

***Seeking Mago, the Great Goddess:
A Mytho-Historic-Theological Reconstruction of Magoism,
an Archaically Originated Gynocentric Tradition of East Asia***

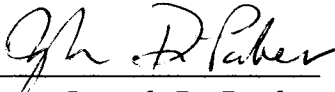
By

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Table of Contents

Acknowledgments (vi)	
Transliteration Notes (viii)	
Table of Maps (xii)	
Table of Figures (xiii)	
Introduction	1
Part I: Preliminary Discussions	
Chapter 1 The Method of a Magoist Mytho-Historic-Theology	35
Chapter 2 Primary Sources, History, and Nationalism	68
Chapter 3 Feminist Readings of the Magoist Texts, the <i>Budoji</i> (<i>Epic of the Emblem City</i>) and the <i>Handan Gogi</i> (<i>Archaic Histories of Han and Dan</i>)	96
Part II: The <i>Budoji</i> and the <i>Handan Gogi</i>	
Chapter 4 Female Principle in the Magoist Cosmogony	128
Chapter 5 Incipient Developments of Magoism	160
Chapter 6 The Flowering of Magoism in the Archaic Confederacies of Magoist States, Hanguk and Danguk	188

Chapter 7	219
Magocracy in Budo Choson and Afterward	
Part III: Various Sources from Korea and China	
Chapter 8	248
Magoist Mythic Tales from Korea	
Chapter 9	282
Ritual Practices of Magoism from Korea	
Chapter 10	316
Magoism in Early Chinese Texts	
Chapter 11	353
Magoist Women from Chinese Sources	
Conclusion	380
Appendix	391
Bibliography	405

Table of Maps

[Map 1] Migration of Four Primal Races	79
[Map 2] Major Magoist Sties in East Asia	145
[Map 3] Magoist Sites in Korea	252

Chapter 6
The Flowering of Magoism in the Archaic Confederacies
of Magoist States, Hanguk and Danguk

[W]e find that woman's liberty did not begin to-day nor under modern religions or forms or government, but that she was in reality the founder of civilization, and that in the most remote times woman enjoyed superiority of rights in all institutions of life.

Woman, Church and State
 Matilda Joslyn Gage

“The elder world was full of memories and myths of such a lost civilization--a civilization prior to those of Egypt and Sumer, not a merely barbaric precursor of them, but an ancient culture of superior status, from which they derived” and from which their civilizations had, in many respects, degenerated.

Lewis Spence cited in Elizabeth Gould Davis
The First Sex

This chapter delineates how the female principle of Magoism configures social patterns differently from patriarchal ones that we know. If the female principle were perceived as a political authority, what would politics be like? I explore some answers to this question based on the *Budoji (Epic of the Emblematic City)* and the *Hangan Gogi (Archaic Chronicles of Han and Dan)*. These two principal texts of Magoism suggest that the primordial history of Magoism eventually gave rise to the formation of the first confederacy of 12 Magoist states, Hanguk in the late 8th millennium BC, succeeded by the second confederacy of 9 Magoist states, Danguk, in the early 4th millennium BC.³⁷⁸

³⁷⁸ Androcentric/patriarchal criteria on the formation of state/nation are inadequate in accessing the archaic Magoist history. An archaic polity represents a confederacy of numerous self-governed city-states not a monarchy ruled by king. Insofar as one relies on the notion of an ancient state/nation as a patriarchal monarchy, that is, a society that is ruled by one king or emperor, the early polities of archaic East Asia/Korea remain

It should be noted that the epic of Magoism does not presuppose early (read post-paradise) societies as absolutely peaceful. The *Budoji* describes tribal collisions between the newly arrived (those who left the City of Mago later at the Great Departure) and the settled (those who left earlier with JiSo), as the former sought their new settlements:

[B Citation 16] A thousand years passed, as all peoples who left the City arrived in their respective settlements. Descendants of those who had departed the City earlier lived widely dispersed and grew into formidable power. However, almost all of them lost their original nature and became hostile. Whenever they saw new settlers, they sought and harmed them by forming themselves in crowd.³⁷⁹

By setting potential conflicts between Magoists and the people of Jiso (non-Magoists) in an earliest scene of the Magoist epic, the *Budoji* avoids falling into the simplistic idea that the ancient world was absolutely peaceful. Within this context, early East Asian peoples led by HwangGung and her successors set out their political goal of BokBon--to remind all peoples of their common origin from Mago and restore the original nature in them, as I discussed in the previous chapter.³⁸⁰ The very nature of socio-political authority assumed by early Magoist leaders is theocratic, which I rephrase as magocratic. According to the epic of Magoism, the memory/knowledge of the primordial beginning in the Paradise of Mago was the fulcrum, which shaped the archaic history of East Asians. The Magoist mythos and ethos laid the foundation for the religious and political structure of the early Magoist polities of Hanguk and Danguk for at least five millennia

invisible.

³⁷⁹ *Budoji* Chapter 9, 43.

³⁸⁰ I use the plural in East Asian peoples. I postulate that the community of East Asians led by HwangGung and her successors was a conglomeration of nascent ethnic groups.

prior to the *proto-historical* state of Budo otherwise known as Old Choson in the third millennium BC.³⁸¹

**HanIn and the First Magoist Confederacy,
Hanguk (7199 BC?-3898 BC)**

Both the *Budoji* and the *Handan Gogi* present Hanin 桓因 (Originator of Han) as an important figure in the archaic history of Korea. While the *Budoji* describes HanIn as a successor of the magocratic leadership from YuIn and HwangGung within the general diachronic survey of Magoist Korea, the *Handan Gogi* designates HanIn as the founder of the first confederacy of Hanguk 桓國 (State of Han).³⁸² According to the *Budoji*, HanIn is a magocratic leader who overcame the natural catastrophe that took place after or during the period of YuIn, her predecessor. The following is the *Budoji*'s standard account of HanIn:

[B Citation 17] HanIn, succeeding the Heavenly Emblem of Three Seals, illumined the matter of the human world. Thereupon, sunlight was evenly shined and climate became mild. Living beings gained comfort and weird features of people were restored to the original state.³⁸³

³⁸¹ Despite the fact that the “official” history of East Asia does not acknowledge the historicity of Old Choson, I call it a proto-historic polity because “Old Choson” appears in ancient documents of East Asia including the *Samguk Sagi* and the *Samguk Yusa* as well as the *Shan Hai Ching*. Furthermore, the establishment of Old Choson in 2333 BC is a widely known fact among modern Korean people including the people of DaeJongGyo (the Great Religion), a Korean indigenous religion, who regards Dangun as its founder. See SeungGuk Im’s translator’s note in the *Handan Gogi*, 345–67.

³⁸² I read the character 桓 “han” after SeungGuk Im’s suggestion. Im holds that it should be read *han* instead of *hwan*, the latter which etymologically indicates “the people of light.” For Im, *han* derives from the word *haneul* meaning heaven 天, the divine, indicating that the people of Korea are theocratic in their origin. This interpretation reflects better the Magoist understanding of archaic Koreans. See the *Handan Gogi*, 356.

³⁸³ *Budoji*, Chapter 10, 45–6.

HanIn (Originator of Han), as this name connotes, possibly brought not only a new polity but also a new time, the Neolithic Period. The *Handan Gogi* presents Hanguk as the first confederated polity in history, which may have heralded the Neolithic in East Asia.³⁸⁴ The *Handan Gogi* suggests two dates for the duration of Hanguk: One is 3,301 years and the other 63,182 years. While 63,182 years is largely dismissed by exponents, 3,301 years is taken seriously.³⁸⁵ Thus, the beginning year 7199 BC is calculated by adding the years of Hanguk and Danguk, which will be discussed later, to the foundation year of Old Choson in 2333 BC, which is widely endorsed within indigenous traditions.

Hanguk (State of Han): The First Magocratic Polity

According to the *Handan Gogi*, Hanguk is the first state of Korea whose supreme deity originated in the region of Siberia. The following account explains the theocratic/theocratic origin of Hanguk:

[HG Citation 6] The foundation of our Han [Korea] dates back to the most ancient time. There was Ilsin 一神 (One Deity) who was *self-born* in the Heaven of Siberia. Her light shed the whole universe and everything was born from her great illumination. Living infinitely, she rejoiced in pleasure. Riding *ki* 氣 (energy), her divinity reached perfection. Without form, she could see. Without doing, she realized everything. Without speaking, she accomplished all [Italics and female connoting words are mine].³⁸⁶

³⁸⁴ My assessment of the Neolithic is not based on the periodic scheme that East Asian historians suggest. The period of Hanguk (7199 BC-3898 BC) roughly coincides with the scheme of “Old Europe (6500 BC-3500 BC)” proposed by Marija Gimbutas (1974).

³⁸⁵ The beginning year of Hanguk, 7199 BC, is calculated on the basis of the beginning of Dangun Choson in 2333 BC, which is legitimized in the Korean folk tradition. There is another state, Danguk between Hanguk and Choson, which allegedly lasted 1565 years.

³⁸⁶ *Handan Gogi*, 15.

I discussed other names of Mago including SamSin (Three Goddess), IISin (Goddess of Unity), and Cheon (Heaven) addressed in the *Handan Gogi* in Chapter 3. The above account tersely but strongly invokes a resonance to the cosmogonic account of the *Budoji*.³⁸⁷ The expression “self-born” origin of IISin resembles the “self-birth” of Mago engendered by the female music of PalRyeo (Eight Female Musical Pitches) in the *Budoji*.³⁸⁸ The description of the divine as immortal and transcendental also resembles the account of the *Budoji*, which portrays the life of immortals in the Paradise of Mago.

The *Handan Gogi* continues to state the beginning of Korean history and claims HanIn as the founder of the first State of Korea, Hanguk:

[HG Citation 7] One day 800 men and women came down to the land of HeukSu (Black Water) and BaekSan (White Mountain). HanIn who dwelt in the realm of heaven became Gamgun (Head of Administration) and taught how to make fire by stone-friction and cook food for the first time. This [the state of HanIn] is called Hanguk (State of Unity) and she was called Cheonje (Heavenly Sovereign) HanIn (Cause of Han). She was otherwise known as AnPaGyeon [Female connoting words are mine].³⁸⁹

The above account is reminiscent of the early magnificent epic of the descendants of HwangGung on their northbound journeys. In the previous chapter, I have suggested the possibility that the region of Lake Baikal, Siberia, was one of the earliest centers of Magoist Koreans. It is unclear where the people of HanIn settled but, as we will see shortly, they may have spread throughout the subcontinent of East Asia. Among the titles of HanIn, that is, Gamgun 監君 (Head Administrator), CheonJe 天帝 (Heavenly

³⁸⁷ Interestingly this citation strongly resembles the account of *Chuang Tzu* and *Lieh Tzu*, which describes the divine on Mt. GuYe (Sovereign Goddess), to be cited in Chapter 10.

³⁸⁸ See Chapter 3.

³⁸⁹ *Handan Gogi*, 15.

Sovereign), and AhnPaGyeon whose meaning remains unclear,³⁹⁰ CheonJe and Gamgung with their variations are often used in other texts of the *Handan Gogi* and the Chinese texts.

Hanguk is characterized as pacific, as the *Handan Gogi* states, “Since [HanIn] administrated on behalf of Heaven, there was no need to fight or mobilize an army.”³⁹¹ It is assumed in the *Handan Gogi* that the early Korean people maintained peaceful societies without social disturbances until the end of its period when a social problem broke out, which will be discussed in the next chapter. The territory of Hanguk spreads from Mt. Panaryu to Lake Baikal and all directions, and covers an area “fifty thousand *lis* from north and to south and twenty thousand *lis* [approximately 2,000 miles] east to west.”³⁹² EunSu Kim’s suggestion that Mt. Panaryu means the Plateau of Pamir makes the account of the *Handan Gogi* much more revelatory to the Myth of Mago.³⁹³ The *Handan Gogi* does not describe how the 12 states came to be united under the authority of Hanguk. However, the *Budoji*’s account on the religious-political mandate of BokBon, Restoration of the Magoist Origin, lends its explanation to the formation of a magocratic confederacy.³⁹⁴ The names of the twelve sub-states are listed as:

³⁹⁰ SeungGuk Im speculates that AnPaGyeon means father. *Handan Gogi*, 16-7.

³⁹¹ *Handan Gogi*, 26.

³⁹² *Handan Gogi*, 26, 163.

³⁹³ *Handan Gogi*, EunSu Kim tr., 40.

³⁹⁴ The fact that Hanguk is the confederacy of 12 states does not seem haphazard. The number 12 in the 12 states of Hanguk in the *Handan Gogi* coincides the 12 ancestors who were described as gate-keepers in the City of Mago in the *Budoji*. These 12 ancestors were supposedly the leaders of peoples in Diaspora after the great departure from the Paradise of Mago (See Chapter 4). It is only a speculation that these 12 states may mean the polities led by these 12 ancestors. The leadership of Hanguk possibly consolidated these 12 states under the magocratic authority. That is because it is difficult to imagine that peoples were coerced to form 12 states without congruence on their part, if we recall the pacific and symbiotic nature of the magocratic federal administration. It seems plausible that peoples of these 12 states themselves were well aware of the Magoist mandate of constructing the confederacy and voluntarily cooperated in the federal effort. If this is the case, it implies that Paleolithic peoples as

[HG Citation 8] To call it as a whole, it is Hanguk, and to name the individual states it is as follows: Biriguk (State of Biri), Yangunguk (State of Yangun), Gumakhanguk (State of Gumakhan), Gudachunguk (State of Gudachun), Ilgunguk (State of Ilgun), Uruguk (State of Uru) or Pilnaguk (State of Pilna), Gaekhyunhanguk (State of Gaekgynunhan), Gumoaekguk (State of Gumoaek), Maeguyoguk (State of Maeguyo) or Jikgudaguk (State of Jikguda), Sanapaguk (State of Sanapa), Sunbiguk (State of Sunbi) or Siwiguk (State of Siwi) or Tonggosaguk (State of Tonggosa), Sumiliguk (State of Sumili). All together there were twelve states.”³⁹⁵

Considering the record of the third confederacy of Budo Choson, which comprised three Han States with their respective city-states as units, it is possible that these twelve states of the *Handan Gogi* comprised numerous city-states.³⁹⁶ In other words, the confederacy of Hanguk comprises 12 federal states, each of which constitutes a certain number of sub-states. This structure reflects the female principle of Magoism, which views the whole as an organic conglomeration of self-equilibrating microcosmic units, on the political level.³⁹⁷

Among the twelve sub-states, Uruguk (State of Uru) and Sumiliguk (State of Sumili) phonetically appear akin to Ur, Uruk, and Sumer.³⁹⁸ Ancient Goddess worship in Sumeria is mentioned by a number of scholars. Besides Merlin Stone and Elizabeth G.

well as early Neolithic peoples were more or less under the united political system across different races and cultures.

