# 古代中朝海上交往与船文化交流

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## 提 要

本文以古代中朝海上交通为主线，论及华夏文明在朝鲜半岛的传播以及中国古代造船技术对朝鲜的影响。频繁的海上贸易导致黄海两侧中朝港口的繁荣。

中朝海上交往由来已久，朝鲜半岛犹如中国东北部伸向大海的一只大手臂，属中国大陆板块向黄海的延伸部分。在古代，中朝在陆上的通道往往不畅，中国与朝鲜半岛的交往，特别是与其南部，往往籍海道联系。尽管中朝之间的友好关系在历史的不同阶段此消彼长，但由人类历史发展的大背景来看，正如今日世界受惠于欧美科技文明一样，在古代，大家都受惠于华夏文明。这一文明，通过中国、朝鲜半岛诸国和日本的着力传播，从而使自己的国家都得到进一步的繁荣昌盛。在这中间，海洋文明的春风吹遍了中朝大地，致力于海上交通、海上贸易的官商船舶作为友好的使者完成了沟通和发展中朝文化联系的使命。有感于此，笔者激起了撰写本文的浪花。

## 一、古代中朝海上交往寻踪

中国与朝鲜半岛人民之间发生联系的故事来自远古时期的传说。周武王伐纣，殷皇族箕子劝纣弃恶从善，纣王不听，武王灭纣后，箕子被封于朝鲜，其子孙在朝鲜半岛与当地人一样繁衍生息。公元前 194 年燕人卫满入据朝鲜半岛为王，都王险（即平壤），旧王箕准奔马韩。公元前 108 年汉武帝征服前卫满朝鲜，在其领地内置乐浪、真番、临屯和玄菟四郡。但在汉江以南早有三韩，其为古之辰国，分马韩、辰韩、弁韩。马韩在西，为今京畿道之南部及忠清、全罗之南北道，其中有 50 余国；辰韩在东，为今庆尚南北道之东北部，有 12 国，弁韩在南，为今庆尚南北道之西南部，亦有 12 国。其中马韩为三韩中之最大者，而辰韩人文之开化则在马韩之上[1]。纪元前后，马韩、辰韩分别为百济、新罗吞并，朝鲜半岛进入汉江南的百济、新罗和汉江北的高句丽的三国鼎立时期。

公元 4 世纪，中国正处于东晋、南北朝时期，三国始与中国通使。高句丽先后遣使于后赵、东晋、前燕、北齐；百济先后遣使于东晋、南朝的宋、齐、梁、陈、北朝的北齐、北周和隋；新罗则遣使于北朝的前秦、北齐、南朝的齐、梁、陈和隋[2]。百济与汉、魏的乐浪、带方郡相邻，颇受中国文化的影响。它地处朝鲜半岛的西南部，便于跨海与代表中国发达文化的南朝进行海上交往。公元 372 年，百济通使于东晋，并使用汉字，嗣后的 30 年中，建立了儒学教育制度，一些儒学家获博士称号，百济学者王仁曾给日本皇太子讲授《论语》，成为中、韩、日文化交流的使者；公元 384 年，有胡僧摩罗难陀由晋来，王迎之

入宫，创立佛寺于汉山，度僧 10 人，为百济佛教传来之始[3]，较高句丽晚 12 年，而前者由中国南方海路传来，后者则由中国北方陆路传来，而新罗的佛教则于 40 多年后由高句丽传来。公元 541 年百济向南朝著名崇佛的梁武帝萧衍请《涅槃》等经义以及《毛诗》博士并工匠、画师等[4]。高句丽的佛教则属中国北朝系统，寺庙布局均呈北朝风格。

在中国南北朝之前，中日交通一般要经过辽东，南北朝时，日本须与文化发达的南朝交往，北道受阻，也只能到百济，由百济渡海，再沿中国山东、江苏沿海航道而入南朝首都建康（南京）。于是在中国南北朝期间，朝鲜半岛上的百济成了中国儒、佛两教在东北亚的主要传播站。通过百济再分别传到新罗和日本，为他们带去先进的文化和生产技术。继 4-5 世纪汉学和儒家经典传入之后，6 世纪佛教又由百济传入日本，从而促进了日本古文化的形成和发展，可见日本最先所获的华夏文明主要都是从百济那里学到的。据不完全统计，朝鲜半岛三国在中国东晋、南北朝期间（公元 372-605 年）的 230 多年中与南朝相互遣使的次数达 40 多次。很显然，这些使者来去走的都一定是海路，别无选择的余地。其中南朝与百济使者的来往就有 20 次，而新罗和高句丽与南朝的交往，走的也是海道。

