

**NARRATIVE AS AN INSTRUMENT IN INDIA-SOUTH  
KOREA RELATIONS: A CASE STUDY OF AYODHYA  
PRINCESS LEGEND**

*Dissertation submitted to Jawaharlal Nehru University in partial fulfillment  
of the requirements for the award of the Degree of*

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**VIKAS**



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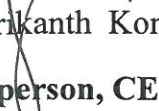
DECLARATION

I declare that the dissertation entitled "Narrative as an Instrument in India-South Korea Relations: A Case Study of Ayodhya Princess Legend" submitted by me in partial fulfillment of the requirements for the award of the degree of Master of Philosophy of Jawaharlal Nehru University is my own work. The dissertation has not been submitted for any other degree of this University or any other university.

  
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CERTIFICATE

We recommend that this dissertation be placed before the examiners for evaluation.

  
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# Chapter 1

## INTRODUCTION

### 1.1 Background of the Study

There are only few Indians who are aware of the fact that approximately 2000 years back, a Princess from India married a Korean King, Kim Suro. The Korean history book, *Samguk Yusa*, has mentioned the mythical origin of the Kaya kingdom during ancient time. Prior to the introduction of Buddhism in Korea, the book contains historical introduction of India and Korea interaction. The engagement has captured the imagination of this popular myth, where a princess from the Indian ancient Kingdom, Ayodhya travelled by herself to marry the great Korean King Kim Suro, regarded as the progenitor of Kaya kingdom. It is believed that during 48 AD, Princess Ayodhya travelled Korea by the command of his father, who saw a dream. It has been reported that about two thousand years ago, Suri Ratna, Princess of Ayodhya went to Kimhae city where she married King Suro. History says that God came to Ayodhya Princess's father's dream instructing him to send his daughter to Korea to marry the son of Kimhae City. It is believed that the Princess of Ayodhya during their sea voyage had brought stones along to keep the boat balanced.

They royal symbol of Karak Clan is a twin fish and coincidentally, the symbol of Uttar Pradesh government is also the twin fish. This particular belief makes a strong foundation that the Princess was from India. The Mayor of South Korea in 1998, with a team, came to Ayodhya, India in search of his mother, Princess Ayodhya. King of Ayodhya Bimalendra Mohan Pratap Mishra invited them to visit Ayodhya, the mayor along with his wife did. The people met the Royal family of Ayodhya. In 1999, the Mayor once again, came with a delegation. During the week's stay, the top provisional central government leaders and top officials met. Many proposals regarding Ayodhya and South Korea's linkage were prepared. One of the proposals was the Sister City Agreement. On the instructions of the government of the then Uttar Pradesh Chief Ayodhya municipality Chandrakanti Mishra in the presence of District Magistrate Navneet Sehgal signed the proposal. In May 2000, Chandrakanti Mishra, BJP leader Vinay Katiyar, including the

then District Magistrate Navneet Sehgal had a team sent to South Korea.. Days later, the then District Magistrate Archana Agarwal and Faizabad-Ayodhya Development Authority Secretary Hari Prasad Tiwari visited South Korea. The Korean Ambassador Lee Joon-Gyu has expressed a desire to strengthen the business relationship and conveys that the state has a special relationship with Korea. In this regard, the team investigated and many startling facts came to light

The relation between the two countries is to build a new chapter by narrowing the bridge. In Korea, April 28 is celebrated as King Suro and Princess Ayodhya's wedding anniversary. Korea's history on the legend depicts that the boat the Princess arrived in carried stones to help keep the boat in balance. The stone the Princess had brought along with her are still preserved in Korea and are recognized as sacred stones. Korean homes have adopted the twin fish symbols as a symbolic sign of tradition to be adopted as a symbolic sign of tradition, which is also followed in India. In 2000, a home in the name of the Princess was established, the Hur monument. At the same time, a land was acquired to build a memorial for the Princess where a park was to be built. This initiative took a while to take off. Neither the Indian authorities nor the Korean authorities showed interest in starting the work. The work was eventually started by the Ayodhya King who paid the required stamp duty bringing the Queen Memorial Park to establishment. Since then, every year, a team from South Korea comes to attend the cultural program honoring the Princess. From such incidents and establishments, we can see the importance and relevance of this historical event that plays a pivotal role in enhancing and enriching the shared heritage between India and South Korea.

*Samguk Yusa* has kept records on the history of three kingdom of Korea, namely, Silla (57BC-935 AD), Baekje (18BC-660), Goguryeo (37 BC-668). Along with the history of these three kingdoms, this book also mentioned the records of Kaya Confederacy in Karakguki (가락국이) part, which means history containing the Karak Clan. The origin of Kaya confederacy is uncertain even though various sources claim it was ruled from 42 BC to 562 AD. Historically, the Karak clan made its confederacy near the southern part of the Korean peninsula, where the beautiful Naktong River is flowing to support the

technologically advanced civilization in ancient Korea. Politically, this confederacy remained active till 562 when Silla annexed the Kaya confederacy.

The myth regarding the origin of the Kaya confederacy is similar to another Korean myth known famously as the Dangun myth which talks about the origin of Korean people, which is prevalent amongst Koreans. *Samguk Yusa* states that since the creation of heaven and earth, there had been no national name, no king of the people in Kimhae region (Ilyon 1972). Kaya kingdom's records have been found in Japanese sources, written in the 8<sup>th</sup> century. The sources have mainly written on the ancient trade link with Kaya (William Wayne Ferris-1996). These two ancient records have been embedded in the moulding of Korean history.

Kimhae region is located in the southern part of South Korea, during ancient time; this region played a pivotal role in connecting Korea with the rest of the world through trade. Big natural ports, enriched with iron ores is the main characteristics of the region since the antiquity. In modern time, Kimhae city is the suburb of Busan which has been known to the world with one of the finest shipbuilding techniques. In modern time, there have been many famous and distinguish personalities of South Korea coming from this region. It includes Kim Jong Pil (former Prime Minister of Korea in 1999) and Kim De Jung (former President of South Korea) and many other distinguish personalities. Kim Jong Pil was the member and founder of South Korea KCIA, (Korea Central Intelligence Agency), Kim De Jung was a noble prize winner of his government's initiation of 'Sunshine policy'.

Due to the strong political and economic region, Kimhae is important for India. The records of *Samguk Yusa* mentioned the kingdom *Autya*, which is later identified with two other places in different countries. One is in Thailand which had kingdom *Autya* in the 14<sup>th</sup> century and another is in the Northern part of India, Ayodhya. The resemblance between the two is clarified by the India former Ambassador to South Korea, Skand S.Tyal by refuting Thailand's argument stating that; '*Samguk Yusa* was written in the 13<sup>th</sup> century but Thailand's kingdom of *Autya* flourished only in the 14<sup>th</sup> century'. The last north Indian region looks clear and apt regarding India's ancient interaction with Korea.



The information regarding the Princess and her journey is not recorded in any of the Indian texts. Nevertheless, one of the prominent archaeologists, Kim Byong Mo from the Kimhae clan of Korea adamantly looked for the root of their ancestors. He travelled extensively to China looking for their roots. Due to remote accessibility and obstacles, he did not find any information in China. Instead of giving up, he remained actively engrossed in searching for the roots of the Princess. His search brought him to India where he visited the holy city of Ayodhya. (Ayodhya is also believed to be the birthplace of Hindu god, Ram). Here he found various clues which were relevant regarding the Princess's journey yet they were not sufficient enough to verify the incident. One of the main findings was the fish symbols which were found in various ancient buildings of Ayodhya. The same fish symbols are found on the tombs of Heo Hwang Ok and Kim Suro in South Korea. It is also noted that the fish symbol is also a state symbol of Uttar Pradesh's government. "I share my genes with the royal family of Ayodhya. Travellers from both these countries not just traded goods, but also genes. And I hail from the Kara dynasty, whose first woman was the princess of Ayodhya, who married the first Kara king. Her brothers went on to become the Kings of Ayodhya and this is how I am genetically connected to the holy city," said Professor Kim.

Nevertheless, folktales from *Samguk Yusa* to the archaeological findings remain key components in constructing the unforgotten past. However, this partly mythical and partly historical blending of facts forms a beautiful mystery. The mystery has been added with new information over the time in popular culture. With time, Ayodhya princess reached the hearts of the Korea.

Popularly, the Princess's impact was present in the popular culture, her story was adapted into various shows in Korea (Munhwa Broadcasting Cooperation) representing it in the sense of a love story. A writer, who was a juvenile write, Lee Jong Ki, has written a love story regarding Ayodhya in 1971. The country has adopted various festivals in relation to Princess Ayodhya where a march is held and people dress as the King and Queen. During the 1988 Olympic, this story was highlighted in Korea many times to show the ancient connection with India.

The characteristics of this legend, myth and story form a folklore interaction between India and South Korea. Moreover, the narratives are leaving a lasting impression than ever before. The story, legend and myth illustrate, substantiate and challenge the way in which people live across the world. They narrate and project a relationship that may relate to one or more themes: mythical origin, interaction between human spirit and nature, historical and semi mythical events. Local narratives always interact in complex way with those at regional, national and international levels. Jean-Francois Lyotard, a French philosopher and postmodern theorist talks about “meta-narratives” and “local-narratives”. According to him, a meta-narrative is an abstract idea that is thought to be a comprehensive explanation of historical experience or knowledge and local narrative; there is no truth, but series of truth. In the regional context, meta-narrative and local narrative plays as an important instrument in shaping the perception, belief and behaviour of domestic actor whereas in the international context, strategic narrative illustrates the fundamental belief and perception. Those narratives are tools with which states can project their values and interests in order to extend their influences, manage their expectations and change the discursive environment in which they operate. Narratives help to solve many of the fundamental questions in regard to the analysis of soft power (F.hartig2015). As strategic narratives are means for political actors to construct and share meaning and in shaping the perception, belief and behaviour of domestic and international actor. Conceptually, narrative offers a particular structure through which shared sense is achieved representing the past, present and future.

Historically, both the nations trace their linkage from the popular legend narrated in ‘*Samguk Yusa*’ regarding the Ayodhya Princess marrying the Korean King, Kim Suro. The records mentioned in the *Samguk Yusa*, were written by a Buddhist monk named Ilyon, who wrote that the Princess from *Auytha* (which has been later identified as Ayodhya) came by boat to the Kingdom of Kaya and became the first queen of the kingdom in the first century A.D. This civilizational connect remains unknown and obsolete for long, roughly till the twentieth century.

‘Narratives’ of Ayodhya Princess gained a new momentum since the establishment of the diplomatic relations in 1973. During this time, Lee Jong Ki, a writer of juvenile stories

identified for the first time *Ayuta* with Ayodhya (Lokson, 2015) During the Olympic games in 1988, the media of Korea narrated the story of Ayodhya Princess in regard to India. The official visit of Indian Prime Minister Narshima Rao in 1993, the Korean Newspaper, Dong-a-Ilbo, narrated 'Love' in reference to the story of Ayodhya Princess and the Korean King. Following, the statement of two former Presidents of Korea (Kim Dae Jung and Kim Young Sam), the First Lady of former President Lee Myong Bak claimed to be the descendent of the Ayodhya Princess (Korea Times, 2010). In 1999, the Prime Minister of Republic of Korea, Kim Jong Pil had invited the Mishra family who claimed to be the descent of Princess Ayodhya for the memorial ceremony of the ancient Korean King Kim Suro in Kimhae city (modern name of old Kaya). In 2001, the Mayor of Ayodhya and the Mayor of Kimhae city signed a 'Sister City Bond' (Times of India, 12<sup>th</sup> Sept, 2004). In 2007, the Indian Ambassador to Korea, N.Partasarathi had written a novel titled 'Silk Empress' and 'The Reluctant Assassin' based on the legend of Ayodhya Princess. In 2010, a T.V series (Kim Suro) broadcasted on Munhwa Broadcasting Corporation also narrated the story of Ayodhya Princess and Kim Suro. In 2014, the visit of IT (Information and Communication) Minster Ravi Shankar Prasad to Korea revealed that he has been occupied reading the novel on Ayodhya Princess and her marriage to Kim Suro (Times of India, 20<sup>th</sup> Oct, 2015). The Minister hoped to use this cultural connection of the past to boost ties in the present. In 2015, the visit of our current Prime Minister, Narendra Modi, once again mentioned the Princess of Ayodhya in his public interaction in Korea (MEA). Rom, K Relation. This led the Indian media to broadcast a special show on Ayodhya's connection with Korea (India TV). Apart from this, the narratives of Ayodhya Princess have been used in performing drama, festivals, music shows both in India and Korea.