³⁹⁵ Ibid., 26; 163.

³⁹⁶ IlBong Lee states that, according to Chinese texts, three Hans had all together 78 city-states: MaHan had 45 states; linHan 12 states; and BunHan 12 states. See Lee, 125. The number of states does not necessarily mean the power of confederacy because JinHan comprising 12 states is known as the state, which was under the direct administrated of Dangun. See Chapter 7.

³⁹⁷ See the female principle embodied in the cosmogony of Mago in Chapter 4.

³⁹⁸ SeungGuk Im, EunSu Kim, and Thomas Yoon associate Sumiliguk and Uruguk with Sumer and Ur. *Handan Gogi*, SeungGuk Im tr., 27-8, *Handan Gogi*, EunSu Kim tr., 40, Yoon, 258-9.

Davis who explicate gynocentric mythologies from Sumeria,³⁹⁹ G. Rachel Levy's following statement of the Mother Goddess in Sumer echoes the epic of the early Magoist journey:

The name of this local personality of the Mother Goddess [in Ur] 'who was worshipped with little variation of doctrine and rite, in all the cities of Sumer', means Lady of the Mountain, another mark of the nostalgia of the immigrants into the marshy plains, who yet in imagination lifted their eyes to the hills.⁴⁰⁰

It is evident, according to Levy, the Great Goddess was worshipped across cities or city-states of Sumer.⁴⁰¹ A religious and political unity among these cities/city-states seems unquestionable. The above statement implies that Sumerians brought along the worship of this Goddess who was originally associated with mountains, as they migrated from the region of mountains to the plains. Levy writes in another place, "their [Sumerians'] religion always remembered its hills and its mountain beasts, and raised an artificial

³⁹⁹ See Stone, 18, 82-4, 98, 106, 130-1, 142 and Davis, 43-4. Merlin Stone's another account on the immigration of Asiatics to Egypt is illuminating, writing:

In *Palestine Before the Hebrews*, E. Anati described a group of Asiatics arriving in Egypt. In this description he explains that it is the men who have arrived and with them they bring their goods and their donkeys, their wives and children, tools, weapons and musical instruments, in that order. Anati's description of the earliest appearance of the Goddess is no less male-oriented. He writes, "These Upper Paleolithic *men* also created a feminine figure apparently representing a goddess or being of fertility ... the psychological implications of the mother goddess are therefore of tremendous importance... Here undeniably is the picture of a thinking *man*, of a *man* with intellectual as well as material achievements" (my italics). Could it possibly have been the female ancestors of those women who are listed along with the donkeys and other goods who ere thinking *women*, *women* with intellectual as well as material achievements? (Stone, xxiii)

Among other items these Asiatics brought, musical instruments are particularly indicative of Magoism, as I disused in Chapter 4. The above befits the scenario of Magoist East Asians, who dispatched their Magoist emissaries to all peoples of the world.

⁴⁰⁰ Levy, 95.

⁴⁰¹ This is the point she is making in Chapter 2 of her book.

mountain for communion with divinity.⁴⁰² I have cited a theory in the previous chapter that “the early Hebrews originally migrated from the Pamir Plateau to Ur in Sumeria around 3100 BC.”⁴⁰³ This is such an intriguing observation that holds a key to unlock the mystery of Korean archaeological sites, particularly tombs, which are found on “artificial hills” for future studies.

Are these mythological accounts related to the Magoist cosmogonic scenario? While a positive answer to this question remains only speculative without evidence, the Magoist migration scenario offers a hypothesis for the migration of Sumerian ancestors. Sumerians were perhaps the descendants of one of the primal four races who carried along with them the memory of the Great Goddess, Mago, on their migratory journey from the Paradise of Mago in the Pamirs. The city-states of Sumer, to consider the account of the *Handan Gogi*, may have been one of the 12 states of Hanguk, the first confederated polity in history.

HanUng and the Second Magoist State, Danguk (3898 BC-2333 BC)

HanUng, the last sovereign of Hanguk, successfully consolidated authority of the magocratic confederacy and established the second confederacy of 9 states, Danguk 檀國 (State of Tree), after having subdued a (male-led) social turmoil. The foundation of Danguk itself was a response to a male revolt on the part of magocracy. Magoism became entrenched as a state ideology, which accompanied legislation, penal institution, moral teachings, intellectual discourses, and religious ceremonies and customs.

⁴⁰² Levy, 89. This is such an intriguing observation that holds a key to unlock the mystery of Korean archaeological sites, particularly tombs, on “artificial hills.” I suggest a study of ancient Korean archaeology in light of cross-cultural ancient goddess studies.

⁴⁰³ See Chapter 4.

Nonetheless, Danguk was destined to face the forthcoming challenge of monarchical forces--the Chinese, which will be discussed in the next chapter. Since source data on Danguk from the *Handan Gogi* and the *Budoji* are too numerous to discuss in this chapter, I will limit my discussion to some issues that are central to feminist implications.

Naming Danguk, the Ung Clan, as the Second Polity of Archaic Korea

Unlike other (androcentric) interpreters of the *Handan Gogi* who call this second polity Baedalguk (State of Baedal) or Cheongguguk (State of Blue Hill), I name it Danguk.⁴⁰⁴ One major reason why Korean scholars overlook the possibility that Danguk held federal authority of this second polity appears to be the female implication of Danguk. The *Handan Gogi* states, “Danguk, amidst Ungjok 熊族 (the Ung clan), flourished the most.”⁴⁰⁵ It is unequivocal for any serious student of the *Handan Gogi* that the Ung clan represents female sovereignty--a point which will be delineated below. It seems that their inability to name the second polity Danguk is not a haphazard mistake. SeungGuk Im, translator of the *Handan Gogi*, changes the character *ung* 熊 in Ungjok (the Ung clan) to *ung* 雄, the latter which connotes man or manliness. He may have tried to point out the mistake of the original text. Conceiving the gynocratic state of Danguk as central authority of the second polity seems almost unthinkable for androcentric scholars. A feminist reading proves that the original text did not make a mistake. Danguk’s federal leadership is all too apparent, once one overcomes the

⁴⁰⁴ SeungGuk Im, EunSu Kim, IlBong Lee, and others all agree with Baedalguk or Cheongguguk not Danguk. Cheongguguk cannot be the name of the second polity of archaic Korea because it only refers to the reign of ChiU who supposedly renewed the second polity toward its ending period.

⁴⁰⁵ *Handan Gogi*, 157. It reads, 熊族之中檀國最盛.

patriarchal bias. The *Handan Gogi* underscores the supreme authority of the Ung clan repeatedly.⁴⁰⁶

Another reason androcentric interpreters fail to recognize Danguk as the second polity seems to come from the fact that they do not regard this polity as a confederacy of nine states. The fact that Danguk was not a monarchical polity, which conquered neighboring states, is a widely acknowledged fact in the text. Even the iconography of a nine-tailed fox among the ancient Chinese explains the female authority of Danguk. According to IlBong Lee, a fox with nine tails mentioned in the Chinese folksong and the *Shan Hai Ching* symbolizes the second polity with nine states (see [Figure 2]).⁴⁰⁷ Lee's observation further explains an etiology of a saying from Korea that casually compares woman to a nine-tailed fox. In my documentation of Magoist mythic tales from Korea, Mago is portrayed as an evil nine-tailed fox.⁴⁰⁸ The motif of nine-tailed fox appears in the iconography of Xiwangmu (the Queen Mother of the West) dated in the first century CE.⁴⁰⁹ Such evidence supports that Danguk was a powerful gynocratic federal state.⁴¹⁰

⁴⁰⁶ One can refer to the index of the *Handan Gogi*. The influence of the Ung clan is noted in the *Handan Gogi*, 17, 23, 33, 39, 55, 81, 109-10, 157, 164, 171, 173, 182, 195-8, 202, 204, 241, 258-9, 265.

⁴⁰⁷ IlBong Lee, 134.

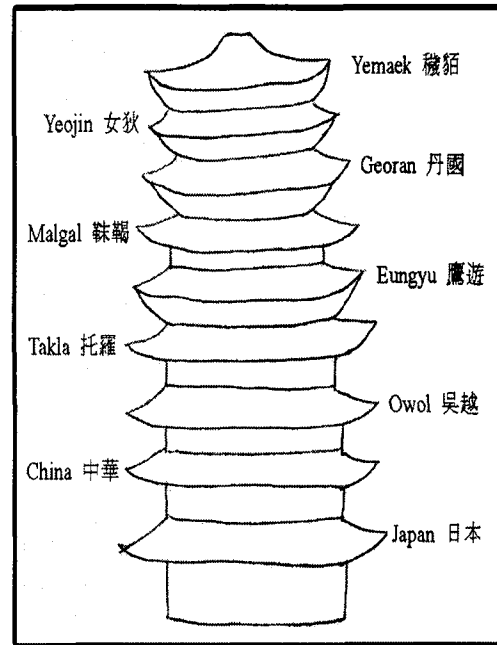
⁴⁰⁸ Tale [1-27] in the Appendix.

⁴⁰⁹ Cahill, 24. Mythic tales of Mago from Korea often associate Mago as Xiwangmu. I will leave a comparative study of Mago and Xiwangmu as well as Amaterasu to a future occasion, since it requires extensive research.

⁴¹⁰ According to the *Samguk Yusa*, the nine-story pagoda, whose nine stories indicate the nine neighboring states of Silla including Japan and China, was constructed during the reign of Empress Seondeok (r. 632-647). See *Samguk Yusa*, 212-3. This nine-story pagoda indicates the political tradition of the nine-state confederacy of Danguk. Inferring from the case of Silla's nine-story pagoda named Hwangryongsa Gucheung Seoktap (Nine-Story Pagoda of Yellow Dragon Temple), Danguk was likely to be the 10th federal state. This understanding gives a clue to understand the Chinese myth of Yao's archer, Yi, who is alleged to have shot the nine-suns out of 10 suns. See Littleton (2002), 418-9. Within the context of Magoism, ten suns symbolize 10 states including one federal state. In terms of time, Yao's rule falls in the late period of Danguk.



[Figure 2] The nine-tailed fox
after IlBong Lee



[Figure 4] The nine-story pagoda at Hwangryongsa
(Yellow Dragon Temple)
Illustrated by Hye Sook Hwang



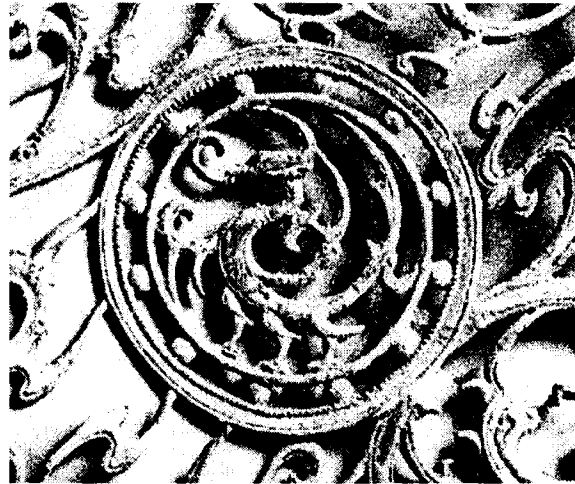
[Figure 3] Xiwangmu and Nine-tailed fox
after Suzanne E. Cahill (1993)



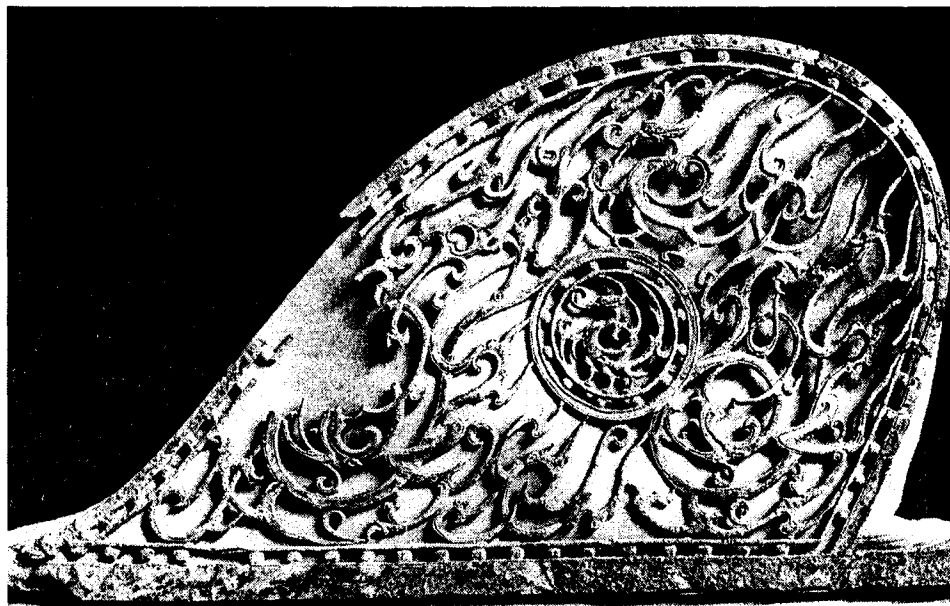
[Figure 5] The nine suns destroyed by Yao's divine archer, Yi, dating from c.200 BC
After Littleton (2002)



[Figure 6] The three-legged raven from a Goguryeo (37 BC - 668) tomb,
after IlBong Lee



[Figure 7] The three-legged raven
ornament (part),
see The Art of Ancient Korea



[Figure 8] Pre-Buddist gilded bronze ornament (24.5 x 13.2 cm)
from a tomb in Pveongyang, North Korea,
Gorguryeo (5th - 6th CE)

The very title of the *Handan Gogi* (Ancient Chronicles of Han and Dan) suggests Danguk as the second polity. If Danguk were not the name of the second oldest Korean polity, why would the compiler, YeonSu Gye, name his book Ancient Chronicles of Han and Dan? Considering that this book presents a chronological history of archaic Korea, Danguk must be the name for the second polity.

