

A Study on the Understanding the East Sea(Donghae) in the Chosun Dynasty(14th C ~ 20th C)

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- I. Introduction
- II. Perception of the East Sea before the Choson Dynasty
 - 1) Perception of the East Sea in the Three Kingdoms
 - 1. Thoughts for the Defense of the Fatherland and the East Sea
 - 2. Natural Disasters and the East Sea
 - 3. People of the East Sea
 - 2) Perception of the East Sea in the Koryo Kingdom
 - 1. *Cases in which the Titles of the East Sea was Used as the One of the Representative Title of the Nation*
- 2. Natural Disasters and the East Sea
- 3. Sacrificial Rites and the East Sea
- III Understanding the East Sea in the Choson Dynasty
 - 1) Sacrificial Rites and Shrines for the East Sea
 - 2) Drought and the East Sea
 - 3) **Natural Disasters and the East Sea**
 - 4) Guarding *Ulreungdo*(Island) and the East Sea
 - 5) The East Sea and Poems in Appreciation of the East Sea
- IV Conclusion

1 . Introduction

Mountains, rivers, and seas did not have any names in the ancient times. However, with the development of culture, people began to name these areas. The names of each mountain, river, and sea reflect a cultural heritage as well as the values of the people who lived around them.

It is noted that due to the fact that Korea was a peninsula, surrounded with three sides water, the people of Korea were interested in the sea, and they named the coastal waters based on directions such as east, west, south, north and center. They called the seas the East Sea

(Donghae in Korean), the West Sea (Seohae in Korean), and the South Sea (Namhae in Korean).

The name "East Sea" first appeared during the reign of King Dongmyeong in the "History of the Koguryo Kingdom" in the History of the Three Kingdoms as follows: "Prime Minister Aranbul of the Buk-Buyeo (North Buyeo) said to the King, 'One day, the God from the Heaven came down to the world and ordered that " I establish the capital in 'Ga-Seob-Won' near the East Sea because his offspring would build a nation here." Ga-Seob-Won is a fertile land where five different crops grow well and it is a suitable area for the capital.' And the King accepted his proposal, moved the capital near the East Sea, and changed the name of the country as Dong-Buyeo)¹, which means East Buyeo."

His offspring as mentioned above is King Dongmyeong, the founder of the Koguryo Kingdom. According to the Dong-Guk-Yi-Sang-Guk-Jib written by Lee Gyu-bo, they moved to Ga-Seob-Won near the East Sea and built the Dong-Buyeo (East Buyeo) in BC 59)². The three Kingdoms - Silla, Koguryo, and Baekje - were established in BC 57, 37, and 18 respectively, while the East Sea was recognized since BC 59 before the establishment of the three Kings.

The East Sea has a long history. On this paper, I would like to discuss how the East Sea was recognized and understood from the ancient times.

II . Perception of the East Sea before the Choson Dynasty

1) Perception of the East Sea during the Three Kingdoms

The History of the Three Kingdoms and The Chronicles of the Three Kingdoms reflect how the Korean people perceived the East Sea. Records about the East Sea are found in The History of the Three Kingdoms and The Chronicles of the Three Kingdoms 15 times and 14 times respectively. These records clearly reflect two issues related to the East Sea; concerns over the defense of the fatherland and natural disasters.

¹ 三國史記 卷 第13, 高句麗本紀 第1 始祖 東明聖王, 령름?網擡뵙藻羸2 日者天降我曰 將使吾子孫 立國於此 汝其避之 東海之濱有地 號曰迦葉原 土壤膏 宜五穀 可都也 阿蘭弗遂勸王 移都於彼 國號東扶餘.

² 李奎報, 東國李相國全集 卷第3 東明王篇, 령름戴悠口피닐義알鮮◇2 海東解慕漱眞是天之子 本紀云 夫余王 령름핀파pm픽2 將使吾子孫 立國於此 汝其避之 東海之濱有地 號迦葉原 土宜五穀 可都也.

rain stopped during the rainy season or it rained in a drought or strong winds and waves suddenly became calm. "Man-Pa-Sik-Jeok" was named for these aforementioned phenomena, and was designated as a national treasure. It is preserved in the Cheon-Jon-Go in Gyeongju.