India and Korea had established their diplomatic relations in 1973. The interaction in the beginning was considerably slow but steady. With the initiation of the India Look East Policy, it had opened a new door and vistas to access to Korean in the Indian market and since then there has been no looking back. In 2013, the total bilateral trade value figured \$17.57 billion. In modern time, the relationship between India and Korea has flourished in the diplomatic and the economic front, but there is lesser emphasis on the civilization

front. For emphasizing the civilizational connect, the following narratives are an effort from both Korea and India to popularize the narrative of Ayodhya Princess.

‘If there’s any country that is closer to India in terms of shared history, the language and culture, it is Korea’ said the ICCR President Lokesh Chandra, adding that the legend has helped in strengthening Indo-Korean relations (NDTV, July 17, 2015). These positive and constructive narratives represent the importance of Ayodhya Princess’s story as an instrument that is strengthening India and Korea’s relationship. It is bridging a gap which was obsolete for almost 2000 years and resurfacing the emotional and civilizational connect and increasing people to people contact in the 21<sup>st</sup> century. The proposed research is going to focus on state action in international relation by using narratives of popular culture shared mutually, these popular ‘narratives’ play an important and vital role in diplomacy between India and Korea. The need for studying and assessing the ‘narrative diplomacy’ between the two countries is vital to cementing this relationship.

## **1.2 Objective of Study**

- 1) The research aims to study how narrative of Ayodhya princess narrative becoming an important factor in India-Korea relations
- 2) To study the various development course of Ayodhya princess interaction between India and Korea.
- 3) To study how both India and Korea have engaged in using culture to improve their relation as a way of soft power diplomacy.
- 5) To study the illustration of the myth by the media in shaping the popular culture between both country.

## **1.3 Research Questions**

- 1) What is the illustration of myth by the media in shaping the popular culture between the two countries?
- 2) How the narrative of Ayodhya Princess helps to bring India South Korea closer?

- 3) What is the progress of sister city bond between Kimhae and Faizabad since 2001?
- 4) Does the narrative on Ayodhya Princess remain as a factor in India South Korea Relations?
- 5) Does the narratives on Ayodhya Princess helping to promote tourism in India?

#### **1.4 Literature Review**

The review of literature is consisting of three parts. The first part covers the literature on narrative diplomacy and second part will focus on the narratives of Ayodhya Princess and third part is going to focus on the India and Korea relations.

Middleton, Julia (2014) in his book "*Cultural Intelligence*" describes the past, present and future in psychological perspective. He defines culture, 'in ability to cross divide and thrive in multiple culture'. He took the various different experiments to develop the sense of cultural intelligence in positive aspect. He describes past can be slow and dead for some civilization where the past can be a guiding force for the present and future generation in another civilization. For him culture means is 'Informed society'. He argues that positive representation of culture can yield a various civilization fruit to the present generation. Simply follow the 'cultural intolerance'. He has been giving advised to the political leaders, non-state actors and individual interaction. It comprise with various cultural theory and experiment for studying the Culture and how it can be used in building strong interaction breaking all the bonds of any past. It encourages society for active engagement rather than passive engagement.

Cobley, Paul (2001) "*Narrative*" highlights the narrative meaning and its essence. Books give clear explanation and insight of what is the meaning of story, plot, and narrative. It focuses on how they are interdependence. He is more emphasising role of 'Represented Narrative' in popular media. It also describes the history, morality, and universality of narrative in popular culture. Describe minute narrative to the grant narrative role with mix mode with theoretical insight. It has clearly narrative units and structure in more theoretical and its impact of socialization.

Ilyon, (1972) “*Legends and history of three kingdom of ancient Korea*” Translated by Ha Tae-Hung and Grafton K.Mintz Korea book is fundamental books which the whole cultural interaction revival is based. The compilation by the Buddhist monk Ilyon in 12th century gives the account of legends and folktale of Korea. *Samguk Yusa* gives the brief description of the history of three kingdoms (Goguryo, Silla, Bakche) and their adjacent kingdom, and also provides the account of Karak Kingdom where the establishment of Kaya Kingdom was mentioned. This book is considered to be very important because it also gives the origin of Korean people in Dangun Myth. This historical account presented in the *Samguk Yusa* is beneficial to my research as it provides me with information on the legend of Ayodhya Princess.

Miskimmon.Alister, O’Loughin.Ben and Roselle Laura(year), *Forging the world: Strategic Narratives and International Relations*: It argues on how state seeks influence in international affair and strategic narratives are shown as means for political actors to construct a shared meaning of international politics to shape the behaviour of domestic and international actors. The focus is on how states seek to mobilize narratives to seek influence and shape the behaviour. It studies the international relations concept of strategic narrative. The literature focuses on the relevance on the international affairs and the narratives influencing nations. The arguments in the paper regarding the influence of narratives in international affairs is vital for my research in developing an understanding and shaping the international politics

Melissen, Jan (2005) “*The New Public Diplomacy: Soft power in International Relations*”, cover the topics on the new public diplomacy and through theoretical reflections the clarifications of concepts is given. Evaluation of the new public diplomacy and it’s important in the present international environment is present. New public diplomacy is introduced as a concept and assessed in the development as nation branding and cultural relations. The issue of soft power is often surfaced in relation to the discussion on public diplomacy. To my research it contributes a debate on public diplomacy and gives current trends in diplomatic practice.

Ramussen W. Ivan (2009) “*Towards a theory of public diplomacy*” It gives an account of explanatory theory for state action in international relations. It focuses on the limited

theoretical basis to understand the public diplomacy and argues yet there has not been sufficient or single theory that can explain the concept of public diplomacy and soft power. The study suggests that rational explanation for the practice of public diplomacy. It shows the growing field of public diplomacy, quantitative elements of statistical analysis of the practice of soft power and image maintenance worldwide. The articles also explore how the state takes action in international relation by giving priority of promoting its own country interest.

Katuria, Rajat & Joshi, Sanjana(ed) (2014) “*Forty years of India-Korea relations and looking ahead*” The book gives an overview of the various aspects of the bilateral relationship between India and Korea, the past, present and future. The book deals with the ancient cultural and historical connection between these two countries and how this connection is being reinforced in modern times. It provides us with information on how India and Korea have played roles in each other’s advancement through support. This book has brought together various eminent scholars and experts and their contributions towards the aspects of this alliance. It brings out the evolution of the alliance as well as highlighting the challenges and opportunities in the coming years.

This book contributes to my thesis in showing the scope and potential the bilateral relationship had and has and can have in various aspects. Culture being the main domain in my thesis, this book provides substantial information regarding the cultural growth and development. As this book also shows the past, present and future, there is a chronological understanding of the growth and importance of culture in the bilateral alliance. This supports my thesis in contributing to my research showing culture as a major aspect in the development of India and Korea’s ties.

This book gives a comprehensive study of the multi- faceted relationship between India and Korea. It has given records and facts of the past, present and future prospect of the countries relations. The book has been divided between different scholars according to their strength and knowledge of the topics. Each author has given a responsibility in collecting and compiling materials relevant to their assigned topic/topics.

This book does a vast study of India and Korea relationship from its pre-modern times where it looks at its economic and cultural ties. It also provides us with information on their diplomatic ties, the major treaties, agreements and conventions that took place. It has given extensive research on India and Korea foundation and growth of their alliance.

For my thesis, the chapters on India-Korea pre-modern relationship, establishment of their diplomatic ties and chapters on their cultural exchanges are extremely informative. They give a detailed chronological assessment of the development of this liaison. The detail help putting a chronological understanding and helps the thesis assesses the development of culture between India and Korea.

Mital, Pankaj, daisy and Bhusan, Ravi(ed), (co-author) (2014), "*Affinities-India & Korea: past and present*" The aspects of the bilateral relationship between India and Korea – commercial, cultural, economic, educational, historic, language and literature, political, science and technological and trade is covered. It provides a graphic account of all these aspects and their developments. It also comprises of the proceedings of an international conference where India and Korea relationship since CE 48 has been dealt with. This book shines a light on India and Korea's various dimensions towards developing their alliance.

For my thesis, the chapters deal with India-Korea cultural exchanges and chapters regarding language, education, traditional learning is all important in developing my research area. It gives a wider perspective on the issues and facts that help in deriving information about culture and its impact on their bilateral relationship.

The information provided to the research in providing wider perception of culture's role in the alliance. It bends towards the countries contribution to one another culturally, in strengthening their liaison and adding the importance of culture in a relationship between two countries in contemporary times.

N. Parthasarathi & Soumitra Dasgupta (2015) "*SuriRatna and Kim Suro: a graphic novel*" The graphic novel is based on the journey of the Ayodhya Princess to Korea. Along with information it gives a graphic knowledge of the legend. This is the first graphic novel to be published based on the legend.



It provides historical information on the journey and the initial relationship between India-Korea interactions. Thus, this novel is a source of information to my research.

## **1.5 Theoretical Framework**

At present, vast amount of time and money are being invested all around the world in building global brands and organisations but where are the global leaders, who will lead them? Leaders who can cross cultural boundary between east to west, and north to south; between faiths and belief; between public and private voluntary sector; between the generations? [Cultural Intelligence: Middleton]. She argues there is various information and definitions of culture all over the world, but she focuses on culture meaning 'Informed Society'. The uniqueness of a culture brings the unawareness and differences which is preferred in a society that accepts it. It is important to break the geographical barriers and cultural intolerance to unite and celebrate the difference in culture. There are various experiments that can be made on cultural intolerance to achieve a common cultural tolerance for civilization.

A simple experiment, where a group of people belonging to different nations were asked a question, 'what do you think about past, present and future?' The Indian replied, 'The past is glorious, where heroes lived'. The Chinese said, 'the past does not exist'. The American replied the same as the Chinese. From this experiment we can conclude that some civilizations believe in the past whereas some don't. Therefore, giving us an insight on how some civilizations look at their past cultural civilizations.

Narrative has a structure that is dynamical and dialogical. Paul Cobley in his book, 'Narrative' writes that 'the most simple of stories is embedded in a network of relations'. It defines an underlying difference between a story, plot and narrative. Story is written with full expressions and imaginations. Plot of the story links one incidence to the other. Narrative, on the other hand, is a form of interpretation, especially in representative narrative.

The study uses Milton Cummings hypothesis of cultural diplomacy that, "the exchange of ideas, information, values, systems, traditions, beliefs and other aspects of culture, with

the intention of fostering mutual understanding”.<sup>1</sup> He states that cultural diplomacy is not a simple foreign policy tool, but a process in international cultural politics where strategic implementation is achieved through the strategic channelling of culture. Cultural diplomacy is therefore, the promotion of two differently cultured nations. It can be through exchange of traditions, acceptance of each other’s cultures, creating a basic understanding of one’s culture and promoting it in their respective countries. It not only depends on foreign policies to strengthen the ties but uses culture as a main draw to enhance and enrich the relation between the countries.

The first instance of exchange of values, systems and traditions is when the marriage between the two happened. It not only created an alliance but promoted cultural diplomacy indirectly. It became the first step towards the interaction and understanding of two different cultures.

## **1.6 Methodology**

The study examines the narratives of Ayodhya Princess (independent variable) which is instrumental in diplomacy and its role on India-Korea relationship (dependent variable). It will be both descriptive and explanatory in nature. Along with being descriptive and explanatory, the research’s main focus revolves around an analytical process focusing on identifying how prominent this narrative is and why it has an impact on India-Korea relationship. The study uses both primary sources, statements of head of the departments, statement by Kim Yoon-Ok: Korea times, Ravi Shankar Prasad, Ambassadors etc., reports and agreements, Ministry reports and secondary sources books, websites, journals and other. It begins by providing a descriptive literature on narrative diplomacy and India-Korea relations and its changes in the patterns by providing explanations on the narratives on Ayodhya Princess’s impact on diplomacy. This is followed by an analysis of narratives and its role in the changing patterns within the context of India-Korea relations.