UngNyeo (Bear Woman) as HanUng, the Founder of Danguk

Concerning HanUng, the founding hero/deity of Danguk, my interpretation substantively differs from androcentric interpreters. For me, HanUng and UngNyeo are not two people (husband and wife) but the same founder of Danguk. Patriarchal compilers/authors/translators do not identify HanUng 桓雄 as “UngNyeo 熊女.” Consequently, they underestimate the gynocratic authority of UngJok (the Ung clan) or UngSsi (the Ung sovereign), which pervades the archaic history of the *Handan Gogi*. The immediate difficulty for them may come from the fact that the character *ung* in HanUng and UngNyeo is written differently. Thus, patriarchal interpreters do not question a possibility that the character Ung 熊 (empress) was replaced by a homonym Ung 雄 (male) by a later scribe. I explained in earlier chapters that such conventions are widely acknowledged among East Asian scholars.

I postulate that the character 雄 in HanUng is a fabrication invented to conceal the female connotation of Ung 熊. Such an estimation is supported by the fact that the character 雄 does *not* appear elsewhere other than in the name of HanUng, whereas the character 熊 frequents in state names and toponyms of East Asia. Among numerous examples, the following terms contain the character 熊: UngSsiWang (ruler of the female royal clan), UngSsiGun (administrator of the female royal clan), UngSimSan

(mountain of the gynocratic center), and UngSimGuk (state of the gynocentric center).⁴¹¹ It also appears in the name of UngBaekDa, sovereign of Mahan, one of the three states of Old Choson. Even some toponyms such as UngBon 熊本 (origin of Ung) and UngSeup 熊襲 (heir of Ung) appear in Japan.⁴¹² The replacement of Ung 熊 by Ung 雄 not only impedes understanding of the Myth of “UngNyeo” but also eliminates gynocratic agency.

The word UngNyeo appears to be a later coinage because the *Handan Gogi* hardly mentions “UngNyeo” as it is. It is usually conjoined by such words as Gun 君 or Wang 王, both of which mean sovereign or ruler. Since both Gun and Wang are conventionally associated with male, that is, empress and king, they cause some confusion in the mind of androcentric interpreters when they are used with “UngNyeo.” Such words are UngNyeoGun (female sovereign) and UngSsiNyeo (woman of the royal clan).⁴¹³ Or, some other epithets do not use the word UngNyeo in such terms as UngSsiJa (person of the royal clan), UngSsiWang (ruler of the royal clan), and UngSsiGun (sovereign of the royal clan). These Ung words etymologically connote magocratic female sovereigns in archaic times.

A Feminist Hermeneutic of the Myth of “UngNyeo”

Most Koreans and Koreanists are familiar with, although they do not recognize, the Myth of “UngNyeo” because it is presented as the myth of Dangun, founder of Old

⁴¹¹ *Handan Gogi*, 195, 204, 202-4, 23, 119, 125-8, 258-9, 164.

⁴¹² *Handan Gogi*, 109, 265. Also IlBong Lee, commentator of the *Handan Gogi*, indicates other toponyms in Japan that are associated with Danguk as well as Budo Choson including the Shrine of UngYa 熊野 (Plain of Ung) the Shrine of Dangun. See ILBong Lee, 147.

⁴¹³ *Handan Gogi*, 17, 39, 171.

Choson (2333 BC-232 BC).⁴¹⁴ I suggest two points here: First, the myth of Dangun is but a misnamed or derivative version of the Myth of UngNyeo. And second, the Myth of UngNyeo is the foundation myth of Danguk.

The Myth of UngNyeo recounted in the *Handang Gogi* comprises a series of narratives, sometimes repetitive and other times consecutive. The following is my condensed summation of the Myth of UngNyeo:

[HG Summation 1] At the end of Hanguk, there was a tribe, which challenged the power of the State. HanUng [Empress of Han] was determined to resolve the social turmoil. [The HanUng, the royal clan, moved to the place where the problem was.] Hence, the patrilocal clan (the Ho) and the gynocentric royal clan (the Ung) lived in close proximity and competed against each other. The two clans were put to a test of ordeal [by the people] and the gynocratic royal clan won the trial. The empress of the royal clan was enthroned by the people. She was called HanUng, when she parthenogenetically bore a child.⁴¹⁵

My interpretation of the Myth of UngNyeo substantively differs from that of androcentric/patriarchal commentators. In my view, HanUng is identical as UngNyeo. The procreation of UngNyeo was parthenogenetic. Danguk was established by the leadership of UngSsiGun (empress of the royal clan). As a result, the magocracy of Hanguk was renewed and reinstated on a grand scale.

For the purpose of this section, I have divided the Myth of HanUng into three acts: (1) the rise of a social problem; (2) the process of overcoming the problem; and (3) the parthenogenetic impregnation of HanUng. The first act of the Myth of UngNyeo

⁴¹⁴ The myth of Dangun is widely known among Koreans through the record of the *Samguk Yusa*. The myth of Dangun is presented as the foundation myth of Dangun, the founder of Old Choson.

⁴¹⁵ *Handan Gogi*, 17-20, 30-35, 38-39, 171-174.

records a social turmoil at the late period of Hanguk and the response of HanUng. The account from the *Handan Gogi* provides some detailed information about the situation:

[HG Citation 9] Hanguk, toward the end of its period, faced a [social] problem, which was caused by a powerful tribe. It was difficult [for HanUng] to administrate it. HanUng established the teaching of Samsin (Triad Deity) and enacted the law of GwonSeonJingAk (extols-the-good and punishes-the-bad). She gathered the people and had them vow to obey this law. From that time on she determined herself to subdue [the problem] [Female connoting words are mine].⁴¹⁶

HanUng, the last empress of Hanguk, copes with the social problem by the teaching of Samsin, another name of Mago, and the enactment of law. The account of the *Handan Gogi* coincides with that of the *Budoji*:

[B Citation 18] HanUng, the successor of HanIn, had a great will from birth. She inherited the Heavenly Emblem of the Three Seals and performed [Magoist Shaman] rituals [upon the enthronement]. By establishing the Way of the Great Heaven, s/he taught people the origin of the Way. Because people were only concerned about the affair of food and clothes, HanUng enacted the four articles of MuYeoYulBeop (Law of Thorough Cleansing) and commended HwanBu (Minister of Law) to administrate [Female connoting words are mine].⁴¹⁷

The above account from the *Budoji* portrays HanUng as a legitimate heir who succeeded the magoractic authority like her predecessors. HanUng's great rule is characterized by the enactment of YuYeoYulBeop (Law of thorough cleansing) and the institution of the Minister of Law. The four articles of MuYeoYulBeop recounted in the *Budoji* indicate that MuYeoYulBeop was a religious law that was implemented by the

⁴¹⁶ *Handan Gogi*, 38-9.

⁴¹⁷ *Budoji*, Chapter 11, 49.

government. As is the case of the above, the society of Danguk is by no means portrayed as primitive in the *Budoji* or the *Handan Gogi*. The legal system mentioned above betrays only a partial aspect of the great civilization of Danguk called Sinsi (Divine City/Market), which I will return to later.

The second act of the Myth of UngNyeo largely overlaps with the myth of Dangun. The following is the standard version of the myth of Dangun:

At that time, there was a bear and a tiger which lived together in a cave. They constantly petitioned Sinung [HwanUng]. They wanted to be transformed into men. Then the god gave them a piece of Sacred Mugwort and twenty pieces of garlic saying, "If you eat this and do not see daylight for one hundred days, you will receive a human form." The bear and the tiger took [the plants] and ate. They fasted for three times seven days. The bear received a woman's body. The tiger was not able to fast and did not receive a human body.

As there was no one with whom the woman Ungnyeo could marry, she went daily to the base of the tree by the altar to pray for a child. Hwanung changed [his form] and married her. She became pregnant and had a son. He was called Tan'gun wanggom.⁴¹⁸

This story portrays UngNyeo as a bear who wanted to become a woman. By doing this, the myth of Dangun successfully undercuts the political power of UngNyeo, praising her as a "consort" of HanUng and a mother of Dangun, supposedly the male hero. This is an all too familiar feat of an androcentric consciousness--woman is elevated for her relation to her husband and son. She is not even portrayed as a competitor against her opponent, the tiger, in this story.

⁴¹⁸ *Samgun Yusa*, cited in Grayson (2001), 31. Concerning the study of the myth of Dangun, James H. Grayson not only documents and interprets various forms of the Dangun myth from Korean texts but also investigates how its central motif recurs in other myths of East Asian peoples such as the Tungus and the Ainu.

The *Handan Gogi* offers more detailed information about how UngNyeo overcomes her opponent:

[HG Citation 10] The Hos (Tiger) are cruel and greedy in nature. They only plunder others. The Ungs (Bear) are stubborn and proud in nature. They did not harmonize with others. The longer they [two clans] lived in the same cave, the more they strayed from each other. They neither forgave nor married each other. Since they disagreed in every matter, it was difficult to reach unity. Thereupon, the chief of the Ung heard of the virtue of HanUng. She, leading her clan, went to see him and said, “Allow us a cave.” Since she performed a sacred ritual, HanUng allowed them to stay and bear a son. The Hos were expelled to [the distant land of] the four seas.⁴¹⁹

This account seems to underscore somewhat aimlessly the incompatibility of the Ho clan and the Ung clan. Do the characterizations of the two reflect sex/gender stereotypes of the time? If so, we may infer that this story betrays pre-patriarchal consciousness in which the female is not described as docile or subservient. Interestingly, this account does not state UngNyeo as a consort of HanUng. This is a clue that the Myth of UngNyeo was known differently from the story conventionally presented in the myth of Dangun. Nonetheless, the ending of the above story that the Ung clan won the confrontation against the Ho clan seems insufficient. It does not fully explain how the Ung clan was able to “beat” her opponent. In fact, the description of UngNyeo’s victory appears somewhat strange. I will return to my investigation of this uneasy part of the myth shortly.

[HG Citation 9] and [HG Citation 10] are in fact not unrelated stories. Stated consecutively, they are necessarily part of the Myth of UngNyeo. In other words,

⁴¹⁹ *Handan Gogi*, 39. I referred to EunSu Kim’s translation. See *Handan Gogi*, EunSu Kim, tr., 35.

HanUng in [HG Citation 9] and UngNyeo in [HG Citation 10] are not too different figures but the same person. This insight offers a clue to the riddle of the Myth of UngNyeo. HanUng/UngNyeo, the female sovereign of Hanguk, was determined to subdue the social turmoil caused by a patri-focal clan. She with her royal household--the Ung clan--entered the region of the Ho clan. The former confronted the latter with the traditional magocratic authority. The Ung clan succeeded in subduing the latter. The Ho clan was expelled outside the territory according to the law that HanUng herself enacted earlier. In fact, the third article of MuYeoYulBeop (Law of Thorough Cleansing) recounted in the *Budoji* illumines this penal scenario:

[B Citation 19] Those who are tenaciously attached to the wickedness shall be banished [exiled] to a wilderness, and take off their misdeeds from time to time so that wickedness would not remain in the world.⁴²⁰

The male revolt was unsuccessful in overthrowing the magocracy of Hanguk. Moreover, the social problem caused by the Ho clan gave rise to the renewal of magocratic authority on the part of the Ung clan. HanUng reconsolidated magocracy and eventually established a new Magoist State, Danguk.

Parthenogenesis and the Establishment of Danguk

How was the Ung clan able to prove its magocratic authority? In the establishment of Danguk, another major aspect is yet to be explained. The third act of the Myth of UngNyeo culminates in the event of UngNyeo's parthenogenesis. I discussed in earlier chapters that parthenogenesis was regarded as *magophany*, the

⁴²⁰ *Budoji*, Chapter 11, 49. I followed the translation of Thomas Yoon here. See Yoon, 102.

manifestation of Mago, the Great Goddess, among ancient Magoists. It appears that the women of the royal household resorted to re-invoking the power of parthenogenesis in order to subdue the male revolt. The *Handan Gogi* states:

[HG Citation 11] Many women of UngSsi (the royal clan) were so stubborn and stupid that no one would go with [marry] them. They gathered in the tent made under the Tree of Dan (Brightness) and prayed for impregnation.⁴²¹

Beneath the tone of contempt for the women of UngSsi who attempted self-impregnation, we find one of the most powerful revelations of Magoism: parthenogenesis. The androcentric perspective of the compiler/author does not recognize the women of UngSsi as the female members of the royal clan. Parthenogenesis seems unthinkable to them. The women of UngSsi appear “stubborn” and “stupid.” Possibly, the women of the royal household were able to “enlighten” people to the parthenogenic origin of Mago Samsin. Another important motif to note is the Tree of Dan from which the state name Dan derives, a point which will be touched shortly.

I contend that patriarchal interpreters of the *Handan Gogi*, now and then, make a critical mistake by not recognizing, at least mythologically, the archaic practice of parthenogenesis.⁴²² Thus, they conventionally interpret that “UngNyeo” gave birth to a

⁴²¹ *Handan Gogi*, 33; and 173. My translation also referred to EunSu Kim’s translation. See EunSu Kim, *Handan Gogi*, 35; and 144.

⁴²² Parthenogenic clues are also present in the *Shan Hai Ching* (Classic of Mountains and Seas). It recounts about the Land of Women with their mysterious impregnations:

Nu Tzu (girl) Land [the State of Women--added] is north of Wu Hsien [All Shamans]. Two girls live here, surrounded by water. Some say they live in one gate (156).

Further intriguing to note the following two footnotes to this text:

son after “uniting” with HanUng, the divine emperor.⁴²³ Nonetheless, two out of the four narratives of the *Handan Gogi*, which mention the marriage and birth of “UngNyeo,” do not fully support such an exegesis. The first account states: “She [UngNyeo] temporarily transformed herself into Han, and married Him. Thereupon she bore a child.”⁴²⁴ Although this account is somewhat dubious, it alludes to the idea that “UngNyeo” and HanUng are the same person. It admits, albeit unwittingly, that “UngNyo” became gyn-androus at least temporarily for the function of procreation.

The second narrative also tacitly affirms the event of parthenogenesis, as it states, “HanUng granted [the prayer of the woman of the Ung clan for pregnancy] and allowed her to stay. And she gave a child.”⁴²⁵ This account, unlike the first, sees HanUng and “UngNyeo” as separate individuals. However, it does not state that

Hao: HN has “Nu Tzu (girl) people”, and Kao Yu comments: “They have no facial hair, and they all look like women.” This explanation is false, for Chang Fu [man] and Nu Tzu [woman] Lands [States of Women--added] both actually are populated only by one sex, and it is not only resemblance (159, footnote 31).