## 二、新罗和高丽王朝时期的中朝海上交通

公元 669 年，朝鲜半岛三国成一统，建立了新罗王朝。当时正值中国盛唐年间，先后出现贞观和开元盛世，光辉灿烂的华夏文明步入盛期，吸引了世界各地，特别是东方各国派遣留学生和留学僧到中国学习取经，200 多年来，东方各国主动为自身取得华夏文明的恩惠，融成一股炽热的历史潮流，在这股潮流中，中国的近邻新罗可以说是最早的受惠者。新罗统一后不到 15 年，就于公元 682 年设立仿唐的国学，读《论语》、《礼记》等书。当时包括僧侣在内的留唐学生为数众多，他们比其它国家包括日本更早领受到华夏文明的熏陶。公元 717 年新罗王子守忠自唐回，携孔子及其七十二弟子画像回，置于太学。公元 728 年新罗遣王弟嗣寄入唐宿卫，并请遣子弟入唐国子学；公元 749 年新罗置天文博士、漏刻博士。当时新罗西海岸的仁川湾可直航中国登州，再由陆路直上唐都长安，黄海行船如帜，在自觉吸收唐文化的基础上步入新罗文化发展的高峰。

公元 630 年，日本虽已向中国派出第一次遣唐使，到公元 717 年已先后派出八次遣唐使，但由于海道遥远，加上当时日本造船与航海术的极度低下，遣唐使船在海上常遭翻沉；而新罗王朝却恃接近中国大陆的区位优势，封建制度日益完善，其中华夏文明的因素已有了淋漓尽致的发挥。从而促使日本自公元 650 年开始也向新罗派遣留学生和留学僧，自公元 650—718 年共派遣了 16 名。这些留学生（僧）中以山田御史形和神叡最为著名。前者归国后，授徒众多，后者与入唐留学僧道慈同为释门之秀[5]。

新罗在与唐王朝海上交通的基础上，公元 9 世纪，又迎来中国与新罗海上贸易高度发展的新时期。当时新罗和唐王朝中央势力开始衰微，地方势力抬头。新罗真骨贵族阻断了地方势力参与中央朝政的可能[6]，致使后者只得利用当时比较发达的海上交通转向海外贸易，其中主要对象是中国，但也有日本。而当时的中国藩镇割据严重，政府鞭长莫及，从而迎来中韩非官方贸易的空前繁荣。这种海上贸易也扩及日本，日本在对马岛设立了新罗语翻译。中、新间频繁的海上贸易活动，导致在中国山东半岛和江苏沿海一带出现了新罗人的居民点，称“新罗坊”，其中还设置了所谓新罗所的机构以掌管居民事务，机构官员由

新罗人担任。在有些新罗人集中地还建立自己的佛寺，为出海船只及海员祈求平安。这些寺庙称新罗庙，其中最有名的是张保皋在山东文登县赤山村建立的法花院，颇具规模。

张保皋是新罗时期最大的海商巨富和黄海船队的创立者。中、新进行海上贸易之初，海盗峰起，曾在中国徐州军中当小将的张保皋回到新罗，他向新罗兴德王（公元 826-836 年）建议，在他的故乡朝鲜半岛西端的清海镇（现为莞岛）正式建立军事要塞，以镇守朝鲜半岛南方水域的海上交通干线。张保皋可能是当地的望族，他说在那里他早已建立了强大的军事基地，于是兴德王同意了，并委任张保皋为镇守清海镇的大使。不久他就拥有一支 1 万人的海上巡逻队，从而终止了当地海域日益猖獗的海盗活动，进而控制了新罗与中国和日本的海上贸易，一度成为黄海的主宰者。张保皋船队海上活动区域十分广泛，他们在黄海的中国海岸一边自登州到山东、江苏北部都有自己的重要据点。登州文登法花院就是张保皋船队的大本营之一，这是新罗人和日本人至唐都长安的重要登陆口岸，另外几个船队的主要停泊处还有牟平县的乳山浦以及苏北的沿海区域涟水县和楚州。如在楚州的新罗坊还有修造船场。当时在中国山东、江苏北部海岸形成一条船队服务线，到处拉客，为来自新罗和日本的人们进行海上服务贸易，这在日本僧人圆仁的《入唐求法巡礼行记》中曾举出不少这样的例子。当时新罗王朝在官城镇（即南阳，距汉城不远）、穴口镇（江华岛）也设立如清海镇那样的贸易据点，也曾出现过同样的繁荣。

九世纪中叶，中国船员和一些新罗船员经历长期的航海活动之后，在东亚海区的航海技术已日趋高超。唐代著名造船和航海家张支信创下利用西南信风三昼夜由明州（宁波）望海镇抵达日本肥前值嘉岛那留浦的最快航行记录。当时除了中国的张支信、李处人、李邻德、全文习、任仲元等具有娴熟的使风操舵技术外，还有新罗人王超、钦良晖等[7]。而当时日本的造船和航海术仍然较差，还常请张支信、李处人等到日本帮助造船和指导航海。有一次日本遣唐使回国，还在楚州新罗坊雇新罗舟九艘，取道新罗回国[8]。清海镇一度成为中、新、日海上贸易的枢纽，后张保皋因卷入宫庭之争而被杀，清海镇被撤。可是在该地和附近的珍岛近年来出土了高丽时期的海船[9]和宋代独木舟[10]，可见这一海区在宋代仍是中、韩、日海上贸易航线的一个中间站。