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<sup>1</sup> Einbinder, Mary (2013), *Cultural Diplomacy harmonizing international relations through music*, M.A thesis, United States of America : New York University

## 1.7 Organisation of Dissertation

The **first chapter** is an attempt to understand cultural communication, particularly through legend of Ayodhya princess, one of the main sources of inspiration in promoting India- South Korea relations. The incident was obsolete for more than 2000 years. It gives a brief discussion on how it was revived in popular culture and academia due to its growing popularity. The utilization of popular cultural narrative, particularly after the establishment of diplomatic relation with South Korea, how this particular narrative is used in various places to fulfil the sense of shared heritage. Therefore, it is one of the factors which require further articulation. It provides background of the study with scope and objectives clarified through theoretical and empirical balance.

The **second chapter** explains diplomacy, cultural theory, and narrative deepen our understanding about the popular legend. Culture is studied from the sociological, psychological, and international perspective and it's interaction with the diplomacy. It looks into the historical linkage and the development between the two countries on the lines of diplomacy. It gives a description of narrative and its impact on diplomacy and the use in promoting international actors interest with the other nations. It also analyses the present writings and comprehensive records of multi-faceted relationship between the two countries.

The **third chapter** analyses the narrative on Ayodhya princess. The development of narrative from Korean history text *Samguk Yusa* to the contemporary archaeological study will be explored. This chapter will introduce the legend of Ayodhya Princess, its historical importance and the changing patterns of narratives on Ayodhya Princess. *Samguk Yusa* will be studied to identify the relevance and potential of this legend and its vital impact historically and in contemporary times.

The **forth chapter** introduces the development and scope of old heritage and its impact on the India-Korea relations. It will also delve into the period after 1973 where apart from the diplomatic ties; the scope and potential of cultural engagements between the nations will be projected.

The **fifth chapter** and the final chapter conclude the findings in the research work. It summarizes outcome of each chapter with clearly defined ideas and arguments.

## Chapter-2

### NARRATIVE AS AN INSTRUMENT IN DIPLOMACY

Throughout history, countries use the cultural exchange for pursuing its foreign policy. This magnet force even in present day has been extensively used to assert their presence and to comprehend others. This understanding is taken forward by the present generation by acknowledging the cultural narratives. Displaying of culture is the primary effort to build a strong diplomacy. Since definition of culture and diplomacy is quite different in their own orientation, they are linked with complicated wires in international relations.

Strict practices of culture in diplomacy forms the cultural diplomacy and represented narrative plays to broaden the horizons of cultural diplomacy by selecting the portion that reflects and interests the other. The most difficult and complicated part is to find the channels and agency which operate to formulate the narrative in diplomacy. Who originate these narratives? What is the use of a particular narrative?

This chapter is going to analysis the how narrative is becoming a modern tool rather than comparing culture as a whole in diplomacy by analyzing the factors like culture, diplomacy, cultural diplomacy, and narratives. The main theme is not culture as a whole but particularly the emphasis on the essential component forms which are common to the narrative and its manifestation in the interaction to formulate the moral values as the sense of commonness. Consequently, the commonness finds a ground for bilateral relation.

What is culture? What is diplomacy? What is cultural diplomacy? What are the theories of cultural diplomacy? What is Narrative? What is the role of narratives in international relations? Are narratives an outcome of a broader culture?

#### **2.1 Culture: Civilizational Perspective**

Raymond Williams calls culture, ‘one of the two or three most complicated words in English language’ [John story: 2001].

Generally the word culture is associated with the practice of certain rituals, practices, ceremonies organized under certain well-established norms of the society. By taking its precise, although wide definition, it still has a very vague and unclear description. We need context to understand the broad horizon of culture to comprehend the vague meaning forming into clarity. Primarily, the context is understood with value, practice and norms organized by the society in limited territory. The spatially bounded nature of culture forms the fundamental problem within territorial due to the diverse range of practice and inheritance of different values. Certain factors like the topography, hill station, environment within the territory has also contribute different practice. Nevertheless, nation state during the representation of culture shows the homogenous set or diverse set of culture when interacted with other nation state. The origins of the word (culture) lies in the concept of cultivation, distinguishing that which is grown under human control, as in farming, from the products of nature.<sup>2</sup>

Fundamentally, culture is the product of nature as the concept of cultivation sets up basic norms under which cultivation has to perform. Various practices of the definition indicate the differences in perspective of history, sociology, and anthropology. The meaning of culture has moved on from just cultivation of good manners to being one of intellectual and social activity improvements. According to social historian Norbert Elias (1939/1978), the process began in the middle ages and has its roots in courtly behaviour (the origin of the words *courtesies* in French and *courtesy* in English). Codes of behaviour and strictures on manner became one of the growing industries in the fifteenth and sixteenth centuries<sup>3</sup>. The paradigm shift of culture from primitive society concept of cultivation to intellectual social activity has transformed, hence it has diverted culture into the range of developmental culture. But comparative culture from one region to another region tends to show the difference in the uncultured and the uncivilized. The comparison between the uncultured and the cultured was perceived through the differences in the notions the society had set by what is acceptable and what isn't. We still use comparative culture to form the difference between the civilized and uncivilized

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<sup>2</sup> Guiesfield r joseph (2006), *Culture*, USA :Sage Publication.

<sup>3</sup> Bharti, k Kunal (2010) ,*Indo-South Korea Cultural Relation: Impact on Bilateral cooperation*, M.Phil. Thesis, New Delhi: Jawaharlal Nehru University.

practices. Yet, according to the point of view of the observer, culture appears to be the product of the religion, or the religion the product of the culture<sup>4</sup> forming a mythical notion, creating hard belief towards one type of culture creating supernatural deities to perform particular culture.

In this formation, the connection of religion with culture is trying to dismiss the earlier notion of primitive societies where it describes the connection of man with nature. There is no avoiding that dilemma: you must be either a naturalist or a super naturalist [Rees, Richards: 1967]. He further reflects by saying culture grows from tradition at the same time depends upon traditions. These cultures transform from one generation to next through the institution of religion. But another observer argues that religion is a product of culture rather than culture being the product of religion.

Human beings are naturally progressive. Using the wisdom of the natural environment around you constantly helps improve lives. Each lifestyle, customs invents new manners of living. Civilization informs the progress of man's physical area while the culture is informed of the progress of the mental area. Humans only by improving the physical conditions are not satisfied. He not only won the diet but also the body with the mind and spirit. Physical development can be destroyed by the body's appetite, but despite this, mind and soul remain unsatisfied. To satisfy these needs, men develop and advance through culture. Religion and philosophy are the result of human curiosity. While exploring the beauty of music, literature, sculpture, painting and architecture, and many arts are advanced.

Williams suggested that culture can be referred to 'work and practice of intellectual activity and especially artistic activity'<sup>5</sup>. But defining popular culture has lots of complications as well as simplifications. Firstly, to define popular culture is to simply

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<sup>4</sup> Rees, Richard(1967), "*T.S Eliot on culture and progress*", Journal of contemporary History, 2(2): 103-112

<sup>5</sup> Story, john(2001), "what is popular culture", [Online: web] Access 5march,2016 URL

<http://www.tezu.ernet.in/dmass/Students%20Corner/Abhijit%20Bora%20Course%20Outline/POPULAR%20CULTURE.pdf>

understand a culture which is widely favoured or liked by the mass<sup>6</sup>. In this definition the use of technology and for producing the mass effect is the essential component. Historical analysis is a less analytical approach leading its usage to a different purpose. There has been lot of criticism on mass culture due to the fact of imposed or impoverish culture. Therefore, the culture has a lot do with technology or means which make it popular culture.

The above explanation of culture is the description through a bird's eye view. However, the culture of life is the law or norms. The food we eat, the clothes we wear, the language we speak and God we worship are all part of a culture. In simple words, we can say that the method is a symbol of the culture in which we think and operate. It also includes those things that we have inherited as a member of a society. As a member of a social class the achievements of human culture can be traced. Art, music, literature, Washuvigyan, architecture, philosophy, religion and science are all part of the culture. Including the customs, cultures, traditions, festivals, way of life, and aspects of life, and the individual's own views.

Like culture, myth is nation state requiring a leap of faith. Definition of myth itself is very vague and undefined. Myth plays an important role in the formation of identity and culture in society, including beliefs and traditions. Myth has been interchangeable with the words such as legends, folks, and fables. Over the time, the differences between these terms have been established.

Legends: it carries a moral meaning, emphasising more on the story then the significance [Joseph Campbell: 1988]. He further explains by refusing the existence of religious and supernatural content in legend. The uses of 'folks' is associated with the story that are fictitious and limited to a geographical area. 'Fables' are like legends which are fictional stories that carry a moral message where the characters are usually animals. After the clear distinction of these terms, we can focus on 'Myth' due to its immense influence of

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<sup>6</sup> Story, john(2001), "what is popular culture", [Online: web] Access 5march,2016 URL <http://www.tezu.ernet.in/dmass/Students%20Corner/Abhijit%20Bora%20Course%20Outline/POPULAR%20CULTURE.pdf>



culture and its societies. The myths tend to have a bigger role in culture due to its stability. The foster a share set of values, belief perspective history and literature<sup>7</sup>

## **2.2 Diplomacy: Cultural Interactions**

The origin of the word diplomacy can be traced to the word ‘diploun’ which means to fold.<sup>8</sup> The word diploma was used in the roman period when important documents, bills, state papers, etc. were scribbled on metal plates. With time, the word was utilised for all the metallic documents dealing with state.

Organised diplomacy in history flashes the prominence of the archivists who played a key role in the formulation and negotiation of polices and not only their hand in formulating the policies, but it also reflect their knowledge of affairs of their state and their neighbours. Only during the end of the 15<sup>th</sup> century was diplomacy seen as a profession precisely, in 1815 during the congress of Vienna. During this meeting, diplomacy was officially recognized as profession making it different to their existed ones such as politicians and statesman. The profession of diplomats is perceived as an agent or a representative of his government and his government’s international role maintaining the foreign relations and give an eye during the formulation of policies and negotiations.

A famous philosopher Niccolo Machivaelli, said “*you must know that there are two methods of fighting the one by law and the other by force; the first method is that of man, the second of beasts, but as the first method is often insufficient, one must have recourse to the second*”.<sup>9</sup> (pg. 15)

His statement clearly mentions that there are certain protocols that can be followed in order to maintain a relationship with another State. It does not have to be through force or violence but can be achieved through negotiations and talk.

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<sup>7</sup> Campbell, Joseph and Myers, Bill (1988), The Power of Myth [online:web]

<sup>8</sup> Oxford dictionaries [Online:web], Accessed on 15 May, 2016 URL : <http://www.oxforddictionaries.com/definition/english/diplomat>

<sup>9</sup> Krishnamurty, GVG (1968), *Dynamics of Diplomacy*, Delhi, National Publishing House

Sir Victor Wellesley states, *“Diplomacy is not policy but the agency for giving effect to it. Both are complementary to each other since the one cannot act without the cooperation of the other. Diplomacy has no separate existence from foreign policy but the two together form one executive policy-policy determining strategy and diplomacy the tactics”*<sup>10</sup> (pg.19)

Sir Wellesley elaborately states diplomacy and foreign policy are complementary to one another. It is extremely vital to maintain a healthy diplomatic relation with another State in order to form foreign policies benefitting one another. A lethal combination of diplomacy and wise foreign policy is required for two or more countries to maintain healthy and essential ties.

*“Lets the king appoint an ambassador, the army depends on its commander, control of subjects on the army the government of the kingdom, on the king, peace and war on the ambassador”*.<sup>11</sup> (pg.28)

It is mentioned that diplomacy had been practiced in ancient India and has been mentioned in Manusmiriti. The book covers many diplomatic envoys including diplomatic instances in the Hindu epic, Ramayana and Mahabharata.

