings of other nations.

12) On the ring-shaped land surrounding this central island, various structures such as chariot racecourses and quarters for the royal guard were built according to their uses, while ordinary houses were packed densely along the outermost ring. The harbor was tremendously crowded with trading merchants and sailors who came from all over the world.

13) According to Plato's detailed record, to the south of this island lay a vast continent, surrounded by high mountains and consisting of a broad plain where green grasses grew. On this land, too, the kingdom laid out

III. A Comparison of the Atlantis Myth and Jeju Mythology

15) The plain of Atlantis was divided into 60,000 districts, from each of which one male leader was selected, and the military system was organized separately under the command of these leaders.

16) Each district was obligated to provide one chariot per six districts, two chariot horses, two riders, one cavalryman and one runner, two heavily armed infantry archers and two slingers, three lightly armed slingers and three javelin throwers, and four crew members for each of the 1,200 ships. Even by rough calculation, this means they possessed a powerful military organization of 1 million army troops and 240,000 naval troops.

17) The Kingdom of Atlantis had abundant produce and thriving trade, and so developed greatly, but gradually a wicked shadow began to fall even over this paradise that seemed as if it would last forever.

18) Plato comments that the reason was that the people of Atlantis, having acquired a taste for luxury and pursuing only wealth and material things, lost their divine nature.

19) The people of Atlantis were originally a mixture of gods and humans. For the first several generations, their divine nature predominated, allowing them to remain gentle, thoughtful, and of very noble spirit. But as generations passed and their human nature gradually grew stronger, their enormous wealth became a burden instead; they fell into luxury, lost self-restraint, and, for the sake of wealth, ceased to regard other important things.

20) Plato relates that the Kingdom of Atlantis attempted to invade Athens but was defeated and withdrew due to the bold counterattack of the Athenian army, explaining this as the result of the gods shifting their favor from Atlantis to Athens.

III. Comparison of the Atlantis Myth and Jeju Mythology – Budoji



징심록(澄心錄) - 15지(誌)			
구분	상교(上敎)	중교(中敎)	하교(下敎)
1	부도지(符都誌)	사해지(四海誌)	농상지(農桑誌)
2	음신지(音信誌)	계불지(袈裟誌)	도인지(陶人誌)
3	역시지(曆時誌)	물명지(物明誌)	?
4	천웅지(天雄誌)	가악지(歌樂誌)	?
5	성신지(星辰誌)	의약지(醫藥誌)	?

징심록은 3종류(상교,중교,하교) 15권의 지誌 로 구성
추가) 금척지, 징심록추기 = 모두 17권



III. A Comparison of the Atlantis Myth and Jeju Mythology



마고							
궁희				소희			
황궁씨	청궁씨	천녀1	천녀2	백소씨	흑소씨	천녀3	천녀4
아들	아들	딸	딸	아들	아들	딸	딸

III. A Comparison of the Atlantis Myth and Jeju Mythology

구분	실(實)	허(虛)
마고대성(麻姑大城)	실달지성(實達之城)	허달지성(虛達之城)
마고의 비행물체	지구(행성)	달(위성)

선천의 시기			
위치	상부(윗쪽)		하부(아랫쪽)
구분	마고대성	허달대성	실달대성
병렬	마고성이 허달성과 함께 실달성 위에서 병렬하였다.		

III. A Comparison of the Atlantis Myth and Jeju Mythology

마고성에 지유(地油)가 나오기 시작했다.			마고성의 변화
구분	이희(궁희와 소희)		지유가나옴에 따라서 이희가 사천인 사천녀 를 낳고 지유(地油)를 먹여서 길렀다.
생산(출산)	사천인(四天人)	사천녀(四天女)	
목적(임무)	집률-울을 맡다.	집려-려를 맡다.	

