
EXISTENCE OF CHEN YAN XIANG: MERCHANT, DIPLOMAT, AND DIASPORA

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Abstract

Chen Yan Xiang might be the first-and-only person from Majapahit Kingdom which came throughout Korea Peninsula and noted by Veritable Records of Joseon Dynasty at the end of 14th until the beginning of 15th century. Foreign records have verified his legacy as diplomat, though countless aspects challenged him before gone to Joseon Kingdom. But the information for Chen Yan Xiang is still little to know about, especially about his identity, legacy, and role during history. Researcher's objectives are to explore more his legacy from Majapahit to East Asia, especially Korea Peninsula and Japan from his role towards as being a merchant, a diplomat, and a diaspora. Researcher's method is qualitative research with comparative style of verification to old documents. Chen Yan Xiang was believed to be not only a diplomat, but also a merchant for goods from Java, and the diaspora – making cultural and linguistic connections between two old countries.

Keywords: *Chen; Korea; Xiang; Yan*

EKSISTENSI CHEN YAN XIANG: PEDAGANG, DIPLOMAT, DAN DIASPORA

Abstrak

Chen Yan Xiang boleh jadi merupakan satu-satunya penduduk Majapahit yang berhasil tiba di Semenanjung Korea dan tercatat dalam *Babad Dinasti Joseon* pada akhir abad ke-14 atau awal abad ke-15. Historiografi asing memverifikasi kehebatannya sebagai diplomat, walaupun dengan berbagai tantangan yang menghadangnya sebelum tiba di Kerajaan Joseon. Sayangnya, informasi terkait Chen Yan Xiang masih dirasa asing, terutama terkait dengan identitas, warisan budaya, dan perannya dalam sejarah. Tujuan penelitian adalah mengeksplorasi jejaknya dari Majapahit hingga Semenanjung Korea dan Jepang lewat perannya sebagai pedagang, diplomat, dan diaspora. Metodologi penelitian yang digunakan adalah metode penelitian sejarah dengan verifikasi komparatif terhadap sumber kuno. Chen Yan Xiang dipercaya tidak hanya sebagai diplomat, melainkan juga seorang pedagang dari Jawa dan diaspora yang berhasil menciptakan koneksi budaya dan linguistik antara kedua negara.

Kata Kunci: *Chen; Korea; Xiang; Yan*

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I. INTRODUCTION

For about two millenniums, Nusantara people have always commenced the contact between foreign countries or region, as like with Temasek Island (Singapore), Malay Peninsula, Champ (present-day Vietnam), Siam (present-day Thailand), India, China, and even Madagascar Island (Sulistiyono, 2016). Nusantara people's curiosity has led their way to seek other people surround their region and begin local connections and further local-kingdom connections. The earlier known record about the sail of Nusantara people to foreign countries is the Book of Later Han, written by historians of Imperial Han Dynasty (220 BC-220 CE). The Book of Later Han exposed fact that Javanese people (葉調国) initiatively went to China during Yong Jian era, a range of year from A.D. 126-132 (Wuryandari, 2013). The sentence is below (*Hou Han Shu (The Book of Later Han)*, n.d.) with limited translation: During Yong Jian Era the sixth year of reigning king, go outside to southward, Ye Diao King dispatch an envoy to devote, the emperor gave instead golden seal with purple cord on a seal.

Other resources, Selden Map from Qing Dynasty (Batchelor, 2013) and Record of the Buddhist Countries written by Fa Xian (Legge, 1886), a Chinese monk during Jin Dynasty might also give us orientation about how interconnected us here in Asia, making a big exchange triangle of Indochina. After about seven centuries of reaching each country, Java and China treated each other as friend and as China adopted Cefeng tributary system, a vassal state. Steps of pay tribute at Emperor's Palace were the attendance of local kingdom's envoys in front of Chinese Emperor, kowtow in front of Chinese Emperor, praise the mainland China, and describe every prize (Kang, 2005). Tributes dominate with gold, local spices, animals, and plants. Because of this system, Java kingdom had sent innumerable envoys to done such as, kneeling upon Chinese emperor, presenting ritual tributes, and gave local goods, in return to get access to China's market and sometimes obtain bestowals (Antony, 2017). Though a bunch of Java's tributes exist, nothing expressed names nor information about place. Other Southeast Kingdoms, like Srivijaya, Brunei, Champ, and others got identified by its envoy's name, such as Lee Li Lim (李麗林) from Srivijaya (*Song Shi (History of Song)*, n.d.).