到了新罗末期，前往唐朝学习第一手儒家经典的留学生人数急剧增长，比较著名的是三崔，即崔志远、崔承祐、崔彦撝，其中崔志远尤为特出，著有编年史《帝王年代历》和文集《中山复篑集》和《桂苑笔耕》等。回国后他们的新儒学的传播在否定新罗真骨贵族统治、创建中央集权的高丽贵族王朝的过程中提供了理论准备。

高丽王朝期间正值中国两宋年间，中国科学技术进入盛期，高丽王朝对中国儒、佛及科技文化的学习热情始终不减。北宋时北方重要口岸登州邻近契丹，出入不便，他们克服种种阻挠，通过在唐代已建立的自朝鲜半岛驶向明州的海上航线，与北宋朝廷及以后偏安于杭州的南宋朝廷进行频繁的交往。北宋时高丽人到中国一般先由道海至明州，再由明州经余姚江到杭州，然后沿运河北上到北宋都城开封，因此当时在明州的高丽人特别多。北宋政和七年（公元 1117 年），在明州市舶务西还设置了高丽使馆，又称来远局，并把温州船场（厂）迁到明州镇海招宝山，特造千吨巨船——神舟两艘及小船百艘，以供经常性地迎送高丽使团团队之用[11]。当时高丽航海家们的航海术已十分熟练，宋人称他们“便于舟楫，多赍辎重”。高丽王朝还特别痴迷于中国的佛教，建造了众多的寺院，每年都要举行各种佛教庆典。而当时中国宋船的制造和航海技术日趋完善，中国的泉州、明州船商们也频

频出没于高丽的港口。自公元 1012 年至 1192 年间，宋商人“因贾船至者”共百余次，人数达 4，500 余名[12]。其中以泉州客商居多，当时泉州造船业特别发达，以善于制造走深海的尖底海船而负盛名。每年有商船至高丽通商，其商船贸易较明州尤盛。据《高丽史》和中国历史记载，从公元 1015 年至 1090 年相继到达高丽的泉州商船就有 19 起[13]。北宋后期，高丽“王城有华人数百，多闽人因贾船至者，密试其能，诱以禄仕或海留至终身”。据中国的历史记载，宋王朝常有中国医官来高丽赐药，传授医术以及宋朝廷赐高丽王朝新乐器、谱诀和重要文化典籍，乃至佛牙、饭僧等。高丽也送留学生入宋太学学习。1122 年，高丽依宋故事，重视修史，特置实录编修官，为当年驾崩的皇帝睿宗修实录。当时私学兴盛，有朝鲜孔子之称的儒者崔冲建立九斋学堂，讲授 9 种专门知识，一时全国涌现出了 12 所上述这类的私学，均由著名儒者主持，当时人们能进入私学感到比进入官学国子监更为荣耀。为防止官学的进一步衰微，睿宗（公元 1103—1122 年）仿效崔冲，在 7 种专门知识领域内设立讲座，即易经、书经、诗经、周礼、礼记、春秋以及某一新的军事研究科目，任用杰出学者开讲。在王朝上下儒学气息十分浓厚。

新罗和高丽王朝，正当中国封建社会和科技文化进入盛期，举凡儒学、佛学、文学、艺术及科学技术均很发达。为受惠于这种先进华夏文明的传播，通畅的中朝海上交通充分提供了完成这一传播的基础条件，为中朝的文化交流作出了重要的贡献。