After this, Kings Hyoseong and Seondeok were cremated and their ashes scattered into the East Sea in 742 and 785 respectively according to their last wishes. This shows that the kings of Silla wished to protect and defend their country even after death.

2. Natural Disasters and the East Sea

As science and technology were not well-developed in the age of the three Kingdoms compared with the present, the people of Korea were particularly interested in the sudden natural phenomena. They thought these natural phenomena were revelations of the god to the king. For example, three big fishes about 30 and 12 feet in length and height were discovered in the East Sea in 256 (the 15th year of King Jeom-hae's reign)⁵. And a big fish with a horn was caught in the East Sea in 416 (the 15th year of King Sil-seong's reign), and it was as big as a wagon.⁶ The so-called "big fishes" were probably whales. When the East Sea turned red and its temperature rose in 639 (the 8th year of Queen Seondeok's reign), many dead fishes floated to the surface of the water.⁷ In 699 (the 8th year of King Hyoso's reign), the East Sea again turned red. In September during King Dong's reign, the water of the East Sea violently collapsed onto each other like waves in a battle, and the sound was heard as far as Gyeongju. Drums and small gongs sometimes began ringing on their own.⁸

In 915 (the 4th year of King Sindeok's reign), the waters of the Champo Sea (Heunghae-eup Yeongil-gun in Gyeongsangbuk-do) and the water of the East Sea "fought" for three days in a row, and waves rolled up as high as 70meters.⁹

People of Silla were in awe of these unexpected natural phenomena.

2) Perception of the East Sea in the Koryo Kingdom

⁵ 三國史記 卷第2, 沾解尼師今 10年 3月, 十年 春三月 國東海出大魚三 長三丈 高丈有二尺.

⁶ 三國史記 卷第3, 新羅本紀 第3 實聖尼師今 15年 3月, 十五年 春三月 東海邊獲大魚 有角其大盈車.

⁷ 三國史記 卷第5, 新羅本紀 第5 善德王 8年 7月, 八年 秋七月 東海水赤 且熱 魚斃死.

⁸ 三國史記 卷第8, 新羅本紀 第8 孝昭王 8年 7月, 八年 秋七月 東海水血色 五日復舊 九月東海水戰 聲聞王都 兵庫中鼓角自鳴.

⁹ 三國史記 卷第12, 新羅本紀 第12 神德王 4年 4月, 神德王 四年 夏四月 浦水與東海水相擊 浪高二十丈許 三日而止.

As the capital was moved to Songak in the age of the Koryo Kingdom, the Korean people became more interested in the West Sea than the East Sea. The East Sea had three meanings in the Koryo Kingdom. Firstly, it represented a name of the country. Secondly, the people of the Koryo Kingdom took much interest in natural disasters. Lastly, people served sacrificial rites for the East Sea.

1. Cases that the Title of the East Sea Used as the One of the Representative Titles of the Nation

King Taejo Wang Geon established the Koryo Kingdom in 918. The Silla Kingdom, the Post-Baekje Kingdom, and the Koguryo Kingdom fought until the post three Kingdoms were united in 936. In particular, the Post-Baekje Kingdom which was a rival to the Koguryo Kingdom established diplomatic relations with the Post-Liang Dynasty and the Post-Tang Dynasty in China.

King Wang Geon of the Koryo Kingdom replied to King Gyeon-hwon of the Post-Baekje Kingdom in 928 (the 11th year of King Wang Geon's reign) as follows;

... If you respect him as a King of the Kingdom and do not attack his country, I will repay my obligations for that, and this means that I am able to succeed to the King of the East Sea. Otherwise, you will regret your actions.¹⁰

In the letter as mentioned above, 'you' means King Gyeon Hwon of the Post-Baekje Kingdom, and 'a King of the Kingdom' indicates the King of the Owol Kingdom which established diplomatic ties with the Koryo Kingdom and the Post-Baekje Kingdom. 'I am able to succeed to the King of the East Sea' means that King Wang Geon of the Koryo Kingdom would succeed to the Koguryo Kingdom. The "East Sea" here was used as the name of Korea like the "Samhan" or the "Haedong".

