

Ideology and Religion in Ancient Korea ~~아니면 The Ideology of Ancient Korean Society~~

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Abstract (~~빨간 글씨 부분을 지워주세요~~) ~~200단어 정도로 줄여주시기 바랍니다.~~

~~The ancient Korean people believed that to build an ideal society it was necessary to maintain harmony between the world of humans and the world of that of the gods. This view follows the shamanistic view that in order to attain an ideal world, humans need to communicate directly with the supernatural beings. The ancients, who believed in the existence of a world other than that of human beings, worshipped several gods and tried to communicate with them through various religious ceremonies.~~

In ancient Korea, such a worldview was transmitted through myth and reinforced through religious rituals led by shamans who communicated with gods. ~~A worldview is formed based on concrete information about human beings and the world. [does the author mean in general? He is trying to make a definition here?]~~ Shamans provided information about the divine world, which had the influence over the human world. Based on the information ~~provided by shamans, [everyday people? Commoners?]~~ people formed their worldview and bestowed values to it. ~~To have the power to induce people to choose certain values by providing certain information about the world is to have the power over people's ideas and behavior.~~ Therefore, the shamanistic worldview and shamans played a significant role in seizing and maintaining power in ancient Korean society. Moreover, those groups ~~that wanted~~ wanting to seize and strengthen political power also sought to monopolize myth and rituals, whose functions were to provide information and reinforce values.-

Between the fourth and sixth centuries, the communal structure of ~~the~~ ancient Korean society began to disintegrate, as social specialization developed rapidly with increased agricultural productivity; on the other hand, changes were taking place in the centralized

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government system to enhance control over individuals. It was during this period that Buddhism, which emphasized thorough self-awareness and living a discipline life, was first introduced to Korea. Those who sought a new social order and who became increasingly aware of both the self and the individual turned to Buddhism for answers. In addition to the existing worldview, the Buddhist worldview began to guide the minds of ~~the~~ ancient Korean people. People ~~now-then~~ began to search for the ideal, not only in the given worldview, but also in various alternative worldviewsones.

Keywords: worldview, shamanism, shaman, divine kingship, myth, rite, Buddhism

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1. Introduction

To live meaningfully, one must be able to explain oneself and the world in which one lives. It is in this process of explaining about that and drawing conclusions that a worldview, or an ideology, is formed. And with it, people come to a better understanding of form a perception of their life, as they adapt to, and also make changes in the world.

What worldview guided ~~the~~ ancient Korean society? To ask such a question is to ask how the ancient Korean people understood and explained the world and the human and the beings, human. Considering that a worldview is formed based on reality and acts as the motive behind people's mode of life, to answer the question requires not only an understanding of the spiritual world of the ancient Korean people, but also a look at -and- the reality from which the worldview was formed. Moreover, it helps understand, but also that one look at the progress development of ancient Korean

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~~society of history from their standpoint.~~ The purpose of this paper is to discuss the ideology (or the worldview) ~~[footnote 1]~~ of ancient Korean society, particularly, how such a worldview, with the development of a political entity (state), could be established as an ideological foundation of ancient society. This paper also examines why in terms of: how the founding of a kingdom influenced the formation of a worldview and of a dominant ideology, and as well as how such a worldview could not be sustained as the dominant view influential ideology at the certain historical stages. ~~[This writing so far is a bit unclear, simplistic, and repetitive. After all this talk about world view (trying to define it twice), I still am a bit unclear about what the difference is between that and a "dominant view." Although I will know after reading further, this is not helping me (or the general reader) get a clear idea of what the argument is here. So — real life influences a "worldview," but this is conceptually different from a "dominant ideology" somehow — but what is a "dominant view?" Is this another way of saying "dominant ideology", or is this the #1 worldview? Unclear.]~~

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2. The Worldview of Ancient Times

In any society, ~~one find that~~ people either have or try to have a fixed narrative system to explain their identity and destiny, and the world including nature and human, and various natural phenomena, and such a narrative system eventually formulate coalesces into a system of rituals to be preserved and transmitted to the posterity. From these two systems such a system of rituals, the members of society obtain a common identity. The systems of narrative and rituals, and the system of social relations, which is formed based on the this narrative and these rituals them, constitute the three elements required, according to Emile Durkheim, to create a religion. The three elements were more closely linked when Because it [Korea?] was a primitive, ancient society, where the social differentiation had not advanced far during the ancient or primitive society, the three elements were more closely linked. Therefore, the worldview of ancient Korean society can be known-understood through the elements constituting religion.

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What was the content of the worldview that guided the ancient Korean people in their interpretation of the world and in their mode of living? In learning about how people of the ancient times understood the world, no other place description offers a more reliable picture than the world of myth.

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In the Dangun (~~Dan-gun~~ ~~이 어떨까요?~~ ~~Dangun~~ ~~으로 하면 당은으로 발음할 수도~~ ~~있지 않을까요?~~) myth² of Gojoseon (Old Joseon) (10 B.C.—2 B.C.), the earliest historical account of the region that includes Manchuria and the Korean peninsula, the world is one in which there is harmony and communion between the world of gods and the world of mortals. The myth also shows the communion between the world of gods and world of nature, represented by the tiger and bear. According to the myth, Dangun, the veritable leader of the human world, is borne out of ~~the communion between the world of gods and the world of morals~~, an intercourse between a god and a bear who had just transformed into a woman.—