The golden period of diplomacy arose in India during the Mauryan period. In this period, international relations branched out. According to Greek and Indian historians, Megasthenes was accredited as Ambassador to the imperial court of Chandragupta. With such historical evidences, we can say that mission of diplomacy had existed way back and along with the understanding of forming cordial relation ties with other existing States.

Since, early period of globalisation, precisely in the beginning of 20<sup>th</sup> century, when few advanced and democratic countries has been in process of developing their interest in conducting the foreign affairs. There occur two fundamental questions to resolve. First, what is foreign policy and, how to negotiate? [Diplomacy: 1969] There was feeling that foreign policies were based upon changeless national and imperial necessities and that

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<sup>10</sup> ibid

<sup>11</sup> Krishnamurty, GVG (1968), *Dynamics of Diplomacy*, Delhi, National Publishing House

such they stood outside the arena of party conflict.<sup>12</sup> Diplomacy is the management of international relations by negotiation; the method by which these relations are adjusted and managed by ambassadors and envoys<sup>13</sup>.

*“Diplomacy is “the art of forwarding one’s interests in relation to other countries.”* — K.M. Panikar.

*“Diplomacy is the promotion of the national interest by peaceful means.”*—Hans J. Morgenthau.

Since it forms the parallel contrast with implicit nature of the word diplomacy, it has embedded not only the origin of foreign policy and negotiation but architect of foreign policy and deliberation of those who execute the foreign policy. Various meanings associated with the word like foreign policy, problem solving through the diplomacy, negotiation, and it has also implies the act of guileful.

Historically, the traces of development of diplomacy implies with Greek emissary sent to Athens for delivering the speech. The main course of action was to judge the longest hours and effective display of the ‘oratory skills’. According to the Book, *Diplomacy and Peace*, there derives three phases in Diplomacy, first 476 to 1475, this period in diplomacy called as ‘Dark Age’ and he further said it was highly disorganised. The second phase was which is characterised from 1473 to 1914 and in diplomatic theory it was called as ‘European State system’. The emerging states of Europe slowly began to institutionalize formal diplomatic customs and conventions in the 14th, 15th, and 16th centuries, forced as they were to engage with one another for political, geographic, economic, religious, and strategic reasons.<sup>14</sup> The third phase was the ‘Diplomatic Diplomacy’ which was inaugurated by President Wilson. He made the Fourteen Points are still the most persuasive statement of the new philosophy of international affairs.

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<sup>12</sup> Nicolson, Harold (1969), *DIPLOMACY*, New york, Oxford university press

<sup>13</sup> Ibid

<sup>14</sup> Atkinson, David (2010), *History of Diplomacy*, [Online: web] Access on 7<sup>th</sup> march, 2016 URL <http://www.oxfordbibliographies.com/view/document/obo-9780199743292/obo-9780199743292-0013.xml>

The word diplomacy is generally associated with foreign policy, in fact, foreign policy is not diplomacy and diplomacy is not foreign policy. The state forms the foreign policy and diplomats pursue or execute policy through skilful and sensitively negotiation. The outcome of diplomacy in primitive time was to established peace, which the shift moved from peace to economic and welfare of interest its own people in modern time. The kings in primitive time preserved the political relations through the means of diplomacy. The need of maintaining the political relation is ubiquitous in international politics.

In modern time there have been well established functions to fulfil in order to maintain the relations with the modern nation state. It helps to facilitates communication, negotiation of accords or treaty, gathering of intelligence and information, reduce the disagreement on an issues etc. [Hedley bull: 2004]

International politics is all about interaction of various actors called state. It also encompasses the non-state actor and civil society too. There has to be some governing body which must regulate these relations. One aspect is to regulate the mechanism through the diplomacy. If there are persistent conflicts arising due to various disagreements, the outcome would be war, if there is cooperation, establishment of diplomacy is possible. Conflicts can resolve through the dialogue and interaction.

The nature of diplomacy is surrounded by the immoral as put forth by diplomacy is neither the art of deceit nor mere lies or propaganda, and nor even something immoral.<sup>15</sup> In international politics is neither nobody is friend nor the enemy but the permanent interest they pursue. It is an act of negotiation by means of tactful intelligence dialogue between nation states. However, it has particular techniques for communication. This particular technique helps to establish good relation. Since this direction opens the various dialogues to engaging states, one of the natures, which is very important to highlight in this research is the role of diplomacy in bilateral and multilateral interaction. Diplomacy is commonly bilateral in character. However as a result of the growing

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<sup>15</sup> Dinesh, *Diplomacy: meaning, nature , and role in crisis management*, [Online: web], access on 10<sup>th</sup> march,2016 URL <http://www.yourarticlelibrary.com/international-politics/diplomacy-meaning-nature-functions-and-role-in-crisis-management/48491/>

importance of international conferences, international organisations, regional negotiations, it has now developed a plural character. It is concerned with all issues and problems among nations.<sup>16</sup> It is evident modern democratic countries establish their consular services to primarily assign to work for the bilateral business. They are mainly responsible to carry out the culture to commerce activity with the respected nation. Bilateral relations also maintain the political and cultural relation with each other.

Diplomacy is the term having various meaning as it helps to understand the various aspect of a country's culture, trade, society. It evolves from the traditional to modern form with the new tact and intelligent public view. It is an interaction, negotiation, culture and fashion understanding, and persuasion of the objective with trained state actors and non-state actors.

Two (South Korea and India) countries with different race, with different languages, different culture, forming an alliance on the basis of historical and mythical account (both I doubt) using to form a strategic narrative in most of their interaction.

### **2.3 Theories of Cultural diplomacy**

The term "Cultural diplomacy" was coined by Milton Cummings as *"the exchange of ideas, information, values, systems, traditions, beliefs, and other aspects of culture, with the intention of fostering mutual understanding"*.<sup>17</sup> (pg.1)

Cummings definition of cultural diplomacy broadens the sense of intercultural interaction and the two-way exchange between the cross cultural counties. [Einbinder: 2013] The nations put their efforts in promoting their cultural values and traditions by developing policies and imparting the importance of international bonding.

Culture is a soft tool for forming international relations. It shows the society's personality and its reflection through their ordinary activities to those who are outside of their own

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<sup>16</sup> ibid

<sup>17</sup> Einbinder, Mary (2013), *Cultural Diplomacy harmonizing international relations through music*, M.A thesis, United States of America : New York University

culture. Culture does not only appeal to social stereotypes but also covers the geographical boundaries and distances. Every society has been attracted to a culture that is indifferent to theirs. The comparative studies of a society's culture, geography and anthropology have been a fundamental part of their education. During an interaction of two nations, the task of cultural diplomacy is to produce an understanding that goes beyond stereotyped image and mould perceptions in favourable way<sup>18</sup> but the question that still arises is what cultural diplomacy is?

"Cultural Diplomacy may best be described as a course of actions, which are based on and utilize the exchange of ideas, values, traditions and other aspects of culture or identity, whether to strengthen relationships, enhance socio-cultural cooperation, promote national interests and beyond; Cultural diplomacy can be practiced by either the public sector, private sector or civil society." [International Cultural Diplomacy] this above definition is suggesting the important point like the exchange of ideas. It is also extending the ground to where all cultural diplomacy can show its presence, it is not only limited to the civil society, but also expands to the public and private sector. This statement clearly indicates that culture is not limited to a benefit for only governments but plays a vital role in all sectors. The elaboration of cultural diplomacy in this statement indicates that there are various ways apart from traditions to use culture to enhance the cultural ties between two or more countries. Talking about India and Korea, both being countries of Asia tend to have certain similarities that automatically bonds them culturally leading to develop a strong diplomacy through it.

Culture is an important asset possessed by the country to reflect its value in diplomacy. Some refer culture to soft power meaning to obtain the maximum influence through the cultural resources interacting with nation state. Soft power is becoming the necessity of complex order of world politics. Throughout history, nation uses the cultural power for influencing the preference of others. Soft power is one among the source to influence democratic nation. Culture usually divided into two parts one is 'High culture' and

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<sup>18</sup> Rana S. Kishan(200), *Inside Diplomacy*, New Delhi, Manas publications.  
Institute of Cultural Diplomacy has defined the cultural diplomacy in their site  
[http://www.culturaldiplomacy.org/index.php?en\\_culturaldiplomacy](http://www.culturaldiplomacy.org/index.php?en_culturaldiplomacy)

second which is important to understand this paper is the 'Popular culture'. [Joseph S. Nye: 2008] High culture encompasses the traditional literature, education and art etc. Usually soft power reflects the elites. On the contrary popular culture is more appealing and seductive. There is no doubt popular culture use the means of technology to achieve connection with the mass. The mass media plays role for people to connect emotional and psychologically, as put forth by Joseph. S. Nye.

Another attempt to capture transnational spheres of influence is the soft power theory. The term "soft power" was coined by Joseph S. Nye, Jr., more than a decade ago to describe the growing importance of non-traditional ways, such as culture and value; a country can wield to influence another country's wants. Initially, it referred to America's ability to not only intimidate or persuade, but also to entice, attract, and fascinate other countries and societies by its mass culture and ideas. Japan, India, and China were later mentioned as noteworthy for their resources of soft power in Asia (Nye 1990; 2004, pp. 73-98).

Soft power, however, has limited salience in East Asia and in general. The effectiveness of soft power depends heavily on the acceptance of the receiving audience, and likewise is difficult to measure and to handle. Soft power may work in the production and distribution side, and indeed, there seems to be a lot of "power" in the ability of a country's culture to disperse across nation-state boundaries, even under restrictive conditions. The logic of consumption, however, is more complicated. The consumption of popular culture might encourage East Asians to develop a positive interest in imported cultures and ideas, originate from America, China, Japan, or India. Whether this is an affirmation for the construction of similarities of conceptions and identities remain to be proven. Soft power as a concept may not be able to fully capture the dynamics of how people in East Asia consume, appropriate, conceive and especially indigenize imported culture and norms.

The soft power of a country rests primarily on three resources: its culture (in places where it is attractive to others), its political values (when it lives up to them at home and

abroad), and its foreign policies (when they are seen as legitimate and having moral authority)<sup>19</sup>

The soft power uses the culture as means of persuasion rather than the money. It deplores the every possible culture to export which contains the human values as well as significant attraction to other nation which can be used as catalyst to promote or fulfil their political and economic goal. Export of culture which contains well established human values shapes the new society to avoid the strangeness with engaging nation. This export of culture may include dance, literature, music, popular mythology, historical and non-historical which forms the bonding of close cooperation with another country. This culture narrative is repeated by generation to generation not to indulge in avoiding strangeness but to use in the diplomacy as well. For instance, Buddhism remains as a cradle of Asian civilisations but the narrative of Buddhism is being used in Asian country while negotiating their diplomacy. Thus, the narrative of any culture is mode of soft power which is engaging and widening the scope of soft power to the soft narrative in diplomacy. Therefore, cultural diplomacy is not only representation of culture but it's a representation of popular narrative in diplomacy.

The promotion of culture in foreign policies through the free flowing of ideas and values contributed by the state can create a sustainable relationship between two countries. Usage of culture to promote a country's influence is not a new phenomenon. Promoting cross cultural relations have been vital during the ancient times when various Kings and communities used it as a strategic tool to augment their influence in the global stage through cultural events.[Mary Einbinder :2013]

#### **2.4 Narrative: Representative Rhetoric**

Merriam Webster has defined 'narrative' as 'the representation in art of an event or story'. Levi Strauss suggests that narrative is a basic and constant form of human expression regardless of ethnic origin, primary language and enculturation.<sup>20</sup> Narrative has a broad

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<sup>19</sup> Nye .S. Joseph(2008), "*Public diplomacy and soft power*", The Annals of the American Academy of political and social science, 616: 94-109

<sup>20</sup> Hazel, Paul (2007), "Narrative: An Introduction" [Online:Web] Accessed 24 April. 2016 URL: [http://www.paulhazel.com/blog/Introduction\\_To\\_Narrative.pdf](http://www.paulhazel.com/blog/Introduction_To_Narrative.pdf)



meaning, as its extent is defined in terms of history, geography, politically and culturally. In historical narratives, you tell about a historical event, blending facts with imagined character and situation. When you write historical narrative you combine fiction with nonfiction. Historical narrative has sub division one is traditional narrative and other is modern narrative. The origin of narrative is impossible to find but their related meaning forms an important and vital understanding of culture myths and truth of pre-modern Korea created an ambiguity in the positive essence. Owen Flanagan of Duke University, a leading consciousness researcher, writes that "Evidence strongly suggests that humans in all cultures come to cast their own identity in some sort of narrative form. We are inveterate storytellers". Stories are an important aspect of culture. Many works of art and most works of literature tell stories. Narratives may also refer to psychological processes in self-identity, memory and meaning-making. Etymology of the jargon, Narratives are not to be understood as in terms of story in fact it ranges in broad perspective in keeping the chronicle, portrait, etc.