In the heart of Nusantara people, trading exports by locals to foreign countries were a tradition, reflected by exposed archaeological sites located nearby a river or waters. In Majapahit era, these businesses grew simultaneously as harbors also built on the coast of Java Island and others. Respectively, rich businessmen exist fewer in Majapahit, especially one businessman, named Chen Yan Xiang. This man has discovered bigger perspectives about the world, by exploring Thailand, China, Korea, and Japan until two times. He shared his knowledge to locals, which now become daily Javanese language and both daily Korean languages. He connected two countries which separated for 4.000 kilometers.

Nowadays, Republic of Indonesia and Republic of Korea (ROK) has determined multiple ways to comprehend its diplomatic bond amid, which are by economic partnership in employment of foreign workforce, anti-corruption campaign, agreement on international criminal cases, or even by Hallyu wave (Leornado, 2019). Hallyu wave is a phrase for

the popular cultural product (drama, music, food, cosmetics, etc.) which successfully popular and accepted by foreign audiences (Ganghariya & Kanozia, 2020). Hallyu wave has influenced in several countries, include Indonesia, throughout this two decades. Researcher wanted the next generation to look up clearly how Nusantara people also contributed to globalization, by their marine trading, seafaring, and others. This research's object is seeking for more detailed information about Chen Yan Xiang as the research's object from textual sources on his three main roles, a merchant, a diplomat, and a diaspora.

Researcher uses qualitative research to approach more textual information about Chen Yan Xiang in *Veritable Records of Joseon Dynasty* and correlations between two countries' culture. As there is no knowledge about culture channel between two countries, the only way to exchange both cultures, by this voyage from Java to Korea. Here researchers also use historical research methods to be more objective and valid on using textual resources. Steps of doing historical research methods are theme initiation, heuristic method, verification method, interpretation method, and historiography method.

The first step is initiating the grand theme of the research, and as the title above, it is about Chen Yan Xiang. The second step is scavenging and exploring any resource about Chen Yan Xiang, neither looking about resource's language nor authority. The third step is qualifying and verifying all resource got before by its external and internal characteristics. This research's main resource is *Veritable Records of Joseon Dynasty* as conclude exactly the name of Chen Yan Xiang and its voyage to Korea and Japan. The other secondary resources are Kim Dong Woo's thesis on *The Doctrinal System and Southern Trade During the Early Joseon* (2021), Cho Hung Guk's book on *History of Exchanges between Korea and Southeast Asia* (2009), and Anthony Reid's journal article on *The Rise and Fall of Sino-Japanese Shipping* (1992). The fourth step is interpretation. During this step, researchers interpret the resources by looking at their substance and subject according to those main resources as main comparison. The fifth step is historiography method; a method of historical writing in journal, scientific work, paper, and report. The historiography output here is the journal article entitled "Existence of Chen Yan Xiang: Merchant, Diplomat, and Diaspora."

According to *Veritable Records of Joseon Dynasty* found at Mount Taebaek, Chen Yan Xiang noted six times during reign of both King Taejo of Joseon and King Taejong of Joseon. Each marked dominantly in 1394, 1406, and 1412. *Veritable Records of Joseon Dynasty* are one of the completest records about Korea by the government of Joseon Dynasty from 1392 to 1865, almost about 600 years retained in the mountains of Korea. In these records, the merchant Chen Yan Xiang was written in Chinese characters.

