

RISE OF THE SILLA KINGDOM: NATIVE TRADITIONS AND CULTURAL DIFFUSION

GRADES: High School

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SUBJECT: AP World History / Global History and Geography

TIME REQUIRED: Three to four class periods

OBJECTIVES:

1. Students will become familiar with the geography of the Korean peninsula and its location in northeast Asia, nestled at the crossroads of China, Manchuria, Siberia and Japan.
2. Students will consider the effects of Korean geography (irregular coastline, mountains, lack of arable land, climate) on early Korean civilization and the rise of the Silla Kingdom.
3. Students will understand how cultural diffusion into this crossroads location affected the development of the Silla Kingdom in ways similar to other crossroads previously studied (e.g., Greece and Italy.)
4. Students will become familiar with shamanism while developing a deeper understanding of the teachings of Buddhism and Confucianism.
5. Students will draw comparisons between the achievements of the Silla Kingdom and the achievements of classical Greece and Rome.

MATERIALS REQUIRED:

- Handout 1: Map of the Korean Peninsula (attached)
- Handout 2: Political Map of East Asia Today (attached)
- Handout 3: Selected Readings from the *Samguk Yusa* (attached)
- Handout 4: Change and Continuity over Time Essay (attached)
- Handout 5: Webquest – Comparison of Silla to Classical Greece (attached)

BACKGROUND:

Human presence on the Korean peninsula dates back tens of thousands of years into the Paleolithic era as hunter gatherers migrated in from Mongolia, Manchuria and Eastern Siberia. With the coming of the Mesolithic era, ca. 8000-6000 BCE, small bands of formerly nomadic people began farming a variety of crops; nevertheless, the richness of the Korean environment allowed others to maintain a sedentary lifestyle by fishing, while others pursued a mixed way of life, supplementing their steady agricultural output with hunting and gathering. As elsewhere in the world, settlements tended to gather in the valleys of such rivers as the Han, Imjin, Nakdong, Yalu and Taedong. It is likely that the society was already organized along clan lines, and that the people were already practicing a form of the shamanism still found in Korea today. Indeed, the earliest legends found in the *Samguk Yusa* about the first king of Korea, Tangun, clearly reflect this shamanistic belief, with its emphasis on the spirits of animals. Clan organization likely consisted of a shaman/chief advised by a council of elders, which may have been the ancestor of the Silla Kingdom's *Hwabaek*, or Council of Nobles.

At the beginning of the Bronze Age, ca. 1000 BCE, bronze-making technology entered Korea from the northwest. Over time, the use of bronze tools and weapons led to the development of the first Korean kingdom, Old Chosŏn, which emerged by 700 BCE and began to trade with surrounding kingdoms. Competition with the Chinese kingdom of Yan roughly coincided with the introduction of iron technology to the Korean peninsula. When the ascendant Qin Dynasty united China and paved the way for the Han Dynasty, the Old Chosŏn Kingdom became the target of Chinese aspirations along its northeast border. A series of conflicts led to the fall of Old Chosŏn in 108 BCE and the establishment of the four Han commanderies to supervise the Korean peninsula and secure the border. Out of the collapse of the Old Chosŏn state, the three kingdoms—Silla, Paekche, and Koguryŏ—as well as the small federated state of Kaya arose in the next century, and prospered after the fall of the Han Dynasty and the removal of the commanderies.

Over the next several centuries the rivalries among the states produced a series of wars as well as a growing network of trade relationships with China and Japan. As in Greece, competition among states also seems to have fostered a growth in the arts, culminating in the brilliance of the Silla Kingdom. As Chinese art, literature, and technology entered Korea, it contributed to a growth of native styles somewhat different than the Chinese originals. While embracing the Chinese classics, Chinese Confucian philosophy, and Buddhism, Korea nevertheless avoided complete *sinicization* by interpreting the originals in a native style. Shamanistic ritual also continued in the midst of new ways. Meanwhile, Korea became a conduit of advanced ideas and technology to the kingdom of Wa emerging in Japan.

In the beginning, Koguryŏ was the largest Korean kingdom, and had the advantage of inheriting much of the territory and resources of Old Chosŏn. Paekche challenged Koguryŏ's leadership in a series of wars in the 4th and 5th centuries, extending its influence northward beyond the Han River, but in 475, Paekche suffered a disastrous defeat that forced the kingdom to relocate its capital southward. At this time, Paekche turned to Silla for help, with the result that the Koguryŏ advance southward was blunted in 484. When first the Sui Dynasty and then the T'ang Dynasty absorbed the northeastern provinces into the Chinese empire in the 6th and 7th centuries, a series of costly wars distracted and ultimately wore down Koguryŏ. Meanwhile, through a combination of battlefield skill and Machiavellian diplomacy, Silla seized the Han River basin in 553 and overpowered Kaya in 562. By driving a wedge between Koguryŏ and Paekche, Silla opened up an avenue to the west across the Yellow Sea which allowed easier contact with T'ang China. Silla's rulers used this contact to form a highly profitable alliance with the T'ang Dynasty. Silla appealed to the T'ang and the two defeated Paekche in 660 before turning their attention northwards against Koguryŏ. Once again, with T'ang help, Silla defeated its rival and succeeded in unifying most of the peninsula under Silla rule, which did not please T'ang. In the ensuing war, Silla beat back wave after wave of Chinese invaders, until finally, in 676, the T'ang army withdrew from the Korean peninsula. The Unified Silla Kingdom would rule most of the peninsula until a series of revolts in the late 9th century would lead to a reestablishment of Paekche and Koguryŏ, and the unification of the Korean peninsula by Koryŏ in 935.

At the beginning of the Three Kingdoms period, Silla would have seemed the least likely of the three to succeed in unifying the peninsula. It was the smallest of the three kingdoms, and its location on the southeastern corner of the peninsula isolated it the most from contact with China.