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Unlike the Dangun myth [Footnote 2], the founding myths of the kingdoms founded after 1 B.C. (Goguryeo, Silla, and Baekje) ~~have provide a~~ more detailed narrative of the role humans played. The people in the myths are no ordinary people; they are divine heroes and, the descendants of gods, ~~with possessed of~~ supernatural powers. These myths focus on how the divine actions of these heroes helped to transform the world of mortals into ideal societies.—

~~In any society. The~~ The myths containing the narrative of the founding of a kingdom ~~and or~~ the origin of the government ~~justify validate~~ the political status of the ruling class. Nevertheless, even such a political status is, in the end, based on the common worldview shared by the people of the period. Accordingly, the worldview reflected in the founding myth of ancient Korea represents the common worldview shared by the ancients in Manchuria and the Korean peninsula.—

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~~In ancient Korean~~ founding myths show that the humans cannot exist alone, but live in and more clearly identify themselves through harmony with the worlds of gods and nature, an ideal society, or world, is founded on an understanding of the world based on a harmonious relationship between the world of humans and the world of gods, since it was believed that the human world did not exist alone. Such a view of the world ~~is in common overlaps~~ with the ~~shamanists shamanistic~~ view that an ideal human world is attainable through a direct interaction with the supernatural. Since it is the supernatural world that essentially rules the natural world, a perfect human life can be obtained by appealing to the supernatural world in all human affairs.

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The ancient Koreans believed that a person is made up of body and soul, and that the soul continues to live on even after the body ceases to exist. Before the introduction of the Buddhist view of the soul, the ancient Koreans believed ~~that~~ the soul of the dead, like the living, to be a material entity in need of all the necessities of life—food, clothing, and shelter. Therefore, when a high-born person such as a king or an aristocrat passed

away, people built a large tomb and placed material goods for the dead to use in the after life.

Since conditions of survival shape the present life, the ancient Korean people believed that, in order to meet the conditions, it was necessary to be in constant communion with the supernatural world, which ruled over the human worldrealm, and to continue to invoke the assistance of gods' assistance. Therefore, a religious specialist who can-could communicate with the supernatural, in addition to-and a religious ceremony led by the-that religious specialist, were considered indispensable.

The concept of the supernatural possessed a significant place in how the ancients understood the world. The further one goes back in history, the stronger the tendency for people to rely on the supernatural to explain things or phenomena that are beyond the-human comprehension. Thus, a better insight into the thoughts of the ancient Korean people can be attained by looking at the objects of worship and the content of their prayers.

The heavenly god (cheonsin-cheonsin 은 없애는 것이 날 것 같습니다) was considered as-to be an supreme god, responsible for prosperity and fertility and in charge of all the-important human affairs, including human destiny. Since heaven is was thought to be connected to earth through mountains and trees, the heavenly god sometimes appeared before humans in the-either forms- of mountain or tree.of mountain-or tree. The legend of the Samgi mountain god (who is said to appear, in the Eastern morning sky, in the form of a gigantic forearm cutting through the clouds) shows that, in ancient Korea, the mountain god was also conceptualized as the heavenly god (or the Sun god) who is-was symbolized by the-sunlight.³[Footnote 3] Hwanung (Hwan-ung? the son of heavenly god who, according to the Dangun myth, comes to earth through mountain trees) was sometimes referred to as the tree god. Sometimes, the sun or the moon was worshipped as the heavenly god. In Goguryeo, Jumong, the mythical-founder of Goguryeo, was believed to be the son of heavenly god, or of the sun or the moon.⁴[Footnote 4] In one Silla legend, it is-was said that when light disappeared from the sky people were able to bring it back by offering a sacrificial rite to the sun and the moon.⁵[Footnote 5] Other objects of worship included the water-god and animal-god. Ancestors, who provided the-more concrete explanation and proof of human origin, were also important objects of worship. The world outside the human world was considered by the ancient Korean people as not a world completely disconnected from humans but one within which people must-needed to constantly hold communion.

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~~The~~ Rites and rituals, considered absolutely necessary by ~~the~~ ancient societies to attain human goals through communion with the gods, were performed ~~variously in different ways at on~~ several levels. Private rituals (for personal wishes or well-being) and public rituals (for the well-being of ~~the~~ entire community) were both performed with grandeur. In Buyeo, Dongye, and Han, a public ritual was performed nationwide each year at the beginning and the end of ~~the~~ farming season.

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3- Information, Value, and Power

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—How did such a religious worldview ~~move [what's the original Korean word here, so that I can think of a more exact word?]~~ become prevalent in ~~the~~ ancient Korean society? The question may be approached in terms of information, value, and power. Information about the world and people helped to form a certain view of the world, based on which values were created to guide action. In other words, ~~the~~ one who provided information about the world ~~and, who~~ thus help created values, ~~can could~~ have power over the way people ~~think thought~~ and behaved. The question of who provided the information and how is closely connected with ~~By Depending on whom and how the information is was provided, and what values are formed are, then questions closely linked to the way how~~ power is produced and maintained. ~~[Such sentences are vague and general, as they refer to just a few vague concepts circularly.]~~ In ancient society, where the narrative about humans and nature was limited, the religious worldview provided information about the world. In this sense, religious specialists such as ~~the~~ shaman became significant in their role in value formation through the information they give about the world.

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The Chinese character “*mu*” (巫—~~shaman~~) was used for “shaman” in ancient Korea. ~~It is possible, h~~ However, ~~tea~~ a question can be raised whether the Chinese character “*mu*” used in ancient China, Korea, and Japan referred to the concept of shaman in anthropology and religious studies today. The word “shaman,” which originated in Northeast Asia, was referred to by the character “*mu*” in China, and *mu* in ancient China was known as someone who, much like a shaman, communicated with gods by dancing and singing. Given the similarities, both shaman and *mu* may be considered to be religious specialists having the same functions.