Kuo: There is a Huang Ch'ih (yellow pool) where a woman can bathe and come out pregnant. If she is a boy, he will die suddenly at the age of three.
 Hao: TPYL #360 quotes WKT: “One Fang (square) Mountain it is hot and humid. If a boy is born he will die at three years. Huang River is here. If a woman enters it to bathe, she will give birth after coming out. This place is 24,000 li from Chiu Yu Mountain (Hunan).” This Huang River is the same as Huang Ch'ih.
 WC: “Elderly people in the land of Wu Chu say there is a land in the sea where there are only women, no men.” HHS, Tung Yi Chuan (east tribes records): “Some tell the story of supernatural well. Looking into it causes sudden pregnancy (159, footnote 32).

Based on this and other data, I hold that tribal communities in the archaic period of East Asia may have existed as sex segregated. Since parthenogenesis is assumed to have been generally believed, and may be practiced, by archaic people, women in the State of Women may have appeared not only independent but also “superior.” Although it is beyond the scope of my investigation, it is intriguing to note that the second footnote echoes the record of the Amazon in the European contemporary context. See Davis, 49.⁴²³ *Handan Gogi*, 39; and 173.

⁴²⁴ I followed the translation of SeungGuk Im, the *Handan Gogi*, 33; and MinSu Lee, the *Handan Gogi*, 19.

⁴²⁵ *Handan Gogi*, 171. I have referred to EunSu Kim’s translation as well. Refer to EunSu Kim, 142.

HanUng married “UngNyeo.” The parturition of “UngNyeo” is not directly portrayed as a result of the sexual union with HanUng. This is also another androcentric invention to disguise the parthenogenesis of “UngNyeo.”

The Civilization of SinSi (Divine City/Market)

According to the *Budoji* and the *Handan Gogi*, the civilization of Danguk also known as SinSi (Divine City/Market) spread cross-culturally to an unprecedented extent.⁴²⁶ HanUng’s accomplishments prove to be the realization of the promise made by HwangGung to Mago--Bokbon, to restore the Magoist Origin among all peoples. In carrying out the mandate of Bokbok, the civilization of SinSi became a model after which the civilization of Budo (the Emblematic City) revived in the next period. The Reign of HanUng is marked by splendid events according to the *Budoji*:

[B Citation 20] Also [HanUngSsi] constructed palaces/temples and made people live in them. She invented ships and vehicles and taught people how to travel.⁴²⁷ Thereupon HanUng launched a ship and sailed Four Seas of the world. She instructed peoples to discipline themselves with the light of CheonBu (the Heavenly Emblem). She also pleaded them not to forget their origin and made communications possible among different peoples. She taught them how to construct palaces/temples, ships, and vehicles as well as how to cook with fire.

Upon returning, HanUng studied eight spoken languages and two written languages. She illuminated human affairs by inventing calendar, practicing medicine, and writing on astronomy and geography... From this arose the institution of scholarship. That was because human intelligence

⁴²⁶ Sinsi is the capital city of Danguk. It’s precise geographical location remains unknown. However, inferring from the records on Old Choson it is speculated to have located in the region of Mt. Taebaek (T’ai Baik in Chinese), Shansi, in mainland China. See Chapter 7.

⁴²⁷ The character Gung 宮 connotes both palace and temple. It carries a theocratic etymology, which symbolizes the dwelling place of magocratic shaman empresses.

became so stupefied and darkened by self-interests so that they could not know without learning [Female connoting words are mine].⁴²⁸

It should be noted that the word Ssi 氏 in HanUngSsi 桓雄氏 indicates the dynastic rule of HanUng rather than an individual sovereign--a convention applied to other ancient records in this study. Such customs/technologies as constructing palaces/temples, ships, and vehicles are ascribed to the invention of Sinsi's civilization. These customs/technologies were spread to other peoples of the world together with the religious/political message of Magoism. To rephrase the above account: Intellectual discourses flourished. As many as eight spoken languages and two written languages were compiled. Furthermore, such studies as calendar, medicine, astronomy, and geology began. In sum, the *Budoji* describes archaic Magoism as the fulcrum of basic human civilization.

The *Hadan Gogi* not only affirms but also supplements the *Budoji*'s portrayal of this civilization: The written language, Rok, was created and linguistic studies were instituted;⁴²⁹ the various systems of the calendar such as seven-day-rituals, and one year as 365 days, 5 hours, 48 minutes, and 46 seconds were invented;⁴³⁰ music and dance were revived through rituals and celebrations;⁴³¹ five ministries were installed;⁴³² philosophical/theological discourses such as CheonBuKyeong (Thought of the

⁴²⁸ *Budoji*, Chapter 11, 50.

⁴²⁹ *Handan Gogi*, 232, 246.

⁴³⁰ *Ibid.*, 72, 174, 198. According to the *Handan Gogi*, the names of seven days of week originate from the civilization of SinSi.

⁴³¹ *Ibid.*, 248. The music of SinSi is called many names such as KongSu or DuYeol, which includes sacred chant and dance. A Song of UhA epitomizes the ecstatic joy of the people during the period of Danguk. *Ibid.*, 63.

⁴³² *Ibid.*, 165. The five administrations of SinSi include agriculture by WuGa (Cow Department), life and death by MaGa (Horse Department), law and punishment by GuGa (Dog Department), disease by JeoGa (Pig Department), and good and evil by YangGa (Sheep Department) or KyeGa (Chicken Department). From these, it is inferred that the society of SinSi was primarily agricultural and with domesticated animals.

Heavenly Emblem) and SamIlSinGo (Thought of the Unity of the Triad Deity) were established.⁴³³

The *Handan Gogi* further describes socio-religious features of the civilization of SinSi concerning JeCheon (Veneration of Heaven); Sodo (Sacred Region); and UngSang (Tree Statue of HanUng). JeCheon (Veneration of Heaven) was an intercultural religious festival, which revered Heaven [read Mago]. Its cross-cultural practice is mentioned: “JeCheon of October became a worldwide custom. This was a unique event of the state of the divine [read Magoist State].”⁴³⁴ It also states, “Every time [of the celebration of JeCheon] people formed a large aggregation, sang, praised, and shared fellowship.”⁴³⁵ The intercultural aspect of SoDo (Sacred Region) and UngSang (Tree State of HanUng) is also evident: “From this time on [Danguk], wherever SoDo was established, UngSang of the Divine Image accompanied. On the top of mountain, there lived people who came from all four directions. They formed a village encircling the peak. Four families shared one well and paid one twentieth tax.”⁴³⁶ While this account provides rich information on the socio-religious custom of Danguk, I will focus on UngSang, “the Divine Image.” The *Handan Gogi* continues to state, “The big tree was revered as the divine image of HanUng and people worshipped this sacred tree.”⁴³⁷ I mentioned earlier the Tree of Dan in [HG Citation 11], as it states that the women of UngSsi (Empress) “gathered in the tent made under the Tree of Dan

⁴³³ Ibid., 232-3; and 235-9. While the CheonBuKyong is a philosophical and mathematical text, the SamIlSinGo is a theological text, which includes astronomical, geological, philosophical, ethical discourses.

⁴³⁴ Ibid., 189.

⁴³⁵ Ibid., 63.

⁴³⁶ Ibid., 198.

⁴³⁷ Ibid., 160.

(Brightness) and prayed for impregnation.” This living tree, not an icon, was a hierophantic symbol of Mago, the Great Goddess.

Supports from Other Mythologies

Is it possible to approach archaic Magoism from cross-cultural mythologies?

Elizabeth Gould Davis’s investigation in *The First Sex* is particularly illuminating.

Indeed it is stunning to note her assessment of the “lost civilization.”⁴³⁸ Davis traces the origin of the gynocentric culture of Europe and Near East and states:

In Sumerian myth the creator goddess Tiamat appeared out of the waves of the Erythraean Sea (the Persian Gulf of today), as a “fish-woman” and taught men the arts of life: “to construct *cities*, to found temples, to compile laws, and in short, instructed them in all things that tend to soften manners and humanize their lives,” as Berosus of Babylon reported in the fourth century B.C. “From that time, so universal were [her] instructions, that nothing material has been added,” says Polyhistor [sic].⁴³⁹

⁴³⁸ I pass along what Elizabeth Gould Davis intuitively reiterates the observation of her predecessor who states:

The only rational supposition remains that there must have been a *great original nation*, now utterly extinct, and of whose history no document remains, who had advanced to a very high degree of perfection in the sciences and the arts; who sent colonies to the other parts of the world; who, in fine, were the instructors, and communicated their knowledge to peoples more barbarous than they [Italics mine] (Sylvain Bailly, quoted in Alexander Tytler, Lord Woodhouselee, *Universal History*, Vol. II (Boston, Jordan & Wiley, 1846), cited in Davis, 29).

While these scholars assume that this “great original nation” is extinct, the myth of Magoism appeals that this state is “archaic Korea”—Hanguk and Danguk. In the sense that the archaic history of Magoism remains unknown to most modern Koreans, their estimation does not seem utterly incorrect.

⁴³⁹ Davis, 49. Presumably about the same source, G. Rachel Levy writes, “Sumerian legends affirmed (according to its Greek interpreter) that a being, of human form but cloaked in the body of a fish, had risen from the primeval waters to teach them civilization, ‘after which nothing further was invented (91).’”

The above account strongly supports the above-cited account of the *Budoji*. Tiamat, described as the creator goddess in Sumerian myth, parallels HanUng who made itinerary visits to other peoples by sea. While the *Budoji*'s account is the story of the "missionary," the Sumerian mythic account appears as that of the receivers. What was transmitted by "Tiamat" to the Sumerians accords with the Magoist account: Technologies of constructing cities and temples and institutions of laws and morality.

Is it a mere coincidence that these two accounts are so similar? If we recall my earlier associations that the city-states of Sumer, Ur and Uruk, may be counted as members of the twelve states of Hanguk and that the worship of goddess by Sumerians is a nostalgic ethos of their ancestors who migrated from the highlands, the above-cited account of Sumerians does not seem so strange. In fact, it is something, which is expected.

Thomas Yoon cites the same mythological source from Sumeria and insists on the global implantation of the civilization of SinSi. However, in his explication sex/gender of the protagonists is reversed. Thus, he assumes that the bringer of the civilization is the "fish-man" not the "fish-woman."⁴⁴⁰ He holds that the Babylonian portrayal of Oannes (half-fish and half-man) is another worldwide recognition of HanUng. Tiamat in Davis' citation is replaced by Oannes in Yoon's citation. The following is from the myth of Babylonia that Yoon cites:

This Being [Oannes] in the daytime used to converse with men; but took no food at that season; and he gave them an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometric knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits; in

⁴⁴⁰ Yoon, 311-318.

short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this being to plunge again into the sea, and abide all night in the deep; for he was amphibious.⁴⁴¹

To set aside my disagreement on the sex/gender of this mysterious being, Yoon's above citation offers a larger picture. It is worth noting that this being taught Babylonians not the technology of warring or even hunting but letters, sciences, technologies of constructing houses and temples, law practices, geometric principles, farming, harvesting, "manners," and ethics. What was taught was a highly sophisticated, pacific, and perhaps agricultural civilization. How can one successfully explain this without associating it with gynocentric or gynocratic societies? One simply cannot imagine any ancient patriarchal civilization, which is exclusively committed to pacifism and altruism toward the peoples of the foreign world.

Davis has well argued that Oannes of the Babylonia myth is "a later patriarchal attempt to masculinize the bringer of civilization." I simply borrow Davis' statement in the following:

Tiamat may have sailed down this broad river from Anatolia or nearly Thrace in a ship whose figurehead was the mermaidlike creature or the ancient legend, half fish, half human. In later Babylonian myth the mermaid had become merman--Oannes. But mermen are an anomaly in mythical zoology, and Oannes is obviously a late patriarchal attempt to masculinize the bringer of civilization.⁴⁴²

⁴⁴¹ Robert K. G. Temple, *The Sirius Mystery* (Rochester VT: Destiny Books, 1987), 250-1, cited in Yoon, 315.

⁴⁴² Davis, 50.

Davis' insight that "mermaid" was rendered as "merman" in a later Babylonian myth precisely suggests the inadequacy of Thomas Yoon's estimation of identifying HanUng as Oannes.⁴⁴³

In light of the Magoist feminist hermeneutic of Danguk and UngNyoe, Davis' following statement, along with her other insightful assessments,⁴⁴⁴ appears reliable:

It must be remembered that in myth it was the Great Goddess who invented the ship, and in all myth the goddess is synonymous with gynocracy: where the goddess reigned, women ruled.⁴⁴⁵

With the rise of goddess feminism, Davis foresees women's re-discovering of the gynocratic past and writes:

⁴⁴³ The Magoist tradition of maritime traveling by "empresses" appears to have continued until the turn of the Common Era. Surprisingly some foundation myths of Korea narrate the story of "princess" or "goddess" who arrived new lands by ship and began new societies. Examples are the foundation myths of Gaya and Jeju. See Chapter 8 for the foundation myth of Gaya.

⁴⁴⁴ Davis also writes:

Civilization, according to H. J. Massingham, "was consciously planted" around the world by a people called "the ancient mariners," tentatively identified with the seafaring people of Crete [H. J. Massingham, *Downland Man* (New York, Doran, 1936), 83-102]. Writing in the early years of this century, Massingham was daring enough in his attribution of world travel to a people of the third millennium B.C., but now we know that the "ancient mariners" belonged to an even more remote period in history than Massingham assumed. For, incredible as it may seem, these ancient mariners drew an accurate map of a continent, Antarctica, that disappeared under three miles of solid ice at least 6,000 years ago and whose very existence was unknown to modern man until A.D. 1820! [Hugh Auchincloss Brown, *Cataclysms of the Earth* (New York, Twayne, 1967), 69; also Hapgood, op. cit., 107, cited in Davis, 23].

From the perspective of Magoism, both Massingham and Davis are right. The missionary-sending tradition of the Magoist polities is portrayed to have taken place as early as the reign of HwangGung, the Paleolithic. I speculate that this magocratic policy resumed or continued during the period of Hanguk (7199 BC-3898 BC).

⁴⁴⁵ Davis, 39.

We are a long way from knowing who the ancient mariners were. But it is only through conjecture, analysis, and synthesis that we are ever likely to find out. And the analysis and synthesis of myth, primitive customs, archeological evidence, and language lead to the conjecture that the lost civilization of the ancient mariners was a women's civilization.