Nevertheless, Silla possessed certain institutions that had helped to produce a strong, centralized kingdom such as the bone rank system, the *Hwabaek* and the *Hwarang*. The bone rank system established a clear aristocracy based around the royal family. Only members of certain bone ranks were eligible for different offices within the Silla Kingdom. The *Hwabaek* council of the upper aristocracy made important decisions, such as going to war, which required the unanimous consent of the council. This system guaranteed that the resources of the aristocracy would be behind the state whenever it went to war. Finally, the *Hwarang* were an organized band of aristocratic youths who received moral education and pursued military arts. Their numbers would include the great general, Kim Yusin, whose victories over Koguryŏ and Paekche unified the kingdom, while his victories over T'ang forces helped preserve the Silla Kingdom from a Chinese conquest.

Another feature of the Silla Kingdom was its legacy of cultural achievement which culminated in a golden age. As Silla expanded its territory, it also expanded its contacts with the world beyond the Korean peninsula. This resulted in the importation of ideas and luxury goods into Korea via the northeastern branch of the Silk Road. Silla craftsmen in turn began to produce goods of rare beauty, such as the artifacts found in royal tombs. Silla skill stimulated a trade network which placed the kingdom at the center of a web of trade relationships in northeast Asia. When Buddhism entered Korea via the Silk Road in 372 and finally penetrated into Silla a century and a half later, the new religion served as a powerful stimulus for the arts, as can be seen by the creation of Sŏkkuram Grotto and Pulguksa. Although the influence of Buddhism was powerful, it never fully supplanted shamanism, and so ancient native beliefs and rituals persisted alongside imported ones.

PROCEDURE:

1. Before beginning the lesson, assign selections from *Silla Korea and the Silk Road: Golden Age, Golden Threads* and *Brief History of Korea: A Bird's Eye View* (both texts can be freely downloaded from The Korea Society's website). The students should have one to two days to read the selections before beginning the lesson.
2. Pass out the enrichment project (Handout 5). The project will be due one week after the lesson is finished, but encourage students to think ahead and make comparisons as the lectures proceed.
3. At the beginning of the first class period, pass out the map of the Korean peninsula (Handout 1). Allow students 5-10 minutes to answer questions 1-9.
4. Engage the students in a discussion of the geography of the Korean peninsula.
5. Next, pass out the political map of East Asia today (Handout 2). Allow the students 5-10 minutes to answer questions 1-6.
6. Engage the students in a discussion of Korea's location in northeast Asia, its size relative to its neighbors, its role as a land bridge between China and Japan, and how the geography of Korea would be expected to impact its history.
7. Assign the selected readings from the *Samguk Yusa* (Handout 3).
8. In the second to third class periods, lecture on the rise of the Silla Kingdom by giving a brief overview of how Silla gradually increased its power until it overthrew Kaya, Paekche and Koguryŏ with aid from T'ang China. Also look at how contact with China via the Silk Road enabled the importation of Buddhism and Confucianism, and how these beliefs coexisted with shamanistic practices.

9. In the last class period, there will be a slide show of works of art from the Silla Kingdom, focusing on artifacts from royal tombs, Sökkuram Grotto and Pulguksa.
10. Students will write a take-home essay on continuity and change during the growth and decline of the Silla Kingdom (Handout 4). The essay will be peer-graded in class.

EVALUATION:

Each student will write an AP style essay at home on the topic of continuity and change in Korean society from the end of the Old Chosŏn Kingdom (108 BCE) to the end of the Unified Silla Kingdom (935 CE). The students will do peer grading to see the range of responses, but final grades will be determined by the teacher.

ENRICHMENT:

Have students work in small groups of 5-6 students to develop a PowerPoint presentation or a video examining the parallels between the golden age of the Silla Kingdom and the golden age of Greece or Rome. Students may want to consider the role of a peninsula's location, the impact of older empires (on technology, arts, sciences, philosophy, etc.) and the role of prominent individuals.

RESOURCES:

Barnes, Gina L. *State Formation in Korea: Historical and Archaeological Perspectives*. Richmond, Surrey: Curzon Press, 2001.

Department of History Education, Korean National University of Education. *Atlas of Korean History*. Kim, Seong-hwan, ed. Singapore: Stallion Press, 2004.

Eckert, Carter J., Ki-Baik Lee, Young Ick Lew, Michael Robinson, and Edward W. Wagner. *Korea Old and New: A History*. Seoul: Harvard University Press, 1990.

Iryon. *Samguk Yusa: Legends and History of the Three Kingdoms of Ancient Korea*. Translated by Ha Tae-Hung and Grafton K. Mintz. Denver: Silk Pagoda, 2006.

Joe, Wanne J. *A Cultural History of Modern Korea: A History of Korean Civilization*. Edited by Hongkyu A. Choe. Elizabeth, NJ: Hollym International Corp., 2000.

The Korea Society. *Silla Korea and the Silk Road: Golden Age, Golden Threads*. Yong Jin Choi, project director. New York: The Korea Society, 2006.

Free download available at:

http://www.koreasociety.org/102_korean_studies_curriculum_materials/120_by_publication_title/126_silla_korea_and_the_silk_road/view_category.html

Korean National Commission for UNESCO. *Kyŏngju: City of Millennial History*. Elizabeth, NJ: Hollym International Corp., 1998.

Lee, Peter H. *Sourcebook of Korean Civilization, v. 1, From Early Times to the Sixteenth Century*. New York: Columbia University Press, 1993.

Lew, Young Ick. *Brief History of Korea: A Bird's Eye View*. New York: The Korea Society, 2000.

Free download available at

http://www.koreasociety.org/102_korean_studies_curriculum_materials/120_by_publication_title/123_brief_history_of_korea/view_category.html

Look-up Latitude and Longitude – USA. http://www.bcca.org/misc/qiblih/latlong_us.html
(accessed August 29, 2009)

Pratt, Keith. *Everlasting Flower: A History of Korea*. London: Reaktion Books, 2006.