Another case is found in the sovereign's message to the Jin Dynasty in 1197 (the 1st year of King Sinjon's reign).

In the 13th binary term of the sexagenary cycle, Jo Jong (in charge of the Hyo-Gong-Won-Oe-Bu) was sent to the Jin Dynasty to deliver a sovereign's message, saying, "When a crane

¹⁰ 高麗史 卷1, 世家 卷第1 太祖11年 正月 乙亥, 淸吳弼義眾答?磻5 悉 凶機 不惟副上國之仁恩 抑亦紹東海之絕緒 若不過而能改其如悔不可追淸5.

sings in the valley, its echo sounds clear. Like a sunflower leaning toward the sun, I express my thanks to Your Majesty. Please sympathize with my hope. I became the King of the East Sea in spite of my poor ability."¹¹

"Sovereign" as mentioned above indicates King Myeongjong, and "the East Sea" means the Koryo Kingdom.

Like some examples as mentioned above, the East Sea represented the Koryo Kingdom.

2. Natural Disasters and the East Sea

As pointed out above, people of the Koryo Kingdom thought that natural disasters were closely related to the governing philosophy of the king. They believed that there were Five Orders in the heavens, and that there were the Five Materials - metal, wood, water, fire and earth - in the ground. They were certain that the Kingdom's fortune depended on the King's ability to control natural disasters. In particular, Kong Fu Zi (Confucius) stressed the importance of natural disasters in the Chronicles of Lu, saying, "Since it is hard to explain the principle of inspiration between the heaven and humans, I record natural phenomena." There are some other records with respect to the East; in 1124 (the 20th year of King Injong's reign), two stones moved toward each other and collided in the East Sea.¹² ; In 1176 (the 6th year of King Myeongjong's reign), the East Sea turned yellow for three days and then became bloody. In May, 1213 (the 2nd year of King Gangjong's reign), the East Sea turned red like blood. The red tide phenomenon also appeared during the Silla Kingdom like today's one.

3. Sacrificial Rites and the East Sea

Sacrificial rites for the guardian spirits of mountains, rivers, and seas were prevalent in the Koryo Kingdom. There were shrines for the East Sea, the West Sea, and the South Sea.

According to geography books of the Koryo Kingdom, the shrine for the East was in Yikryeong-hyeon, Gyoju-do (currently Gangwon-do). The "yearbook of Yangyang-Dohobu" in the Chronicles of King Sejong indicates that Yikryeong-hyeon is presently Yangyang. According to Dong-Guk-Yeo-Ji-Seung-Nam (a geography book), Yeo-Ji-Do-Seo, and Dae-Dong-Ji-Ji which were published during the Choson Dynasty, the shrine for the East was in

¹¹ 高麗史 卷21, 世家 卷第21 神宗即位年 丙子, 遺考功員外郎曹通如金 前王教曰鶴鳴于臯 尚有可聞之響 葵傾於日 豈無委照之私 敢 懇款之誠 抑瀆高明鑑 伏念某猥將力 襲藩封表東海之濱.

¹² 高麗史 卷54, 志 卷第8 五行志 2, 仁宗二年三月東海中 兩石進退相擊.

Yangyang-Dohobu. Yang Seong-ji insisted in his memorial presented to King Sejo of the Choson Dynasty, "As the shrines for the East, West, and South Seas were built, centering around Gaeseong which used to be the capital of the Koryo Kingdom, they have to be moved centering Hanyang (currently Seoul)." According to his suggestion, the shrine for the East Sea had to be moved to Gangneung, one for the West Sea to Incheon, and one for the South Sea to Suncheon respectively. Yang Seong-ji's memorial reflects that shrines for the East, West, and South Seas during the Koryo Kingdom did indeed exist.

III. Understanding the East Sea in the Choson Dynasty

Like in the Koryo Kingdom, in the Choson Dynasty, the shrine for the East Sea and natural disasters were often mentioned. The East Sea became the focus of the public due to guard the Ulreungdo (island) and the dispute over the ownership of Ulreungdo with Japan.