## 三、古代的中朝船文化交流

关于古代中朝船文化交流在新罗、高丽王朝时期已经开始，他们对中国海船巍如山岳的形象一向推崇备至。如公元 1124 年，当中国使臣徐竞等一行所乘锦帆鹢首、采绘华焕的近及千吨的 2 艘大型使船——神舟和数艘小一号的客舟到达高丽之日，高丽人在码头“倾国耸观而欢呼嘉叹也”[14]。而当时高丽方面前来迎接的 10 多艘巡船形制还是十分简单，中安一桅，无甲板室，惟有橹、舵而已。其官船稍大，甲板室甚为简陋，主桅上挂布帆 20 余幅，垂下五分之一，则散开而不合缝，恐与风势相拒耳。到了朝鲜李朝时期，在当时所修的实录中常见用船部门建议朝廷采用中国造船方法的建议。如世宗 12 年（公元 1430 年）5 月兵曹奏曰：“各浦兵船，率以未乾松板造之，又用木钉，故如遇风浪，连合之处易以违解，且多罅隙，因以漏湿，致令速朽，不耐七、八年又改造，故沿边松木殆尽，势将难继。唐船则亦用松木以造，而可经二、三十年，请依唐船之制，桩用铁钉，而板上涂灰，复用槐木板叠造以试之，若槐木难得，则栌、桧、榆、楸等木，令各浦所取沿海以试坚韧柔脆用之”[15]。上从之。这就是中国船的甲造之法，试行一段后，仍不得其法。文宗元年（公元 1444 年）兵曹又上奏曰：“今遣人于京畿、忠清、全罗三道，访问兵船甲造、单造便否？其甲造之船，果得良匠，依中国船制，精巧制造，则蠕不能食，牢固不毁，诚为有益。今则使拙工制造不如法，故才过十五年或未满十三、四年，已至腐朽，用功倍而反不及单造之利。若其单造之船，则所入之物不多，且虽破毁，若修补则可经数十年，又其上桩，可用于漕转之船，实为无穷之利，请自今诸道兵船毋令甲造，并皆单造”[15]。故而铁钉甲造之法在朝鲜终未沿用，而盛行传统的木钉和加龙单造之法。

在中、朝海岸受倭寇骚扰期间，见中国大型战船福船、广船破倭船十分有效，在李朝中宗 39 年 9 月，判中枢府事宋钦上疏曰：“闻其船（指有高大上层建筑之大福船）坚致异

常，四面皆以板为屋，又其中宽阔，可容百余人，其它器械，无一不整，故所向无敌，战则必胜。我国则异，于是沿边要害之地，别无战舰之备。虽多有公私船只，而率皆狭隘，四面皆虚（指无甲板室），无有蔽障，且火炮年久，药力无效，视彼唐人之炮真儿戏耳，其它器械亦皆残弊而不鍊，其遇敌必败，势之使然也。古人云器械严整则士气精明，我国之器械如此，则何以能振士气乎？器械之中战舰为尤重，若无战舰之可乘，则虽有良将精卒将何以御敌乎？为今之计，沿海列邑酌其残盛，分定战舰，使之督造造船之时必须用板为障一如唐人之船可矣！"[15]。自此之后，李朝按此决策大力制造板屋船，皆设三层板屋，四面楯窗，使之成为舰队主力，而以往的猛船等仅作军辅船，在板屋船的基础上后来还制成别具风格、海战杀伤力更强的龟船，达到古代战船发展史上的高峰。在壬辰倭乱中，李舜臣舰队就是使用龟船和板屋船大败日本舰队，保卫了自己的国家。在朝鲜战船型制发展的过程中，在精心研究和实践中国先进的造船技术的基础上，根据实际情况，推陈出新，有所创造，这些都给人们留下深刻的印象。

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# Ancient Sino-Korea Sea Communication and Ship-cultural Exchange

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## Abstract

Regarding the ancient Sino-Korea sea communication as the main theme, the propagation of the China-culture in Korean Peninsula and the influence of Chinese ancient shipbuilding technique for Korea are described in the paper. Frequent sea trade resulted in the flourishing of Chinese and Korean harbours on both side of Yellow Sea.

Sino-Korea sea communication is of long-standing. Korean Peninsula (KP) is just as the large arm extended to the great sea from the North-east China. It is the Chinese mainland plate-lump's extended part in the Yellow Sea. In the ancient time, the land communication between China and Korea was often not unimpeded, the contact between China and KP, such as the South-Korea, depended on the sea communication mainly, Although the friendly relationship between China and Korea rose one after another in the various historical period, but considering from the great background of people's historical development, just as the modern people benefited from the Europe-America culture, the people of ancient time also benefited from the China –culture. All China, KP and Japan obtained the development by propagating the ancient China-culture. The seagoing ships which carried out the Sino-Korea sea communication and trade, as the friendly envoys, finished the mission linked up and developed the Sino-Korea culture contact.

### 1. Looking for the Ancient Sino-Korea Sea Communication

The story occurred relationship between the Chinese and Korean came from the tradition in remote antiquity, Zhou Wu-Wang (周武王)sent a punitive expedition against Shang Zhou-Wang(商纣王),Shang's imperial kinsman Qi-Zi(箕子)tried to persuade Zhou-Wang to give up evil and return to good. Zhou–Wang rejected his criticism.After Zhou-Wang was destroyed by Zhou Wu-Wang, Qi-Zi was confer a territory in Korea, thus his offspring had laboured, lived and multiplied on KP with the local people. In 194BC, the Yan-county people(燕人)Weiman(卫满)made an incursion into KP and set up separationist rule , his capital is Wang-Xian(王险), the former king Qizhun(箕准)was drived out to Ma-Han(马韩). In 108BC, Han Wu-Di(汉武帝) subjugated the former Weiman Korea(卫满朝鲜)and divided his territory into four county, i.e. Lelang(乐浪), Zhenfan(真番), Lintun(临屯)and Xuantu(玄菟).But in the South of the Han-river(汉江), there were the three-Han(三韩)formerly. Ma-Han was located the west of KP, having fifty country; Chen-Han(辰韩)was located the east of KP, having twelve country; Bian-Han（弁韩）was located the south of KP, having also twelve country. The territory of Ma-Han was bigger than two others[1]. About the beginning of era, Man-Han and Chen-Han were gobbled up by Paikche(百济) and Silla（新罗）respectively. Thus KP entered the Period of Three-kingdom, induding Paikche and Silla in the south of Han-river, and Kokuryo(高句丽) in the North of Han-river.