1. 제 1장 원문

麻姑城은 地上最高大城이니 奉守天符하여 繼承先天이다. 城中四方에 有四位天人이 提管調音하나, 長日 黃穹氏요, 次日 白巢氏요, 三日 靑穹氏요 四日 黑巢氏也라. 兩穹氏之母曰穹姬요 兩巢氏之母曰巢姬니, 二姬는 皆麻姑之女也라. 麻姑는 生於朕世하여 無喜怒之情하니, 先天爲男하고 後天爲女하여 無配而生二姬하고, 二姬도 亦受其精하여서 無配而生二天人二天女하니 合四天人四天女였다.

III. Comparison of the Atlantis Myth and Jeju Mythology – Budoji

1. 麻姑城은 地上最高大城이니 奉守天符하여 繼承先天이다.
마고성 지상최고대성 봉수천부 계승선천
2. 城中四方에 有四位天人이 提管調音하니
성중사방 유사위천인 제관조음
3. 長曰 黃穹氏요, 次曰 白巢氏요, 三曰 靑穹氏요 四曰 黑巢氏也라.
장왈 황궁씨 차왈 백소씨 삼왈 청궁씨 사왈 흑소씨야
4. 兩穹氏之母曰穹姬요 兩巢氏之母曰巢姬니, 二姬는 皆麻姑之女也라.
양궁씨지모왈궁희 양소씨지모왈소희 이희 개마고지녀야
5. 麻姑는 生於朕世하여 無喜怒之情하니, 先天爲男하고 後天爲女하여 無配而生二姬하고,
마고 생어짐세 무희로지정 선천위남 후천위녀 무배이생이희
6. 二姬도 亦受其精하여서 無配而生二天人二天女하니 合四天人四天女였다.
이희 역수기정 무배이생이천인이천녀 합사천인사천녀

III. A Comparison of the Atlantis Myth and Jeju Mythology

1. Period of Atlantis' existence; c. 9,570 BC - c. 9,000 BC
2. Cause of destruction; great earthquake and great flood
3. Location; a continental harbor situated in the vast ocean beyond the Mediterranean

Im Hwan-yeong argues that the Atlantis Plato speaks of can be said to be a new Ice Age civilization born in the Americas, to which the Mago people had migrated. Looking at points 1, 2, and 3: it was the end of the Ice Age, and around 9,000 BC the postglacial period began and sea levels rose by 140 meters, so Atlantis was surely somewhere near the American West Indies, where vast continental shelves are well developed, or near Okinawa in East Asia. Europe before Greece and Rome, he says, was under continuous invasion from the Americas.

The source of this story was conveyed by an Egyptian priest to Solon, then passed to his friend Dropides, and Plato recorded it in the form of a dialogue with that friend's great-grandson, Critias. Since Critias was Plato's great-grandfather on his mother's side, it is suggested that Plato dramatized the part about Poseidon, the god of the sea.

Solon was one of Greece's foremost statesmen, hardly a man to accept and pass on nonsense, and Plato too was Greece's representative philosopher, a great scholar frequently quoted even today and no fool to talk nonsense; there was considerable basis for it, and Plato's famous Theory of Ideas can even be seen as originating from Atlantis.

The Korean word adeul (son) and Atlantis both derive from Northern Sotho; the Korean word mul (water) also comes from the Northern Sotho moela (stream), and among Korean words, riddling

III. A Comparison of the Atlantis Myth and Jeju Mythology

The Mago people, including Grandmother Mago, left the Maenggol Archipelago region, which was Jerusalem (meaning fortress), and migrated to a new Jerusalem in Mexico in the Americas. <Jerusalem (Yerushalayim)> is the Rwandan yerurutsa (to hide) + <Sotho sala + Rwandan ima>, meaning to hide one's livelihood, signifying a <fortress-city> made of a stronghold. The Mago Fortress of the Budoji likewise carries the meaning of a fortress. The Maenggol Archipelago south of Jindo was precisely the Atlantis of which Plato spoke. The Native peoples of Mexico are the Northern Sotho, descendants of Mago, and the Celts, who were the Sotho, migrated during the postglacial period northward to the Great Lakes and the Mississippi River basin, then crossed the Atlantic and landed in Europe and the west coast of North Africa. The civilization they established across South America at that time was given the existing name Atlantis, which became the origin of the word Atlantis. Along an Atlanticist theory, the Great Atlantic Code researchers. Atlantis is the N, 500 BC is the <Sumerian King List> noted (12,000) BC. The origin etymology of the Korean <adeul (soil)> and <adeul> is significant. The Mago Kingdom established on the Korean Peninsula.

