The Relationship between the Ancient Japan and Chosen from the Viewpoint of the Literately Analysis

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According to writings contained in Chinese classics such as Chunqiu commentaries by Zuo, there was a close relationship between vows (mei) that had a religious and supernatural binding force and the offering of bribes (mainai) and the hostages (shichi) that served as a human guarantee that political promises would be observed. During the Chunqiu period these three functioned together on the international political scene. Hostages sent to Wa from Silla and Paekche were an identical method of diplomatic relations and was one option for a diplomatic strategy. Above all, as a means of requesting military cooperation from Wa, this initiated the sending of hostages as a diplomatic means for establishing independent diplomatic relations referred to as "WATSUU" and "KEKKOU" in Japanese. Hostages from Paekche were sent for requesting deployment of troops and tended to be diplomatic envoys. The regular arrival in Japan of Confucian scholars and priests brought over at the same time as these hostages, needs to be considered in the context of being bribes.

In the second half of the 5th century there were many children of mixed blood who were born as a result of unions between local women and members of the powerful elite who were dispatched to the Korean Peninsula on diplomatic and military business. Even if some foreign women did come to Wa, the sending of Wa women abroad was strictly prohibited. This is related to the absence of distinction in the initial period between offerings (ladies-in-waiting) to queens and court attendants, when the status of an emperor's wife was not as high as that from the 6th century on when marriages between close relatives became commonplace among the imperial family.

The Cho of Mimana, a kind of tax payment, did not fit with the Silla concept, as it was presented especially as a "shared illusion" within the court in order to satisfy the material demands of the official class and to maintain the emperor's political power. In the Nihon Shoki there is criticism of the bribes that the powerful elite in charge of diplomatic and military affairs received from Silla and Paekche. However, this is viewed as the prerequisite for the monopolistic power of diplomacy held by the emperor under the Ritsuryo system. Gifts symbolized by bribes were not only given to emperors, as they were presented to ministers and high officials as well, and became established as the result of pluralistic diplomatic relations with members of the sovereignty.