According to records from ancient Korea, ~~the~~ shaman gave ~~advices~~ to the king on important matters of the state, performed divination and fortune-telling, provided

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information about the causes of death and illnesses, ~~and~~ procured remedies, and administered various rites and rituals. That a shaman was involved in deciding on important matters of the state and society show~~ed~~s how earnestly people accepted the ~~shamanist~~shamanistic worldview that the welfare of society depended~~ed~~s on the will and power of the supernatural. Because of the capacity to communicate with the other world, the shaman ~~is-was~~ believed to be able to provide information about the matters of the world and people. As a bridge between the supernatural world and the human world, and by giving information about the other world and delivering the will of gods, the shaman helped to consolidate and add value to people’s worldviews. The role of shaman, ~~to help~~as one who helped ~~find-determine~~ causes and ~~offer~~ solutions for many human misfortunes—illness, death, ~~a~~ bad harvest, and foreign invasions—by explaining the will of gods, was considered by ~~the~~ people to have absolute significance for their survival. Thus, people also expected their leaders, who ~~are-were~~ responsible for ~~the~~ people’s well-being, to have the ~~shamanie~~shamanistic powers.

In ~~the~~ Dangun myth, the founding myth of Gojoseon, “Dangun” was the title for the leader who was expected to have the functions of *mu* (shaman). The name “Dangun” is similar in sound to “tengri,” the Mongolian word for heavenly god or *mu*, and “dan-gol,” the title for shaman in ~~what is presently the the~~ Jeolla-do-de Province~~region~~ (~~현재 한국의 전라도 지역이라는 의미가 들어갔으면 좋겠습니다~~). In both Goguryeo and Silla, the founding king or his descendants were sometimes portrayed as having a close connection to ~~a~~ shaman~~mu~~. Jumong (the founder of Goguryeo), as a descendant of god, exercised divine powers, ~~for example,~~ ~~;~~ ~~UU~~ Using a whip, he divided a river to make an escape path when the enemies were ~~close~~ in close pursuit and used supernatural powers to revive a dead bird.⁶ ~~[Footnote 6]~~ Similarly, ~~W~~hen Hyeokgeose, the founder of Silla, came down from heaven to earth, a horse played an important role of transporting him. In ~~the~~ shamanism ~~in-of~~ Northeast Asia, the horse is sometimes used as means of transportation to the spiritual world. Upon his death, Hyeokgeose ~~is-was~~ said to have ~~undergone~~went ~~the-a~~ process of physical disintegration before rising to heaven, much like a shamanic initiation ~~ritual~~.⁷ ~~[Footnote 7]~~ Talhae, believed to be the founder of the ~~Seo~~k royal house of Silla, seized the throne by revealing his blacksmith lineage. ~~It is widely known in scholarly circles that blacksmiths and shamans were closely connected. (People believed in a close connection between blacksmiths and shaman. 그 당시 사람들이 그렇게 믿었다기보다는 지금 학계에 이러한 사실-사만과 대장장이가 여러 면에서 관련이 있다는 사실이 널리 알려져 있다는 의미입니다. 문장을 다시 손봐주시기 바랍니다.)~~ Using his magical powers, Talhae was able to ~~bring-bend~~ people to his

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~~submission~~will, and he was worshipped as ~~a m~~Mountain ~~g~~God when he died.⁸ (단락을 나누었습니다)

~~-[Footnote 8]-~~

As descendants, or as ~~persons~~ having some kind of relation~~s~~ship with the supernatural world, the founders of dynasties were believed to have the powers to hold communion with gods. Such attributes were given to the mythical founders because the ancients believed that kings should have such powers. Kingship in ancient Korea was hereditary. Although it was not always hereditary in practice, the succession to the throne was, in theory, supposed to have passed down to the descendants of the mythical founder. The descendants of the founder were, therefore, believed to have inherited ~~the~~ supernatural powers.

Yuri, who claimed to be the son of Jumong, proved his ~~right claim~~ to the throne by displaying his special power ~~to of~~ leap~~ing~~ to great heights. ~~Also~~Similarly, in the Turk~~ia~~s Empire, the person who jumped the highest became the heir to the throne.⁹~~[Footnote 9]~~ The ability to jump high is one of the most important powers of shamanic ecstasy. Display of shamanic powers to prove oneself as the legitimate heir to the throne shows ~~a~~ close connection between shamanism and politics in ancient Korea. The importance of shamanism can also be found in the Silla ~~d~~ynasty, ~~where from which~~ Chachau~~-eong~~, one of the several titles used to refer to the highest ruler in Silla, ~~has found~~ its origin from the word “mu.”¹⁰~~[(이 표시는 없애주시시오)]Footnote 10]~~

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By being a bridge to the supernatural world, ~~and giving providing~~ information about the other world, the shaman shaped both ~~the~~ personal and social values of the ancient Korean people. Such values were also regarded as having absolute significance. Because of the power to shape and maintain values, the shaman and the reverence people paid to the shaman were important ~~in for the~~ creation, and maintenance, of political power.