HANDOUT 1: MAP OF THE KOREAN PENINSULA

Image source:

http://upload.wikimedia.org/wikipedia/commons/7/79/Korean_Peninsula_topographic_map.png



Study the map of Korea and answer the following questions:

1. Using the scale, how wide is the Korean peninsula at its widest spot, just above 38° N (in kilometers)? _____

2. Convert that figure to miles. (1 km = 0.6 mi) _____

3. Using the scale, how long is the Korean peninsula from 40° N to its southern tip?

4. Convert that figure to miles. _____

5. Using the altitude scale, describe the terrain of the Korean peninsula.

6. The latitude of Binghamton, NY is 42° 13' north; the latitude of Harrisburg, PA is 40° 12' north; the latitude of Washington, DC is 38° 51' north; the latitude of Richmond, VA is 37° 30' north; the latitude of Raleigh, NC is 35° 52' north, the latitude of Columbia, SC is 33° 57' north. Mark approximately where these latitudes would fall along the line of 130° east.

7. Based on the latitudes marked on the map, describe the range of climates you would expect to find on the Korean peninsula. _____

8. How would the terrain and irregular coastline affect the range of climates?

9. How would the terrain and range of climates affect Korean

settlement patterns _____

agriculture _____

diet _____

communication _____

HANDOUT 2: POLITICAL MAP OF EAST ASIA TODAY

Image source: http://www.lib.utexas.edu/maps/middle_east_and_asia/asia_east_pol_2004.jpg



For the purpose of this handout, the term “Korea” refers to North and South Korea together.

1. Locate Korea on the map of East Asia. What three countries are nearest to Korea?

2. Given the geography of the Korean peninsula (see Handout 1), why would early Koreans have developed trade relationships with their neighbors?

3. Which neighbor would you expect to have been Korea’s most influential trading partner?

_____ Why is this? _____

4. Historians frequently refer to Korea as a land bridge. How does the map support this concept?

5. Historians sometimes refer to Korea as a “shrimp among whales.” How does the map support this concept? _____

6. Korea’s neighbors have sometimes tried to conquer all or part of Korea and ultimately failed. How does the geography of Korea and its location in Asia help explain why this is so?

HANDOUT 3: SELECTED READINGS FROM THE SAMGUK YUSA

1.16 (pp. 33-34): Kyōngju (Pleasure Ground for Each of the Four Seasons)

When Silla reached the height of her prosperity the capital, Kyōngju, consisted of 178,936 houses, 1,360 sections, 55 streets and 35 mansions. There was a villa and pleasure ground for each of the four seasons, to which the aristocrats resorted. These were Tongya, the east field house, for spring; Kongnyang house, for summer; Kuji house, for autumn; and Kai house for winter.

During the reign of the forty-ninth King Hon'gang (875-886 CE), houses with tiled roofs stood in rows in the capital and, not a thatched roof was to be seen. Gentle sweet rain came with harmonious blessings and the harvests were plentiful.

1.18 (pp. 36-37): King Namhae (second Silla king in the official records, reigned 4-24 CE)

King Namhae ascended the throne in the fourth year of Yuanshih (Kapcha) during the reign of P'ing-ti of the prior (Chinese) Han dynasty. He died in the fourth year of Tihwang of Wang-Mang after ruling his country 21 years. He was one of the first "Three Wangs" (Kings) of Silla. ...

During the reign of King Namhae the people of Nangnang invaded Kūmsōng, but they were defeated and driven away. And in the fifth year of T'ien-feng (11 CE) seven vassal states of Koguryō surrendered to the king.

1.22 (pp. 42-43): Yōnorang and Seonyō

(In commenting on this story, Iryōn points out that Japanese records contain no mention of a person from Silla becoming king. He speculates that perhaps Yōnorang became a daimyo, a Japanese nobleman, on the coast of Japan facing Korea.)

In the fourth year of the reign of King Adalla, the eighth Silla sovereign, even in the year Chōng-yu (157 CE), there lived on the eastern seacoast a married couple named Yōnorang and Seonyō. ...

[The story goes on to say that the couple were transported to Japan by a big rock, and that the Japanese people made them king and queen, and worshiped them like the sun and moon.] ...

Just at this time, the sun and moon ceased to shine in Silla. The King was astonished, and sent for the official astrologer. This official informed His Majesty that the spirits of the sun and moon had formerly resided in Silla, but some months before had bid farewell to this land and departed for Japan in the east.

The King immediately sent a royal messenger to the eastern islands to find Yōnorang and Seonyō and bring them back. But Yōnorang, when found, shook his head and said, "We drifted to this land by the command of Heaven. How can we return to our native country? Look! Here is a roll of fine silk cloth, handspun by the wife of the king. I will give it to you as a gift. If you take it home and offer it as a sacrifice to heaven, you will see an astonishing result."

The disappointed messenger accepted the gift and returned to Silla, where he reported the whole story to the court. The King thereupon offered the silk cloth as a sacrifice to heaven, praying for the sun and the moon in a solemn ceremony. Hardly had he finished when the dark, overhanging clouds dispersed and the sun and moon shone brightly in the sky.

1.23 (pp. 43-45) King Mich'u and the Bamboo-leaf Army

(The events of three different reigns are recorded here, and King Mich'u seems to be

present because he was the first ruler from the Kim clan. The general whose resentful ghost is described was Kim Yusin, a member of the royal clan whose military leadership was important in establishing Silla as the ruler of the whole Korean peninsula. It is known that a high official named Kim Yung was executed in 771, during the reign of King Hyegong, through the machinations of political enemies, but his relationship to Kim Yusin is not known. This whole account is somewhat at variance with that given in the Samguk Sagi.)

Mich'u Nijilgŭm (otherwise called Mijo or Migo, 262-284), the thirteenth Silla sovereign, belonged to the seventh generation of the descendants of Kim Alchi. His ancestors had all occupied distinguished posts in the government. He was a noble and virtuous king and was much loved by his people. He succeeded King Chŏmhae (247-261) to the throne as the first Silla sovereign from the Kim clan. People nowadays call his tomb the "ancestor's shrine" because all the Silla kings of the Kim clan (which occupied the throne exclusively after 356) were descended from him. He died after a reign of twenty-three years and his tomb is to be found east of the Hŭngnyŏn Temple.