The first note about Chen Yan Xiang's footage was on September 2nd, 1394, during the third year of reigning King Taejo of Joseon. It contains a single sentence with two people there, Zhang Sidao from Champ and Chen Yan Xiang from Java. This sheet is classified as Wangsil (lit. royal family) and subclass Kyungyoun, or placename where the king listened to the lecturers or philosophers. Each of them remains as envoys from a country, not an area. Zhang Sidao from Champ Kingdom got royal title as minister (경) for a government office in

charge of protocol or official etiquette. Instead, Chen Yan Xiang received title as Assistant-Director (부정) on Office of The Astronomy and Geomancy (lit. Office of Sky's Readings).

The second note about Chen Yan Xiang's footage was on September 22nd, 1406, during the sixth year of reigning King Taejong of Joseon. It contains three sentences about the arrival of Chen Yan Xiang at Korea Peninsula, specifically at Goosan Island, South Jeolla Province. However, all goods were robbed by Wokou or Japanese pirates. From sixty people onboard, exclude him, about twenty-one people killed and forty people, man and woman, captured from board. There is also acknowledgement and confirmation about his status and voyage before at the year of Jiayu (the 11th year of 60-year cycle, exactly on 1394). He served as an envoy by order to Korea and paid homage as fourthclass of official servant class (Jobong Daeboo or wealthy senior official) in Office of Astronomy and Geomancy.

The third note about Chen Yan Xiang's footage was on September 27th, 1406, when Chen Yan Xiang reported about their situation there. The survivors were eighteen people, with him. Chen Yan Xiang requested respectively to the left corridor of the palace for a set of clothes, straw hat (Gat), and boots. This request was granted by the palace, moreover observer and clothes for the survivors.

The fourth note about Chen Yan Xiang's footage was on October 27th, 1406. Chen Yan Xiang finally arrived at the palace in front of King Taejong of Joseon. Chen Yan Xiang talked to the king, along with The State Council of Joseon (Uijeongbu). He specifically told the King about the timeline when the king of Java ordered him to go to Joseon and got robbed by fifteen ships of Japanese pirates. The king of Java dispatched Chen Yan Xiang on the 18th of the fifth month of Yongle Emperor's reigning year to give local products and celebrate affair with and for Joseon Kingdom. He went to Joseon on 22nd on the same month by sailing using a single ship. Unfortunately, when he went via Jinpo besides Goosan Island, he met Japanese pirates and got reciprocally fought for three days until noon, Chen Yan Xiang cannot fight back and must gave all they had after 21 people died and about sixty people captured. After that, only about forty people, including Chen Yan Xiang, were alive.

Chen Yan Xiang continued his dialogue with the king. Chen Yan Xiang also spoke about his newly made seagoing ship by the order of the king with capacity up to 2.200 stuffs, but those stuffs robbed as previous talk, and Chen Yan Xiang only thinks about return home (Java Island). But most of the mariner onboard killed and the rest were captured. With lacking mariner rode big boat, it might be hard enough to predict sailing with only few people. Lest the ocean of numerous unexpectable important problems might exist because of overlooking. He provoked the king to ensure his comeback to Java by an agile small boat with capacity forty stuffs. Chen Yan Xiang also said that he would come again to Korea next year (so would be 1407). Nevertheless, he betrayed the king and never come back until 1412 (if only the palace did not record this matter precisely for unidentical reason).

The fifth note about Chen Yan Xiang's footage was on May 31st, 1412. In this part, Chen Yan Xiang was already recognized as an Ayoul and himself did not go to Korea, but only sent a letter with local products from Ryukyu Island. In his letter, he bestowed and

bowed to the ground (kowitz) the Chief State Councilor as Daein, calling all his respect for the benevolence from the emperor last time they met when he got steal by Japanese pirates or Wokou, by giving him clothing, food, and military vessel. But when he went to the coast of Japan, his ship leaked and drift along by wind, sunk in the ocean. He saved his life only and feel very cold because his clothes already robbed also by Japanese pirates. Merely he got the same ship, army vessel, by an official of Japan Kingdom to go back to his homeland.