~~4-Concentration on Myths and Rituals~~

~~신화와 의례의 집중이라도 되어 있는데, 신화와 의례가 소수의 정치권력집단에 집중, 즉 그들이 신화와 의례의 생산을 집중한다는 뜻인가요? (예, 그렇게 보시면 됩니다)~~

As ~~the~~ ancient society grew more complex, political power tended to shift toward a certain direction. This shift was an outcome of growing conflict among members of society over limited resources. ~~The question of who gets-should wield the most~~ power depends on who has ~~more -most~~ information about the world and who can provide ~~such information~~. Having a monopoly on information and ~~production of~~ value, however, ~~was-was~~ not the only way to gain political power; Political power ~~can-could~~ also be won through military or economic activities. In ~~the~~ ancient societies, where religion ruled ~~people's mind and heart~~ ~~the mind and heart of the people~~, military and economic activities were closely linked with religious activities. In Buyeo and Goguryeo, people sought divine counsel before launching a military campaign, performing sacrificial rites and divining the outcome of the war using the hoof of ~~a~~ slaughtered cow.¹¹ ~~[Footnote 11]~~ The Huns took survey of their economic state for the coming year at ~~the-an~~ annual public ritual, an example of how religious activities were closely linked with economic ~~activities~~ ones.¹² ~~[Footnote 12]~~ ~~In order~~ ~~The dominant group to hold on~~ ~~maintained~~ their political ~~authority and~~ power ~~to~~, ~~it was also necessary to monopolize~~ ~~the production of on~~ information and values. ~~[yes, we know!]~~

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In ancient society, myth functioned as a systematic narrative ~~that gives~~ giving information about the world. ~~[we know!]~~ Without a writing system, myth was orally transmitted from generation to the next. Knowing the myth of a group was a form of proof that one belonged to the group.³ Myth helps to validate and strengthen a social system. For these reasons, the people in possession of power or aspiring to possess power tried to turn ~~the~~ myth in such a way that it would glorify and justify their rule. And founding myths were often used for such a purpose.-

As illustrated above, kingship ~~in~~ ancient Korean society ~~is~~ invariably ~~manifested as~~ divine kingship, as it is the case with Dangun of the Dangun myth, Haemosu, Jumong, and Yuri of Goguryeo's founding myth, ~~Pak-Bak~~ Hyeokgeose of Silla, and King Suro of Gaya.¹³ ~~Possessing supernatural powers a~~ ~~[Footnote 13]~~ As the descendants of heavenly gods, the mythical founders, ~~as possessors of supernatural powers~~, were believed to be able to travel between heaven and earth, and ~~were~~ responsible for the outcome of harvests and weather conditions. ~~The m~~Material wealth and welfare of a nation, on which also depend ~~eds~~ ~~people's well-being~~ ~~the well-being of a people~~, were believed to be contingent on communicating with gods so that nature would take the course most beneficial to humans.³ ~~and the~~ ~~The~~ king, ~~by extension~~, was believed to be the religious leader of ~~the~~ highest order, whose function was to communicate with ~~the~~

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gods. In exchange for well-being, people delegated to the king the task of preventing starvation and natural disasters, and gave him political authority.

The king, therefore, had to assume responsibility for a potential bad harvest due to weather or problems ~~with affecting the welfare of the people's welfare~~ by performing religious rituals such as a sacrificial rite. When the king failed to meet his obligations, he was dethroned or even murdered. According to an ancient Chinese historical text, ~~Buyeo had such customs recorded~~ ~~Buyeo is recorded to have had such customs.~~ ~~[we need to make sure the reader is aware that the buyeo is not the ancient historical text kinda unclearly written].¹⁴~~ ~~[Footnote 14]~~ Such a practice is also found in the early period of antiquity, when religious authority and political authority were ~~much quite~~ closely linked. As the society became more complex, military, economic, and other powers began to gradually ~~to~~ offset the incompleteness of political power.

The notion of divine kingship, on the other hand, functioned to enhance royal authority. The founding myth of Goguryeo, recorded in ~~the extant current~~ literature, seems to have been compiled in the late-fourth century, when Goguryeo was ~~implementing establishing~~ a centralized ~~territorial state government structure for its territories,~~ and it strongly reflects the political intention of the royal house in power at the time, who claimed Jumong as its founder. The myth of Dongmyeong (on which the founding myth of Goguryeo is based) was originally a myth shared by several ~~elans~~ ~~(branches~~ ~~로 하는 것이 나올 것 같습니다)~~ of the Buyeo ~~lineage~~ ~~(부여계 종족이란 의미로 lineage 보다 훨씬 큰 범위입니다. race 나 nation 정도가 나올 것 같습니다)~~. Buyeo, Goguryeo, Baekje, and other kingdoms founded by ~~the~~ Buyeo people all held ~~sacrificial~~ ~~(없애주십시오)~~ rites for Dongmyeong, and ~~even~~ several ~~elans~~ ~~branches~~ in the five provinces of Goguryeo ~~even~~ believed Dongmyeong ~~as to be~~ their mythical founder and ~~offered sacrifice~~ ~~(아 부분은 이렇게 바꾸는 것이 나올 것 같습니다)~~ ~~performed rituals to~~ ~~offered sacrifice to~~ him. Eventually, the Gyerubu royal clan that ~~was establishing a centralized territorial states~~ ~~supported the move towards a centralized ruling power~~ changed the myth of Dongmyeong to the myth of Jumong, its own ~~divine state-founding~~ ancestor. Thus, Gyerubu appropriated the divinity of Dongmyeong that had been considered to be the mythical ancestor of all Goguryeo and monopolized the right to perform rituals by prohibiting other groups from holding rituals for Dongmyeong.