During the reign of King Yurye, the fourteenth sovereign (284-298), the men of Yisoguk attacked the Silla fortress of Kŭmsŏng. The Silla troops fought bravely, but they were outnumbered and defeat was inevitable. Then suddenly, a host of odd-looking soldiers with bamboo leaves in their ears appeared on the battlefield, reinforced the Silla army and routed the enemy. When the invaders scattered and disappeared, it was found that the mysterious allies were gone, leaving only a pile of bamboo leaves in front of the tomb of King Mich'u. For this reason, the Silla troops worshipped the spirit of King Mich'u as a protector of the kingdom. To this day, this tomb is known as Chukhyŏn-nŭng, the Tomb of Bamboo.

During the reign of King Hyegong, the thirty-sixth sovereign (765-780), even in the fourth moon of the fourteenth year of Tali of T'ang Tai-sung (779), suddenly a great wind arose from Kim Yusin's tomb, and amidst the tumultuous sound a dignified general mounted on a steed and followed by forty honor guards clad in steel armor flew through the sky on the wings of the wind and entered the Bamboo Tomb. The following dialogue was then heard from inside.

General's voice: "I, Your Majesty's humble subject, in life assisted the throne as a soldier by destroying enemies and enhancing royal power, and after death became a protective spirit guarding the kingdom against catastrophe. Nevertheless, in the year of Kyŏngsul (771) my guiltless descendant was shamefully put to death. It is evident that both the present king and his court have forgotten my patriotic deeds. I would like to move to another place and cease caring for these ungrateful creatures. Now I pause for a reply in the hope that Your Majesty will grant my request." *King's voice:* "If you and I do not guard this country with our immortal strength, what will become of our poor people? I command you to continue to display your patriotic spirit with loyal mind for the welfare of the state." Thrice the King's spirit spoke persuasively and thrice the angry general's voice grumbled and complained. Then the wind rose and he was gone.

King Hyegong was astonished when he heard of this. He sent the grand vizier Kim Kyongsin to the tomb of Kim Yusin to apologize to his spirit. In addition, he donated a tract of royal land to Ch'wisŏn Temple so that the income might be used for sacrifices to appease the general's wrath and pray for the repose of his soul. This temple had been erected in honor of Kim Yusin's triumphant return from P'yŏngyang after a great victory over Koguryŏ.

Had it not been for the persuasion of the virtuous spirit of King Mich'u, Kim Yusin's anger could not have been appeased. In this way the great king protected Silla even after his death. For this reason his countrymen remembered his august virtue and offered sacrifices to his spirit with the same piety with which they worshipped the three sacred mountains. Moreover,

they elevated his tomb to the highest rank, even above that of the founder of the kingdom.

1.28 (pp. 52-53) King Chinhŭng (540-576)

The twenty-fourth sovereign was King Chinhŭng. He was crowned king at the age of fifteen (the *Samguk Sagi* says seven), with his mother as regent. She was King Pŏphŭng's daughter, wife of Ipchong-Kalmun-Wang (Pŏphŭng's younger brother.)

On his deathbed, King Chinhŭng had his head shaved and suffered his royal person to be clad in the robe as a Buddhist monk. (An extraordinary act of piety which would have been thought beneath the dignity of a king.)

In the ninth moon of the third year of Chengsheng, an army from Paekche invaded Chinsŏng and carried off 39,000 people, both male and female, together with 8,000 horses. Previously Paekche had proposed to Silla that the two kingdoms launch a joint attack on Koguryŏ. King Chinhŭng flatly refused, however, saying "The rise and fall of kingdoms depends upon heaven. If Koguryŏ has not provoked the wrath of heaven, how can I dare attack her?" When he heard of this, the king of Koguryŏ was deeply moved and he strengthened his ties with Silla. This caused the exasperated king of Paekche to vent his anger by attacking Silla.

1.31 (pp. 57-59) The Three Prophecies of Queen Sŏndŏk (632-647)

The twenty-seventh sovereign of Silla was Queen Tŏngman (posthumous title Sŏndŏk, 632-647). She was the daughter of King Chinp'yŏng and ascended the throne in the sixth year (Imjin) of Chen-kuan of T'ang T'ai-tsung. During her reign she made three remarkable prophecies.

First, the Emperor T'ai-tsung (of the Chinese T'ang Dynasty) sent her a gift of three handfuls of peony seeds with a picture of the flowers in red, white and purple. The Queen looked at the picture for a while and said, "The flowers will have no fragrance." The peonies were planted in the garden, and sure enough they had no odor from the time they bloomed until they faded.

Second in the Jade Gate Pond at the Holy Shrine Temple, a crowd of frogs gathered in winter (when frogs are normally hibernating) and croaked for three or four days. The people and courtiers wondered about this, and asked the Queen what its significance might be. She immediately commanded two generals, Alch'ŏn and P'ilt'an to lead two thousand crack troops to Woman's Root Valley on the western outskirts of Kyŏngju to search out and kill enemy troops hidden in the forest.

The generals set off with a thousand troops each, and when they reached the valley found five hundred Paekche soldiers hidden in the forest there. The Silla soldiers surrounded them and killed them all.

Then they found a Paekche general hiding behind a rock on South Mountain, whom they also killed. Finally, they intercepted a large Paekche force marching to invade Silla. This they routed, killing one thousand three hundred in the process.

Third, one day while the Queen was still in perfect health, she called her courtiers together and said, "I will surely die in a certain year, in a certain month, on a certain day. When I am gone, bury me in the middle of Torich'ŏn." The courtiers did not know the place and asked the Queen where it was, whereupon she pointed to the southern hill called Wolf Mountain.