Mainly improvement of the languages, development of the verbal faculty, human beings have significantly narrated the past event or stories, presented orally or in written form from one generation to next generation. "Wherever there are humans there appear to be narratives".<sup>21</sup> It consequently forms the universality of narrative as human being is appeared since the beginning of civilization. In any civilization human being is the central aspect and its related event forms the psyche of the civilization. This psyche narratives evolved to give cultural identity to its civilization. Narrative thus lies at the foundations of our cognitive procedures and also provides an explanatory framework for social science, particularly when it is difficult to assemble enough cases to permit statistical analysis.

Narrative is often used in case study research in social sciences. The story of nation state and its identity is an eighteenth century phenomenon at its origin. The rise of national thinking (often involving ethnic, racial and religious identity that shout intuitional and territorial expression) become entwined with the problem of interrelation and interpretation of culture.

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<sup>21</sup> Cobley, Paul, (2001), *Narrative*, London & New York, Routledge publications.

There is very thin line between the story and narrative. But finding its line have to go through the process of understanding the story which is narrated by the author. The central theme of story would be one or many characters supported by the various natural and unnatural subjects and objects of human imagination. Thus story include the various imagination or real things with in it. The other aspect of story is the plot, it is has nothing to do with the theme but it forms the continuation or work as conjunction of one incident after another incident. It brings the connectivity in story. The third part of this is the narrative or called represented narrative means which is being read or choose to remember and presented to the audience.

#### **2.4.1 Narrative and History**

Wherever there are humans there appear to be narratives. [Paul Cobly : 2001]

Story, plot and narrative are usually words that are used interchangeably. It is ignored that there is a clear distinction between these words. Though they blend together, they have a separate purpose. ‘Story’ consists of all the events which are to be depicted. ‘Plot’ is the chain of causation which dictates that these events are somehow linked and that they are therefore to be depicted in relation to each other. ‘Narrative’ is the showing or telling of these events and mode selected for that to take place.<sup>22</sup> Focussing on narrative, it is the showing or telling that creates the process of narrative.

As said above, narratives show or tell events that develop during a specific process. The process of becoming a narrative could be an event that actually happened or an event that’s fictional. Narratives that have taken place in the distant history are the hardest to verify. It becomes difficult to establish whether these events took place or whether they are plain fiction. The dilemma of verification naturally becomes a hindrance while placing history. What makes is easier is the steps taken after that to investigation the events and also to research the consequences of it. The consequences helps in placing a sequence in history therefore placing it as fiction or non-fiction.

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<sup>22</sup> Cobley, Paul. (2001) *Narrative*, New York, Routledge

In referring to narratives, oral and literacy plays an immense role. Written records are strong historical evidences in comparison to oral records. Oral records are based on the memory of its receivers and givers neither which can be fully dependent. Written records on the other hand carry an advantage as its recorded history and helps in creating a sequence for the narrative.

## Chapter 3

### NARRATIVES ON THE LEGEND OF AYODHYA PRINCESS

India and Korea, despite their differences in culture, language, customs and beliefs, the countries have succeeded in constructing a cordial and peaceful relationship with each other. India and Korea have a long and prosperous history of civilization. Both countries' history dates back as far as that of Greece, the Roman Empire and China. Like these countries both countries take pride in being the descendants of God and respect for their ancestors for their great achievements in building a truly great civilization. Both the countries are proud of its ancient kingdoms and their kings in achieving a high degree of success by preserving their heritage.

A phrase that has been used frequently to describe the character of Japan and Korea relations is, "so near, yet so far"<sup>23</sup> but if few of the words are changed into "so far yet so near", it is aptly fit for India and Korea relation. India and Korea are geographically very far but in terms of relationship both are positive and admirers of each other in national and international stages. India and Korea's relationship probably didn't start through trading or economic concerns but started off with the mingling of traditions, values and social norms. Therefore, a question arises to this historical link on what basis and whose desire was there a traditional interaction of this countries? It is very difficult to find out the answer but if we understand the source which traces the history of India-Korea relation, we will be able to find answers. It is important at the same time to check the authenticity of source which leads us to the footprints of the past. The beginning of the historical and cultural link between these two countries is believed to be the journey of the Ayodhya princess who went to Korea in 48 A.D and married King Kim Su Ro. This led to the establishment of the Kaya Kingdom in Korea which lasted until 562 until the Silla absorbed it. The earlier ancient texts of India such, Vedas, Purana, Ramayana, etc., do not have records of the Ayodhya Princess, therefore there may be possible that the

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<sup>23</sup>Smaul,S.kim, *two korea's and great powers*, cambrige university press, Pg, 157

generation during that time believed in verbal testimony of records which eradicates written evidence since she left for Korea, whereas the earlier texts of Korea, *Samguk Yusa* and *Samguk Sagi* have information regarding this incident as well as Kaya Kingdom. With these books as a base, it can be believed that Korea's traditional values were inherited in the society from these reliable sources. Therefore, in this research we will be dissecting historical evidences and authenticity of the relevant sources of both India and Korea.

Culture is a broad term, "it is the accumulation of knowledge and experience", of community or nation, which is prevalent in their day today actively. It includes social norms, values, belief, customs, etc. In a similar way, the word Journey has a broad term. First we refer to the journey of ship which the princess took from Ayodhya to the Kaya kingdom. Secondly, the meaning of journey regarding this article we can refer to what she had imparted after reaching in Kaya kingdoms and onwards. Have there been cultural imprints visible in the Korean society after the arrival of Ayodhya princess? The research is also going to focus on the imparting aspects of India's culture to Korea and vice versa.

### **3.1 Ayodhya Princess as described in *Samguk Yusa***

The two highly respected and revered texts in Korea are *Samguk sagi* and *Samguk Yusa*. The literal translation of *Samguk sagi* is of historical records of the three kingdom of Korea namely Goguryo, Bakje and Silla. The time periods of these three kingdoms are from 57 BC to 668AD. The *Samguk sagi* is originally written in classical Chinese. It contains the records of ancient Korea after the fall of Gojoseon.

"Ilyon says that there is a sketchy description taken from *Karak-Kuk-Ki*, a narrative by Munin, magistrate of Kungwan county during the reign of Koryo King Munjong (1049-1083). It consists mostly of usual legends, but some of it based on facts".<sup>24</sup> According to *Samguk Yusa*, in one of their texts called the 'Legends of Karak', a purple ribbon with six round eggs came down from heaven. Five of these eggs went one to each city while

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<sup>24</sup> *Samguk Yusa, Legends and History of the Three Kingdoms of Ancient Korea*, Ilyon, Yonsei University Press, 1972, Pg. 158

the sixth stayed in the castle, where it hatched King Suro of Kungwan. The others produced the chiefs of the five Kaya tribes. The five Kaya tribes were Ara-Kaya, Konyong Kaya, Tae Kaya, Songsan Kaya and So kaya.<sup>25</sup> The tribes lived independently along the Naktong River but eventually got captured by Silla. Though the birth of king was born from the egg contains, there is no factual ground but this text guides us to the history of spiritual philosophy of the Korean legends. It also confirms the evidence that Kings in the past were considered to be decedents from God or heaven. Secondly, it is necessary to mention who wrote this text to find out more.

According to sources, *Samguk Yusa* was written by a Buddhist monk. His name was Ilyon, it was natural for him to include divine aspects in his writing, which can be seen not only in case of Kaya kingdom but since the formation of their beginning and origin of the Korean people from the Dangun myth.

According to the N. Parthasarathi, former Ambassador to Korea from 2005 to 2008 said that at the same time, Ayodhya was ruled by Padmasen, and it was the capital of Kosala kingdom. He was the king of Kosala which is now known as Ayodhya. King Padmasen is believed to be the descendant of Shri Rama and people believed in his divine authority to rule them. He was known for his humbleness, kindness leading the kingdom to be happy. His wife was Indumati.<sup>26</sup> They had two daughters, Suri Ratna, she was the princess of Ayodhya and another daughter was the princess of the Chola kingdom. According to Indian Mythologies, Ayodhya was considered to be the capital of Kosala kingdom and more importantly the birth place of India's God Rama, who is the seventh incarnation of God Vishnu. God Rama is not popular only in India but has its reverence in the neighboring countries. Ayodhya princess (Suri Ratna) must have been born in this place into the royal family but there has been no hard evidence, therefore, it is still very early to write this but there is a notion that during that period, the royal princesses had the privilege of 'self-marriage known as "Swayamvara" where it was permissible.

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<sup>25</sup> *Samguk Yusa, Legends and History of the Three Kingdoms of Ancient Korea*, Ilyon, Yonsei University Press, 1972, Pg. 42-43

<sup>26</sup> *SuriRatna Kim Suro*, Parathasarathi, N. Paperback, 2103

Korean ancient texts were usually written by the monks and priests of the court; whereas Indian ancient texts were also written by the rishis and sages of the court of rulers. These sources indicated the development of two great civilizations spiritually. The spiritual and philosophical growth started in both countries long time back which is still imbibed in the feeling of pride and respect for their respective countries. Therefore, it's arguable to ask the question for authentication of their original text but at the same time undermining the fact or myth would be out of question.

India's early contact with Korea goes back to more than 2000 years.<sup>27</sup> The very first foundation of India- Korea is found in the *Samguk Yusa*. *Samguk Yusa* in English means (literal), Sam-means three, guk- means country or kingdom and yusa- means legends or folklore but the combined expression means the "legends and history of the three kingdoms of ancient Korea". This book is written by the Buddhist monk namely Ilyon in 12th century. He has written the story of King Kim Suro in which he has mentioned that the princess from *Auyta's* or Ayodhya (it has two close territorial sound, one found in Thailand and other is in India) married King Kim Suro. It is still a matter of debate about the actual place where she belonged to but various clues and government efforts of the countries suggesting that she was the Princess from Ayodhya.

*Samguk Yusa* records a proclamation by King Suro, "Heaven has sent me down to rule over this nation in peace. I was sent down from heaven to rule this land, and so my spouse will also descend from heaven at a divine command".<sup>28</sup> This proclamation recorded in the *Samguk Yusa* is another source of verification of the alliance between Princess Ayodhya and the King Suro.

In *Samguk Yusa*, Ayodhya Princess's beauty and her manner of conduct are praised. Her aura of sophistication and modesty which was welcomed by the King is evident in the following lines, 'The Kaya soldiers waved torches and made signs for the mysterious ship

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<sup>27</sup> N. Parthsarathi,(2013) *SriRatna Kim Suro, The Legend of an Indian Princess in Korea*, National Book Trust, 2013, Pg.2

<sup>28</sup> Tayal, Skand. R,(2014), *India and The Republic of Korea Engaged Democracies*, Routledge,Pg.1

to come near. When it did so, they found that a beautiful princess was on board. The King was exceedingly glad.<sup>29</sup> “Welcome, princess!” they said, ‘The King desires you to enter the palace and be received in audience immediately’. ‘You are strangers’, the princess modestly replied. ‘I cannot follow you, nor can I be so unmaidenly as to enter the palace without due ceremony.’ The courtiers conveyed the princess’s words to the King, and he was struck by the virgin modesty and queenly dignity.”<sup>30</sup> These particular sentences display the immediate perception of the Princess by the King and his courtiers. This also gives evidence of the instant attraction towards her which gives us the indication of her favorable welcome to the society.