His king asked him to return to Japan to send a gift in return by vessel. Though, the wind made his ship also trouble, so he once again returns to his homeland in the seventh month of that year. So, he arrived at Hakata and the feudal official asked him to remain, so he could not go to Korea this year and must wait until next year, exactly on first or second month, following to Korea's decision. He thought to move to obtain Joseon's generous favor like in the past. Desiring to come forward personally, kowitz and thank to the king is a responsibility he brought from his nation and not yet to manage this responsibility. Formerly before too late, by in favor of thank benevolence from the emperor, his special grandson Chen Shi Chong and local product presented for the king.

The last note about Chen Yan Xiang's footage was on July 3rd, 1412, during the 12th year of reigning King Taejong of Joseon or at the year of Wushen (the 45th year of 60-year cycle). The last note of Chen Yan Xiang's legacy at Korean Peninsula explained "the end" of the history about him. In this section, Chen Yan Xiang met an envoy from Uku Island (recorded as Uku Palace) at the palace and blamed Japan for many issues he already felt. He said that Japanese people have original character of being greedy, violent, and stealing numerous of Chen Yan Xiang's wealth. He afraid that Japanese people might killed him in the midway to Java Island by means of extinguishing his trace (as Chen Yan Xiang were the living evidence of Japanese pirates). By this reason, Chen Yan Xiang requested the government to accompany his comeback with ships. Nonetheless, the government declined this request because even if the government escorted him with some warships, those could not resist the cruelty. In addition, the annals said Chen Yan Xiang finally went back to Java with ships from the palace.

II. DISCUSSION

A. Description or Identification

Before acknowledging his role in history, basic information about him should be attached. The prior information researcher had about is that Chen Yan Xiang (陳彥祥) or Jin Eon Sang (진언상) was a Chinese man lived in Java Island, working as a merchant. This profession let researcher to understand his interaction and social life with a merchant from Champ Kingdom called Zhang Sidao (or Jang Sado). Zhang Sidao recorded four times in *Veritable Records of Joseon Dynasty*, three in the year of King Taejo and one in the year of King Sejong. Behind this explicit information, they had same similarity: both got robbed by Japanese pirates and always sailed at alike arrival time, which is in the summer, between seventh to ninth months.

Japanese pirates or *wako* described thoroughly as groups of dwarf raiders or smugglers, without leading the term to one's ethnic, Japanese. *Wako's* crews do not explicitly describe as Japanese, but also Ainu, indigenous people of Ryukyu Islands, Hakka people, Korean people lived on coastal towns, and even Chinese. In history, *wako* recognized not as violent as back in 13th century, but peacefully and sporadically ruled the sea of Japan. Their activity was robbing ships, attacking some ports, and trading with residents at coastal area. Some support gathered upon *wako* as Japanese warlords, like Ouchi family of Yamaguchi, and got consequences, like deportation and *shuinjo* system, lead to the disappear of *wako* in modern eras (Chance, 2014). However, *wako* influenced Asian history as "the main reason" of many artificial ocean phenomena during 13th until 15th century. Zhang Sidao and Chen Yan Xiang experienced this group during their voyage and somehow then related to a universal ocean ruling system within Asia, particularly between East Asia and Southeast Asia. This piracy clearly owned by warlords in Japan or called as *daimyo*. According to the last notation of Chen Yan Xiang's footage in Korea, he blamed Uku Temple's envoy (synonymous to blaming Uku Temple's lords). This place might refer to Ukujima Island, a part of Goto Archipelago, where Taira Clan lived. After Dan-no-Ura sea war, a part of Genpei War, Taira-no-Iemori ran off to Ukujima Island and ruled over as Uku Iemori (Itoh, 2018). Behind this government, a hypothesis came out that Japanese pirates might be rule by Taira Clan or some of other island's *daimyo*.

In the summer, those merchants from the south went to the north by following the east monsoon wind that blows from Australia to Asia in summer time. Many mariners have widely used this wind to go to the north and intended it as the main sailing season. Outside this season, mariners avoid the early month of the year (January and February), since the waves become higher. Not also that, mariners also use the west monsoon wind to come back to their homeland, especially in March, November, and December (Stenross, 2007). With his arrival date and this information about monsoon wind, we could understand the cause of why Chen Yan Xiang lifted as a vice principal in Korea and his voyage towards the sea. His knowledge upon naval navigations and ocean supported the king to lifted him as official for the king of Joseon Kingdom. The Office of the Astronomy and Geomancy not only studied about stars and weather, but also geography, construction advisory, and cartography. On the other side of these records, this office also mastered time for rites, fortress, area planning, and others.