On the very day she had predicted, the Queen died, and her ashes were interred on the site she had chosen. Ten years later (656) the great King Munmu had Sach'ŏnwang Temple (the temple of the Four Deva Kings) built beneath the Queen's tomb. Buddhist scripture alludes to

two heavens called—Torich’ŏn and Sach’ŏnwangch’ŏn. All were amazed at the Queen’s prescience and knowledge of the afterlife.

(The second temple was presumably built further down the hill, not directly under the tomb. The four deva kings are the Buddhist guardian spirits of the four directions, and representations of them are to be found at the entrance gates of most Korean Buddhist temples. King Munmu (661-681) could have been living in 656 but could not have been reigning as the date is early in the reign of his predecessor, King Muryŏl, 654-661.)

During her lifetime, her courtiers asked the Queen how she had been able to make these prophecies. She replied: “In the picture there were flowers, but not butterflies, an indication that peonies have no smell. The T’ang emperor teased my having no husband. As to the frogs at Jade Gate Pond, they seemed like soldiers, and Jade Gate refers to the female genitals (and so is similar to the name of the valley, which also contains the expression Ongmun, jade gate.) The female color is white, which is also the color symbolic of the west, so I knew the invaders were coming from the west (i.e., from Paekche.) ...”

It was also this queen who built the stone astronomical observatory called Ch’ŏmsŏngdae. (This last still stands in Kyŏngju and is one of the most famous sights in Korea.)

1.33 (pp. 61-64): Kim Yusin

(Kim Yusin was a close relative of the royal family and a famous general. It was mostly under his direction that the kingdoms of Paekche and Koguryŏ were conquered in cooperation with forces from T’ang China and the peninsula unified under Silla rule.)

In the seventeenth year of King Chinp’yŏng, even in the year of Ŭlmyo (595) Kim Yusin was born to the royal Kim family of Sŏhyŏn-Kakkan, the son of Horyŏk-Igan. (These last are evidently titles.) Seven star-crests were seen on the baby’s back. His younger brother was Hum-sun and his two younger sisters were Po-hŭi (Ahae) and Mun-hŭi (Aji).

From his childhood he was admired by all who knew him for his wonderful deeds, and they called him the seven-star general. At the age of eighteen, he mastered the art of swordsmanship and became a *Hwarang* (the patriotic youth organization¹.)

Now among the *Hwarang* there was a doubtful character named Paeksŏk (White Stone) who had mingled with them for many years, though nobody knew his origin. He knew that Yusin was making plans day and night to conquer Koguryŏ and Paekche. One night he whispered secretly to Yusin, “My comrade, we must spy out the enemy’s true strength before we go to attack him.”

Yusin gladly agreed, and soon thereafter they set out on their journey. ... [Along the way, three goddesses who watch over three sacred mountains lure Yusin away from Paeksŏk and explain to Yusin that Paeksŏk is an enemy spy.] Yusin prostrated himself in amazement and gratitude before the departing goddesses and then returned to his tavern in Kolhwagwan where Paeksŏk was fast asleep. Early next morning Yusin awakened him and said, “Look! We started on a long journey to a foreign country in such a hurry that I forgot my purse, and left it at home. Let’s go back and get it before proceeding any farther.”

¹ *Hwarang* is literally Flower Youth, representing Silla’s knighthood and chivalry. Chosen from among aristocratic sons of physical beauty and trained in civil and military arts, they were promoted to official positions. To cultivate the spirit of loyalty to king, filial piety to parents, sincerity to friends, bravery in war and mercy in killing animals, the *Hwarang* Order was ordained in the days of King Chinhŭng as the flower of Silla’s national armies whose morale reached its zenith during the unification of the three kingdoms by Silla, when that country placed military glory above literary skill—all strong youths wished to be knights of the King and to live and die for the country.

Paeksök suspected nothing, and they returned to Kyōngju, where Yusin immediately had him arrested and bound hand and foot. “Fellow!” he roared, “drop your *Hwarang* disguise and confess the truth!”

Completely cowed, Paeksök confessed. “I am a man of Koguryō. The officials of my king’s court believe that Kim Yusin of Silla is the reincarnation of Ch’unam, a renowned fortune-teller in my country. [There follows a lengthy explanation of who Ch’unam was and how he had been executed unjustly by the queen of Koguryō. Ch’unam prophesied before his death that he would be reborn as a general who would destroy Koguryō, and the king had a dream in which he saw the spirit of Ch’unam enter into the mother of Yusin. The king had therefore sent Paeksök to Silla to trick Yusin into going to Koguryō.]

Yusin put the Koguryō spy to the sword and offered sacrifices of a hundred delicacies to the three goddesses who had saved his life.

1:34 (pp. 64-75) T’aejong Ch’unch’ugong (King Muryōl, 654-661)

The twenty-ninth ruler of Silla was Kim Ch’unch’u, known as T’aejong the Great. His father was Yongsu-kakkan, his mother was Lady Ch’ōnmyōng, a daughter of King Chinp’yōng, and his Queen was Munmyōng-wanghu, Munhŭi, the youngest sister of Kim Yusin.

[There follows a digression about how Munhŭi had exchanged a skirt for her sister Pohŭi’s prophetic dream about having offspring who would fill Kyōngju.] Ten days later while Yusin and Ch’unch’u were playing ball on the Festival of the Crow, he accidentally stepped on a ribbon which was trailing from Ch’unch’u’s jacket and tore it off. “I am sorry,” said Yusin. “Come with me to my house and we will have your ribbon sewn back on.”

“Don’t worry about it,” said Ch’unch’u and the two youths went off to the ladies’ quarters. Yusin called to Pohŭi to come and sew on the ribbon, but she was too shy and said it would be improper for her to be with a young man. Then he called to Munhŭi, and she came and sewed on the ribbon, blushing deeply all the while. Ch’unch’u fell in love with her on the spot and from then on visited her day and night.

Somewhat later, Yusin discovered that Munhŭi was pregnant. He was furious and immediately began preparations to have her burned to death as an example to all immoral women.