When the 16 year old, Ayodhya Princess sailed her way to Korea from India, accompanied by her brother where she met with King Suro and got married, leading them to find the Kaya kingdom in Korea. With the arrival of the Ayodhya Princess, the cultural and traditional barriers broke within India and Korea which eventually led to a strong foundation to the countries’ relation. The Princess had not landed in Korea only with servants but had also brought along a pagoda and a Buddha statue. She was carrying in her boat silk cloth, jewelry (gold and silver), tableware, precious stones, women servants as well as male servants. Of course they might have had difficulties in the journey towards Korea but finally after two months they reached Korea. Thus by reaching Korea it shows the first direct people to people interaction. *It might be possible before this incidence there could have been an interaction on the line of religion or trade but this interaction gained limelight as it led to a marriage alliance.*

### **3.2 Archaeological Findings Regarding the Legend of Ayodhya Princess**

"I share my genes with the royal family of Ayodhya. Travellers from both these countries not just traded goods, but also genes. And I hail from the Kara dynasty, whose first woman was the princess of Ayodhya, who married the first Kara king. Her brothers went

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<sup>29</sup>Ilyon,(1972) *Samguk Yusa, Legends and History of the Three Kingdoms of Ancient Korea*, Yonsei University Press,Pg.161

<sup>30</sup>Ilyon,(1972) *Samguk Yusa, Legends and History of the Three Kingdoms of Ancient Korea*, Ilyon, Yonsei University Press,, Pg. 161



on to become the Kings of Ayodhya and this is how I am genetically connected to the holy city," said Prof Kim. It was the statement given by the professor Byong Mo Kim, who is well renowned professor in Hanyang University of Korea. It is the finding of archaeological studies found the twin fish symbol which is present in many ancient building of Ayodhya city.

Finding of the direct sea route from India to Korea was a major success of Ayodhya princess journey. This journey was not less than an adventure. This route adjoined the far and remote geography which were inaccessible to one other. It was the people to people contact brought by the princess and that started sharing to one other the ideas of politics, society and their civilization. What is more important for the scholars is to find more evidence regarding this particular interaction.

The twin fish symbols which she was carrying on her boat and the presence of twin fish (called Matsya in Hindi) is also present on her tomb. It reveals the added mystery of her journey. With intensive research, it was confirmed that these fish symbols was used in India by denoting the confluence of India's holy sacred river namely Ganga and Yamuna, which was running through Ayodhya. The important of this symbol is that it is still state symbol of the Indian state, Uttar Pradesh. These symbols carry significant importance of the independence of a Kingdom. Twin fish was the state symbols in ancient Ayodhya as well as the ancient kingdom of Mithlla (presently northern part of Bihar). It is also found in some ancient buildings of Ayodhya. This symbol is believed to be a source of sovereignty or independence and authority.

Since she came from the place of Rama (Ayodhya), she must have imparted the significance of the symbol of the fish in Hindu religion where the people near the river don't eat fish, rather they buy fish food and drop to the river and worship fish which is considered to be the first incarnation of god Vishnu. Secondly, that the two fish juxtaposed each other is considered to be the symbol of fertility and good luck.

Clearly, India and Korea's convergence of cultural interest were trying to deepening the roots of Indian values in the heart of the Korean kingdom and to its people. This unity

forged by spatial and temporal meeting of diverse cultural factors made up strong ties between the countries. Thus she was successful in imparting the Indian values in Korea.

Secondly the most important of the journey is the brown stone pagoda which brought from Ayodhya. This pagoda is located near her grave. Pagoda culture is very famous in East Asian countries and the tradition is common to Nepal, Bhutan, Japan, Korea, Vietnam, etc. It is used for religious purposes due to its mythical values inherited in the pagodas especially in Buddhism. According to the sources, that brown stone was kept by her father in her ship so that she would not have trouble from the god of ocean (In Hinduism it called Varuna). Some scholar said that this stone found in Ayodhya. First when Korean saw the stone did they understand the importance of this stone? According to Kim Byung Mo<sup>31</sup>, an archaeologist, from centuries ago and till recent times, it is believed that whenever Korean had to travel by sea they used to take a piece of the stone for safety. This clearly indicates the tradition and belief that the Princess had from her native to be imparted to the Koreans. Did the stone's importance in India influence the Koreans? During the Princess's journey from her home to Korea, the pagoda she carried played a major role in her belief for a smooth travel without receiving any hurdles from the god of ocean, Varuna. Since her arrival in Korea ended smoothly, the Koreans viewed the pagoda as a stone with mystical powers and treated it with respect as it was respected in India. The importance given to the pagoda is verified when it was erected in front of the Princess when she passed away.

The archaeologist, Kim Byung Ho, of Hanyang University had also revealed that people belonging to the Ho family couldn't marry into the Kim family even in today's time as

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<sup>31</sup>허찬회(2010), 인도 아요다의 생물고기 무늬는 가야의 사돈국이라는 강력한 증거,[online:web]Accessed on 25 March 2016

URL:[뉴스]%20인도%20아요디아의%20생물고기%20무늬는%20가야의%20사돈국이라는%20강력한%20증거%20\_\_%20양천허씨대종회.html

the family name of the Princess was Ho. <sup>32</sup> *This shows the King's love towards the Princess to whom he surrendered his family name. Even though it involved love, it was also requested by the Princess to acquire the family name.*

### **3.3 Ambiguity of Acceptance**

This narrative regarding the Princess, Ayodhya, the start of the two countries relationship has two sides to it. One side of this situation is the historical aspect which is supported by the archaeological evidence which corroborates and strengthens the facts intensely. The other side is the mythical which questioned with reasonable doubts and refuses to be accepted without evidence. However, in today's time, where research is expanding its horizons and with the level of interaction between the two countries, the story of Princess Ayodhya is gaining prominence and importance. With prominent facts and archaeological findings, acceptance becomes believing in the folk literature.

The incident takes a mythological stand when Queen Ho also known as Princess Ayodhya is seen and believed to be more of a mythological figure. "The tale of Queen Ho shows the typical mythological form of fecundity in a meeting of two persons, one from heaven and the other from sea, although not very often. The union of two persons from heaven and sea loses its reality as a historical fact and it is more reliable to regard it as mythology."<sup>33</sup> In regard with this passage, we can perceive the mythological stand considering Princess Ayodhya. The interaction between the natures involving humans immediately gives a concluding stand of it being unrealistic.

"But one point we cannot miss is the word *Ayuta* because this word indicates the name of the ancient Indian city of Ayodhya. It means there is some historicity in this tale".<sup>34</sup> This sentence comes right after the nullification of Princess Ayodhya's tale as realistic. The word *Ayuta* or Ayodhya therefore, gives an occurring historical factor because during those times, Ayodhya was considered to be the "holiest place in India and at the same

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<sup>32</sup> *ibid*

<sup>33</sup> Kwang-Su, Lee,(2003), *30 Years of Korea-India Relations*, Kwang-Su, Lee, Shingu Publishing Co., 2003, Pg.12

<sup>34</sup> *ibid*

time was a symbolic place of authority and sovereign power.”<sup>35</sup> Therefore, the influence and prominence of Ayodhya around East Asia adds to the level of prominence to this historical finding. Queen Ho’s arrival from Ayodhya strengthens the story’s position.

“Legend has it that Queen Ho of the Indian city of Ayodhya visited Korea and subsequently became the Queen to King Suro, the founder of Gaya Kingdom in the southern part of the Korean Peninsula. It is probably based on visits of Indian ship-merchants looking for trade routes and business opportunity in Asia, following the coastal sea lane from Eastern India to Southeast Asia and northward from Indochina all the way up to Korea and Japan. Gaya was a well-known maritime trading kingdom...sea coasts. Gaya was a strong contender for influence in the Korean peninsula alongside other bigger adversaries such as Baekjae and Silla Kingdoms of the Korean Peninsula.”<sup>36</sup> This passage adds to the prominence of India during trade and gives a strong fact of the very possibility of Princess Ayodhya using the sea route to get to Korea. The mentions of the sea routes and the importance of Gaya’s trading kingdom only adds to the prominence of Princess Ayodhya’s journey and the initial interaction between India and Korea developing into a marriage alliance. This fact adds to the substantial historical evidences confirming the narrative instead of adding to the ambiguity created.

### **3.4 Print Media and News Media Portray of *Ayodhya Princess Legend***

When we discuss historical events, it is partial to leave out the print media, as in the newspapers, magazine articles, etc. These print media, especially during the old times, were the source of information to many. In our context, we can also rely or look into the print media as a source of finding the genesis of the Ayodhya Princess. My primary focus would be on the print media of India in this section but will give space to the Korean print media as well for reference.

It is the newspapers which narrate the happening of yesterday. It forms a base for understanding the incident and helps in updating the events. Therefore, the print media is

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<sup>35</sup> ibid

<sup>36</sup> Kathuria, R. and Joshi, S.,(ed) (2014)*Forty Years of India-Korea Relations and Looking Ahead*, ICIER, New Delhi, 2014, Pg. 31-32

also a source of finding the genesis of Ayodhya princess. Since my conviction is not to tell the readers about the origin of Ayodhya princess but to take the reader into the horizon of floating news of India Korea's ancient roots in modern time. India's leading daily newspapers have written the events with full conviction. It's applicable to the Korean newspaper too. Though my primary focus will be the Indian newspaper, I will also look into other newspaper articles of different countries that have covered this topic.

One of the earliest articles written on Ayodhya in a newspaper was by the Times of India. The article narrates the story of Ayodhya Princess's story which gives us a historical linkage to the India-Korea ties. The article refers to a monument built in the memory of the Princess, which gives us an initial story of the Princess's importance in South Korea. The article writes, 'the monument in memory of Hwang Huh is built in Korean tradition using a three-metre high stone weighing 7500 kg, specially shipped from South Korea'.<sup>37</sup> The article continues to narrate the evolving relationship between the Princess and the King leading eventually to marriage. Therefore, this article gives us the basic understanding of the history dealing with India and Korea's initial alliance which was a marriage alliance. The alliance did not limit itself to there but made an impact that monuments were being built and Ayodhya is now perceived as a location for praying for not only the Indians but Koreans.

The Prime Minister of India paid a visit to South Korea in May, 2015. During his visit, Princess Suri Ratna's story was highlighted to draw a connection between the two nations. The writer of the article, "Indian connection" by Ambica Gulati uses the phrase, 'a divine dream united two souls and two nations'.<sup>38</sup> This phrase represents the long awaited unity of two countries that share a legend.

The article by A.Gulati gives us a broader perspective of the Princess's journey to South Korea. During her journey, the Princess came across a fruit called beondo, a peach that

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<sup>37</sup> Arora, V.N (2004) South Korea's Ayodhya Connection, *Times of India*, New Delhi, 12 Sept, 2004

<sup>38</sup> Gulati, Ambika (2015) Indian Connection, Come Alive! *Times of India*, New Delhi, 18 May, 2015

fruited only every 3000 years, which also happened to be the fruit of love. She also conveys the story after their wedding where Queen Suri Ratna requests King Suro to let two of her children be given her maiden name, therefore, Koreans with the surnames ‘Kim and Huh/Hoon/Heo are from Gimhae and Lee from Incheon belong to the Karak clan’.<sup>39</sup> She also talks about the visit of the Mishra dynasty to Korea during the memorial ceremony of King Suro in 1999. In 2001, mayors of Gimhae and Ayodhya signed the Sister bond where Rs.2 billion was given to improve Ayodhya’s infrastructure and to make a statue in the memory of Hwang Ok.

In 2015, the Chief Minister of Uttar Pradesh met the Ambassador of Korea to India in regard of the Princess Hur Park and its remodeling and up gradation. The up gradation is to deal with new facilities in sync with the Korean designs. The writer also mentions the Gimhae Gaya theme park in South Korea with an Indian restaurant.

Through this article, we can see the various ways India and South Korea are developing their ties through monuments, parks, restaurants. The ties between the two nations started off as a marriage alliance but it is being used as a base in growing the ties of the two countries.