The Sotho were the Celts, and

III. A Comparison of the Atlantis Myth and Jeju Mythology

수메르 홍수이전 시대

도시	통치자	단위	기록연도	환산연도(년)	기간(년)	연도(BC)	시대
에리두	알룰림	8 sars	28,800	480	1080	11,200	마고시대
	알라가르	10 sars	36,000	600		10,120	
바드티비라	엔엔루 안나	12 sars	43,200	720	1200	8,920	황궁씨 시대
	엔멘갈 안나	8 sars	28,800	480			
	두무지	10 sars	36,000	600	1080	7,840	황궁씨 및 아틀란티스
라라크	엔-시파드-지드-아나	28800년	28,800	480			
시파르 슈트팍	엔-멘-두르-아나	21000년	21,000	350	660	7,180	황궁씨
	우바라-투투	18600년	18,600	310			
계			241,200	4,020			

Jack Finegan(1974)

III. Comparison of the Atlantis Myth and Jeju Mythology – Grandmother Seolmundae

The main outline of the Grandmother Seolmundae legend is as follows.

- 1) Long ago, on Jeju Island, there was a grandmother of the level of a <goddess who created the world>.
- 2) This grandmother <gathered earth in her skirt and made the many oreum (volcanic cones)>, and Hallasan was one of them.
- 3) The grandmother had the ability to <connect Jeju with the southern coast of the Korean Peninsula>, and she actually tried to connect them.
- 4) However, the grandmother's <condition was 100 bolts of silk>, and the people <failed to deliver it in full>.
- 5) In the end, the grandmother <failed to connect to the mainland> and <drowned in the water>.

III. Comparison of the Atlantis Myth and Jeju Mythology – Grandmother Seolmundae

1) Seonmundae Halmang was the goddess who created the heavens and the earth... This indicates that she was a female chieftain during the period when, as the seas of the last ice age receded, the continental shelf was exposed as land.

2) She built many pyramid-like earthen mounds from soil. This means that, because floods periodically inundated the great continental-shelf plain of the southwestern sea, people built high mounds to live on in order to survive, and in normal times came down to farm or hunt.

3) She tried to connect Jeju Island with the southern tip of the Korean Peninsula. During the ice age the sea level was 130 m lower than today, so Jeju Island and the peninsula were connected; however, a large river formed by the merging of the Yellow River, the Yalu, the Han, and others flowed between them, so a bridge had to be built...

4) Halmang demanded 100 rolls of silk from the people but received only 99... At that time the currency was hemp cloth, the representative commodity, but in later historical eras silk replaced it as currency, and Halmang, as ruler, was demanding taxes from the people. That the people failed to pay in full the taxes Halmang demanded indicates that a rebellion occurred, that Halmang was stripped of power, and that the country fell into great turmoil.

5) Halmang failed to connect to the mainland and³⁹drowned... This means that, when the post-glacial

III. Comparison of the Atlantis Myth and Jeju Mythology – Jonjaam Site

It is currently designated as Jeju Special Self-Governing Province Monument No. 43. Some presume it to be the birthplace of Jeju Buddhism. Such a presumption stems largely from the sentence in Hong Yu-son's "Jonjaam Gaegu Yuinmun" that "the hermitage named Jonja was built when the Three Clans (三姓) first arose," and from the identification of Tammollaju (耽沒羅洲) — where, according to the Beopjugi of the Tripitaka, the sixth arhat Bhadra lived together with the arhats — with Jeju Island.