B. Chen Yan Xiang as a Merchant

Merchant is a noun word for trader, storekeeper, or specialist. Merchant term widely used for a person for trading or dealing goods to be sold again. Merchant also related into trader who works in the ocean, adjectively. Chen Yan Xiang's goods recorded in 1406 are turkey, peacock, parrot, parakeet, agarwood, borneol (or Borneo camphor), black pepper, and sapanwood. The first four goods written in the records were turkey, peacock, parrot, and parakeet. Turkey here written as *huoji* or "fire chicken," but since turkey cannot be found outside America until Columbian Expedition, the word turkey here might be referring

to two hypotheses: the real American turkey brought by Javanese to Java Island or grouse and pheasant, from the same genus of turkeys, yet Koreans have their own name for grouse and pheasant, like KkatURI. Peacock turns out to become one of received goods from Java Island the king obtained from Tsushima Island's *daimyo*, So Munesada. His envoy from Japan was declined by the king because of his tribute, all from Chen Yan Xiang's vessels. This peacock was then kept at Sangrim Garden, a historical and sophisticated place back to Silla Kingdom, located at Hamyang County, Yeongnam Province (Annals of King Taejong, fourth book, volume XXII, chapter 29, side B).

A parrot and parakeet, though do not seem to be exposed in these records, becomes one of King Sejo of Joseon's favorite birds, as they can talk and copy someone's sayings. Agarwood used as one of fragrance for religious or comfort use in East Asia. It can be used in blocks (by burning method), cast as joss sticks (also by burning method), or extract its resins into oils. The agarwood he trades from Java if only he did not get it from other countries, would be Chon-Hyang, a type of aloes which sunk on the water and has superior fragrance than any other aloes. Agarwood has been in commerce for about two millenniums, by many nations and people around the world, especially in Eurasia (López-Sampson & Page, 2018) opulent, and aphrodisiac purposes. Agarwood is highly revered in the seminal texts of Hinduism, Christianity, Buddhism, and Islam. As early as 1400 B.C.E., agarwood was described as a fragrant product in Sanskrit texts, and in 65 B.C.E., Dioscorides detailed several medical applications for agarwood. Knowledge of human-induced agarwood formation was recorded in China as early as 300 C.E., where it was known that cutting into a tree would lead to a color change in its internal tissues within a year of the injury as a consequence of resin development. There is historical evidence of international trade in agarwood between the producing (tropical southeastern Asia). Borneol (or Borneo camphor) is a traditional medicine and perfume from Borneo island which have been traded since Han dynasty to Arabia, Germany, and East Asian. This usage recorded in Ming Yi Bie Lu, Chinese Materia Medica, and Chinese Pharmacopoeia (Mei et al., 2023). All these goods are categorized as expensive and simultaneously luxurious goods from Southeast Asia until now. Black pepper or "black gold" was one of most demanded spices from Nusantara Islands, as its usage as cook spices, drugs, and perfumes. Black pepper domesticated natively at Malabar coast, India, and then grow abundantly at Java Island after colonialization of India at Java Island (Ravindran, 2000). Black pepper is in a lot of Korean dishes, such as *kimchi*, *gochujang* (fermented red pepper sauce), and many more, but expensive at that time, which equals to a horse for twenty kilograms of black peppers (Yang et al., 2015). The last of his goods are sappanwood, tropical flowering tree to make red inks, herbal drink, and then becoming the main trade good to Japan Island and Ryukyu Kingdom as the bridge to many other countries. By this all goods he brought, the accumulation of his trade goods lotted by Japanese pirates must be remarkably high and suffered him to trade. Though, this matter later did not make him afraid to trade abroad again.