In the fourth century AD, China already entered the period of Eastern Jin Dynasty(东晋,371-420AD)and the Northern and Southern Dynasty(南北朝,420-589AD).The three kingdoms of KP

began dispatching envoys to China. Kokuryo dispatched envoys to the later Zhao Dynasty(后赵), Eastern Jin Dynasty, the Early Yan Dynasty(前燕)and the Northern Qi Dynasty(北齐)according to priority; Paikche dispatched envoys to the Eastern Jin Dynasty, the Song(宋),Qi(齐),Liang(梁)and Chen(陈)of the Southern Dynasty, Qi(齐)& Zhou(周)of the Northern Dynasty and the Sui Dynasty (隋，581-618AD)；Silla dispatched envoys to the Early Qin Dynasty(前秦)and the Northern Qi Dynasty(北齐) of the Northern Dynasty and the Qi(齐), Liang(梁)and Chen(陈)of the Southern Dynasty and the Sui Dynasty[2]. Paikche neighboured the Lelang and Daifang（带方）County of Han(汉)and Wei(魏)Dynasty and gained the more influence of the China-culture than two others. Paikche was located in the south west of KP and convenient to carry out the sea communication across the Yellow Sea with the Chinese southern Dynasty which represented developed China-culture. In 372AD, Paikche sent the envoys to the Eastern Jin Dynasty and began to employ the Chinese character. In the after thirty years, this country established the Confucianism-educational system, some Confucianists obtained the honorable title of doctor. Paikche's scholar Wangren(王仁) teached the "Lun Yu"(《论语》) for the Japanese crown prince, becoming the envoy of cultural exchange among China, Korea and Japan. In 384AD, Arabian monk(胡僧)Mo-Luo-Nan-Tuo(摩罗难陀)came from the Jin Dynasty, and was greeted to palace, he established the Buddhistic temple in the Han-Mountain(汉山), and gave the tonsure to men which number ten. Thus the Buddhism was propagated to Paikche[3]. It is later than Kokuryo nearly twelve years, the farmer was propagated from the sea-route of the South, the latter was propagated from the land-route of the North . In 541AD, Paikche requested to gain the Buddhist sutra such as "Ni-Pan"(《涅槃》)and "Mao-Shi"(《毛诗》)doctors, workers and painters etc.[4] from Liang Wu-Di(梁武帝)Xiao Yan(萧衍)who was celebrated for advocating the Buddhism in the Chinese Southern Dynasty. Kokuryo's Buddhism belonged to the Chinese Northern Dynasty system, overall arrangement of Buddhism temple had the style of the Northern Dynasty.

Before the Chinese Northern and Southern Dynasty, the Sino-Japan communication may passed Liao Don(辽东)generally. During the Northern and Southern Dynasty, if Japan thought to contact with the Chinese Southern Dynasty which possessed the developed culture, the northern land-route was obstructed, it is also very convenient so long as by sea-route, i.e. starting off from the neighbour Paikche, across the Yellow Sea to the Chinese coast and advancing south along the sea-route of Chinese Shandong(山东)and Jiangsu(江苏) coast, finally arriving at the Southern Dynasty's Capital Jiankang(建康).In that time, Paikche became the main propagated station of the Chinese Confucianistic theory and Buddhism in the North-east Asia. It may be propagated from Paikche to Silla and Japan respectively, taking the advanced culture and productive technic with them. After propagating the Sinology and Confucianistic scriptures to Paikche in the fourth and fifth century AD, in the sixth century AD, Buddhism was propagated into Japan from Paikche yet, promoting the development of Japanese ancient culture. It is obvious that the China-culture which was obtained by Japan came from Paikche in initial stage. Based on the incomplete statistics, in about the two hundred thirty years between the Eastern Jin and the Northern and Southern Dynasty, the number of exchanged envoys between the three-countries of KP and the Chinese Southern Dynasty, reached fourty times, and only which between Paikche and the Chinese Southern Dynasty already had twenty times. The three country's envoys arrived the Chinese Southern Dynasty were by Sea-route.