In July, 2015, Smriti Kak Ramachandran wrote an article in *The Hindu*, “Unraveling the Ayodhya-Korea Link”, regarding the conference collaborated between the Indian Council for Cultural Relations and the Indian International Center. The purpose of the conference was to promote and spread awareness regarding the story of Princess Suri Ratna. As quoted by *The Hindu* from an official, “There is limited awareness in India about Queen Suri Ratna, a lot of information has not been documented. Based on the contribution from scholars and researchers at the two day conference, we will come out with a book on the Queen”.<sup>40</sup>

The conference also included Korean delegations, therefore, a discussion regarding the cultural links of the two countries were discussed to great lengths with inputs both from the Indian representatives and Korean delegates. The official also highlighted to The

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<sup>39</sup> ibid

<sup>40</sup> Ramachandran, Smriti Kak, (2015) Unravelling the Ayodhya-Korea Link. *The Hindu*, 30 July, 2015

Hindu on the work done by Prof. Kim Byung Mo and the television series regarding the Princess. The article also writes on the lack of publications regarding Princess Suri Ratna except for a few, which includes N.Parthasarathi, India's former Ambassador in Korea.

The article, "Korean Connection", in the Bangkok Post, mentions the initial story of Princess Suri Ratna's journey and dwells into the various efforts being made into strengthening the tie between the two nations using the story of Princess Suri Ratna as a medium. The article writes regarding the Mishra dynasty where the clan did their research and found the stones that the Princess had carried in the ship for balance back in India. At the same time, the symbol of the twin fish used by the forefathers of the Mishra dynasty was also used as a symbol by the King and Princess during that time.

With the new government in India, Prime Minister Modi and his representatives are using the Ayodhya link to strengthen the ties of the two countries. Apart from the renovation of Queen Suri's memorial and the beautification of the park where the statue stands, many companies such as 'Samsung and LG want to add plants in the Delhi-Mumbai Industrial Corridor'.<sup>41</sup> Therefore, the article reveals the many investment plans of India and Korea where the use of the Ayodhya Princess's link is used as a tool to reinforce the ties.

The sections of newspapers that have carried out articles regarding the story of Princess Suri Ratna and the importance of this narrative in the relationship between India and Korea reveal the prominence of the story of Princess Ayodhya and how it reflects on the ties between the two countries. Many of these articles have laid out the steps that were taken by both the governments in enriching and enhancing the ties and most importantly, the usage of the story as an instrument in reinforcing the ties.

### **3.4 Ambassador and Ministers Narratives on the Legend of Ayodhya Princess**

The role of Ambassadors and Ministers and representatives play an extremely vital role in the development of any country. The same applies for India and South Korea, the ambassadors and ministers have played a pivotal role in strengthening India and South

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<sup>41</sup> Kaushik, Narendra, (2015) Korean Connection, *Asia Focus, Bangkok Post*, 1 Jan, 2015

Korea's ties by promoting the importance of Princess Suri Ratna and its value in today's time.

Nagesh Rao Parthasarathi, the former Ambassador to India in Korea has been one of the most prominent writers where he shows the historical linkage of the two countries. He has written 'The Silk Express' which is about the Ayodhya Princess's journey from her home place to South Korea. It is written as a love story based on the famous legend therefore, it covers all the drama, sentiments and facts. N. Parthasarathi believed that his novel 'was to promote the friendship between India and South Korea'. He hoped that his novel, 'The Silk Empress', would contribute to the development of the two countries. Regarding Princess Suri Ratna, his views were, "When I came here, everybody would say Princess Suri Ratna, Ayodhya. Beyond that, there was not much I could get," he said in an interview. "But after this book, I hope many people will go back in history and see their own history in front of their eyes."<sup>42</sup> Regarding his quote, we can get a clear picture of his emphasis on the legend and his stress on the development of the bond between the two countries. The historical incidence of Princess Suri Ratna's journey, apart from being a fascinating incident, is showing the immense importance it still holds today between the two countries. It's repetitive proclamation by various scholars and in this case, the former Ambassador clearly shows the important role in plays between the nations. He had also written another book in 2007 called, 'The legend of Ayodhya Princess' where he highlighted the ancient union of Princess Ayodhya and Kim Suro.<sup>43</sup>

Not only the former but also the present Ambassador of India to Seoul, Vishnu Prakash sees the historical link between India and Korea a medium to only augment the relationship. He talks about the importance of the Indian Cultural Center opened in Seoul as a way of 'building bridges of cultural understanding' and a way to promote Indian culture in Korea. He also mentions the historical ties with Korea, in particular, Princess Suri Ratna, he says, " our cultural ties go back two millennia to the visit of Indian Princess Suri Ranta from Ayodhya who came to Korea in A.D. 48, married King Kim

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<sup>42</sup> "Indians Envoy in Seoul Authors", <http://theseoultimes.com/ST/?url=/ST/db/read.php?idx=5604>

<sup>43</sup> Tayal, Skand. S, (2014), *India and the Republic of Korea, Engaged Democracies*, Routledge, Pg. 2



Suro and became Queen Heo Hwang-ok”.<sup>44</sup> With not only N.Parthasarathi but also with Vishnu Prakash, we can see how both these Ambassadors strongly hold the legend of Princess Suri Ratna as an instrument in the growing cultural ties between the two countries. It also goes without saying how both these eminent personalities have highlighted the story of the marriage alliance as an important turn in the ties of the two countries.

As the question of the legend being legitimate or not takes place, the wife of South Korean President Lee Myung-Bak has revealed that she indeed is a descendant of one of the royal families in Ayodhya.<sup>45</sup> According to the article, a DNA test had also been conducted taken from the site of the two royal Gaya tombs<sup>46</sup> and the tests have confirmed there to be a genetic link between the two groups. Along with the confirmation through the DNA tests and an official statement from the first lady of South Korea, it only adds to the pile of verifications that there exists a historical linkage between India and South Korea.

### **3.5 Monumental Construction**

The tombs of King Suro and Queen Suri Ratna are located in Gimhae city and are maintained by the city authorities. King Suro was the founder of the Gimhae Kim family. The tomb has a compound as well which includes various buildings, including the Sungseonjeon (where the ancestral tablets of King Suro and his queen are kept), Anhyannggak, Jeonsacheong and Jegigo. Stone structures such as a sindobi(tombstone), Andgongjeokhu( monument established to pay homage to the deceased).<sup>47</sup> The tombs are formed at the height of 10 meters high of grass level and are about 2 kms away from each other. A tombstone was also built during the 25<sup>th</sup> anniversary of the royal tomb by King Injo(1647) during his reign.

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<sup>44</sup> Singh, Shalini ( 2012, December 30) Korea, India celebrate 40 years of ties in New Year. *Korean Herald*

<sup>45</sup> (2010, January 27) South Korean first lady traces roots to Ayodhya. *Deccan Herald*

<sup>46</sup> (2010, January 27) South Korean first lady traces roots to Ayodhya, *Deccan Herald*

<sup>47</sup> Tayal, Skand R. (2014), *India and the Republic of Korea, Engaged Democracies*, Routledge, Pg.2

King Suro's tomb is a symbol of the state's glory and of the Gaya culture.<sup>48</sup> The tomb and its surroundings are extremely green. The stones that were brought from India during Queen Suri Ratna's journey to Korea to calm the waves are kept right beside her tomb, protected in a shelter. The stones are stacked from the biggest to the smallest stone or pagodas. The tomb attracts a huge number of tourists every year and there isn't any entrance fee to visit the tomb.

### **3.6 Blogs on Ayodhya Princess**

Blogs are becoming a popular medium in spreading various instrument happenings around the world, be it the future, present or past. In the same manner, blogs written on Queen Suri Ratna have reached a popular stage. Many bloggers are using this medium to spread awareness of this historical event. I have come across couple of bloggers from India and South Korea who have written on Queen Suri Ratna.

One Indian blogger, Tanaya Singh, has written a small blog on Queen Suri Ratna and her journey from India to South Korea. She claims due to the historical alliance between India and South Korea, there are about hundreds of South Koreans who visit Ayodhya every year. During the opening of the memorial, not only were the historians and government representatives present but also the North Korean Ambassador to India.<sup>49</sup> She also writes that during King Suro's time only 75000 natives were there but in today's time, there are around 60 lakh people belonging to the Karak clan dynasty.

Another Indian blogger, Ramani, has a blog page called Ramani's blog. He covers various issues regarding Hinduism across the country and this is how he came across the story of Princess Ayodhya and King Suro. In his blog he gives factual information on the chronology of the Princess's journey and their marriage alliance. He also writes and refers to Professor Byung Mo Kim, the famous archaeologist who is doing intense research regarding Princess Ayodhya. "The queen of Korea's biggest dynasty Hoh was the daughter of Ayodhya and in that manner, Ayodhya is like our mother city. Princess Ho travelled by sea route and married King Kim Suro of Kaya dynasty. He was the first

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<sup>48</sup> 'Tomb of King Suro', *Life in Korea*, accessed on 07-04-2016

<sup>49</sup> Singh, T. (2016, March 5) Hundreds of South Koreans visit Ayodhya every year. This is why! Retrieved from <http://www.thebetterindia.com/48519/ayodhya-south-korea-queen-hur-hwang-ok/>

king and the entire Kaya clan, which comprises over about two-third of Korea's population and its descendants,' said Prof. Kim.<sup>50</sup> He refers to the Professor's findings and makes a chronological writing of the Princess's history and covers most of the recent developments taking place between the two countries.

Ajit Vadakayil, another Indian blogger, focuses on the marriage alliance between Princess Ayodhya and Kim Suro. He claims the marriage alliance took place to unite both the countries as King Suro was told by the divine power that his future Queen will come to him from across the sea.<sup>51</sup> Along with the chronology of the historical development, Vadakayil also covers the present importance given to this union, he points out how during the opening ceremony of the Busan Asian games, the celebration of the union of the Princess and the King was reenacted.<sup>52</sup>

These blogs are important narratives as they cover the historical events that have taken place and give the readers a wider perspective of the union between the two countries. Though these blogs may carry a huge amount of personal opinions, it is important to see where their narratives are forming from. The above bloggers have given various historical references with factual details of Princess Suri Ratna and King Suro. Also, more than personal opinions the above bloggers have mostly presented the readers with historical facts in regard to the narrative on Princess Suri Ratna and her union with King Suro.

### **3.7 Manifestation on Art and Literature**

The history of Princess Ayodhya and King Suro is not only limited to historical books and papers. It extends to various art forms such as writings, comics, theatre, etc. With the relevance of the history of the Princess and the King gaining, there has been a variety of forms that are spreading the knowledge on them. The first form came in the form of writing, the Buddhist monks wrote *Samguk Yusa* which was based on the journey of

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<sup>50</sup> Ramani (2014, July 19) Ayodhya Princess Korean Queen. Retrieved from

<https://ramanan50.wordpress.com/2014/07/19/ayodhya-princess-korean-queen/>

<sup>51</sup> Vadakayil, A. (2012, July 7) Indian Princess Heo Hwang-Ok weds Korean King Kim Suro Retrieved from <http://ajitvadakayil.blogspot.in/2012/07/korean-brahmins-kim-hae-clan-capt-ajit.html>

<sup>52</sup> Vadakayil, A. (2012, July 7) Indian Princess Heo Hwang-Ok weds Korean King Kim Suro Retrieved from <http://ajitvadakayil.blogspot.in/2012/07/korean-brahmins-kim-hae-clan-capt-ajit.html>

Princess Suri Ratna, the marriage alliance between her and King Suro and the union that brought India and Korea together. While referring to *Samguk Yusa* for my research, I came across a lot of questions that are unanswered, but at the same time, the book has brought out many facts or information on Kim Suro and the Princess which earlier was limited.

After *Samguk Yusa*, we can turn to N.Parthasarathi who wrote a comic called ‘Suri Ratna’ based on the journey of the Princess and her marriage alliance with Kim Suro. This is also an important piece of writing as it adds to the chronological availability of the historical event. He also wrote a book called ‘The Silk Empress’ which also deals with Princess Suri Ratna. He believed this story to be an important angle in the relationship between India and South Korea because it brings the two countries into a union.