“The elder world was full of memories and myths of such a lost civilization--a civilization prior to those of Egypt and Sumer, not a merely barbaric precursor of them, but an ancient culture of superior status, from which they derived” and from which their civilizations had, in many respects, degenerated.⁴⁴⁶

I suggest the archaic history of Magoism--particularly Hanguk and Danguk--as a possible source for goddess feminists to trace the “lost” gynocratic civilization.

⁴⁴⁶ Lewis Spence, *History of Atlantis* (New Hyde Park, New York: University Books, 1968), 94, cited in Davis, 28.

Chapter 7

Magocracy in Budo Choson and Afterward

When it was completed, Budo was gigantic, splendid, beautiful, and bright enough to unite the whole world. It was the life vessel that sustained the life of all peoples... The genealogy of Mago was traced in order to illumine kinship of peoples. Based on the music of the Heavenly Emblem, their spoken and written languages were compiled.

Budoji

This chapter continues to examine the hypothetical history and culture of archaic Magoist Korea. The previous civilization of SinSi (Divine Market/City) was greatly disrupted by the rise of patriarchal power toward the end of the Danguk period. Magoism as a political principle was still strong despite the escalating interruptions of patriarchal monarchies and was revived. According to the *Budoji* and the *Handan Gogi*, magocracy flowered once again in the history and culture of Budo Choson, also known as Old Choson (2333 BC-232 BC). A Magoist hermeneutical perspective continues to focus on sex/gender as a pivotal denominator in analyzing historical developments that include the establishment of Budo Choson, the making of the civilization of Budo, the expansion of Chinese regimes, the decline of Budo, and the foundation of post-Budo Korean States especially SoBudo (Little Budo) Silla (57 BC-935). Budo Choson was the last burning flame in the archaic history of magocracy. As Budo Choson declined, magocracy dwindled and eventually disappeared from history.

The leadership of Dangun gave rise to the construction of Budo (the City of Emblem), which functioned as a “Mecca” of Magoism in East Asia. “Budo” as a colloquial name known for early Sillans indicates the magocratic civilization of

Choson.⁴⁴⁷ This name reflects the ethos of the Budolese who aspired to carry out the Magoist mandate of Bokbon (restoration of the Reign of Mago on earth) ever more intensely. According to the *Budoji*, Budo was a hub that connected and regenerated the legacy of archaic Magoism in East Asia and elsewhere. Magocratic political and cultural unity was revived among peoples in East Asia. The civilization of Budo flourished for thousands of years until it was disrupted due to the expansion of early Chinese monarchical polities in the third century BC. Early Sillans inherited the vision of Budo and attempted to restore magocracy. However, as the history of ancient Korean States including Silla proves, the tradition of magocracy gradually disintegrated during the post-Budo period.

The *Budoji* attributes the decline of Budo Choson to the expansion and assault of early Chinese monarchical regimes led by Yao, Shun, and Yu. The conflict between archaic Magoist Korea and newly risen Chinese polities appears to be one of nationalism. From a Magoist perspective, however, I argue that a nationalist perspective is inherently inadequate in interpreting the *Budoji*'s critique on the early polities of China. A nationalist view represents patriarchal consciousness, which inherently precludes female agency. Representing the early Sillan Magoist perspective, the *Budoji* deplores the establishment of Yao's rule among the Chinese as the second human-caused disaster in history after the first one in the Paradise of Mago.⁴⁴⁸ Thus, the conflict between Magoist Korea and early Chinese rule reflects a hegemonic struggle between gynocentric universalism and patriarchal colonialism. From the Magoist hermeneutical perspective, I hold that the *Budoji*'s critique on Chinese monarchical

⁴⁴⁷ JungPyeong Noh maintains that Budo is mentioned in the *Samgukji*. See Noh, 118-9. Also the word, Budo 符都 appears as Budo 符圖 in the *Handan Gogi*, 42-3.

⁴⁴⁸ The first disaster refers to the event of Jiso's people who eventually brought the dispersal of the primary four races from the Paradise of Mago. See Chapter 5.

regimes is fundamentally feminist in its very nature. In other words, the *Budoji* presents a feminist critique of early Sillan Magoists on the patriarchal Chinese political ethos.⁴⁴⁹

The Rise of DanGun as the Successor of HanUng

Despite the fact that the historicity of Old Choson remains “unproved” in the “official” historiography of East Asia, the record of both Dangun and Choson abounds in both written and oral literature from East Asia.⁴⁵⁰ Both the *Budoji* and the *Handan Gogi* provide extensive data on the civilization and history of Budo Choson. I will limit my discussion to some features that are related to sex/gender implications. Here the term Dangun, like HanIn and HanUng, means both the founder and state.

Allocating 15 chapters (chapters 12-26) out of 33 in delineating the civilization of Budo Choson, the *Budoji* begins with a somewhat stylized description of ImGeom 임검 who succeeded HanUng:

[B Citation 21] HanUng bore ImGeom. Many peoples of the four seas [the world] fell in suffering and confusion because they did not live according to the principle of CheonBu (the Heavenly Emblem). ImGeom, concerned about the world, practiced the Way of CheonUng [read HanUng], performed rituals of GyeBul (Purification Ritual), and succeeded CheonBu SamIn (the Heavenly Emblem of Three Seals).⁴⁵¹

The term Imgeom is synonymous with Wanggeom, which conventionally refers to

⁴⁴⁹ I will discuss further in Chapter 11 how Magoism prescribes radical feminism to East Asian women of the post-Budo period whose Magoism enabled them to seek their final causes against and beyond nationalist boundaries.

⁴⁵⁰ Through the myth of Dangun, the allegedly foundation or ethnogenesis myth of Korea, Dangun and Choson are widely known among Koreanists. I have mentioned the myth of Dangun as a misnomer of the Myth of UngNyeo in the previous chapter. In discussing Dangun as the Sovereign of Budo Choson, the third maogcratic confederacy, it is helpful to set aside the conventional exegesis of the myth of Dangun.

⁴⁵¹ *Budoji*, Chapter 12, 53.

Dangun in the *Handan Gogi* and the Korean indigenous tradition, as will be shown shortly. Since I explicated in earlier chapters that GyeBul (Purification Rituals) and CheonBu SamIn (the Heavenly Emblem of the Three Seals) are the notions that invoke epiphany to Magoist sovereignty, I will not reiterate them.

The *Handan Gogi*'s account of the succession of Dangun from HanUng is approachable for modern readers.⁴⁵² It not only describes Dangun as a successor of HanUng but also states Dangun as a founder of Choson:

[HG Citation 12] Dangun ... succeeded the will of Cheon 天 (Heaven)... The people of nine Han States wholeheartedly complied with her. They revered her as an incarnation of CheonJe 天帝 (Heavenly Sovereign) and enthroned her as CheonWang 天王 (Heavenly Ruler). Dangun Wangum restored the old law of SinSi and made Asadal the capital. Her State was called Choson [Female connoting words are mine].⁴⁵³

Although the above account does not mention “Mago” *per se*, its language pervades the Magoist context that is given by the *Budoji*. The *Handan Gogi* deifies Dangun as CheonWang (Heavenly Ruler) after her predecessor HanUng who is addressed as CheonJe (Heavenly Sovereign). Dangun's magocratic authority owes to her advocacy of the revival of the Reign of HanUng represented by the civilization of SinSi of Danguk. Here the law that Dangun revived indicates MuYeoYulBeop (Law of Thorough Cleansing), the first magocratic law enacted by HanUng upon her enthronement, according to the *Budoji*.⁴⁵⁴ The deification of Dangun makes her the third person in the

⁴⁵² The *Handan Gogi* provides a wealth of information on Old Choson. The *Dangun Segi* (Chronicles of the Reigns of Dangun) and the Record of Three Hans in the TaeBaek IISa (Illuminating History of TaeBaek), two of the five texts of the *Handan Gogi*, are exclusively dedicated to the chronology of Old Choson, which includes 47 Danguns.

⁴⁵³ *Handan Gogi*, 21.

⁴⁵⁴ See Chapter 6.

Magoist pantheon of the Three Sages 三聖, together with HanIn and HanUng.

While parthenogenesis is unusually absent in the event of Dangun's enthronement, her association with UngSsi 熊氏, the female royal clan of Danguk, is underscored in the *Handan Gogi*:

[HG Citation 13] All people feared and obeyed her [Dangun's] virtue as a divine being. When she was at age 14 in the year of GapJin (2357 BC), Sovereign UngSsi, upon hearing her divine virtue, appointed her as BiWang [Auxiliary Ruler] to administrate DaeEup (Great Town) [Female connoting words are mine].⁴⁵⁵

The fact that Dangun began her political career by the patronage of Sovereign UngSsi implies two important aspects: First, Dangun succeeded the magocratic authority of UngSsi. This means that the magocratic leadership of UngSsi or Ungjok 熊族 (Female Royal Tribe), originated in HanUng, founder of Danguk, was still strong in the end of the Danguk period. In fact, the title Dangun 檀君 (Administrator of Dan) itself betrays the lineage of Danguk 檀國. Second, Dangun's eventual succession of the throne of UngSsi, as we will see shortly, is not described as a hereditary succession.⁴⁵⁶ Dangun is not described as a direct offspring of UngSsi. She was recruited to BiWang, perhaps equivalent to Prime Minister of a modern state, not because of her blood relationship with the royal lineage but because of her divine faculty. According to the *Budoji* and other sources, non-hereditary and gynocentric succession of the throne appears reliable in the archaic history of Korea.⁴⁵⁷ This is a point that would be difficult for many

⁴⁵⁵ *Handan Gogi*, 55.

⁴⁵⁶ Although the standard interpretation of the myth of Dangun describes that Dangun is described as son of DanUng (father) and Empress UngSsi, this is unlikely so, according to the *Handan Gogi*. I see DanUng and Empress UngSsi are the same person, the last female sovereign of Danguk.

⁴⁵⁷ This tradition appears, according to the *Budoji*, in early Silla. Early Sillan rulers were

androcentric interpreters to admit. I suggest that the political leadership of magocracy was *gynolineally* succeeded among descendents of UngSsi (the magocratic royal clan). By calling it “gynolineal” I distinguish it from “matrilineal,” which assumes a hereditary succession from mother to daughter.

The account that Dangun began her career in DaeEup 大邑 (Dayi in Chinese) offers a geographical clue. Thomas Yoon points out that DaeEup (Great Town) is a historical site, which is extant even to this day in close proximity of Chengdu, Sichuan (see [Map 2]).⁴⁵⁸ The location of DaeEup in Sichuan unlocks the seemingly isolated place name of Magodong (Cave of Mago) as well as a record of Mago-named woman, which will be discussed in Chapter 10.

Another text of the *Handan Gogi* provides more detailed information about the dynastic transition from Danguk to Choson. The policy of reviving the Reign of HanUng in fact began five centuries prior to the rise of Dangun:

[HG Citation 14] Yeo, descendent of UngNyeoGun (Empress of Danguk), was appointed as WangGeom (Administrative Ruler) by the authority of Dan for the first time. Her virtuous administration of loving people enabled her to expand the territory [of her state]. Many WangGeoms came and offered gifts. Thousands of people naturalized to the citizenship of her state. 460 years later, WangGeom, the holy person, [read Dangun] was anointed to BiWang (Auxiliary Ruler) by the people. On the twenty-fourth year, Sovereign UngSsi (the female royal clan) was killed in a war. Upon this, WangGeom was enthroned to Sovereign. She united nine Han States and was called Dangun WangGeom by the people. Dangun enacted law and spoke to the congregation of people, “From this time on, [we shall] listen to people and make just verdicts. This is to follow [the principle of] CheonBu (the Heavenly Emblem). [The principle] CheonBu is the steadfast cannon of all times and no one can escape

chosen among the three clans, the Kims, the Baks, and the Seoks. See the *Budoji*, Chapter 32, 114–5.

⁴⁵⁸ Yoon, 341–2.

it.” Eventually she divided the country into Three Han States [JinHan, MaHan, and BunHan] and directly administrated JinHan [Female connoting words are mine].⁴⁵⁹

This is how Dangun acquired the title WangGeom, as she is conventionally interpolated Dangun WangGeom in folk traditions. She was the legitimate successor of Yeo, descendant of UngSsi, the royal female clan. Magocratic authority was given to Dangun by the people for her radical adherence to the way of HanUng. Dangun reiterated the importance of the principle of CheonBu (the Heavenly Emblem), which is known as the Classic of CheonBu, one of the most fundamental canons of Magoism.⁴⁶⁰

The above account is revealing in multiple ways: That Yeo, descendant of UngNyeoGun (Empress of Danguk) was appointed as WangGeom (Administrative Ruler) for the first time perhaps by the federal authority of Danguk circa 2793 BC--460 years before the enthronement of Dangun in 2333 BC--indicates a sort of reform implemented in the political system of Danguk, the nine-state-confederacy. It is helpful to note here that the late third millennium BC marks a century-long period of warring between ChiU (Korean emperor) and Huangti (Chinese emperor).⁴⁶¹ The period when Yeo was appointed as WangGeom was likely to be the beginning of this warring period. Thus, the reform in the political structure of the confederacy on the part of Danguk was likely to be related to this situation. If so, it is postulated that the system of WangGeom was instituted in order to consolidate the coalition of nine states under military threats of the rebels. The account that the last HanUng, that is, Sovereign UngSsi, was killed in war suggests that Danguk faced a great difficulty in maintaining the confederacy of

⁴⁵⁹ *Handan Gogi*, 196.

⁴⁶⁰ For CheonBu and the Classic of CheonBu, see Chapter 4.