Founding myths have the function of rationalizing ~~the the current~~ socio-political relations ~~of the time when the myth is created.~~ ~~[We know, we know...]~~ In many founding myths of ancient Korean kingdoms, there ~~are were~~ several cases in which people participated in the founding through marriage to the founder or in the form of

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sovereign-subject relationship. In the **Dangun** myth, there ~~are was~~ a bear and a tiger who ~~wished~~ to become humans. After the bear becomes a woman, she has a sexual intercourse with **Hwanung**, and **Dangun** is born out of that union. In the myth of **Jumong**, ~~appears~~ **Oi**, **Mari**, and **Hyeopbu** as helpers in founding the kingdom; in the myth of **Hyeokgeose**, six chiefs ~~are were~~ mentioned to have honored **Hyeokgeose** as the king; and nine elders ~~are were~~ said to have accepted **Suro** as the king in **Gaya**'s founding myth. The descendants of ~~these the~~ people who appeared in myths eventually became the aristocrats. The founding myth that ~~showed~~ these people in a cooperative relationship with the mythical founder, or as his subjects, functions to remind that the relationship between the royal house and the descendants of these founding helpers ~~are werewas~~ still valid.

The myth is reinforced by the ~~use of~~ ritual ~~process~~. **Goguryeo**, **Baekje**, and **Silla** held regular ceremonial rituals for their mythical founders, and the first rite performed by a new king was a form of coronation ceremony to legitimize his accession to the throne.

The content of the founding myth of **Silla** is particularly illustrative of the proceedings for the ritual. That it ~~has includes~~ a greeting party (six chiefs and others) for the descent of the founder **Hyeokgeose**, and that the proceedings are expressed in terms of performance, shows that the myth itself ~~resembles reflects~~ a ritual. The description of people greeting the god by singing and dancing in the myth of **Gaya** is a depiction of the ritual itself. ~~In In the~~ **Dongmaeng Festival**, a ritual in **Goguryeo** that took place every October, the founder and his mother ~~are were~~ worshipped as divine rulers—in itself a reenactment of **Goguryeo**'s founding myth. In summary, the founding myths of ancient Korean kingdoms of **Silla**, **Gaya**, and **Goguryeo** were reenacted in rituals to remind the participants of who their founders ~~are had been~~.

A myth comes to life when it is reinforced and transmitted to members of society ~~as it is reenacted~~ through rituals ~~repeated over time~~. Therefore, a ritual was an occasion for people to give praise to their mythical founder and to remember the sanctity of royal authority. ~~[this is getting pretty irritatingly repetitive now...]~~ In particular, the reenactment of the founding myth during coronation ceremony was to show that the new king, thereby, inherits the sanctity of the founder. That six representatives selected the king in **Silla**'s founding myth is a reflection of the actual political process in which the king ~~is was~~ chosen when all the clan representatives ~~come came~~ to an agreement. The regular reenactment of myth also ~~reinforced ascertains~~ the power structure within the ruling group. The social structure found in the myth, in turn, reflected the actual society, and the actual society gained justification from the myth. In other words, in the

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process of reenactment during ritual, people were inculcated with the message that the actual social structure ~~is-was~~ fundamentally linked to ~~the-myth~~, and thus ~~was~~ sacred, giving justification to the actual political order.

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Ancient rituals were also part of ~~the~~ political process. The ~~Huns are-were~~ known to have held political debate, ~~made-make~~ political decisions, and review ~~ed~~-economic conditions and state of affairs during public rituals. In Silla, political debates, ~~the~~ appointment of new government officials, and ~~the~~ giving of administrative orders took place during a ritual at ~~Sijomyo~~ (the shrine for the founder (~~sijomyo~~)). The political decisions made during the ritual were considered a covenant between gods and humans, hence absolute; and the ruling group used the ritual as the most efficient means to induce consensus from the people.-

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In the late-fifth century, when the monarchy gained stability with the Kim royal house's seized the throne and centralized government power, Silla's system of national rituals underwent drastic change. In stead of ~~Sijomyo~~ (the shrine for the founder), the ritual for the founder of the dynasty now took place in ~~Sin-gung~~ (the divine palace (~~sin-gung~~)). "~~Myoe~~" (~~shrine~~ 대신에 廟라고 한자를 그대로 써주시면 좋겠습니다. ~~shrine~~) designates a place to commemorate the dead. Accordingly, ~~Sijomyo-sijomyo~~ seems to have been a shrine built in connection with the death of the founder. Offering memorial for the founder at a place linked to death seems to attribute the human characteristic of mortality to the founder. ~~Sin-gung~~ (the divine palace), on the other hand, was a shrine built at the place where the mythical founder is believed to have descended from heaven.¹⁵ ~~[Footnote 15]~~ Thus, by holding the memorial for the founder at ~~Sinsin-gung~~, the notion of mortality was replaced with immortality, by placing emphasis on "supreme heaven" and "birth/creation." With the elevation of the status of the founder, the Silla royal house could now take pride in having inherited the sanctity of Heaven and its supreme authority.

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The change in the ritual was also an outcome of a trend toward a more abstract and metaphysical concept of god. To consolidate different ~~clans~~ (~~tribs~~ 가 낫겠습니다) of the kingdom and to expand ~~the~~ -monarchical power, it was necessary to win the loyalty of the ~~clans~~ (~~tribs~~ 가 낫겠습니다). To this end, it became necessary to develop a mode of thought that would consolidate the ~~clans~~ (~~tribs~~ 가 낫겠습니다)' different modes of thought by transcending them all. The implementation of a new ~~national-state~~ riteual for the founder reflected the changes in ~~the~~ political situation of the late-fifth century that took place with the restructuring of ~~uring~~ the ruling system and centralization of political power.