The Korean people were highly interested in the East Sea during the Choson Dynasty because of the sea's role in solving a drought ("the faithful daughter-in-law of the East Sea"). In particular, the East Sea was frequently referred to as a place for appreciation or a holy place.

1. Sacrificial Rites and the Shrines for the East Sea

The Choson Dynasty imported the sacrificial rites of the Koryo King. The regulations for the sacrificial rite for the guardian spirits of mountains, rivers, and seas were newly established in 1414 (the 14th year of King Taejong's reign). The central government designated the shrines for the East Sea (in Gangwon-do), the West Sea (in Punghae-do), and the South Sea (Jeolla-do) as the three national shrines.¹³ The Ceremonies Board named all shrines for the guardian spirits in 1437 (the 19th year of King Sejong's reign). For example, the shrine for the East Sea was named 'Dong-Hae-Ji-Sin' which means the shrine for the guardian spirit of the East Sea.¹⁴

According to the Chronicles of King Sejong, there were national shrines for each sea which were managed by the government. The shrines for the South, West, and East Seas were in Naju (Jeolla-do), Pungcheon (Hwanghae-do), and Yangju (Gangwon-do) respectively.¹⁵

¹³ 太宗實錄 卷28,14年 8月21日 辛酉

¹⁴ 世宗實錄 卷76,19年 3月13日 癸卯

¹⁵ 世宗實錄 卷128, 五禮 辨祀條 5-176b 中祀風雲雷雨 嶽海瀆 智異山全羅道南原南三角山漢城府中 松嶽山開城府西 鼻白山永吉道定平北 東海江原道襄州東 南海全羅道羅州南 西海豐海道豐

The "yearbook of Yangyang-Dohobu" in the Chronicles of King Sejong indicates that there was a shrine for the East Sea in the east of Yangyang-Dohobu where sacrificial rites used to be performed every spring and fall.¹⁶

People of the Choson Dynasty built 10 altars during King Sejo's reign to preserve national prestige, and to perform sacrificial rites to the gods. They are the Bukak Altar, the Bukjin Altar, Dongak Altar, the Dongjin Altar, the Taese Altar, the Jewang Altar, the Sancheon Altar, the Singi Altar, the Sadok Altar and the East Sea Altar.¹⁷

2. Drought and the East Sea

The Choson Dynasty had the "farming-first" principle, and prepared several countermeasures against drought.

For example, when a dry weather continued throughout the nation, the government released prisoners. Whenever this happened, the people were reminded of an old story, "the faithful daughter-in-law of the East Sea"; A faithful daughter-in-law lived in the Donghae-hyeon (meaning the East Sea) during the Han Dynasty, China. She lost her husband early in marriage and did not have any children. She lived with her mother-in-law and waited upon her. The mother-in-law continuously suggested that her daughter-in-law remarry, but the daughter-in-law refused and served her mother-in-law with her whole heart. The mother-in-law complained to the village people that she was a burden to her daughter-in-law, and finally committed suicide. Her daughter hearing of her mother's death reported the daughter-in-law to the authorities accusing the daughter-in-law of killing her mother. The daughter-in-law, however, did not excuse herself and confessed her guilt. The investigator pressed her hard for the truth but her answer was the same. He reported the case to the superior office, and finally the governor executed her. After her death, drought continued in the village for three years in a row. And later, a new governor came to the village who knew about her death. After he performed a sacrificial rite for the sky, it finally rained.¹⁸

This old story was referred to from King Taejong's reign to King Jeongjo's reign whenever the nation suffered a drought.¹⁹ The Donghae-hyeon was of course a village name in the Han

川.

¹⁶ 世宗實錄 卷153, 地理志 江原道 襄陽條 5-676b, 東海神祠堂 在府東春秋降香祝致祭中祀.

¹⁷ 世祖實錄 卷7,3年 3月14日 丁丑

¹⁸ 說苑,貴德 漢書,于定國傳

¹⁹ 太宗實錄 卷26,13年 7月5日 壬午

成宗實錄 卷238,21年 3月27日 己卯

Dynasty, China, but it was called the East Sea in the Choson Dynasty.