## 2. The Sino-Korea Sea Communication in the Silla and Koryu Dynasty

In 669 AD, the three countries of KP accomplished the unifying and establishing the Silla Dynasty. In that stage. it is just during the prosperous Dang Dynasty, appearing the Zhen Guan(贞观)and Kai Yuan(开元)flourishing age early or late, the splended China-culture already entered the flourishing stage. In order to obtain the kindness of the China-culture on one's own initiative, a lot of countries in the world, such as the countries of the East, frequently dispatched the students and Buddhist monks studying abroad to China to learn from his experience in after the two hundred years, forming a passionate historical current. The Chinese near neighbour Silla was the earliest country obtained the benefit. The thirteenth years after establishing the Silla Dynasty, in 682AD, the national quintessence simulated the Dang Dynasty was established, studing the Analects of Confucius(论语)and The Book of Rites(礼记)etc. In that time, the students (including the Buddhist monks) studying abroad to China had a great many. They early accepted the edifying of China culture. In 717AD, the king's son of Silla returned from the China, he brought the portrait of Confucian and his seventy two students and hid in the Imperial College. In728AD, Silla King dispatched his brother to Dang Dynasty and requested to dispetched the sons and younger brother to enter the Imperial College of Dang Dynasty. In749AD, Silla installed the astronomy-and Louke-(漏刻)doctors. During that time, the Renchuan(仁川)Bay of the Silla's west-coast may straightforwardly navigate to Dengzhou(登州)of the China, then enter the Dang's capital Changan(长安)by land. The ships in Yellow Sea had a great many. On the basis of absorbing the Dang culture conscientiously, the Silla's culture-development entered the peak.

In 630AD, Japan already dispatched the first envoys sent to Dang(遣唐使),there were the eight times early or late from 630AD to 717AD .Owing to the remote sea route and inferior shipbuilding-and navigating-technology, envoy-ships sent to Dang(遣唐使船) always sank in sea, but the Silla Dynasty relied upon his district superiority, his fendel institution was being perfected day by day, in which the factor of the China culture obtained the developing incisively and vividly, then Japan also dispatched sixteen students and Buddhist monks studying abroad to Silla from 650AD to 718AD, among them, Shan-Tian-Yu-Shi-Xing (山田御史形)and Shen Rui(神叡)were well-known, the former gave instruction to nermler of students, both the later and the monk Danci(道慈)who was dispatched to China, were excellent Buddhist monks[5].

Rely upon the developed sea communication between Silla and Dang Dynasty, in nine century AD, it is beginning to enter a new stage of developing highly in sea trade. In that time the centric power of Silla and Dang Dynasty already declined and the local power rose. Silla's Zhen-Gu(真骨)aristocracy prevented the local power to participate in centric government and political offairs[6], then the later turned themselves attention to overseas trade using developed sea communication at that time. Their main object was the China, and the next was Japan. In that stage, the Chinese separated power was very strong, the centric government was beyond the reach of themselves power, then, the non-official trade between China and Silla reached the unprecedented flourishing, meanwhile the trade between Silla and Japan also obtained the development, the translation station of Silla's language was established in Duima(对马) island of Japan. The frequent sea trade between China and Silla resulted in emerging of Silla's residential area which were called the Silla-Fang(新罗坊)spreading in the Shandong(山东)and Jiansu(江苏) coast. The Silla-Suo(新罗所)was established in Silla-Fang, managing the residential affairs, their chairman was elected from the Silla-people. In some residential area of the Silla-people, there was themselves Buddhistic temple which was called Silla Miao(新罗庙).The Fahua-Yuan(法花院)which was established by Zhang Baogao(张保皋)in Chishan(赤山)village, Wendeng(文

登)county, Shandong province, had long enjoyed a good reputation, its dimensions was very great.