That day, when Queen Sōndōk went up South Mountain for a picnic, she noticed flames and smoke rising to the sky. Upon inquiring of her attendants, she learned that Yusin was about to burn his sister to death because an illicit love affair had resulted in her pregnancy. The Queen looked around and noticed that Ch’unch’u was as pale as death.

“So it was you!” she said. “Go quickly and save the girl!” Ch’un-h’u leaped on his horse and galloped quickly to Yusin’s house, shouting, “Queen’s order! Queen’s order! Do not put her to death!” And so Munhŭi was saved.

A few days later Ch’unch’u and Munhŭi were formally married.

Following the death of Queen Chindōk he was elevated to the throne in the fifth year of T’ang Kao-tsung (654) and ruled eight years, dying at the age of fifty-nine. ... Because this king succeeded in conquering and adding to Silla the three Han territories (Mahan, Chinhan and Pyōnhan in the south) with the assistance of Kim Yusin, one of the most valiant and skillful generals Korea had ever produced, he was given the posthumous title T’aejong (T’ai-tsung in Chinese) which means “grand ancestor.” ...

While he was crown prince, he visited Changan, the capital of T’ang China, to ask for military aid in his coming conquest of Koguryō. The Emperor admired his majestic deportment

and invited him to stay at the Chinese court, but he excused himself and returned to Silla.

In those days, the eldest son of King Mu of Paekche (600-641) was praised for his moral integrity and military valor. But no sooner had he ascended the throne, in the fifteenth year of T'ang Tai-tsung (641) then he gave himself up to drink and debauchery and forsook the demanding duties of government. A loyal vassal, Song Ch'ung called Chwap'yŏng (this is an official title for Minister of State) remonstrated with the King, warning him of the imminence of foreign attack, for which patriotic action, he was thrown into prison, where he died after sending a memorial to the throne advising the fortification of the mouth of the Paekgang (or "White River," now called Kūmgang) at Kibŏlp'o (now Changhang) against the coming of a Chinese fleet and the strengthening of fortifications at T'anhyŏn (Charcoal Pass) along the border with Silla, but the dissolute King Ŭija paid no heed to this prophetic advice.

[There follows a long series of evil omens about the impending doom of Paekche.]

When King Muryŏl of Silla (Kim Ch'unch'u) heard of these grotesque events, he said, "These are signs of the doom of Paekche." In the fifth year of Hsienking (660) he dispatched Kim Inmun to the T'ang court to ask for military aid.

The Emperor Kao-tsung ordered out 130,000 crack troops under the command of his Left Tiger Guard General Su Ting-fang and his subordinates Liu Po-ying, Feng Shih-kuei and Pang Hsiao-kung. They crossed the sea on 1,900 war vessels and attacked Paekche. ... Moreover, the Emperor appointed King Muryŏl commander of the ground forces and asked him to send Silla troops to fight on the side of the T'ang army.

When general Su's forces arrived at Tŏngmul Island to the west of Silla, King Muryŏl commanded general Kim Yusin to lead 50,000 picked warriors to cooperate with the Chinese army.

General Su landed his troops at the mouth of the White Horse River and quickly defeated the Paekche defenders. At the same time, his warships rode a favorable tide upriver to the accompaniment of fifes and drums. The T'ang cavalry and infantry killed tens of thousands of Paekche soldiers and laid siege to Puyŏ, the capital.

Meanwhile the Silla army crossed the sky-kissing mountains through the high pass of T'anhyŏn. The patriotic general Kyebaek led his 5,000 troops up to the plains of Hwangsan (now Yŏnsan), where he ordered them to hold or die. At first, through valiant efforts, they were able to halt the superior Silla force, but not for long. The general fell on the field of honor, and the last defensive line of Paekche had been broken.

The T'ang and Silla forces now settled down before the gates of Puyŏ while the two commanders planned a coordinated attack. At this time a fierce bird circled around the head of General Su, and a fortuneteller said it was an omen of his sure death in the coming battle. The general trembled from head to foot and was about to order his men to turn back. But Kim Yusin unsheathed his long sword, struck the swooping bird dead, and laid it at the general's feet, saying "A small grotesque bird cannot interfere with our great expedition against a bad king."

King Ŭija and his crown prince fled to Ungjin, while his second son, Prince T'ae assumed the throne and fought valiantly against the invaders. But seeing his followers desert him and flee, he opened the city gates and surrendered. General Su captured King Ŭija and Crown Prince Yung. He also took prisoner two further princes, the aforesaid T'ae and Prince Yŏn, eighty-eight high officials and generals and 12,807 Paekche civilians. All these he took away to the T'ang capital, Changan. ...

[This marks the end of Paekche, which the T'ang clearly intended to join to the Chinese empire. The *Samguk Yusa* now adds an account of two failed T'ang campaigns against Koguryŏ

as well as a long description of a ceremony by which the T'ang puppet ruler of Puyō, Prince Yung pledged friendship to King Mummu in 665.]

... Following the defeat of Paekche and the withdrawal of Chinese troops, the King of Silla sent an army to conduct mop-up operations. No sooner had they taken positions in Hansan Fortress, however, than they were completely surrounded by forces from Koguryō and Malgal (a Manchurian group ruled by Koguryō). Fierce battles ensued, and by the time the siege had endured for forty days the situation of the Silla troops seemed hopeless.

In consternation, the King of Silla called his courtiers together to ask for their advice, but they all hung their heads in silent resignation. But General Kim Yusin arose in the royal conference and said to the King, "Your Majesty, this is too great a crisis to be warded off by human strength alone. Only a miracle can bring succor to our men."

So saying, he climbed up Songbu-san (Star-floating Mountain) where he built an altar and prayed for a miracle from heaven. Suddenly a huge fireball appeared above the altar and flew toward the north shooting flames. Just as the enemy were about to attack the exhausted troops in the lonely fortress, it changed into lightning and struck their stone-shooting cannons. (The existence of cannons in the seventh century seems hardly likely. Perhaps they were catapults.) With thunderous sounds, it smashed bows, arrows, spears and projectiles, knocking many of the enemy troops to the ground. Those who survived the heavenly bombing scattered and fled in all directions and the Silla troops were saved. This is the reason the place is called Star-floating Mountain, for the fireball floated above it like a fiery star.