3. Natural Disasters and the East Sea

The East Sea suffered from natural disasters during the Koryo Kingdom much like the Three Kingdoms. Areas from Yeongil to Gilju were flooded by the East Sea in 1415 (the 15th year of King Taejong's reign). Waves were 5 to 13 feet high. They reached as high as 5 to 6 feet in some inland areas, and one area suffered from a 100-foot-high wave. The sea moved like the tides. Samcheok and Yeongok suffered from flood 6 times, and the waves ranged from 40 to 60 feet high.²⁰

The East Sea froze over in the spring of 1565 (the 20th year of King Myeongjong's reign).²¹ The East Sea turned red and the Aprokgang (River) turned purplish red in 1605 (the 38th year of King Seonjo's reign).²² The East Sea flowed backward in 1647 (the 25th year of King Injo's reign).²³ The East Sea froze over again in 1655 (the 6th year of King Hyojong's reign).²⁴ The East Sea changed its flow movement and all fish moved to the West Sea in 1702 (the 28th year of King Sukjong's reign).²⁵ The government was in a high state of tension due to a red tide of the East Sea in 1737 (the 13th year of King Yeongjo).²⁶

Several attempts to prove that there was no tide in the East Sea unlike the West Sea were made. Jung In-ji asked an envoy from China, "Why is there no tide in the East Sea?", but received no reply in 1450 (the 32nd year of King Sejong's reign).²⁷ An inconclusive

中宗實錄 卷13,6年 4月22日 辛丑
中宗實錄 卷65,24年 7月4日 丁酉
明宗實錄 卷31,20年10月10日 癸酉
宣祖實錄 卷4,3年5月16日 癸未
光海君日記 卷77,6年4月24日 丙午
仁祖實錄 卷45,22年5月1日 戊子
孝宗實錄 卷18,8年5月4日 丙午
肅宗實錄 卷56,41年10月11日 癸酉
英祖實錄 卷61,21年5月15日 丙戌
英祖實錄 卷81,30年4月14日 癸巳
正祖實錄 卷16,7年7月5日 甲午

²⁰ 太宗實錄 卷29,15年4月5日 壬申

²¹ 明宗實錄 卷31,20年3月15日 壬子

²² 宣祖實錄 卷189,38年7月27日 己亥

²³ 仁祖實錄 卷48,25年4月6日 丁丑

²⁴ 孝宗實錄 卷14,6年4月1日 乙卯

²⁵ 肅宗實錄 卷37,28年7月1日 庚戌

肅宗實錄 卷41,31年1月15日 庚戌

²⁶ 英祖實錄 卷46,13年11月3日 丙辰

²⁷ 世宗實錄 卷127,32年1月7日 壬子

investigation into the reason why the East Sea did not have tides was performed in 1476 (the 7th year of King Seongjong).²⁸

King Injo asked Jung Gyeong-se, "Can you explain why there is no tide in the East Sea?", and he replied, "I am sorry to say that I do not know the reason, either. Some people say that the land breathes and the East Sea does not have the tide. I thoroughly investigated it but I have no idea, Your Majesty."²⁹

King Yeongjo also asked Nam Tae-je, but he could not answer the question, either.³⁰

4. Guarding Ulreungdo (Island) and the East Sea

Ulreungdo (Island) was once controlled by Lee Sa-bu during King Jijeung during the Silla Kingdom. Since then, the government drove all residents out of the island and did not allow anyone to live there because it was concerned that they might guide Japanese troops.

Residents, however, began to live in Ulreungdo. During the reigns of King Taejo and King Deokjong in the Koryo Kingdom, the governor of Ulreungdo sent an envoy to offer a tribute to the King. After that, King Injong and King Uijong sent Lee Yang-sil and Kim Yu-ip respectively to see whether residents could live there or not, and they reported that it was uninhabitable because there were so many rocks. Choi Wu tried to let people live on the island, but he stopped the plan because the strong winds and waves killed many of them.³¹

King Taejong of the Choson Dynasty sent two ships led by Kim In-wu to Mureungdo to bring runaway soldiers from the island in 1466 (the 16th year of King Taejong's reign). He returned in 5 months in 1467 (the 17th year of King Taejong's reign) and reported that 86 men and women in total lived in Wusando, and offered bamboos and fur seal skins as a tribute to the King. King Sejong sent Nam Ho to bring about 70 women from the island and leave it abandoned in 1438 (the 20th year of King Sejong's reign).