After knowing his goods, we need to approach the questions of how he came to Korea. He brought about 121 people onboard during his voyage to Korea. By this data, the ships that can filled with more than a hundred of people at that time was Djong ships (Chinese *po* or Javanese vessel), and *wangkang* vessels. According to Cho (2009), Chen Yan Xiang might using Majapahit Djong ships rather than Chinese *po* with length up to 33 meters and deadweight 220 tons. By this opinion, a formula was created to estimate the precise tonnage of Djong ships, and Chen Yan Xiang's ships might maintain up to 150 tons (Averoesi, 2022). Researcher argues that the crew of his voyage were Javanese, Madurese, Bugis people, or Mandar people. By his intelligent knowledge upon oceans and stars, he required suitable crews regardless of his experience before. The criteria upon his experience mostly unique because according to his arrival date, he only took a single month to voyage along the sea to Korea peninsula. Javanese people and Madurese people might be a dominant mariner (or even navigators) to other countries as he came from Java Island. Madurese people have their own unique names for seafaring stars, such as *bintang sekoh* (summer triangle stars) and *bintang terra'* (Polaris star) to navigate to the north (Fatima et al., 2021). Javanese's asterism for ocean navigations might not as expert as Madurese, but they do on agriculture areas and further learned, becoming a great power of the oceans on 16th century.

C. Chen Yan Xiang as a Diplomat

Diplomat is a job that refers to someone who is delegating a country to other country. From his homeland, he became representative of Java Kingdom. We presumed "Java Kingdom" here stands for Majapahit Kingdom, a maritime-designated 300-year long kingdom situated at Trowulan as its capital city, created after the establishment of the kingdom by its first king, Raden Wijaya (then Kertarajasa). Majapahit Kingdom located between strategic seaways between India and China, making this kingdom developed abundantly and many of now-be-called Indonesia's archipelago, owned before by Majapahit Kingdom. The reason of this presume is that the records stated Chen Yan Xiang's title as Arya (Ayoul or Yalie in Chinese), the only title Javanese had for higher status people in government. Unfortunately, there are no scripts or textual sources gathered from Java Kingdom, as mostly the written sources were *Negarakertagama*, *Sutasoma*, *Kidung Malat*, and others. However, there are one state researcher consider as Korea's old names for Javanese: Yawana. The older pronunciation of Joseon which written in Middle Hangeul is Jyeow-syeon or Chyaow-syeon, takes its first word, Jyeow. As Champ also reconsidered between either native name or India name, the name for Joseon as Yawana also needs to be argue later. Rather than Arab, Yawana or Joseon is more completely match a piece of Cambodia-Yawana-Champ puzzle in *Negarakertagama* script.

Back to the role of Chen Yan Xiang as diplomat, becoming minister in a foreign country implicitly tells us about how humble trades were back to 14th century as also signified with the third note of Chen Yan Xiang's mission in Korea when he requested the palace to bring him clothes in unethical order (Banmal or means "half speech"). There is no such titulary title for military nor governance usage in Joseon Dynasty, so everything was using Neo-

Confucianism state structure concept. There are two reasons depending on the situation back then, which are either his distinction in naval expedition to Java Island or his good connection with many key figures of Joseon Dynasty, such as Ha Ryoon which he called as Daein. He was the Left State Councilor and then became Chief State Councilor of Uijeongbu (Joseon's highest government organization). By this nickname of Ha Ryoon as Daein, a phrase to call someone as like Sir (in feudal system's context) or like father. Nonetheless the process he could acquire this connection, but this connection then influences the trade between Java Island and Korea Peninsula. From another notes (Annals of King Taejong, tenth book, volume 23rd, chapter 31st, side A), Java Island known to export ten rolls of Bipo, rolls of cotton textiles which is used for bamboo strips-made weapon handle on 1412 during the expedition of Chen Yan Xiang for the last time before unknown in history. Though Bipo's figure is not known until now, but the existence of Bipo as materials for military use in Korea could indicate Chen Yan Xiang's knowledge about Korea's military needs or larger in East Asia's military forces.

