

コメント 2

5～6世紀における倭国と百済の王権・地方勢力間の相互作用

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沖ノ島祭祀遺跡は、過去の人々の信仰・宗教遺産として世界的にも知られている海岸祭祀遺跡である。しかし、沖ノ島祭祀遺跡の出現と盛行過程を追いかけていけば、意外にも、当時の政治・経済的な環境が遺跡の出現と盛行の重要な要因として作用していることに気付く。すなわち、純粋な信仰・宗教遺産と評価する意見を重視しなければならないが、政治・経済と信仰・宗教が結びついた複合的な信仰・宗教遺産と評価する意見にも耳を傾ける必要がある。私は、ここで、複合的な信仰・宗教遺産としての沖ノ島祭祀遺跡の歴史的な意義についてコメントすることにしたい。

沖ノ島祭祀遺跡では、古墳時代から奈良時代まで長期にわたる祭祀痕跡が見つかった。この痕跡の中で、特に、百済様式のガラス玉、新羅様式の金製指輪など朝鮮半島諸国からの輸入品の出土に注目したい。これらは、5～6世紀頃、百済と新羅で出土事例が知られているタイプの遺物である。この他に、特筆すべきことは、沖ノ島祭祀遺跡でも出土事例が知られている倭国様式の石製模造品が百済の竹幕洞祭祀遺跡から出土したことである。現状では、竹幕洞祭祀遺跡で倭国様式の石製模造品の出土が顕著になる時期は、5世紀後葉～6世紀前葉頃である。

すなわち、これらの両国の国家的な海岸祭祀遺跡の出土遺物を分析した結果、5～6世紀頃、両国間の海上交易は一層活発になったと言える。この背景を考える上で、注目しなければならないことは、5世紀の朝鮮半島で勃発した二つの事件である。第一に、5世紀初頭、現在の釜山・金海地域に位置する金官加耶への高句麗の大規模侵攻である。その後、金官加耶は急激に衰退の道を歩むことになる。第二に、475年、ソウル地域の百済首都が高句麗の波状攻撃によって陥落された事件である。陥落後、百済は公州へ遷都することになる。

高句麗による金官加耶への大規模侵攻以降、倭国

は、金官加耶の代役になる戦略物資の新たな取引先を求めるようになる。最終的に、倭国の主な取引先に選定された国は、百済であった。百済との海上交易を強化するための先決課題は、倭国から百済の首都までの往復航海の安全を確保することであった。倭国から金官加耶の国際的な港までの往復航海に比べて、倭国とソウル、公州地域の百済首都を往復する航海の方が、危険度の高い交易ルートであった。倭国の交易船と商人が百済までの往復航海を成功させるためには、百済とともに阿羅加耶、大加耶、小加耶など加耶西部地域の政治体の港に入港しなければならなかった。交易船の入港以降の売買、交易船の乗り換え、出港過程で、倭国の商人は、各国の王権・地方勢力との協力を通じて、多様な難関を突破しなければならなかった。

倭国側によって、主な取引先として百済が選定された背景には、百済の政治・地理的な利点が大きく作用したと思われる。当時の倭国は、戦略物資、先進知識、思想、宗教など東晋・中国南朝からの新しい文物の導入を試みていた。5～6世紀頃の百済は、朝鮮半島諸国の中で、東晋・中国南朝側が信頼する拠点的な交易国であった。この百済が有する政治・地理的な利点を倭国側は熟知していた。

両国間で海上交易の強化を試みる過程で、決定的な役割を果たした人々は、倭国の九州北部の海岸地域と百済の西南海岸地域で活躍した現地勢力であった。海上交易の担い手であった彼らは、両国の王権との協力のみならず地方勢力間の協力を通じて、海上交易の難関を乗り越えた。

475年前後、百済の首都陥落の危機状況下で、倭国側は、金官加耶から手を引いた戦略を繰り返さなかった。意外にも、百済への経済的な支援を強化する戦略に乗り出した。高句麗の大規模攻撃による金官加耶の衰退以降、倭国側は、恐らく、百済が高句麗の波状攻撃によって崩壊される状況をもっとも恐

れていた。百済崩壊後、高句麗を中心に再編される朝鮮半島情勢を予想したに違いない。この過程で、倭国側へ戦略物資、先進知識の供給先としての百済の代役になる新たな友好国は、見当たらなかったと言える。