⁴⁶¹ This war is a renowned one in mythological traditions of both Korea and China. See the *Handan Gogi*, 180-3 and Scott Littleton, general ed., *Mythology: The Illustrated Anthology of World Myth & Storytelling* (San Diego: Thunder Bay Press, 2002), 410-5.

pacific societies.⁴⁶² I will return to this discussion at a later section. The institution of WangGeom proves to be another magocratic structure newly instated in the late third millennium BC. It was through this WangGeom institution that Dangun was able to rise to the magocratic leadership. Dangun consolidated nine sub-states of Danguk and restructured it to the confederacy of the three Han states, JinHan, Mahan, and BeonHan.⁴⁶³ My sources prove reliable that Choson maintained the tradition of magocratic confederacy. These three Han States each had a number of city-states and comprised all together 78 sub-states.⁴⁶⁴

Female Agency represented by Dangun

Although Dangun is widely perceived as a male hero (grandfather) in Korean folk traditions, I postulate that, like other Magoist State founders, Dangun, founder of Choson, was female.⁴⁶⁵ Dangun's association with UngSsi, the female royal household, is an immediate clue. Also the fact that Dangun was regarded as an "incarnate" of HanUng, otherwise known as UngNyeo, the woman of the magocratic royal clan, insinuates her female sex/gender. I have explained female sex/gender of HanUng and the gynocentric supremacy of UngSsi in the previous chapter. Both the *Handan Gogi*

⁴⁶² From the previous chapter, we have seen that UngSsi (the royal clan) is associated with female sovereigns of Danguk. It remains debatable regarding the sex/gender of Sovereign UngSsi, the last HanUng. IlBong Lee also suggests a possibility that the Empress of UngSsi was the last HanUng. See Lee, 106. If this is the case, we can infer that women sovereigns of Danguk were warriors.

⁴⁶³ *Handan Gogi*, 204.

⁴⁶⁴ Drawing from various Chinese texts as well as the *Samguk Yusa*, IlBong Lee states that MaHan had 54 states and JinHan and BeonHan each had 12 states. Silla and Baekje were two of these states, which grew strong. Lee, 128.

⁴⁶⁵ Cheon An, Koreanist, also argues that Dangun was a woman ruler based on his multi-disciplinary research. Although his sources do not include either the *Budoji* or the *Handan Gogi*, his idiosyncratic assessment largely overlaps with this study's feminist hermeneutic of Magoism. See Cheon An, *Dangun HalmeonyRon (A Study of Dangun Grandmother)* (Seoul: Minjok Munhwasa, 1995), 281-296.

and the *Budoji* suggest that Dangun was a Magoist/Shaman Priestess. That Dangun, just like her predecessor UngNyeo, descended to “the Tree of Dan” indicates her shaman status.⁴⁶⁶ This was the sacred tree around which the women of UngNyeo performed their Magoist rituals in order to be self-impregnated, as I showed in the previous chapter. It also should be noted that the Tree of Dan otherwise called Dangmok (tree of shrine) or Sinmok (divine tree) is revered as a sacred tree usually growing outside a village shrine in the Korean Shamanic tradition.

We can deduce the female sex/gender of Dangun from the history of Silla and other ancient Korean States.⁴⁶⁷ There are too many “unresolved” instances that indicate the female supremacy of early Sillan political customs. To name a few: the foundation myth of Silla, the myth of Holy Mother of Mt. SeonDo (Immortal Peach) reflects the motif of parthenogenesis;⁴⁶⁸ the founder of Silla was possibly a woman, AlYeong, not a man, HyeokGeoSe;⁴⁶⁹ moreover, the first three “kings” of Silla may have been empresses;⁴⁷⁰ in early Silla, matrilineage was regarded as more powerful than patrilineage in determining the eligibility of rulers by the institution of GolPum (Bone Ranks);⁴⁷¹ the archaeological findings from the grave, known as Tomb 98, shows that the unidentified “queen” contain items that prove her authority higher than her consort king;⁴⁷² WonHwa (Women’s Organization) was established prior to HwaRang (Men’s

⁴⁶⁶ *Handan Gogi*, 20; 55.

⁴⁶⁷ Like Silla, the foundation and heroic myths of ancient Korean States, Goguryeo, Baekji, and Gaya, contain female-centered stories. This study discusses them in part in Chapters 2, 7, 8, and 9.

⁴⁶⁸ *Samguk Sagi* and the *Samguk Yusa* cited in PaeGang Hwang, *Hanguki Sinhwa (The Myth of Korea)* (Seoul: Danguk University Press, 1988), 85–93 and JinOk Kang, 29–32.

⁴⁶⁹ Both the *Samguk Sagi* and the *Samguk Yusa* state that AlYeong and HyeokGeoSe were born from the side of a divine dragon, cited ByeongJu Im (1998), 321.

⁴⁷⁰ ByeongJu Im (1998), 326–7.

⁴⁷¹ Ki-baik Yi, 50. See Chapter 3.

⁴⁷² Nelson (1993), 304–5.

Organization),⁴⁷³ and the early Sillan government enthroned three empresses in the mid seventh century throughout the 9th century by the institution of HwaBaek (Council of Representatives).⁴⁷⁴ If Dangun were male, the history of Korean people would have evolved differently. That is, the process of patriarchalization in Korea would have arrived much earlier and the socio-political custom of early Silla would have been much more patriarchal than the way I have suggested above.

Budo: The Emblem of the Paradise of Mago

According to the *Budoji*, the Magoist mandate of Bokbon--to restore the Reign of Mago on earth--was finally realized during the period of Budo. The civilization of Budo was nothing less than a radical restoration of the Paradise of Mago on earth. The following is the architectural layout of Budo:

[B Citation 22] Thereupon, the altar of the Heavenly Emblem 天符壇 [read the central altar] was built on the peak of Mt. Taebaek. Small-castle altars 堡壇 [read regional altars] were constructed in four corners. Between these small-castle altars, three canals were constructed in order to connect them. The distance between canals was one thousand *lis* [about 400 miles]. At each end of these canals, administration gates were built. *This was taken from the principle of the Great City of Mago.* In the lower region of Budo, lands were divided into districts for the construction of city centers. Three Seas [read reservoirs or lakes] surrounded them. Four ports and four ferries connected a thousand *lis* in east and west. Between ports and ferries six towns were constructed. Many peoples [of the world] lived in these six towns. When it was completed, Budo was gigantic, splendid, beautiful, and bright enough to unite the whole world. It was the life vessel that sustained all peoples [Italics are mine].⁴⁷⁵

⁴⁷³ Hye Sook Hwang (2001), 192-197.

⁴⁷⁴ ByeongJu Im (1998), 404-411.

⁴⁷⁵ *Budoji* Chapter 13, 55-6. The expression of one thousand *lis* may be a rhetoric convention, indicating a long distance.

The reader is reminded of the cosmogonic myth of Mago, which is explicated in Chapter 4. The above account offers a “visual” aid to the structure of the City of Mago itself. In fact, the above account states that the City of Mago serves as a blueprint of the structure of Budo and recreates the mythic knowledge of the City of Mago by mythologizing the architectural structure of Budo from the perspective of early Sillans. In this way, the mythic language/consciousness of the *Budoji* once again unfolds a holistic reality in which myth and history are fused as one beyond time and space. One gains an access to the early Sillan perspective of Magoism through the nostalgic mythic history of Budo, which brings one to the cosmogonic myth of Mago.

The geographical structure of Budo indeed describes an unprecedented utopian world in an ancient time. It had its capital in Mt. Taebeck with four satellite cities in the four directions. Based on the above description and other sources, Thomas Yoon suggests that Mt. Taeback is located in present Shanxi Province, China.⁴⁷⁶ Since Silla began with six towns or cities, the above account perhaps explains the origin of the six-town(city)-constituted confederacy of Silla in her incipient history.⁴⁷⁷ These six towns/cities seem to have been the residence of Budo’s interracial population who chose to become the naturalized citizens of Budo.⁴⁷⁸ The reference to “Three Seas” (read lakes

⁴⁷⁶ Yoon, 332–9. It appears confusing because Mt. Taeback is located in both Korea and China. Yoon points out that Mt. Taeback in Shanxi, not one in Korea, fits the description of the *Budoji*, from which two major river branches run to the Yellow River and the Yanzi River.

⁴⁷⁷ *Budoji*, Chapter 27, 97. It states that the remnants of Budo [early Sillans] constructed six towns.

⁴⁷⁸ According to the above-cited account from the *Handan Gogi* [HG Citation 14], peoples in the late period of Danguk began to naturalize and become the citizens of Danguk. Moreover, the *Shan Hai Ching*, although its record is somewhat precarious, mentions Asian Indians living in Old Choson, “Within the East Sea, in the corner of North Sea, is a land called Chao Hsien (Korea). The people of T’ien Tu (India) live on the water, and are friendly and loving (255).”

or reservoirs) offers an important connection to the history of Budo Choson that frequents ancient texts from Korea and China.⁴⁷⁹ I will return shortly to the discussion of the three mountains located within these three seas.

While maritime mobility is assumed in the above, it is likely to have been inherited from the previous civilization rather than a new invention. Sarah M. Nelson, archeologist of Korea, corroborates my exegesis of the Magoist civilization during the late period of Danguk and the early period of Choson, which I have explained thus far, as she writes:

It seems reasonable to posit mobility in boats at the very beginning of the Early Villagers period [6000 BC-2000 BC in the Korean peninsula] with daughter colonies from any places springing up along the coasts. Although we cannot know exactly which sites spawned with newer ones, the ability to send out colonies and to stay in contact with the original group seems likely for all sites. No hostilities between groups are evident in the archaeological record. However, as agriculture became more and more intensified, it may have been necessary to form groups of mutual insurance against capricious weather. At this stage the present national boundaries were wholly irrelevant, and networks of trade and other interaction probably characterized the entire region.⁴⁸⁰

I explained in the previous chapter HanUng's maritime trip to her "daughter colonies" and her subsequent cultural transmissions of Magoism. Nelson's postulation that "the original group" sent out "colonies" to different regions and these "daughter" groups also sent out their "colonies" to other regions in a peaceful manner accords with the symbiotic system of archaic Magoist polities. The irrelevance of "present national

⁴⁷⁹ In both the *Budoji* and the *Handan Gogi*, the word Sea does not mean the ocean but indicates a large body of water like lake. For example, Lake Baikal is called BukHae (Northern Sea) or CheonHae (Heavenly Sea) in the *Handan Gogi*. See *Handan Gogi*, 26-7.

⁴⁸⁰ Nelson (1993 a), 109.

boundaries,” a point that Nelson underscores, is no doubt crucial in my discussion of pre-nationalist or supra-nationalist magocratic societies.

The *Budoji* describes the feature of Budo’s civilization, as follows:

[B Citation 23] Thereupon, 60,000 people, the descendants of HwangGung, were moved in to guard [Budo]. They cut down trees to make 80,000 rafts. On the rafts, they inscribed SinBu 信符 (the Emblem of Faith) to invite peoples of four seas [read the world] and floated them on the river of CheonJi 天池 (Heavenly Lake). Peoples who acquired and saw the raft with the Emblem of Faith visited Budo one after another. The great convention of SinSi (Divine City/Market) was held in the forest of BakDal (Birch Trees). People purified heart/mind by GyeBul (Sacred Rituals) and observed the movement of sky [read constellations]. The genealogy of Mago was traced in order to illumine kinship of peoples. Based on the music of the Heavenly Emblem, their spoken and written languages were compiled.

After designating the northern star and seven planets, they offered rituals of burnt gifts on the stone altar. Upon gathering, they sang and played the music of CheonUng...

From then on, the great convention of SinSi was held every ten years. As spoken and written languages became homogenized, the whole world was united with the collaboration of peoples. In the costal regions, SeongHwang 城隍 (a moat surrounding stonewalls) was built. This was the place where CheonBu was revered with rituals. Houses were built for all peoples of the world to reside. For the coming thousand years, SeongHwang proliferated all over the region.⁴⁸¹

The above account offers a Magoist utopian vision of Budo Choson. A sense of unity between the leadership and the people is strongly present. Various tasks are not described in vertical (read hierarchical) terms but in horizontal functions. Although the actual decision making process and its implementation remain unexplained, it is not difficult to imagine that the administration of Budo was effective and probably

⁴⁸¹ *Budoji* Chapter 14, 59.

comprised cooperative and functional structures.⁴⁸²

In describing the civilization of Budo, the above account reintroduces the Magoist notions and symbols that describe Mago's cosmogony and the early cultural history of Magoist polities. In fact, the events of Budo appear to be a renaissance of SinSi. The principle of CheonBu, the ritual of GyeBul, and the forest of BakDal resurface. Furthermore, the civilization of Budo revivifies technologies and cultural institutions of Sinsi, which I have examined in the previous chapter, such as ship construction and sea voyages; linguistic studies and intellectual discourses; calendar systems of seven-day-rituals and one year; and music and dance. The mythic knowledge that Mago is the progenitor, creator, and sovereign culminates in the genealogy of Mago according to which not only peoples but also languages are perhaps traced in correlations. The convention of SinSi revived by the Budolease presents a utopian celebration that reflects the religious, political, cultural, intellectual, astronomical, technological, and artistic features of archaic Magoism.

The term SeongHwang (a moat surrounding stonewalls) is somewhat unclear in the above account. However, it, being introduced as a new notion, represents the unique development of Budo' civilization. "SeongHwang" literally means "a ditch that is constructed around the citadel for the purpose of defense."⁴⁸³ While this definition underscores the military function of SeongHwang, the major function of SeongHwang, according to the above account, seems to be religious and political rather than military. In the context of Magoism, SeongHwang refers to a cultural phenomenon of Magoism

⁴⁸² The leadership of Mago Samsin (Triad Goddess), according to the cosmogonic myth of Mago, who orchestrates the functional and cooperative administrative structure implicitly serves as a leadership model for the civilization of Budo.

⁴⁸³ This is one of the two definitions of SeongHwang from Chung-gi Hwang ed. *Hangukhak Sajeon (The Dictionary of Korean Studies)* (Seoul: Gukhak Jaryowon, 2002), 427.

that flourished in the coastal towns surrounded by stonewalls (read citadels) that were connected by human-made sea routes. How SeongHwang coastal cities were constructed or what they were like remains unknown to us today. Nonetheless, the *Budoji's* account that Magoist walled cities were developed in the coastal regions for roughly a thousand years sheds light on the fact that the mythic literature of Mago is densely dispersed in the coastal and island regions in Korea, a point which will be explained in Chapter 8 and 9.⁴⁸⁴ During this period of a thousand years, Budo was a

⁴⁸⁴ Together with the culture of SeongHwang, it should be noted that megalithic sites usually appear along the coastal areas of Europe, the Near East, and the Far East. G. Gertrude Levy writes:

It appears as if the Megalithic architectural style was slowly carried by sea westward [to the Mediterranean and Europe], with lesser modifications moving in both directions, as it is known to have traveled slowly along the coasts and islands of Southern Asia to the Far East; reaching both Atlantic and Pacific long after the culture of its center of origin had been superseded or overlaid (Levy, 128-9).