2.36 (pp. 79-84): Munho-wang, Pōmmin (King Munmu, 661-680)

In the first year of Tsungchang (Mujin, 668) the King, followed by Inmun and Hūmsun, led his army in person to P'yōngyang, which he occupied in cooperation with T'ang forces, and destroyed Koguryō. Li Chi, the T'ang commander, took the Koguryō king Kojang back to Changan, the Chinese capital. ...

When Paekche and Koguryō had been disposed of, the victorious T'ang armies turned against Silla. King Munmu therefore ordered his troops out to fight them. The T'ang Emperor Kao-tsung complained to the Silla envoy Kim Inmun (King Munmu's brother) saying "You employed our Celestial army as your ally in conquering Paekche and Koguryō and now you fight it as an enemy!" He threw Kim Inmun into prison and commanded Hsueh Pang to train five hundred thousand men to attack Silla. ...

Ŭisang, a famous Silla monk who was studying in China at the time, learned of the Emperor's intentions from Kim Inmun and reported them to King Munmu on his return from Changan. The King summoned Myōngnang Pōpsa, a mysterious monk who studied miraculous methods of warfare in the Dragon Palace, and asked him what should be done. The monk advised the King to erect Sach'ōnwang-sa (the Temple of the Four Deva Kings) in the Forest of the Gods south of Wolf Mountain, and to set up a military training ground within its precincts.

But just at this time news arrived from the western coast near Chōngju that a great host of T'ang vessels with troops on board was approaching. The King again consulted Myōngnang Pōpsa and told him about the imminent danger of enemy attack. Myōngnang advised him to decorate the temple with silk brocade. The King did so, and in addition had an image of the five-faced god made of grass and ordered twelve monks, headed by Myōngnang, to call upon the spirits of heaven and of the sea. Soon a mighty typhoon arose, and the angry waves swallowed the Chinese vessels before the troops on board could get ashore.

The following year the exasperated T'ang Emperor sent out fifty thousand men under the

command of Chao Hsien on a second expedition against Silla, but the fleet that was transporting them went to the bottom just as the previous one had because of the magic art of the Silla monk.

... The King of Silla then dispatched a special envoy to the T'ang Emperor with a personal letter asking for the release of Kim Inmun, his younger brother. The letter was written in such touching style that the Emperor read it with tears streaming down his cheeks. Then he gave Kim Inmun a farewell banquet and sent him back to Silla. Unfortunately, however, he died during the return voyage. The people mourned his death and worshiped his patriotic soul in the Kwanŭm Hall at Inyong Temple, which had been erected in Kyŏngju during his captivity.

(All selections taken from: Iryŏn. *Samguk Yusa: Legends and History of the Three Kingdoms of Ancient Korea*. Translated by Ha Tae-Hung and Grafton K. Mintz. Denver: Silk Pagoda, 2006.)

HANDOUT 4: CHANGE AND CONTINUITY OVER TIME ESSAY

YOUR NAME _____ GRADER'S NAME _____

Generic Core-Scoring Guide for AP World History Continuity and Change Over Time Essay

BASIC CORE Competence		EXPANDED CORE Excellence	
	Points		Points
1. Has acceptable thesis. (Addresses the global issues and the time period(s) specified.)	1	Expands beyond basic core of 1–7 points. The basic core score of 7 must be achieved before a student can earn expanded core points. Examples: <ul style="list-style-type: none">• Has a clear, analytical, and comprehensive thesis.• Analyzes all issues of the question (as relevant): global context, chronology, causation, change, continuity, effects, content.• Provides ample historical evidence to substantiate thesis.• Provides links with relevant ideas, events, trends in an innovative way.	0–2
2. Addresses all parts of the question, though not necessarily evenly or thoroughly. (Addresses most parts of the question: for example, addresses change but not continuity.)	2 (1)		
3. Substantiates thesis with appropriate historical evidence. (Partially substantiates thesis with appropriate historical evidence.)	2 (1)		
4. Uses relevant world historical context effectively to explain continuity and change over time.	1		
5. Analyzes the process of continuity and change over time.	1		
Subtotal	7	Subtotal	2
TOTAL 9			

DIRECTIONS: Attach this sheet as a cover to your typed essay.

TASK: Write an essay that answers the following question: “In a well developed essay, discuss the changes and continuities in Korean society from the end of the Old Chosŏn Kingdom (108 BCE) to the end of the Unified Silla Kingdom (918 CE.)”

HANDOUT 5: WEBQUEST—COMPARISON OF SILLA TO CLASSICAL GREECE



Introduction:

Can similar geography in two separate locations have similar effects on the development of civilizations? Location, physical and cultural geography and natural resources all play a role in the development of a civilization. Two places with similar geographies are classical Greece and Silla Korea. Both are mountainous peninsulas with irregular coastlines and numerous islands. Both sit at a crossroads near older, more advanced civilizations, and had engaged in trade with them. Each, in turn, had engaged in trade with less advanced civilizations and influenced them. Both civilizations experienced golden ages.

Your Task:

You will be part of a group of 5-6 students who will produce a PowerPoint or video with narration comparing one aspect of the Golden Age of Silla with the Golden Age of Greece. In your presentation you must clearly show similarities and/or differences between the two civilizations.

The Process:

Each student will be assigned to one of five groups: geography, neighbors and trade routes; architecture and sculpture; pottery and jewelry; religion; and famous individuals. Each group will then choose internet resources from the list below to supplement readings from the works that are on reserve. Working together, each group will prepare either a PowerPoint or a video with narration to be presented in class. Each presentation should last 5-10 minutes.

Resources:

Internet resources (Greece):

<http://www.agathe.gr/> Athenian Agora Excavations. American School of Classical Studies. A guide to sites in ancient Athens with pictures, Quick Time animations for panoramic views and descriptions.