この時期、百済側は、首都陥落と公州への遷都過程の混乱から国を守るために、友好国からの政治・経済的な支援が最も要求される状況に置かれていた。百済は、東晋・中国南朝という強大国との同盟関係を高句麗に誇示する戦略のみならず南方の倭国との同盟関係の強化を通じて高句麗をけん制する戦略を打ち出した。百済側が高句麗との戦争過程で倭国側に協力を求めた分野は、経済的な支援であったと思われる。

一方、5～6世紀頃、これらの両国間の同盟強化戦略が実施されたことは、両国間の墓様式の共有現象を通じて認識することができる。倭国との海上交易過程で活躍した担い手であった百済西南部地域の有力首長墓に、埴輪儀礼と前方後円墳という倭国との墓様式の共有が行われたことは代表的な事例である。この他に、竹幕洞祭祀遺跡という百済の国家的な海岸祭祀場所で百済と倭国による儀礼の共有が行われたことから明瞭に認識できる。

倭国側にも、この時期、両国間の同盟強化を物語る有力な考古学的資料が見つかった。福津市の勝浦峯ノ畑古墳など九州北部の有力首長墓から出土した百済様式の冠帽は、百済との海上交易過程で活躍した担い手に与えられた百済王権の贈り物であった可能性が高い。畿内地域で百済の横穴式石室を模倣したタイプの墓室が採用されたことも、両国間の深い信頼関係を高句麗に誇示する政治的な行為であったと言える。

475年前後、朝鮮半島をめぐる国際的な危機状況を乗り越えるために、倭国と百済は、同盟関係の強化という戦略を打ち出した。百済側は、金銀装飾大刀、金製耳飾りなど高級威信財の倭国への輸出を通じて、高句麗との戦争に必要な戦費の支援を受けることになった。

高句麗による金官加耶への大規模侵攻以降、金官加耶の国際的な港は、高句麗・新羅側の統制を受け

るようになる。従って、ここを経由する倭国側の百済へ戦略武器の支援は難しい状況であった。この厳しい交易環境下で、百済産の高級威信財の交易を通じて百済への経済的な支援を成功させたことは、両国の政治エリート層の優れた戦略的な選択によるものであろう。この威信財交易過程で、高句麗・新羅側に両国間の長距離交易の相互性を強調する必要があった。高句麗・新羅側の疑いを払拭させるために、倭国側は、百済へ意図的な威信財の輸出を試みるようになる。倭国側から輸出した高級威信財はコウヤマキという木棺材であった。趙允載の研究によれば、百済の王墓、有力首長墓に棺材として使われた輸入木材は、意外にも、中国南朝側で多く使われた高級木棺材であった楠、梓などの木材ではなかった。

武寧王陵の場合、埴室墓という墓室をはじめ、中国南朝の墳墓儀礼を充実に採用した百済王墓である。しかし、意外にも王と王妃の木棺材は、倭国から輸入したコウヤマキであった。このことは、倭国の継体朝に、すなわち、百済の武寧王期に、倭国側が百済への経済的な支援を試みる過程で、倭国産コウヤマキの輸出を意図的に行ったことを物語る。高句麗・新羅側に両国間の威信財交易の相互性を強調するために、百済側は、中国南朝産の木棺材を輸入することより、倭国産の木棺材を輸入することを意図的に好んだと言える。5～6世紀頃、倭国と百済の安全保障につながる相互の威信財交易を成功させるためにも、両国は、海上交易ルート of 安全を確保するために努力しなければならなかった。従って、海上交易ルート上で行われる両国の国家的な海岸祭祀は、一層、強化される必要があった。この両国の人々の熱望を明瞭に認識できる海岸祭祀遺跡は、倭国の沖ノ島祭祀遺跡と百済の竹幕洞祭祀遺跡である。従って、両遺跡は、東アジアにおける政治・経済と信仰・宗教が結びついた複合的な信仰・宗教遺産として評価すべきであろう。

Interactions between the Royal Authorities and Regional Powers of Wa and Baekje during the 5th and 6th Centuries

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The Okinoshima ritual sites are coastal ritual sites, recognized globally as heritage sites that reflect the religious beliefs and practices of people in the past. However, when we trace the emergence and flourishing of the Okinoshima ritual sites, it may come as a surprise to find that the political and economic environment of the time played a crucial role as important factors in the sites' emergence and rise to prominence. That is to say, while we must give due weight to the view that evaluates Okinoshima as purely a heritage site of faith and religion, it is also necessary to acknowledge a perspective that considers it to be a complex heritage site of faith and religion where politics, economy, faith and religion were all intertwined. In this paper I would like to comment on the historical significance of the Okinoshima ritual sites as just such a complex heritage site of faith and religion.