Zhang Baogao was a great Sea-trader and the originator of Yellow Sea fleet in the period of Silla Dynasty. At the beginning of sea trade carried out between China and Silla, the sea rover ran wild for a time. Zhang Baogao who had been the lower officer(小将)in Xiahou(徐州)army of China, returned to Silla, he put forward a proposal to the Silla's king, Xingde Wang(兴德王)(826AD-836AD),hoping to establish the military base in Qinghai Zhen(清海镇)(now Wan-Do island(莞岛)) of the south-west of KP in order to guard the sea-communication main line of the south of KP. Zhang Baogao might possibly be the local distinguished family, he said that he already established the military base in his country Qinghai Zhen, then his suggestion was approved by Xingde Wang and appointed him Qinghai Zhen Da Shi(清海镇大使), not long after, he had a sea-patrol party which all fleet's members reached ten thousand. Thereby, rampant rover-action was prevented, he controlled the sea trade among Silla, China and Japan. For a time, he became the Yellow Sea's dominator. The movable district of Zhang Baogao fleet were very wide, they had themself important strongpoints along the Chinese coast of Yellow Sea from Dengzhou(登州)to the Shandong and the north of Jiansa. The Chi Shan Fahua-Yuan of Wenden County, Dengzhou-Fu(登州府)was the one of the base camp of Zhang Baogao fleet, Dengzhou was a important landing port of Silla-people and Japanese to Dang's captail Changan. The another main mooring of Zhang Baogao fleet had yet Rushanpu(乳山浦)of Muping(牟平)county and Lianshui(涟水)county & Chuzhou(楚州)in the north of Jiansu coast. The Silla-Fang in the Chuzhou had ship-repairing & ship-building yard. At that time, in the Shandong-and North-Jainsu-coast there was a serving line of Zhang Baogao fleet, they canvased guests at all places and carried out sea serving trade for the Silla-people and Japanese. Japanese monk Ennin(圆仁)had given a number of such examples in his book《Ru Tang Quo Fa Xun Li Xing Ji》(《入唐求法巡礼行记》). Using the same method, Silla Dynasty also established the sea trade strongpoints in Guancheng Zhen(官城镇)(i.e.Nanyang(南阳),nearing Seoul(汉城)) and Xuekou Zhen(穴口镇, i.e.Jianhua island (江华岛))simultaneously and occurred the similar flourishing.

In the middle of the nineth century AD, some sailors of China and Silla had possessed the skilled navigating technology in the East-Asia sea area after the long-term navigating-action. Using the south-west monsoon, Dang's famous shipbuilding and navigating expert Zhang Zhixin(张支信)created the new navigating record of three days from Wanghai Zhen(望海镇)of Mingzhou(明州, i.e.Ningbo(宁波))to Nanlin Pu of ZhiJia island(值嘉岛那留浦)in Japan. Except Zhang Zhixin,Li Churen (李处人), Li Linde(李邻德), Quan Wenxi(全文习)and Ren Zhongyuan(任仲元) etc. of China, Wang Chao (王超), Qin Lianghui(钦良晖)and others of Silla also had higher navigating technique[7]. But in that stage, Japanese shipbuilding and navigating technology was wrong yet, they always invited Zhang Zhixin and Li Churen etc. to Japan helping shipbuilding and guiding navigating. At the some time, Japanese envoys sent to Dang would return to Japan, they had employed nine Silla's ship in Chuzhou's Silla-Fan and came back to Japan by way of Silla[8]. For a time, Qinghai Zhen became the pivot of sea trade among Silla, China and Japan. Afterwards, Zhang Baogao was killed due to being involved in palace coup whirlpool, Qinghai Zhen was canceled. But in this district and near Zhen-island(珍岛), the Sea-going ship of Koryu Dynasty[9] and canoe of Song Dynasty(宋朝)[10]were unearthed recently, it is obvious that this sea area was a middle station of sea trade route among China, KP and Japan yet.

In the late Silla, the students studying abroad to Dang, who hoped to study the firsthand Confucianism of Dang Dynasty, steeply increased, the relatively famous scholars were three-Cui,

i.e Cui Zhiyuan（崔志远）,Cui Chengyou(崔承祐)and Cui Yanhui（崔彦撝）.Among them, Cui Zhiyuan was most famous, he writted a number of books, such as annals《King's Chronicle》(《帝王年代历》)and collected works《Zhong Shan Fu Kui Ji》(《中山复篑集》)and 《Qui Yuan Bi Geng》(《桂苑笔耕》)etc. After returning to Silla, their new Confucianism suppled the theoritical foundation in order to negate the ruling of Zhen-Gu aristocracy and establish centralized Koryu Dynasty.

In Koryu Dynasty when the China was just the Song Dynasty, Chinese science and technology entered the prosperos stage. The studying zeal of Koryu Dynasty for the Confucianism, Buddhism, Science and technology of China upsurged from beginning to end. Passing in and out the main port Dengzhou of North China belonged to North Song Dynasty, neighboured Khitan(契丹), was very convenient, then utilizing the sea route from KP to Mingzhou of China established in Dang Dynasty, they carried out the frequent contact with North-Song and after South-Song, being content to retain sovereignty over Hangzhou(杭州). In North-Song, the people of Koryu hoped to go to Chinese captial Kaifeng(开封), generally first went to Mingzhou by sea-route, then through Yuyao(余姚)river reached Hangzhou and finally through great canal northboundly reached Kaifeng. Therefore the Silla-people in Mingzhou were a great many. In 1117AD, the Koryu-embassy was established in the west of Mingzhou's Shi Be Wu(市舶务), it is also named Liayuan Ju(来远局),before long, moving Wenzhou(温州)shipyard to Zhaobao Shan(招宝山), Zhenhai(镇海)of Mingzhou and building two great ships and hundred boats which were emplyed to greet and send Koryu envoy's delegation[11]. At that time, the navigators of Korya had had the highly skill navigating technique, Chinese praised them "being good at steering the ship and loading great cargo". Koryu Dynasty specially craved the Chinese Buddhism yet, building a number of temples in which various buddhistic celebration were held every year. Along with the developing of shipbuilding and navigating technology of China day by day, the sea shipping traders of Quanzhou(泉州)and Mingzhou always appeared in port of Koryu, from 1012AD-1192AD, Song's traders reached the Koryu by trade-ships about hundred times, having four thousand and five humdred people[12]. According to《Koryu History》(《高丽史》)and Chinese history, from 1015AD-1090AD, there were nineteen times[13] early or late, which the Quanzhou traders reached Koryu by Quanzhou-ships.