The last sentence on the second note about Chen Yan Xiang confirmed his voyage before as by order from Java, so Java Kingdom already knows about Korea and Japan implicitly. The records apply words, like 使 or *shǐ* (means to instruct somebody to do something or envoy.), 奉 or *fèng* (means to offer tribute or to respect respectfully), and 聘 or *pìn* (means to engage or to betroth). These characters cannot be rejected as proof that Majapahit people might already know about Korea Peninsula and other part of East Asia back then.

D. Chen Yan Xiang as a Diaspora





As Chen Yan Xiang went on a mission to Korea and lost most of his treasures during the Wokou rob era, he tried to live as a diaspora on Goonsan Island (later old Goonsan Island). Old Goonsan Island located in Okdo township, Goonsan city, North Jeolla Province, South Korea. It takes twenty-three kilometers to get there from Goonsan city. Goonsan is named because of many mountains situated in lots of islands there, which then developed into place to postpone the ships and seek for good wind to cruise again. There were twelve peaks and a royal tomb called Oryong Tomb. Goonsan Island also become one of connecting site between Southeast Asia, Korea, and China at Yellow Sea. By this position, this archipelago also become spot to escape the Wokou or Japanese pirates, or at least become salvage area for robbed people onboard (Jung & Kim, 2021).

After experiencing culture here at Goonsan Island, later known that Chen Yan Xiang also lived at Hakata, Japan for some months, hunting great winds to come to Korea. Hakata is a broad gate to Japan for international trading and linked with other wide ports, like Ningbo, Busan, and Naha during medieval Japan era (Cobbing, 2013). This place has a specified vernacular language called Hakata dialect (博多弁) which turned some sentence endings particle in Japanese into *no*, *ba*, and *ka*. This kind of dialect has been stereotyped as cute, friendly, attractive, and honesty (Umeno, 2021). This type of dialect, following Jeolla and Busan dialect, constructed the East Java dialects. Jeolla dialect or Jeolla Satoori (전라사투리) is a type of vernacular language spoken by people of Jeolla Province or Southwestern during

Joseon era. Busan dialect, Pusan Satoori, or Kyungsang dialect (부산사투리) is a type of vernacular language spoken by people of Kyungsang Province or Southeastern during Joseon era, along influenced by commercial trades with Japanese. Each of them has different characteristic, as like sentence endings or final, suffix, words list, tone, or pronunciation (Yeon, 2012).

By approaching its unique and similar words, researcher speculate that East Javanese obtain their dialect from a long-lasting history of commerce during Majapahit Kingdom and other before with East Asian native languages. Comparison has been made between some of particles found between both and its meaning in English. Researcher is considering the history of a word and searching for the nearest era of word usage. By this approach, researcher could predict the homeland of Chen Yan Xiang, which would be East Java, specifically northern coast of East Java, Tuban, Gresik, or Surabaya. If this approach is acceptable, we could know what conversation even between Korea and Java at that time.

Table 1. Comparison between four languages

Middle/ Vernacular Korean	Nowadays Korean	Javanese	English translation
벼훗, 벼훗 (ㅂ=low A)	벼훗, 벼훗	<i>Porod</i> 	Hand habit (kleptomania or stealing, violent things)
뽀얀, 뽀애	뽀얏다, 뽀애	<i>Puyeh</i> 	Pale in color
罵倒	매도	<i>Paido</i> 	Condemnation
-	두다 + ~口 (뚝)	<i>Dum</i> 	Leave or put (in Jv. Leave for someone to have it)
-	-의/-에	-e (only in East Java, especially around Surabaya)	Particle to denote possession word

Hakata and Kyungsang dialect for “-No”	-노/-뇨	<i>-no</i> (only in East Java)	Particle to emphasize argumentation or opinion (like <i>of course</i>)
Jeolla dialect	잖다 + -네 (잖네)	<i>Jane</i> (only in East Java)	Particle to denote how something should be done
-	-게	<i>-ke</i> (only in East Java)	Particle to emphasize an effect of something

We also could search for some pieces of historical moment brought by Chen Yan Xiang to Java and Korea by its similar culture. Diaspora is always making such culture transfer from one area to another with its adaptation to the new areas. Instance, culture between Java, Korea, and Japan also likely transferred simultaneously by trading for centuries or more with numerous evidences rely on how foreign culture manifested and acculturated with indigenous’ culture here in Java Island. By this diaspora activities, many countries are still transferring culture and sharing tradition about each other’s countries.