At the Okinoshima ritual sites, traces of rituals have been discovered spanning a long period from the Kofun period to the Nara period. Among these traces, particular attention should be drawn to the discovery of imports from the various polities on the Korean Peninsula, such as Baekje-style glass beads and Silla-style gold rings. These are types of artifacts known from excavated examples in Baekje and Silla during the 5th and 6th centuries. In addition, what is particularly noteworthy is that Wa-style stone replica votive items, examples of which are also known from the Okinoshima ritual sites, were discovered at the Chungmak-dong ritual site from the Baekje era. At present, the period when the appearance of Wa-style stone replica votive items becomes prominent at the Chungmak-dong ritual site is considered to be approximately the late 5th to early 6th centuries.

In other words, as a result of analysis of the excavated artifacts from the national coastal ritual sites of both

countries, it can be stated that maritime trade between the two became increasingly vigorous during the 5th to 6th centuries. When considering this historical background, attention must be paid to two incidents that took place on the Korean Peninsula in the 5th century. Firstly, in the early 5th century, there was the large-scale Goguryeo invasion of Geumgwan-Gaya, located in the present-day Busan-Gimhae region. This invasion initiated the beginning of a rapid decline in the fortunes of Geumgwan-Gaya. Secondly, in 475, the capital of Baekje in the Seoul region fell following multiple waves of Goguryeo offensives. Following this fall, Baekje relocated its capital to Gongju.

Following the large-scale Goguryeo invasion of Geumgwan-Gaya, Wa began to seek new trading partners for strategic materials to replace Geumgwan-Gaya. Ultimately, the country selected as Wa's main trading partner was Baekje. The prerequisite challenge for strengthening maritime trade with Baekje was to ensure the safety of round-trip voyages from Wa to the Baekje capital. Compared to round-trip voyages from Wa to the cosmopolitan port of Geumgwan-Gaya, voyages between Wa and the Baekje capitals in the Seoul and Gongju regions represented a higher-risk trade route. For Wa's trading vessels and merchants to succeed in completing round-trip voyages to Baekje, they had to call at ports of polities in the western Gaya region, such as Ara Gaya, Daegaya, and Sogaya, as well as Baekje. During the processes of buying and selling after the trading vessels called at ports, transferring between vessels, and port departure, Wa merchants had to overcome various difficulties through cooperation with the royal authorities and regional powers of each polity.

Viewed from a Wa perspective, the political and geographical advantages of Baekje appear to have played

a major role in its selection of its main trading partner. At that time, Wa was attempting to introduce new cultural elements from the Eastern Jin and Southern Dynasties of China, including strategic materials, advanced knowledge, thought, and religion. During the 5th to 6th centuries, among the Korean Peninsula polities, Baekje was a pivotal trading nation that enjoyed the trust of the Eastern Jin and Southern Dynasties of China. Wa was well aware of these political and geographical advantages of Baekje.

In the process of attempting to strengthen maritime trade between the two countries, those who played a decisive role were local powers active in the coastal regions of northern Kyushu in Wa and the southwestern coastal region of Baekje. As the proponents of maritime trade, they overcame trading difficulties through cooperation not only with the royal authorities of both countries but also through cooperation with regional forces.

Around 475, in the midst of the crisis situation of the fall of Baekje's capital, Wa did not repeat the strategy of withdrawal it had followed in the case of Geumgwan-Gaya. Instead, it embarked on a strategy of strengthening economic support to Baekje. Following the decline of Geumgwan-Gaya due to Goguryeo's large-scale attacks, Wa most likely feared a situation where Baekje would collapse under repeated Goguryeo offensives. They must have anticipated a Korean Peninsula situation reorganized centered around Goguryeo after Baekje's collapse. In this situation, it could be said that there was no alternative trading partner that could have potentially replaced Baekje as a supplier of strategic materials and advanced knowledge to Wa.