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The Silla royal house, unlike ~~the that of Goguryeo's royal house~~, did not have ~~strong~~ enough power to make ~~a~~the claim ~~on of having~~ the sanctity of Heaven. ~~Undoubtedly, The the~~ monarchical power ~~, however,~~ was stronger than ever before. Yet, the aristocrats deposed King Jinji in the late-sixth century, and Queen Seondeok died during a revolt, in the mid-seventh century, led by the aristocrats who opposed her reign. When Queen Jindeok, the successor to Queen Seondeok, passed away, the aristocrats designated a representative from their class as the heir to the throne, but their ~~plan~~ foiled when Kim Chun-chu, the grandson of King Jinji, seized the throne with help of Kim Yu-sin's military force. Such influence exerted by the aristocracy in selecting the heir to the throne shows that the power of the royal house did not exceed that of the aristocracy in Silla; that both the monarch and aristocrats looked to Heaven to justify their power shows the nature of power structure at the time. In the founding myth of Silla, the six representatives who honored the founder Hyeokgeose as their king are also said to have descended from Heaven. Accordingly, the royal house's attempt to emphasize the sanctity of the ritual for the founder, by making the concept of heavenly gods more abstract with the construction of Sinsin-gung, failed to differentiate the monarch from the aristocracy. The royal family, thus, had to look for other means to set itself apart from the aristocracy.

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5- The Decline of ~~the~~ Ancient Ideology and the Acceptance of Buddhism

The ~~shamanist~~shamanistic worldview that the human world can only exist in harmony with the world of gods and nature, ~~that the human beings can and that more clearly identify themselves, and that~~ an ideal society ~~and an awareness of being~~ can be obtained only ~~through the~~(~~삭제해~~ 주심시오) by holding communion with the other world, ~~by holding communion with the other world,~~ was the ideology that guided the thought and behavior of the ancient Korean people. The ~~idea of shamanist idea of~~ divine kingship founded on the shamanistic worldview functioned to legitimize the authority of the ruling powers. Such a view offered an explanation for the different social roles and the relationship between the ruler and the ruled and provided, for a certain social category, a worldview that is complete in itself. Since the god worshipped by a certain group was god only to that group, the people from outside the social category did not have the same rights and duties.

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However, changes in the society also brought changes in the people's view of the world. The degree of changes may ~~vary~~have varied among different kingdoms, but the

sustained progress in agricultural productivity since the fourth century; in particular, brought about many drastic changes. Increased agricultural productivity led to rapid social differentiation, and the communal characteristic of the existing social structure began to disintegrate. With these changes came centralization of government rule, in which the central government; rather than the community; exerted direct power over individual members of the society. Individualization in agricultural production increased with the establishment of individual household as an agricultural unit and the rights over the arable land. Such social conditions led people to question about the nature of human being and existing social order. Moving away from ~~the communal,community~~ people now began to ~~contemplate on~~consider the individual.

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It was at such times that Buddhism as a new belief system was introduced to Korea via China. At the very foundation of Buddhism is a thorough awareness of the human being. To the question as to how to live a happy life, free from the sufferings stemming from the imperfections of human life, Buddha teaches us that such a life is possible through existential awakening and practice based on a correct understanding of the world. Shamanism and Buddhism are similar in that both are in search of happiness; however, if shamanism has a strong tendency to find the solution in the other worldly being and the world, rather than within the self, Buddhism gives concrete tasks of achieving self-awareness and following a way of living based on that awareness.

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The disintegration of the existing communal character of the social order caused people, who ~~have now~~had by then become intellectually more sophisticated and socially freer from ~~the~~ restrictions of the existing order, to begin to look for an awareness of human being as individual and for a new social order. The new worldview presented by Buddhism provided an answer as well as consolation to those people distressed over the sudden changes in the social order. And it was these people who became the central force in planting Buddhism in Silla.

Premised on living a life based on human awareness, Buddhism emphasizes human dignity and equality. The idea of equality in Buddhism appealed particularly to minor government officials and rural intellectuals who were in search of a new social order. Even for the royal house that aimed to ~~establish a monistic government system~~ with the monarch at the center, Buddhism provided the ideological base to unify all the people in the territory by introducing the idea of citizenship ~~공민이라는 말의 적절한 번역어를 알려주시기 바랍니다. 그냥 써도 되겠습니다. 정확한 번역어를 잘 모르겠습니다.~~ That Buddhism is based on rigorous self-discipline and a single leadership without any connection to any particular local ritual was enough to appeal to the royal house that sought to centralize governing power. Such appealing

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characteristics of Buddhism led Goguryeo, Baekje, and Silla to make Buddhism the official state religion between the fourth and sixth century.---

The social and political ethics of Buddhism is based on the notion of benevolence. The spirit of benevolence goes beyond the self and one's own group, extending to other people, groups, as well as other organisms. As stated above, the worldview prior to the introduction of Buddhism focused on obtaining conditions favorable for survival through communication and harmony between the human world and the supernatural ~~world~~realm. -However, such a worldview had little to do with respecting life and the rights of others and other organisms and lacked the universal application to social categories other than one's own. Concerns for the life and rights of other people, groups, and organisms came only when the survival of one's self and group is secured. The Buddhist notion of benevolence, however, went beyond the self. In this sense, ~~the~~ Buddhist teachings ~~appealed universally~~had a universal appeal. It seemeds that this universality in Buddhism had the greatest appeal for the ancient kingdoms in search of a centralized government system for their extended territories, with its power to unite people of different origins under a single ideal. By applying such social ethics to the principle of life, people were able to expand their outlook on the world.