Doljabi (돌잡이) is a fortune-telling custom part of *doljanchi*, Korean birthday tradition for the first year of baby during their life, where the baby forced to choose one thing in front of him, like book, money, gavel, stethoscope, scientific objects, or microphone (Hardianti & Sulistiyani, 2020). Conversely, this culture also performed by Chinese as *zhuazhou*, *saluan*, and Javanese as *tedhak siten* or *mudun lemah*. In Java, *Tedhak Siten* relies as like *doljanchi* in Korea, with same custom as *doljabi* where there is a sequence to choose a toy (Lestari et al., 2022), but knottier and complex. *Nakjukjangdo* (烙竹粧刀) which is a decorated knives owned by Korean scholars, is also have same pattern used in *kawung batiks*, Javanese patterned cloth. *Chaejuksangja* (彩竹箱子) is a craft made from coated bamboo strips and used to deliver vegetables or prize to someone (Kim, 2017). This bamboo craft has same form with *besek* in Java Island. The last is puppetry with same vocal usage named *mansukjoongnori* (만석중놀이), similar to how *suluk* and *cengkok* performed by a *dalang* or puppeteer behind the screen.

As a diaspora, Chen Yan Xiang linked with cross-cultural cosmopolitan collaborations, ethnic or multiethnic grouping, religious identities, continuing *home* connections, family relationships, transit or housing, humanities’ implications, sojourning diaspora networking, negotiation or competitive advantage, and acculturation (Hall, 2016). This person is not just a part of maritime diaspora, but he also generated broader linkages with East Asia in that time, especially Korean peninsula, dealing more cultural and economic bonus among both countries. Though the economics may be change by the time, but the culture he brought remain on both countries as intangible cultures embracing all over the centuries.

III. CONCLUSION

A. Inference

We conclude that Chen Yan Xiang is more than an ordinary merchant seen towards the ocean from Southeast Asian. His technological incapability to seafaring seven centuries before present could not be expected now. Only with his intuition and knowledge about the sky, he brought many strange things to Korea safely, even though his vessel got caught by *Wako*. His business skill is valid, since then he went to Japan to bargain and sell luxurious things back then. Chen Yan Xiang became the main actor of foreign business network from Java Island to the northern part of the world, like Thailand, Korea, and Japan. By looking at his goods, we can conclude that Chen Yan Xiang was a big boss for the spices and tropical things from Java Island.

He is also a diplomat or even an ambassador, the diplomatic bridge of Java (Majapahit Kingdom) and Korea (Joseon Dynasty). He chooses smartly about what things he wanted to bring to Korea as a special gift for the King of Joseon. Some tropical animals, like parrots were so expensive back then and legitimated a great willpower and symbol for ‘conquering the unknown world’. Chen Yan Xiang could read the politics inside the kingdom of Joseon and enter the palace as an official. Even, the foreign and far government attached a title for him, so he ordained as the vice principle for The Office of Astronomy and Geomancy, means that his knowledge about the sky was so broad and brilliant. Many evidences, which already attached before about how great his diplomacy until got a new vessel from Korea and make the King declined Japanese envoys. However then, he could still live at Hakata for years, though we do not know how his biography ends from present records.

B. Recommendation

Chen Yan Xiang’s role as a diaspora was spanning international relationship and mingle our cultural aspects. He influenced both countries on languages, culture, and social by being the agent of change and the transporter of the culture. His legacy only recorded textual in *Veritable Records of Joseon Dynasty*, but the peripheral of verbatim, recorded on Javanese culture, by the remaining tradition of *tedhak siten* or *beseke*, and recorded verbally by spoken Javanese in Eastern Java dialect. Researcher suggests further investigation about attached culture findings which assumed before as one of Chen Yan Xiang’s influence between both countries. Also, future research must be planned to gain evidences about Chen Yan Xiang’s ship, his genealogy, and his belongings, to know about larger linkages of local globalization he made.

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