Considering that the culture of megalith is one of the major symbolisms of Magoism, the above statement of Levy corroborates the above account of the *Budoji*. The flow of megalithic constructions indeed illumines the possible route of the voyages of the early Magoist envoys. Since archaeological studies of Magoism in East Asia are not available at the moment, it is difficult to discuss when exactly and how widely the civilizations of Magoism may have reached.

Is it possible to imagine that peoples who came to visit Budo or Sinsi, upon returning home, continued to build megalithic structures in their own regions? It is noteworthy that the period of Choson (2333 BC-232 BC) coincides with the period of megalithic constructions in the world from Western Europe to the Korean peninsula. I will resume the discussion of megaliths in relation to Magoist mythic tales from Korea in the next two chapters. It is my postulation that the "global" culture of building megaliths may have prompted by the civilization of Budo.

I do not mean to suggest that the megalithic culture was newly invented during the period of Budo. As I partly explained in Chapter 5, the *Budoji's* mythopoeic account insinuates constructions of megalithic tombs for Magoist Empresses/Priestesses upon death from the mythic period. The tradition of Magoist empresses/priestesses' entering mountains at the end of their administrations (death) to become rocks is continuously recounted in the cases of Dangun and her successors, BuRu, and IbRu (*Budoji*, Chapter 26, 92-3). The megalithic culture was likely renewed during the period of Danguk. The *Handan Gogi's* account of JiSeok (stone graves) known as dolmens is helpful here. It states that a JiSeok 支石 (branch stone) was constructed as a communal gravesite for villagers during the period of Danguk. This custom was developed into constructing

locus of inter-racial and inter-cultural exchanges and explorations. It was a period of great racial and cultural amalgamation among the peoples of the world at least in East Asia.

The Triad Mountain Isles as the Three Convention Centers of Budo

According to the *Budoji*, the three mountains of BongRae (Penglai in Chinese), BangJang (Fangwu in Chinese), and YeongJu (Yingchou in Chinese), were the three convention cities of Budo where “immortals” congregated interracially and inter-culturally. These three mountains are located in the “three seas” mentioned in the *Budoji* [B Citation 22]. The knowledge that the subcontinent of East Asia was surrounded by “seas” in archaic times recurs in the literature of Magoism from East Asia. For example, as I explicate in Chapter 10, Mago’s witness to the subsided water level in Mt. Penglai is central to Chinese Magoism.

The *Budoji* refers to these three mountain-isles known as Samsinsan 三神山 (Triad Mountains) using rhythmic language. Mt. BangJang is the place where the people of Budo mined jade on which they engraved the Emblem of Heaven. The *Budoji* describes these jade items:

altars, which was called JiSeokDan (an altar of stone graves). See the *Handan Gogi*, 193. It further explains the Stone Altar 城壇, which was constructed on mountain tops, and Earth Altar 土壇, which was constructed on mountain valleys with planted tree borders. The mythic stories of Mago testify that the makers of these stone structures were Magoists.

An overwhelming member of megaliths located in the Korean peninsula is noteworthy. Sarah M. Nelson states that as many as 100,000 dolmens are estimated to exist in Korea and writes, “In Asia, megaliths are found in greatest numbers in Korea (Kim B.M. 1981a), and seems to be a local invention” (Nelson 1993, 147). It remains to be explored how megaliths are widely spread in the subcontinent of East Asia. See Byung-mo Kim ed. *Megalithic Cultures in Asia* (Seoul: Hanyang University Press, 1982).

They were called the Seal of BangJang Sea. People got rid of seven evils and returned.⁴⁸⁵

The Peak of WonGyo in Mt. BongRae is the place where the peoples of Budo gained the five auspicious fruits, that is, the pine. The *Budoji* describes these auspicious fruits:

They were called the Pine of BongRae Sea. People gained five fortunes of grace and returned.⁴⁸⁶

Mt. Daeyeo in YeongJu is the place where the Budolese gained the root of three spirits, that is, the ginseng. The *Budoji* describes these root products:

They were called the Ginseng of YeongJu Sea. People gained three virtues of heaven, earth, and human and returned.⁴⁸⁷

The use of rhythmic language suggests that the discourse of Samsinsan was recited in an oral tradition.⁴⁸⁸

The symbolism of Samsinsan (Triad Mountains) lingered on and invoked over and over again the ethos of nostalgia and mysticism in the history and culture of Korea and China even long after the decline of Budo Choson. Particularly controversial was the location of these three mountain-isles.⁴⁸⁹ The *Handan Gogi* provides an authoritative account with the intention of clarifying mystifications and misconceptions:

⁴⁸⁵ *Budoji* 59.

⁴⁸⁶ *Budoji* 64.

⁴⁸⁷ *Budoji* 66.

⁴⁸⁸ For a more detailed discussion, see Chapter 4.

⁴⁸⁹ From the Chinese vein, Anne Birrell's following account illumines how the idea of Samsinsan recurred in the early Chinese history:

The passionate pursuit of idea of physical immortality in humans is discernible in the late Chou and Ch'in dynasties, and is epitomized by the fascination with elixirs and paradisiacal worlds which characterized the short reign of the First Emperor of the Ch'in Dynasty, Ch'in Shih Huang Ti (221-210 BC). He was the

It is said that Samsinsan was located in the Sea of BalHae (Bohae in Chinese). However, Samsinsan does not mean a mountain of Samsin but three mountains in three islands. BongRae is ... where the Heavenly Emperor descended. BangJang is ... where Sodo [Sacred Ritual Place] existed. YeongJu is ... where the Heavenly Lake sprang.⁴⁹⁰

Yi's exegesis of Samsinsan largely accords with the account of the *Budoji*. Despite his effort, however, the author of the *Handan Gogi*, Yi Maek, the 16th century scholar of Choson, is unable to unveil the Magoist mystery of Samsinsan. The reference to Budo is absent. Accordingly, Yi fails to present the Magoist etiology of Samsinsan. This is not surprising, however. The 16th century Korean male scholar would not associate Korean archaic history with Magoism.

Magocracy Interrupted by Patriarchal Powers

According to the *Budoji*, Budo's magocracy declined due to the military invasion of the Chinese political force led by Yo (Yao in Chinese) and his successors.⁴⁹¹

first ruler to appropriate for himself the sacred titles of Huang and Ti, which previously had been applied only to gods. He sent adepts and magicians in search of the isles of immortals, Fang Wu, Ying-chou, and P'eng-lai (Graham 1981, 176-77). In the Han era the cult of immortality, or deathlessness, became particularly identified with the philosophical school of Taoism ... (Birrell, 182).

Around and after the decline of Budo Choson, the early Chinese rulers and elite seem to have remembered the history of Budo represented by Samsinsan in which they believed to obtain the secret of immortality.

I also discuss the history of Budo Choson, although partially and fragmentarily, recurring in ancient Chinese texts such as the *Shan Hai Ching*, *Chuang Tzu*, and *Lieh Tzu* in Chapter 10.

⁴⁹⁰ *Handan Gogi*, 187.

⁴⁹¹ I discussed in the previous chapter the initial social crisis between the gynocentric Ung clan and the patri-local Ho clan, which arose in the late period of the Confederated State of Hanguk (7199 BC?-3898). This conflict was resolved by the power of the Ung clan and consequently gave rise to the establishment of Danguk (3898 BC-2333 BC). Nonetheless, magocracy of Danguk underwent a series of events in which male members of the royal household began to revolt against magocracy, which I will

While this confrontation appears to be racial or nationalist, I propose a new interpretation from a Magoist feminist hermeneutical perspective: The conflict between Budo and the early Chinese polities was a hegemonic struggle between traditional magocratic [read archaic Korean] political authority and newly formed Chinese patriarchal power.

As the history of Magoism ran its course, “patriarchal interruptions” were inevitable. The magocratic authority of Danguk and Budo Choson faced various monarchical threats from patriarchal forces. Before explicating the *Budoji*’s indictment of the Chinese polities led by Yao, Shun, and Yu during the early period of Budo Choson, I will backtrack to the period of Danguk. To trace the history of patriarchal aggressions inflicted upon magocracy during the period of Danguk is extremely difficult due to the patriarchal perspective of authors/compiler of the *Handan Gogi*. The *Handan Gogi* describes political confrontations between archaic Korean sovereigns and their dissidents including Fuxi, Shennong, and Huangti, the founding heroes China.⁴⁹² However, the *Handan Gogi*, unlike the *Budoji*, states that these Chinese heroes were none other than the descendants of UngJok, that is, the royal clan of Danguk.⁴⁹³ These male heroes at first began their political careers as officials of Danguk. Nonetheless, in the time of Huangti, military conflicts between the two grew strong. Fierce wars were recorded between Huangti’s army and ChiU’s army, the latter of which represented the government force of Danguk. Although the authors of the *Handan Gogi* do not describe such conflicts from the perspective of sex/gender, I posit that these wars were waged

explicate shortly. By the establishment of Budo Choson, East Asian patriarchs succeeded in consolidating political power represented by Yao and his successors.

⁴⁹² *Handan Gogi*, 40-1, 176-183.

⁴⁹³ Fuxi is mentioned as the youngest son of Sovereign TaeUui (of Danguk). *Handan Gogi*, 176. Both Shennong and Huangti are described as descendants of the branch family of the Ung clan. *Handan Gogi*, 195-6.

due to the revolt of the Chinese patriarchal forces against the magocratic rule of Danguk.⁴⁹⁴

Paying attention to the dynamic of sex/gender also offers a new insight into the establishment of Budo Choson. In the mid 3rd millennium BC, Yao was successful in raising his military force and began to threaten the Reign of Danguk. A self-defensive counter-force was formed on the part of Magoist Korea. Nonetheless, Danguk's federal power may have been weakened at the end of its period. (Recall that the last sovereign of Danguk, UngSsi, was killed at war, which I have mentioned earlier.) In this context, Dangun WangGeom rose to the throne and founded Budo Choson. According to the *Budoji*, Dangun's federal force was able to subdue Yao and his successors' revolting forces. Amidst the military invasions by the Chinese, the government of Dangun revived the earlier civilization of Sinsi (Divine City/Market) and developed its distinctive Magoist culture symbolized by Budo. Nonetheless, Budo Choson, unlike her predecessor Danguk, was to face the ever-more-consolidated power of the Chinese polities, Xia and Shang.

It is helpful to note what went on in the contemporaneous history of gynocentric communities in Europe and elsewhere. What Marija Gimbutas points out in the case of Old Europe is noteworthy here. The pacific and matristic communities of Old Europe began to be invaded by Kurgan people (proto-Indo-Europeans), patriarchal and nomadic

⁴⁹⁴ The Chinese source tells the story of warring between Huangti and ChiU from the Chinese perspective. Thus, in the myth of Haungti ChiU is described as a revolting force. It is intriguing that the Chinese myth of Huanti mentions "a tribe of giants from the far north" who came to aid ChiU's camp. Littleton (2002), 414. It should be noted that Danguk is referred to as Daeinguk 大人國 (Land of Giants), whereas HanUng is referred to as Daein 大人 (Giant). IlBong Lee, 51-5. This sheds light on the fact that Mago is referred to as a giant goddess in the mythic literature from Korea. See Chapter 8 and 9.

horse-riders, circa 4300 BC.⁴⁹⁵ According to Gimbutas, central Europe gradually declined due to the continuous invasions of the Kurgans between 4300 BC and 2800 BC, whereas the Aegean and Mediterranean regions and Western Europe continued to flourish until 1500 BC. That said, the period from 4300 BC till 1500 BC corresponds with the late period of Hanguk, the entire period of Danguk, and the first half of Budo Choson. As I will delineate in the next section, this period is marked by political and military confrontations, which indirectly and directly challenged and threatened magocracy in East Asia. Inferring from Gimbutas' estimation and the Magoist texts of the *Budoji* and the *Handan Gogi*, it appears that patriarchal forces expanded almost simultaneously in East Asia, Near East, and Europe.⁴⁹⁶

The warfare described in the *Handan Gogi* between the Korean camp and the Chinese camp during the period of Danguk indicates that magocratic authority was significantly hampered in maintaining political unity among the nine sub-states. I mentioned earlier that the *Handan Gogi* describes the so-called ancient sages of China such as Fuxi, Shennong, and Huangti, descendents of UngSsi (the magocratic gynolineal royal clan).⁴⁹⁷ Fuxi was a son of the 5th HanUng (read Emperor) Taeuui (r. 3512-3419).⁴⁹⁸ Shennong and Huangti were derivative descendents of UngSsi.⁴⁹⁹ While Fuxi was not addressed as a warring hero, the other two along with others were

⁴⁹⁵ Gimbutas (1989), xx.

⁴⁹⁶ Having said that, the warfare between ChiU and Huangti echoes with the rise of the Kurgans, the patriarchal invaders to gynocentric societies of Europe, somewhere between the Black Sea and the Caspian Sea. Thomas Yoon also affirms that the battlefield of ChiU and Huangti was possibly in the region of Persia or even Greece. See Yoon, 319.

⁴⁹⁷ Tracing the history of Magoism necessarily entails a scenario of the origin of the Chinese polities. As we shall see in the next section, the Epic of Magoism explains the formation of the earliest states of China, Xia and Shang.

⁴⁹⁸ *Handan Gogi*, 176-7. It is further stated that Fuxi who came from Sinsi was widely known in the west.

⁴⁹⁹ *Handan Gogi*, 195-6.

mentioned as opponents of the 14th HanUng ChiU. My concern lies in the account that HanUng (read Emperor) ChiU allegedly reigned from 2707 BC until 2598 BC and raised the state force of military in order to subdue his opponent Huangti (Yellow Emperor), the ancient sage of China.⁵⁰⁰ In fact, ChiU is known as the God of War who invented iron bows and armor in both Korean and Chinese myths.⁵⁰¹ Does the account of ChiU mean that the magocratic leadership of Danguk was succeeded by a militaristic and expansionist emperor/empress? In order to answer this question, we need to examine detailed accounts on ChiU.

ChiU is alleged to have moved to the region of CheongGu (Blue Hills) and moved the capital of Danguk there.⁵⁰² To be noted is that the opponents of ChiU, Hungti and his allies, are referred to as “the westerners.”⁵⁰³ ChiU moved or settled to a new capital, CheongGu, in order to subdue Huangti’s force. This relocation suggests that CheongGu was situated west of the subcontinent of East Asia. Another historical detail that catches attention is that ChiU is said to have consolidated as military force the Ho tribe, the incipient patri-lineal power, which arose against the Ung tribe at the end of the Hanguk period.⁵⁰⁴ According to the myth of “UngNyeo,” which I delineated in the previous chapter, the Ho clan was defeated by magocratic power led by the Ung clan and was expelled to a distant place. Based on this, the state of ChiU defended magocracy in the western region of East Asia. Nonetheless, it is unclear whether ChiU succeeded the orthodox magocratic authority of Danguk.