During this period, in order to protect itself from the chaos of the capital's fall and the process of relocating to Gongju, Baekje found itself in a situation where political and economic support from friendly allies was of the utmost importance. Baekje embarked on a strategy not only to demonstrate to Goguryeo its alliances with the great powers of the Eastern Jin and Southern Dynasties of China, but also to keep Goguryeo reined in by strengthening its alliance with Wa to the south. The area in which Baekje

sought cooperation from Wa in the course of war with Goguryeo is thought to have been economic support.

At the same time, the implementation of alliance-strengthening strategies between these two countries during the 5th and 6th centuries can be recognized through the phenomenon of shared funerary practices between the two countries. A representative example is the sharing of Wa funerary practices, namely haniwa rituals and keyhole-shaped tombs, at the tombs of powerful chiefs in the southwestern Baekje region who were most active in the process of maritime trade with Wa. In addition, this can also be clearly seen from the sharing of rituals by Baekje and Wa as evidenced the Chungmak-dong ritual site, a national coastal ritual site of Baekje.

On the part of Wa too, important archaeological materials that tell the story of alliance strengthening between the two countries during this period have been discovered. Baekje-style crown-caps excavated from the tombs of powerful chiefs in northern Kyushu, such as the Katsuura Minenohata mounded tomb in Fukutsu City, were highly likely to have been gifts from the Baekje royal authority given to the people who were active in maritime trade with Baekje. The adoption of tomb chambers in the Kinai region of a type that imitated Baekje's horizontal stone chambers can also be said to have been a political act for the purpose of demonstrating to Goguryeo the deep relationship of trust between the two countries.

Around 475, in order to overcome the international crisis situation surrounding the Korean Peninsula, Wa and Baekje advanced a strategy of strengthening their alliance relationship. In return for the export to Wa of high-grade prestige goods such as gold and silver decorated swords and gold earrings, Baekje received support for war-related expenses necessary for its conflict with Goguryeo.

Following the large-scale Goguryeo invasion of Geumgwan-Gaya, the international port of Geumgwan-Gaya came under the control of Goguryeo and Silla. It therefore became difficult for Wa to support Baekje with strategic weapons via this maritime route. Under these harsh trading conditions, the success in providing

economic support to Baekje through trade in high-grade prestige goods produced in Baekje was likely due in large part to incisive strategic choices made by the political elites of both countries. In this prestige goods trade process, it was necessary to emphasize to Goguryeo and Silla the reciprocity of long-distance trade between the two countries. To dispel any suspicions held by Goguryeo and Silla, Wa made intentional efforts to export prestige goods to Baekje. The high-grade prestige goods exported from Wa to the Korean Peninsula were wooden coffin materials crafted from *kōyamaki* (Japanese umbrella pine). According to the research of Jo Yun-jae, the imported timber used as coffin material in Baekje royal tombs and powerful chiefs' tombs was unusual in that it was not camphor, catalpa, or other types of wood that were often used as high-grade coffin materials in the Southern Dynasties of China.

In the case of the tomb of King Muryeong, this is a Baekje royal tomb that faithfully adopted the funerary rituals of the Southern Dynasty of China, including a structure comprised of a brick chamber tomb. However, the wooden coffin materials used for the king's and queen's coffins were made of Japanese umbrella pine, imported from Wa. This suggests that during the reign of Emperor Keitai, namely during the reign of King Muryeong of Baekje, Wa intentionally carried out the export of Wa-produced Japanese umbrella pine as part of the process of attempting to provide economic support to Baekje. To emphasize to Goguryeo and Silla the reciprocity in the prestige goods trade between the two countries, it could be said that the preference of Baekje was to deliberately import coffin materials produced in Wa rather than import coffin materials produced in Southern Dynasty China. In order to ensure the success of the mutual prestige goods trade that also linked to the security of both Wa and Baekje during the 5th and 6th centuries, both countries had to make efforts to ensure the safety of maritime trade routes. Therefore, the national coastal rituals of both countries conducted along maritime trade routes needed to be further enhanced. The coastal ritual sites where we can clearly

recognize the devout intentions of the people of both countries are the Okinoshima ritual sites of Wa and the Chungmak-dong ritual site of Baekje. Therefore, both sites should be evaluated as complex heritage sites of faith and religion in East Asia where politics, economy, faith, and religion are all intertwined.