After that, King Seongjong sent Park Won-jong to check if residents lived in Sambongdo, but no one was found in 1490 (the 20th year of King Seongjong).

These incidents reveal that Ulreungdo was called Mureungdo, Wusando, and Sambongdo in the early Choson Dynasty. Since then, no one lived on Ulreungdo, but it became a diplomatic issue between Korea and Japan in 1693 (the 19th year of King Sukjong's reign). A

²⁸ 成宗 卷65,7年3月28日 辛未

²⁹ 仁祖實錄 卷19,6年10月9日 丙申

³⁰ 英祖實錄 卷96,36年12月2日 壬申

³¹ 高麗史 卷129, 列傳 卷第42 叛逆 崔怡, 東海中有島名鬱陵 地膏沃多珍木海錯以水程遠絕往來者久 怡遣人視之有屋基破礎宛然 於時移東郡民實之 後以風濤險惡人多溺死罷其居民.

fisherman, Ahn Yong-bok, who was fishing near Ulreungdo, was forcibly taken to Japan, then later repatriated to Korea via Damado (Island), accompanied by a diplomatic letter, insisting that Ulreungdo belong to Japan and that it be called Jukdo. The Korean government declared that Japanese insistence was baseless and that Ulreungdo belonged to Korea.³²

Thinking that Japan's claim to Ulreungdo was due to the Choson Dynasty's lack of interest in the island, the central government sent officials every three years to control Ulreungdo. Jun Hoe-il and Lee Jun-myeong investigated Ulreungdo in 1699 (the 25th year of King Sukjong's reign) and 1702 (the 28th year of King Sukjong's reign) respectively.³³

However several years after the local officials were sent to investigate the island, they evaded their duties, complaining that it was too far and dangerous by ship and that there was a possible danger of death.³⁴

The Inspector of Gangwondo, Lee Man-gyeon, proposed to stop investigating Ulreungdo, saying that it was only to check the uninhabited island and that it caused many problems. It was temporarily stopped in 1717 (the 43rd year of King Sukjong's reign).³⁵

But it was continued every three years until King Gojong's reign because the government of the Choson Dynasty was concerned about Japan's territorial designs on the island.

5. The East Sea and Poems in Appreciation of the East Sea

In particular, the Choson Dynasty saw the East Sea as a subject for appreciation.

A song, entitled "The Song of the Heonnamsan (mountain)", written during King Sejong's reign, says, "The East Sea used to be calm... politely offered the Namsansu to the King... wish that the King will be the father of the people for a long time..."³⁶ Another song, entitled "The Song of Knowledge and Virtue", praised the East Sea, "As the East Sea washes off the bad hearts of people, it will live forever. Since the East Sea obeys God's will and acts in concert with the public mind, God will bless them."³⁷

A song, entitled "The Song of the Leader", written during King Sejo's reign, says, "The chivalrous spirit was a great help for them to obey God's will. The East Sea completely

³² 肅宗實錄 卷30, 22年 9月 戊寅.

³³ 肅宗實錄 卷36, 28年 6月 乙酉.

³⁴ 臥遊錄 三, 趙漢紀, 蔚陵島搜討記.

³⁵ 肅宗實錄 卷59, 43年 3月 壬申.

³⁶ 世宗實錄 卷57, 14年9月19日 甲戌

³⁷ 世宗實錄 卷116, 29年6月4日 乙丑

cleared the dirty virtue and it will be clean forever."³⁸ Yoo Yang-chun, a grade-Vice official of the Board of Punishment during King Seongjon's reign, offered a song to the King, saying, "All people prayed to God for a blessing like the East Sea and for longevity like the Namsan (mountain). Their prayers were spread throughout the world."³⁹ They wished for God's blessing like the East Sea.