<http://www.greeklandscapes.com> Greek Landscapes: A Photo Travel Guide to Greece. A website with images of the countryside of Greece and the islands

<http://www.greekreligion.org> Greek Religion. A huge site with links to scholarly articles on all aspects of Greek religion, including temples and the arts.

<http://old.perseus.tufts.edu/art&arch.html> Perseus Art and Archaeology. A huge archive of photos of classical Greek art and architecture, arranged in different collections.

Internet resources (Korea):

The Korea Society. *Silla Korea and the Silk Road: Golden Age, Golden Threads*. Yong Jin Choi, project director. New York: The Korea Society, 2006.

Free download available at:

http://www.koreasociety.org/102_korean_studies_curriculum_materials/120_by_publication_title/126_silla_korea_and_the_silk_road/view_category.html

Lew, Young Ick. *Brief History of Korea: A Bird's Eye View*. New York: The Korea Society, 2000.

Free download available at

http://www.koreasociety.org/102_korean_studies_curriculum_materials/120_by_publication_title/123_brief_history_of_korea/view_category.html

<http://www.sacred-destinations.com/south-korea/bulguksa.htm> Sacred Destinations: Bulguksa. A site with pictures and descriptions of Pulguksa Temple.

<http://www.sacred-destinations.com/south-korea/seokguram-grotto> Sacred Destinations: Seokguram Grotto. A site with pictures and a description of the grotto and its colossal statue of Buddha.

<http://www.buddhapia.com/eng/extensive/index.html> What Is Korean Buddhism? An extensive site covering many aspects of the history and practice of Buddhism in Korea.

How You Will Be Evaluated:

CATEGORY	4	3	2	1	Score
Content - Accuracy	All content throughout the presentation is accurate. There are no factual errors.	Most of the content is accurate but there is one piece of information that might be inaccurate.	The content is generally accurate, but one piece of information is clearly flawed or inaccurate.	Content is typically confusing or contains more than one factual error.	
Sequencing of Information	Information is organized in a clear, logical way. It is easy to anticipate the type of material that might be on the next card.	Most information is organized in a clear, logical way. One card or item of information seems out of place.	Some information is logically sequenced. An occasional card or item of information seems out of place.	There is no clear plan for the organization of information.	
Spelling and Grammar	Presentation has no misspellings or grammatical errors.	Presentation has 1-2 misspellings, but no grammatical errors.	Presentation has 1-2 grammatical errors but no misspellings.	Presentation has more than 2 grammatical and/or spelling errors.	
Text - Font Choice & Formatting	Font formats (e.g., color, bold, italic) have been carefully planned to enhance readability and content.	Font formats have been carefully planned to enhance readability.	Font formatting has been carefully planned to complement the content. It may be a little hard to read.	Font formatting makes it very difficult to read the material.	
Use of Graphics	All graphics are attractive (size and colors) and support the theme/content of the presentation.	A few graphics are not attractive but all support the theme/content of the presentation.	All graphics are attractive but a few do not seem to support the theme/content of the presentation.	Several graphics are unattractive AND detract from the content of the presentation.	
Sources	All sources for images and content are clearly given throughout or at the end of the presentation.	Most sources for images and content are given or it is not clear which content is linked to which source.	Some sources for images and content are given.	Only 1-2 sources are given.	
Buttons and Links Work Correctly	All buttons and links work correctly.	Most (99-90%) buttons and links work correctly	Many (89-75%) of the buttons and links work correctly.	Fewer than 75% of the buttons work correctly.	

Cooperation	Group delegates tasks and shares responsibility effectively all of the time.	Group delegates tasks and shares responsibility effectively most of the time.	Group delegates tasks and shares responsibility effectively some of the time.	Group often is not effective in delegating tasks and/or sharing responsibility.	
Originality	Presentation shows considerable originality and inventiveness. The content and ideas are presented in a unique and interesting way.	Presentation shows some originality and inventiveness. The content and ideas are presented in an interesting way.	Presentation shows an attempt at originality and inventiveness on 1-2 cards.	Presentation is a rehash of other people's ideas and/or graphics and shows very little attempt at original thought.	

New York State Standards:

Social Studies Standard 2 - World History

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history and examine the broad sweep of history from a variety of perspectives.

Social Studies Standard 3 – Geography

Students will use a variety of intellectual skills to demonstrate their understanding of the interdependent world in which we live—local, national and global—including the distribution of people, places, and environments over the Earth’s surface.

English Language Arts Standard 1 - Language for Information and Understanding

Students will read, write, listen, and speak for information and understanding – As listeners and readers, students will collect data, facts, and ideas; discover relationships, concepts, and generalizations; and use knowledge generated from oral, written, and electronically produced texts. As speakers and writers, they will use oral and written language to acquire, interpret, apply, and transmit information.

English Language Arts Standard 3 - Language for Critical Analysis and Evaluation

Students will read, write, listen, and speak for critical analysis and evaluation – As listeners and readers, students will analyze experiences, ideas, information, and issues presented by others using a variety of established criteria. As speakers and writers, they will present, in oral and written language and from a variety of perspectives, their opinions and judgments on experiences, ideas, information and issues.

Math, Science & Technology Standard 2 – Information Systems

Students will access, generate, process, and transfer information using appropriate technologies.

Arts Standard 3 - Responding to and Analyzing Works of Art

Students will respond critically to a variety of works in the arts, connecting the individual work to other works and to other aspects of human endeavor and thought.

Arts Standard 4 - Understanding the Cultural Dimensions and Contributions of the Arts

Students will develop an understanding of the personal and cultural forces that shape artistic communication and how the arts in turn shape the diverse cultures of past and present society.

Conclusion:

After all the groups have presented, students will see the many parallels between the golden ages of classical Greece and the Silla Kingdom. By making these comparisons, students will also be better equipped for answering similar compare/contrast questions on the AP World History exam.