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The proclamation of the laws prohibiting burial of the living with the dead and unjust killing during the reign of King Beopheung, in the early phase of Buddhism as the state religion of Silla, ~~is are an all~~ examplesd in which the Buddhist idea of benevolence is applied to social practice. Buddhism provided a rational interpretation of the government rule and neutralized the oppressive and violent aspects intrinsic to ruling at a time when the government was expanding both its territory ~~as well as its~~and (관-조절) powers. As people gained self-awareness, the demand for ethical practice increased. There were demands for ethical practice in governing and for an ethical explanation for political ideology. And the political ideology based on the Buddhist idea of benevolence was able to meet the demand.

In the sixth century, the Silla royal house was in search of an ideological underpinning to give the royalty more political power ~~to the royalty~~ than to the aristocracy and found an answer in Buddhism. According to the Buddhist doctrine, the heavenly gods are finite beings wandering in the world of delusions and also subjected to transmigration. Buddha is the only being who has attained nirvana that freed him from the fate of transmigration. Such Buddhist teachings provided the theoretical basis for not only ~~to~~weakening the spiritual foundation of ~~the-an~~ aristocracy ~~that~~ ~~claims~~claiming to be the descendants of the heavenly gods, but also to show the superiority of the monarch to the aristocracy. Despite ~~the~~violent protest ~~from-of~~ the

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aristocracy that tried to maintain its vested interests legitimized by the existing order, the royal house made Buddhism (간-조절) ~~as was made~~ the official religion and claimed a kinship to Buddha, proclaiming its superior status to any other groups.

~~These~~ changes in ~~the~~ ancient Korean society between the fourth and sixth centuries also demanded changes in the ~~then~~-existing worldview. The dissolution of the communal social order led by the progress in agricultural productivity, and the social and political circumstances that demanded a centralized political system, paved the way for the Buddhist worldview ~~that teaches~~ ~~teaching that~~ equality and universality based on individual human awareness and practice. ~~The Buddhist idea of equality and universality expanded continually replaced~~ the existing self-determined and exclusive communal worldview. ~~The followers of Buddhist teachings were no longer those whose existence became evident only by the will of god or through different relations within the society to which they belonged.;~~ ~~On the contrary, rather,~~ they were beings who ~~can~~ ~~were able to~~ break out of the fetters of social order through their self-awareness and practice, and who ~~can~~ ~~could~~ also determine their own place in the universe.

However, ~~the~~ Buddhist worldview did not become the sole belief system by replacing all existing worldviews. In fact, ~~ancient people selectively responded to the Buddhist worldview, which newly had emerged as an alternative to the shamanistic one~~ ~~Buddhist worldview became simply a worldview in addition to the a shamanist worldview, providing another alternative to people.~~ In other words, the ancient Korean people became exposed to plural worldviews through the introduction of Buddhism, and ~~they~~ were able to choose the worldview that reflected ~~eds~~ their social, political, economical, and intellectual positions. Thus, if there was only one given worldview before, the Buddhist worldview ~~now~~ ~~presently~~ offered the ancient Korean people an alternative to choose from. With various worldviews available, people deliberated ~~on~~ ~~as to~~ what ~~makes~~ ~~made~~ an ideal world and how to attain ~~such a world~~ ~~it,~~ ~~beginning~~ ~~This was the beginning of~~ a meaningful, ~~albeit agonizing~~ quest, ~~though agonizing,~~ in search of a principle to guide their life to that end. The search for a model for the ideal world and for answers to life becomes more earnest and meaningful when confronted with different choices of worldviews.

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[Footnotes]

- 1) ~~Ideology is used here to have a broader meaning, that is one interchangeable with “worldview.” In the primitive and ancient societies, where social differentiation has yet to take place and without a diversity in narrative about the world and people, it would do little harm to use the word “worldview” as a conceptual system shared by the members of these societies instead of using the word “ideology,” a term loaded with concepts such as domination and oppression. The term “ideology” will be used once the social relations between the ruler and the ruled become clearly defined as social differentiation takes place, and when the institutionalized political order is established.~~
- 2) ~~For material on the Dangun myth and Dangun, see Yun, Yiheum, et al. 1994. *Dangun: geu yihae wa jaryo* (Understanding Dangun and Other Materials). Seoul: Seoul National University Press.~~
- 3) ~~*Samgukyusa*, vol. 4, annotation volume 5, Won-gwang seohak.~~
~~□三國遺事□ 卷第 vol4 義解第 5 圓光西學~~
- 4) ~~On the stone stele at the tomb of King Gwanggyeto and the epitaph of Moduru, Jumong, the founder of Goguryeo, is referred to as son of heavenly god and son of the Sun and the Moon, respectively.~~
- 5) ~~*Samgukyusa*, vol. 1; *Giyi* vol. 1 *Yeonjorang gwa Sejoyeo*.~~
~~□三國遺事□ 卷第 1 紀異第 1 延烏郎과 細烏女~~
- 6) ~~The founding myth of Goguryeo can be found in several sources, but none relates the story as grand in style as in “The Story of King Dongmyeong” in *Donggukyu idang kukjip*, vol. 3.~~
- 7) ~~For the myth of Hyeokgeose, see “King Hyeokose, the Founder of Silla.” *Samgukyusa*, Vol. 1.~~
~~혁거세신화는 □三國遺事□ 卷 1 新羅始祖 赫居世王 참조~~
- 8) ~~For materials on Talhae, see “King Talhae” in volume 1 of *Samgukyusa*.~~
~~탈해에 대한 자료로는 □三國遺事□ 卷 1 脫解王 참조~~
- 9) ~~See the article on the Turks Empire in Volume 50 of *Juseo*.~~
~~□周書□ 卷 50 突厥 항목 참조~~
- 10) ~~See the story of Namhae Chachaung in *Samguksagi* Volume 1.~~
~~□三國史記□ 卷第 1 南解次次雄 항목 참조~~
- 11) ~~For more information Biseo 30, Johwanseonbidongyijeon in *Samgulji* Vol. 30, and Beonyibu ui Goguryeo in *Hanwon* Vol. 30,~~
~~이에 대한 자료는 □三國志□ 卷 30 魏書 30 烏丸鮮卑東夷傳 夫餘 항목과 □翰苑□ 卷 30 蕃夷部의 高句麗 항목에 있다.~~
- 12) ~~See “Hyungnoyeoljeon” in *Sagi* Vol. 110.~~
~~□史記□ 卷 110 匈奴列傳 참조~~
- 13) ~~For more on the founding myth of Gaya, see “Gaya-gukgi,” *Ki-a* Vol. 2, *Samgukyusa* Vol. 2.~~
~~가야의 건국신화는 □三國遺事□ 卷第 2 紀異第 2 駕洛國記 항목을 참조~~