King Seongjon granted the complete collection of Buddhist Scriptures to Japan in 1488 (the 19th year of King Seongjong), and the Japanese government sent a letter of appreciation to the King of the Choson Dynasty, saying, "We can never thank you enough, even though we draw up the whole East Sea and make all bamboos on the Namsan (mountain) black. We thank you heartily 10 million times."⁴⁰

Furthermore, the filial piety of King Jeongjo and King Sunjo was compared to the East Sea. In particular, King Sunjo's love for his parents was praised as follows, "The King received two cups from the 7 stars of the Big Dipper, poured the water from the East Sea into the cups, and offered them to his parents. We can never praise the King enough."⁴¹

King Gojong spread congratulatory messages for his mother's 60th birthday to the entire country in 1868 (the 5th year of King Gojong's reign), saying, "I offered a cup of wine to my dear mother on the first day of the year. She was so happy like the East Sea. I prayed to God for her longevity like the Namsan (mountain)."⁴²

As mentioned above, the East Sea was a subject for appreciation, and it was thought as the origin of blessings and good luck. The East Sea and the Namsan were also mentioned in the Korean national anthem. This indicates that the East Sea was used as the subject for God's blessing and good luck in Korea for a long time.

Besides, the East Sea was thought to be a sacred place which washed off Koreans' disgrace. When there was a dispute over the disposal of Queen Mother Inmok during King Gwanghae's reign, Kim Hyo-seong was strongly against it, saying, "I will throw myself into the East Sea."⁴³ Sun Se-hwi insisted that Lee Hang-bok who was against the disposal of Queen Mother Inmok be punished, saying, "Even the entire East Sea cannot erase his crime."⁴⁴

A grade-II-A official, Kim Sang-heon objected that Jung Nam, a savage from the Qing

³⁸ 世祖實錄 卷31,9年12月11日 乙未

³⁹ 成宗實錄 卷206,18年8月5日 壬申

⁴⁰ 成宗實錄 卷211,19年1月9日 甲辰

⁴¹ 純祖實錄 卷29,27年7月22日 乙丑

⁴² 高宗實錄 卷5,5年1月1日 庚戌

⁴³ 光海君日記 卷89,7年4月18日 甲午

⁴⁴ 光海君日記 卷121,9年11月28日 己丑

Dynasty, China, sat on a chair before the King, and presented a memorial to the King in 1629 (the 7th year of King Injo's reign), saying, "The fact that Jung Nam sat in the chair before the King means that he was served as a national guest. Even the entire East Sea cannot wash off our disgrace."⁴⁵

As mentioned above, the East Sea was thought to be a sacred place which could wash off national shame and disgrace.

IV. Conclusion

Mountains, rivers, and seas were not named in ancient times. However, with the development of culture, people began to name these areas.

Since Korea is a peninsula, Koreans developed a strong interest in the sea. The East Sea is located in the East, named East Sea. The "East Sea" first appeared during the reign of King Dongmyeong. The Buk-Buyeo (North Buyeo) was in Jolbon where the Koguryo was built. The East Sea was mentioned in a record, saying that the Koguryo Kingdom asked the Buk-Buyeo to move the capital to Ga-Seob-Won near the East Sea in BC 59 before the establishment of the three Kingdoms. This tells us that the name, East Sea, was used by Koreans for a long time. The name, East Sea, was closely related to the defense of the fatherland. After King Munmu was dead, his body was buried in the East Sea. Koreans built a shrine near the East Sea and prayed to god for national peace.

Besides the name, the East Sea, represented the name of the country; King Wang Geon of the Koryo Kingdom replied to King Gyeon-hwon of the Post-Baekje Kingdom: "I am able to succeed to the King of the East Sea."; King Sinjong sent Jo Jong to the Jin Dynasty to deliver a sovereign message, saying, "... Please sympathize with my hope. I became the King of the East Sea in spite of my poor ability."

In the early Choson Dynasty, people performed sacrificial rites to the East Sea. In the late Choson Dynasty, Japan made a claim that Ulreungdo in the East Sea belonged to Japan, and the Choson Dynasty sent government officials to investigate Ulreungdo every three years. In particular, Korean people thought of the East Sea as a sacred place and home. Later, the East Sea was mentioned in the very first of the Korean national anthem, "Until the East Sea and the Baekdosan(mountain) are worn away..."

⁴⁵ 仁祖實錄 卷21,7年8月23日 乙亥