⁵⁰⁰ *Handan Gogi*, 41-3; 180-3.

⁵⁰¹ ChiU fought seventy-three wars with Huangti for the period of ten years. See *Handan Gogi*, 178-184 and Littleton (2002), 408-15.

⁵⁰² *Handan Gogi*, 17; and 43.

⁵⁰³ *Handan Gogi*, 180.

⁵⁰⁴ *Handan Gogi*, 178.

The Rise of the Chinese Political Power and the Decline of Budo

The *Budoji* spends 10 chapters correcting the violation of the monarchical rule of Yao and his successors Shun and Yu. It not only denounces Yao's military assaults but also deplores the political misuse of the Magoist principle.⁵⁰⁵ It is potentially volatile and controversial to engage in the *Budoji*'s portrayal of the early Chinese politics of Xia and Shang. To read closely, one may find that the *Budoji*'s perspective is different from a patriarchal nationalist perspective *per se*. On the contrary, the *Budoji* advocates an *anti-nationalist* [read *anti-patriarchal*] consciousness. What the *Budoji* denounces is the *monarchical* establishment of the Chinese, the solipsistic patriarchal force, which aims at not only overthrowing the *magocratic confederacy* of Korea but also misusing the symbiotic principle of Magoism. The *Budoji*'s critique of the establishment of the Chinese monarchical system offers an insight to the feminist critique of the patriarchal political system based on the nationalist and colonialist ethos. The *Budoji* recounts Yao's first attack of the Budolese:

[B Citation 24] Thereupon, DoYo [read Yao] arose in the south of CheonSan (Heavenly Mountain). He was a descendent of those who left the City [of Mago] [read the people of Jiso who left first the Paradise out of shame and eventually brought the event of diaspora by all peoples of the Paradise]. Earlier he [Yao] participated in the events of the City [Budo] and learned the Way from the chief of the west...

Soon after Yo left administration gates and gathered the crowd. Then, he forcefully discharged MyoYe. MyoYe was the descendant of HwangGung and his/her land was the home of YuIn. Yo took advantage of ImGeom's absence in Budo and attacked MyoYe. ImGeom had [temporarily] left Budo with her people. Upon this, the people of MyoYe dispersed into three directions, east, west, and north [Female connoting words are mine].⁵⁰⁶

⁵⁰⁵ See the *Budoji*, Chapters 17–25.

⁵⁰⁶ The *Budoji* Chapter 17, 68.

Yao's military force drove out the people of MyoYe who are described as the descendants of HwangGung--the Magoists.⁵⁰⁷ It is noteworthy in the above that Yo represents as an anti-Magoist, more precisely anti-magocratic, force. Thus, the *Budoji* describes Yo as a descendant of the crowd of JiSo who brought forth the first disaster in the Paradise of Mago. To say that Yao was a rebel of Budo Choson is an understatement. In fact, the *Budoji* attributes the establishment of Yao's rule to the second human-caused disaster. The disaster that Yao caused is called the Catastrophe of Five Elements 五行, a political philosophy which abused the symbiotic principle of the Magoist political philosophy known as the Central Five among Nine Numbers.⁵⁰⁸ According to the *Budoji*, Yo's ascension to political power presaged the forthcoming misery of monarchical (read patriarchal) rulers.

It is misleading to estimate the *Budoji* as a Korean nationalist indictment against the Chinese. Such a view eschews the hegemonic struggle of sex/gender involved in the rise of Yao's rule. The conflict was more of a confrontation between the Magoists and the anti-Magoists. The *Bodoji* narrates the conflict between Yo and his successors, the Chinese patriarchal power, and YuHo, the Magoist Korean commander:

[B Summation 4] Upon hearing the incident of Yo's attack, Dangun ImGeom dispatched her political emissaries of hundred people led by YuHo and her/his son, Sun (Shun in Chinese), to Yo's region in order to correct Yo's wrongdoings. Yo did not listen Budo's emissaries. However, Yo succeeded in recruiting Sun, son of YuHo, into his regime. Sun who was once the official of Budo betrayed Budo [became the successor of Yo]. The second attack against the Myo people

⁵⁰⁷ Thomas Yoon explains that the MyoYeh (Miao), one of the ethnic minorities in southern China today, was first settled in the region of Chengdu, Sichuan, and dispersed into three groups by Yo's invasion. Yoon, 377-379.

⁵⁰⁸ See the *Budoji*, Chapter 17, 68-9, Chapter 19, 76.

*was inflicted by Sun. Sun persuaded by Yo finally conquered the Myo tribe. Thereupon, YoHo, the father of Sun, decided to counterattack Yo and Sun. The battle went on several years and the revolt of Yo and Sun was subdued. Nonetheless, the regime of Yo was succeeded by Wu (Yu in Chinese), subject of Yo. Wu established the Ha (Xia in Chinese) Dynasty, allegedly the first dynasty of China. Wu's military force continued to interrupt the routes of the Budolese. YuHo counterattacked Wu's army. Upon the death of Wu, his son Gye, increased his military force and attacked the YuHo force. This time YuHo chose not to fight back and left the region. YuHo continued to teach Magoism, as he led his people to the west and south.*⁵⁰⁹

The *Budoji* underscores the leadership of YuHo as a Magoist spokesperson, teacher, political philosopher, diplomat, and military commander. YuHo's critique of Yo's monarchical regime, as I will examine shortly, is painstakingly enveloped in sophisticated language and philosophy. The sex/gender of YuHo remains unclear. Although YuHo and Shun are addressed as father and son in the text, YuHo's female sex/gender cannot be ruled out. This is because YuHo's role, which was to carry out the Magoist itinerary mission of teaching Magoism to other peoples, was traditionally assigned to Magoist Empresses/Priestesses.⁵¹⁰

Around the time when Gye, the second ruler of the Chinese Xia Dynasty, was in power, according to the *Budoji*, Magoism rapidly deteriorated in East Asia:

[B Citation 25] They [peoples] forgot the Original Music of CheonBu (the Heavenly Emblem) ... and concentrated on fighting and conquering one another.

The event of Mago was rendered as a weird mirage and disappeared in the memory of the people. Upon this, YuHo traveled the world and instructed

⁵⁰⁹ *Budoji*, Chapters 18, 19, 20, 24, 25.

⁵¹⁰ The hypothesis of YuHo as female implies that she was the mother of Shun. The model of mother-son heroes is not unusual in Korean mythology. To take two examples, the second sovereign of Goguryeo, Yuri came to Goguryeo with his mother and succeeded the throne. Also Soseono took her sons Onjo and Biryu, the two alleged founders of Baekje, and left Goguryeo. *Samguk Sagi*, cited in Byeongju Im, 189-96.

peoples about the Way of Mago and CheonBu. Everyone thought her/him strange and did not receive [his/her words]. Only the chroniclers of ancient matters recognized and welcomed her/him [YuHo]. To them, YuHo was able to tell and transmit the Principle of the Origin.⁵¹¹

In the above text, YuHo is presented as the great apologetic of Magoism. YuHo sees the increased social disorder and tragedy as a result of the hegemonic defeat of magocracy in the subcontinent of East Asia. That the peoples of “the world” forgot Magoism suggests two implications: The disintegration of Budo’s magocracy and the expansion of patriarchal monarchical rules. The decline of Budo meant the loss of magocracy in history. It was magocracy that held the peoples of the world together in harmony and peace in archaic periods. According to the *Budoji*, the founder Dangun died witnessing the assault of Xia against the magocracy of Budo Choson.⁵¹² The capital of Choson was moved eastward.⁵¹³ Budo Choson eventually disintegrated in the third century BC.⁵¹⁴

The Renewal of Magoism in Post-Budo States of Korea

The post-Budo Korean States including Silla (57 BC-935), Goguryeo (37 BC-668), Baekje (18 BC-660) were destined to witness the epochal transition from gynocracy to androcracy sooner or later. The *Handan Gogi* also states that the archaic religious and political tradition of Korea was inherited by Goguryeo and Balhae in the northern territory. To discuss Magoism in these post-Budo states of Korea lies beyond the scope of this section. I will briefly delineate Magoism during the early Silla period.

⁵¹¹ *Budoji*, Chapter 25, 90–91.

⁵¹² The *Budoji* Chapter 26, 92.

⁵¹³ Choson moved its capital from Asadal to JangDangKyeong in around 1111 BC. See the *Handan Gogi*, 72–73, and Yoon, 25.

⁵¹⁴ The *Handan Gogi*, 119–120.

According to the *Budoji*, the government of Silla at least until around the early 5th century when the *Budoji* was allegedly written was able to revive magocracy, albeit not without some modifications.⁵¹⁵ That early Sillans were remnants of Old Choson lends credence to the *Budoji*'s account of early Sillan Magoism.⁵¹⁶ As the epithet SoBudo (Little Budo) for Silla indicates, early Sillans, together with other Magoists of post-Budo Korean States, laid a new Magoist foundation in the forthcoming history of post-Budo Magoist Korea until the establishment of the Neo-Confucian Choson Dynasty (1392-1919). I discussed in Chapter 3 that the authorship of the *Budoji* as well as the *JingSimRok*, the collection of 15 books, of which the *Budoji* is the first book, represents early Sillan Magoism.

The existence of mythic tales from Korea abounding in both South and North Korea, which I will explicate in Chapters 8 and 9, suggests that Magoism is limited to Silla during the post-Budo period. The records on Nogu (Ancient Goddess) from the *Samguk Sagi* and the *Samguk Yusa* indicate that Magoism was practiced in Baekje and Goguryeo, two other post-Budo States of Korea.⁵¹⁷ GwangSik Choi, Korean historian, points out that the references to "Nogu" in both the *Samguk Sagi* and the *Samguk Yusa* are not mere tales of "an old woman," as the word Nogu in modern Korean connotes.⁵¹⁸ Choi, within the folk tradition of Korea, associates Nogu not only with Samsin Halmeony but also with shaman women who mediated heaven and advised rulers. He also adds that the record on Nogu in both texts disappears circa the 6th century and is replaced by NoIn 老人 (old man) or NoOng, a male counterpart of Nogu. Choi's

⁵¹⁵ The *Budoji* Chapters 27-33, 97-117.

⁵¹⁶ *Samguk Sagi*, v. 1, 1.

⁵¹⁷ For a brief historical introduction including dating of these post-Budo Korean States, See Chapter 2.

⁵¹⁸ KwangSik Choi, 141-8.

assessment corroborates this study's reconstruction of Magoism during the post-Budo period in Korea.⁵¹⁹

In the context of Magoism, early Sillan society appears to have begun the political process of patriarchalization after the 7th century. It is beyond the scope of this study to investigate how magocracy gradually lost its foothold in ancient Korean States. However, I will briefly discuss here the enthronement of two Sillan female sovereigns in the mid 7th century. That Sovereign Seondeok was addressed as SeongJo HwangGo 聖祖皇姑 (Sovereign Goddess of the Divine Progenitor) offers a clue in assessing the revival movement of magocracy, the female rule of Magoism.⁵²⁰ Another clue comes from the fact that, according to the *Samguk Yusa*, the nine-story pagoda in Hwangryongsa (Temple of Yellow Dragon) was constructed during the reign of Empress Seondeok (see [Figure 4]). The nine stories of this pagoda allegedly symbolized the nine neighboring states of Silla including Japan, China, and other states in the subcontinent of East Asia.⁵²¹ In my view, the nine-story pagoda was a metaphor, which conveyed the intent of the government led by Seondeok to revive the magocratic tradition of the nine-state confederacy of Danguk.⁵²²

Various historical sources state that the rule of Empress Seondeok faced resistance both internationally and domestically. In gaining military support from the

⁵¹⁹ Although the records of Nogu in the *Samguk Sagi* and the *Samguk Yusa* are crucial in exploring Magoism of the post-Budo period in Korea, I am not able to discuss here due to the lack of space.

⁵²⁰ *Samguk Sagi*, v. 1, 71.

⁵²¹ *Samguk Yusa*, 213. The nine neighboring states indicated in the nine stories are, from the bottom, Japan 日本, China 中華, Owol 吳越, Takla 托羅, Eungyu 鷹遊, Malgal 靺鞨, Georan 丹國, Yeojin 女狄, and Yemaek 穢貊 (see [Figure 4]).

⁵²² Without understanding the confederacy of archaic magocratic states, the nine-story pagoda may be misinterpreted that the Sillan government intended to subdue these nine neighboring states militarily. From the Magoist perspective, I argue that the very act of constructing the pagoda insinuates the intention of a non-militaristic unification by the Sillan government.

Chinese Tang Dynasty, the Sillan government was subject to the “patriarchal” influence of Tang. Tang Emperor, Taejong, is known to have renounced that Silla enthroned Empress Seondeok (r. 632-647), the female.⁵²³ Domestically Seondeok’s government met the anti-Empress upheaval led by Bidam, president of HwaBaek (Council of Representatives), 647.⁵²⁴ His military forces, however, were subdued by the royal force. Although she succeeded in protecting her throne, Seondeok died soon after. Seondeok’s sister succeeded the throne but the power of female sovereignty drastically weakened afterward.⁵²⁵ Gynolineal entronement ceased, as it appears that Chinese patriarchal and monarchical culture spread in the consciousness of male leaders of Silla. Nonetheless, the magocratic tradition continued to influence the establishment of the Goryeo Dynasty (918-1392), which I briefly mentioned in Chapter 2. I posit that Korean states did not adopt anti-Magoist policies until the establishment of the modern Choson Dynasty (1392-1910).⁵²⁶

⁵²³ *Samguk Sagi*, v. 1, 75-77, cited in ByeongJu Im (1998), 408.

⁵²⁴ *Samguk Sagi*, 619-620, cited in ByeongJu Im (1998), 409-410.

⁵²⁵ Silla enthroned the third and last female sovereign JinSeong (r. 887-897). See *Samguk Sagi*, cited in ByeongJu Im (1998), 464-470.

⁵²⁶ For the anti-Magoist ideology of the modern Choson Dynasty, see Chapter 2 and 9.