14) See “Buyeo” section in Biseo 30, Johwanseonbidongyijeon in Samgulji Vol. 30

~~三國志 卷 30 魏書 30 烏丸鮮卑東夷傳의 夫餘 항목 참조~~

15) See “Sacrificial Rites” section in Japjije Vol.1, Samguksagi Vol. 32.

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Glossary

—
Baekje 百濟

Bak Hyeokgeose 朴赫居世

[Beopheung 法興](#)

[Buyeo 夫餘](#)

[Chachaung 次次雄](#)

[cheonsin 天神](#)

[dan-gol 단골](#)

[Dangun 檀君](#)

[Dongye 東濊](#)

[Gaya 伽倻](#)

[Goguryeo 高句麗](#)

[Gojoseon 古朝鮮](#)

[Haemosu 解慕漱](#)

[Han 韓](#)

[Hwanung 桓雄](#)

[Jinji 眞智](#)

[Jumong 朱蒙](#)

[Kim Chun-chu 金春秋](#)

[Suro 首露](#)

[mu 巫](#)

[Oi, Mari, and Hyeopbu](#)

[Samgi 三岐](#)

[Seondeok 善德](#)

[sijomyo 始祖廟](#)

[Silla 新羅](#)

[Sin-gung 神宮](#)

[Talhae 脫解](#)

[Yuri 儒理](#)

¹ Ideology is used here to have a broader meaning, one interchangeable with “worldview.” In the primitive and ancient societies, where social differentiation has yet to take place and without a diversity in narrative about the world and people, it would do little harm to use the word “worldview,” though somewhat ambiguous, as a conceptual system shared by the members of these societies instead of using the word “ideology,” a term loaded with concepts such as domination and oppression. The term “ideology” will be used once the social relations between the ruler and the ruled become clearly defined as social differentiation takes place, and when the institutionalized political order is established.

² For material on the Dangun including Dangun myth, see Yun I-heum, et al. [Dangun: geu yihac-wa jaryo \(Understanding Dangun and Other Materials\)](#) (Seoul: Seoul National University Press, 1994).

³ “Wongwang seohak” (圓光西學), in [Samguk -yusa \(Memorabilia of Three Kingdoms\), gwon 4.](#)

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- ⁴ [On the stone stele at the tomb of King Gwanggaeto and the epitaph of Moduru, Jumong, the founder of Goguryeo, is referred to as son of heavenly god and son of the Sun and the Moon, respectively.](#)
- ⁵ [“Yeonorang Seonyeo” \(延鳥郎 細鳥女\), in *Samguk yusa*, *gwon 1*.](#)
- ⁶ [The founding myth of Goguryeo can be found in several sources, but none relates the story as grand in style as in Yi Gyu-bo, “The Story of King Dongmyeong” in *Dongguk i-si Sangguk jip* \(Collected Works of Minister Yi Gyu-bo of Korea\), *gwon 3*.](#)
- ⁷ [For the myth of Hyeokgeose, see “King Hyeokose, the Founder of Silla,” in *Samguk -yusa*, *gwon 1*.](#)
- ⁸ [For materials on Talhae, see “King Talhae” in *Samguk -yusa*, *gwon 1*.](#)
- ⁹ [See the article on the Turks Empire \(突厥\) in *Zhoushu* \(Record of Zhou\), *gwon 1* \(juan-으로 바뀌주십시오\) 50.](#)
- ¹⁰ [See the story of Namhae Chachaung in *Samguk -sagi* \(Historical Records of the Three Kingdoms\), *gwon 1*.](#)
- ¹¹ [For more information, see article on Buyeo in *Weishu of Sanguozhi*, *juan 30* and article on Goguryeo in *Hanyuan* \(Collection of Writings 영어 번역어? ‘글 모음’이라는 뜻입니다.\), *juan 30*.](#)
- ¹² [See “Hyungno yeoljeon” \(Biography of the Hun\), in *Shiji* \(Historical Record\), *juan 110*.](#)
- ¹³ [For more on the founding myth of Gaya, see “Garakguk-gi” \(Historical Record of Gaya\), in *Samguk yusa*, *gwon 2*.](#)
- ¹⁴ [See “Buyeo,” in *Weishu of Sanguozhi*, *juan 30*.](#)
- ¹⁵ [See “Jesa” \(Sacrificial Rites\), in *Samguk -sagi*, *gwon 32*.](#)

Grossary

Myo 廟

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