According to the Chinese history, at that time, the Chinese medical officers frequently went to Koryu to send the medicinal materials and guide medicine and Song government always awarded the Koryu government musical instrument, music score, main ancient cultural codes and records, teeth relic of Buddha and meal-monks etc; Koryu government also dispatched students studying abroad to enter Song's Imperial College. In 1122 AD, simulating the Song government, Koryu government paid attention to compile the historical books and established the official compiler especially, compilering the true records for the died king Ruizong (睿宗)at that years. At that time, the private school was very prevalent, the Confucian expert Cui Chong（崔冲）who was called the Korea's Confucius, established the Jiu Zhai Xue Tang(九斋学堂),he might teach nine special knowledge categories, the twelve above mentioned similar private schools had arised early or late, the teaching-actions were directed by the famous Confucian expert. In order to avoid the wane of official school, Rinzong (1103AD-1122AD)simulated the Cui Chong and established the course of lectures in eight especial knowledge categories, i.e. The Book of Changes(易经),The Book of History(书经), The Book of Songs（诗经）, Zhou Li(周礼), The Book of Rites(礼记), The Spring and Autumn Annals(春秋)and a new military research class.

In the Silla and Koryu Dynasty stages, the Chinese feudal society and science & technology culture already entered the flourishing, all Confucianism, Buddhism, literature, art, science and technology etc. were very developed. In order to profit by the propagation of the advanced China culture, the unobstructed sea communication between China and KP supplied the based condition finished the propagation of China-culture and made the important contributions for the cultural contact between China and KP.

## 3. The Ancient Cultural Contact between China and KP

The ancient cultural contact between China and KP already bagin in Silla and Koryu stage. They had the great esteem all along for the towering style of the Chinese sea-going ship. In 1124AD, when two magnificent 1,000 ton great envoy's ship—God-ship（神舟）and a number of secondary class ship—Guest-ship（客舟）took by Chinese envoy Xu Jing(徐竞)and his party, reached the port of Koryu—Kunsan, the people of Koryu warmly acclaimed in dock, but the police or guard boats at Kunsan are relatively small with one large mast in the canter of boat and no deck cabins. The rudder projects through a shelf in the stern, its sail is made with twenty pieces of cloth[14].

In the Yi Dynasty(李朝，1392AD-1910AD), We may always understand that the department of emplying ships, suggest government to employ the Chinese shipbuilding method, i.e.Jiazao Fa(甲造法)(double shiphull-plank building method)in the true records[15] compiled at that time. But the Koryu's shipwrights could not grasp the above mentioned method in long practice yet, then the Jiazao Fa using iron nails could not spread in KP, the customary Dazao Fa(单造法)（i.e.simple shiphull-plank building method）using wood nails and Jialong（加龙）was current yet.

When the Japanese pirates molested the China-and KP coast, Yi Dynasty government officer always saw that the Chinese great warship Fu-Chuan(福船)and Guang-Chuan(广船)could very effectively defeat the Japanese ship. They discovered which their warships had not deck cabin, nothing to avoid the artillery fire of enemy all around alove the deck and the efficacy of drug of older gun also was always uneffective. Then, according to the strategic decision[15] of Yi-Dynasty, simulating the Chinese great warship, the vast amount of Banwu Chuan(板屋船)(i.e.Yi-Dynasty warship having the deck cabin)were built, becoming the main warships of fleet, a number of the former Meng Chuan(猛船)were only emplyed as the military auxiliary ships. On the basis of the experience builded Banwu Chuan, the "Turtle" ships(龟船)which had a unique style and the strong killing ability in the sea-war, were built successfully and reached the peak in ancient warship developed history. In the Japanese pirate unrest of Ren Chen(壬辰)，Li Shun-chen(李舜臣)fleet had defeated utterly the Japanese fleet by means of the "Turtle" ships and a mumber of Banwu Chuan, guarding themselves country. In the developed process of warship styles of Koryu Dynasty, on the Basis of the elaborately researching and practising for the Chinese advanced shipbuilding technologys and shipdesigning methods, the Koryu's shipwrights could according to the true condition weed through the old to bring forth the new status and constantly produce new types of warship. All these state of affairs gave us remaining very deep impression.

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