Theatre was also a medium of spreading awareness regarding Princess Suri Ratna. Every year a play based on the history of Kim Suro and Princess Suri Ratna is performed in Jawaharlal Nehru University and University of Delhi. For these performances, invitees from the Korean Embassy and big Korean firms such as LG, Samsung are invited.

In 2010, a period drama based on Kim Suro called ‘Kim Suro, The Iron King’ was aired. The television series was based on the life of the King played by Ji Sung and written by Kim Mi-Sook and Jang Seon-ah. The series showed the King’s political struggles and his life.

There is also a festival every year held in Gimhae-si called the Gaya Culture Festival. It is a prominent cultural and historical tradition to celebrate the finding of Gaya. King Kim Suro founded Gaya after his marriage to Princess Suri Ratna. Through this festival, Gimhae-si is expected to preserve and develop the Gaya heritage and culture. The men on this day dress like a King while the women dress up like the Princess and stroll around the cultural event. Many folk events happen during this festival to enhance the importance of Gaya and to understand the root of Gimhae-si’s traditions.

With these various forms of art representing the life of Princess Suri Ratna and her journey, we can say that this historical event is not restricted to only an academic aspect. The various mediums that portray the historical story vary from writing to performing

acts. This also shows the level of awareness and importance the legend carries between India and Korea in the form of art and literature. As seen above, the Gaya cultural festival also is a manner to show Princess Ayodhya's prominence in South Korea till date.

Therefore, from the above cultural growth we can say that interests show from both the countries in strengthening their cultural ties. With the opening of various cultural centers and various cultural programs that occur in the countries, there is a clear evidence of cultural bonding. Due to a firm foundation from the period of the Ayodhya Princess to today, there have many occasions where India and Korea do not postpone in exploring each other's culture and traditions. Thus, we see that India and Korea have developed multifaceted, multidimensional ties over the centuries.

## **Conclusion**

The various aspects written above on the narratives of Princess Ayodhya shows us the journey the legend has taken from a historical aspect to a cultural bondage between India and South Korea. Initially, during the research, we started with researching on *Samguk Yusa*. The book gave us a sketchy description of the journey and the establishment of the kingdom, Kaya. The book gives us an introduction to the legend, the journey of Princess Ayodhya is explained, the union of the Princess and King is told and the impact of the union is covered. As written above, not much literature is available to substantiate this legend. As seen in the book, the union is mentioned as the union of heaven and ocean.

Due to this mythological aspect, an ambiguity was formed regarding the legend. This portion of the research evaluates the notions of 'reliability' on *Samguk Yusa* and has described to an extent to which this book is dependable as a vehicle for preserving anecdotes, legends and lore from Korean antiquity'.<sup>53</sup> Throughout this chapter, from the perspective in *Samguk Yusa*, we came across the various forms of information on Princess Suri Ratna, her prominence in the Korean society and the impact it has in today's time. In the first part of this chapter we dealt with the start of Princess Suri

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<sup>53</sup> MCBRIDE, Richard.D, *Is the Samguk Yusa reliable? Case studies from Chinese and Korean resources*, JSTOR

Ratna's journey and her initial interaction with King Suro. We cover their marriage and how prominent her role became not as a wife of Kim Suro but also in the Korean society. The initial reactions to her were not only towards her beauty but the aura she had carried with her that not only attracted the King but also to the others in the court. She was automatically likened by the King due to her sophistication, beauty and grace leading to their marriage. The book also tells us the materialistic belongings she brought along with her, the pagodas, jewelry, precious stones, a Buddha statue and how all these materials still exist in Korea and are in display to the Koreans and the tourists.

The second part of this chapter dealt with the archaeological findings in relation to Princess Suri Ratna and Kim Suro. These archaeological findings are evidences to the event to have occurred which cancels out the ambiguity to an extent. The monuments that have been built in the remembrance of Princess Suri Ratna and Kim Suro are evidences of the historical happening. The tombs of the Princess and the King along with the pagodas brought by the Queen from India, cancels out ambiguity to an extent. The pagodas were brought by the Queen to bring calm to the sea during her travel. Along with the monuments, there are museums that also hold many artifacts and belongings of the Kim Suro dynasty adding to the existence of the incident. Another important finding during this research is the fact that even in today's time the Ho family does not marry into the Kim family that is the Ho dynasty being the Princess and Kim being King Suro.

As seen in the above parts, the chapter then prolongs into the ambiguity regarding Princess Suri Ratna's incidence. Many arguments were put forward such as Princess not belonging from India but from Thailand as there is a place called *Ayutha* there. But it has been verified as historically Ayodhya used to be known as *Ayutha*. Also adding to the existence is the trading route, as Gaya was known to be a maritime trading kingdom therefore, Princess Suri Ratna and her men knew the sea routes well.

As the first few parts of the chapter deals with ancient history regarding this incidence, the chapter then talks about the various media forms informing about Princess Suri Ratna. It also goes on about the various Ambassadors and Ministers who have played a pivotal role in promoting the alliance between Princess Suri Ratna and King Suro. Various Indian newspapers and Korean newspapers have covered the story. Not only have

newspapers played their role, even articles written by various individuals and scholars have written precise information regarding this narrative. Even blogs have reached a massive crowd which has created awareness between the two country's societies. Along with the print media, many prominent leaders of both the countries have promoted the historical incident during their visits. The Ambassadors have also played a crucial role by using Princess Suri Ratna's story in forming a better and stronger tie with each other. Princess Ayodhya's story was used and is being used as a crux in forming a crucial tie between India and Korea. In the various visits mentioned above and articles, there is a strong emphasize on the impact of Princess Ayodhya's union with Kim Suro.

Therefore, in this chapter, we create a chronological understanding of Princess Suri Ratna's incident through *Samguk Yusa*, the monuments, the various writings in the form of novels, comics, articles, etc. Along with the chronological facts, we also covered the factual findings, which diminish the ambiguity surrounding the incidence. The hazy ambiguity leads to the exploration of India and Korea and strengthens and adds to the multi- dimensional relationship.

## CHAPTER 4

### SCOPE AND POTENTIAL OF THE LEGEND IN THE INDIA-KOREA BILATERAL CONTEXT

For as many decades, we go back; India and South Korea have forged a multi-faceted and diversifying relation. The relation between the two countries was maintained without any conflicts and issues. The antiquity between the two started when Princess Ayodhya went to the Karak kingdom and established the Kaya Kingdom along with Kim Suro. Therefore, we cannot say that the relationship was not so far back. The accessibility to one another was through the sea. Since China was a great piece of land mass playing the role of being a barrier to reach Korea from India, the people of India did not see it only as a hurdle but looked past it and crossed the barrier. Lee Kwang-Su describes this courage as ‘the natural barriers of India were insurmountable only in appearance’<sup>54</sup>. This barrier not only gave courage to India to cross the sea but also opened India to the rest of the world. Romila Thapar, in her book, *Early India*, uses this connotation to give us a formation of India’s connection with Persia and Central Asia.

This 2000 years old heritage once again resurfaced and has opening a new door for the convergence of socio-cultural relation between India and Korea. However, Princess of Ayodhya is one of the factor, which has impacted positively on India-Korea relation. The interaction of high level visit, narrating legend in their speech highlights the growing importance of Ayodhya princess. This legend forms the shared history and social values between two societies. Kimhae, is the city where Indian princess from Ayodhya landed and married Kim Suro. The meaning of Kimhae is ‘Golden Sea’.

The exploration and discussion on Princess Ayodhya based on abundant information through books, newspaper articles, novels, graphic novels, Ambassadors and Ministers, not only helps in maintaining the lucrative heritage but also helps create an understanding for the future generation. There has not been many recorded evidences regarding this

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<sup>54</sup> Lee, Kwangsu (1998), *Buddhist ideas and rituals in early India and Korea*, New Delhi, Manohar Publications



incident but lately, due to the awareness of the cultures and mingling of the societies, the story is being kept alive.

During my research, I substantiated that the ancient cultural exchange between India and Korea during 42 A.D was related to creating an impression about Korea to the Indian society through *Samguk Yusa*. This valuable heritage recorded in *Samguk Yusa* could be applied during exploring the changes that occurred or are occurring between India and South Korea. The nature of this relationship started out with an ancient connection but with time it has led to many modern outcomes.

In the past 40 to 50 years, or precisely during the establishment of diplomatic ties between India and Korea, emphasize had been the economic sector of India. At the same time, the cultural aspect cannot be ignored as it was the root cause of the development of traditional Asian values. The extensive and effective communication between the two countries has become the medium and tool to unite the people belonging to different cultural backgrounds. It should, therefore, no longer be fixated as a myth or legend but instead as an opportunity shining on the India-Korea bilateral ties.

As a matter of fact, the case of Princess Ayodhya deserves credit in regard to its contribution for developing a people to people contact. Even though there had been hindrance from scholars and historians who viewed this historical incident as a myth, the shackles were broken by the people who expanded their contacts with one another.

#### **4.1 Linkage of Ayodhya and Kimhae City**

It is not only through the legend do we establish the special connection between Korea and the Kaya clan. In 1997, Professor Byung Mo Kim from South Korea visited China in search of his ancestors; since he could find no linkage he thereafter visited India. During his visit to India, he found various archaeological connections in the Indian city, Ayodhya. The archaeological findings were to an extent sufficient to display the journey of the Ayodhya Princess to South Korea.

Ayodhya is famous for its spiritual aura. Every year this holy place is visited by a large number of tourists. The city of Ayodhya is known not only for its religious attraction, but

it is also going to be declared as one of the India's heritage zones. The United Nations Educational, Social and Cultural Organization (UNESCO), had already given its approval for recognizing it as a world heritage site. The Uttar Pradesh government has to take the step in submitting a formal proposal to UNESCO. This would not only bring more international attention, but also funds from various organizations in order to preserve the heritage and maintenance of the monuments. The Ayodhya Faizabad Relations Trust (AFRT) has already proposed it to the UNESCO and the UP Chief Minister, Akhilesh Yadav, has already given his assent.<sup>55</sup>

One in every South Korean is a Kim- with a population of just over 50 million.<sup>56</sup> In Korea, due to long feudal tradition, surnames were a rarity until the Joseon dynasty. The founding King of the Goryeo dynasty (918-1392) started granting surnames as a way to distinguish the faithful subjects and government officials. To distinguish one lineage from another, the place of origin of a given clan was often tagged onto the names. Therefore, Kims have around 300 distinct regional origins, such as the Gyeongju Kim and importantly, the Gimhae Kim clans. The two largest Kim clans, the Kim family of Gimhae and the Kim family of Kyonju are descendents of Princess Ayodhya and Kim Suro. The surname 'Kim' gives us the insight of its origin, which correlates us to the historical event of Princess Ayodhya and King Sarah. Therefore, it is believed that the following generations carrying 'Kim' as their surname are in fact the descendants of Kim Sarah and Princess Ayodhya.

In 1997, Professor B.M.Kim, a descendant of King Suro, was the first to establish the connection between the Kim clan and Ayodhya. He met the then Ayodhya 'Raja', Mishra and informed him of the historical connection. In one of his interviews in India, he said, "For the last 40 years, I have been tracing the route taken by the princess between Ayodhya and Kimhae city and after five visits, I have all the evidence to culturally connect the two cities."<sup>57</sup> Subsequently, Mishra's family was invited to Korea to

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<sup>55</sup> Gidwani, Deepak ( 2012, JULY 30) Ayodhya on its way to becoming global heritage zone, DNA

<sup>56</sup> S.C.S, (2014, September 8) Why so many Koreans are called Kim, The Economist

<sup>57</sup> Mathur, Pramod (2014, September 30) Korean connect to Indian Historical City, The Indian Express

strengthen the ties between the two countries where Rs.200 Cr. Grant was given from Korea for Ayodhya's heritage preservation.<sup>58</sup>

A sister city relationship is a long term, cooperative relationship between two cities in different countries through which cultural, educational, business and technical exchanges take place.<sup>59</sup> Sister city relationships develop from a number of sources, trade relationships, historical connections, shared geographic challenges, etc. From this connection it moves on to planning and implementing cooperative activities and exchanges in cultural, educational, technical, business and humanitarian fields.<sup>60</sup>

In 2000, the Mayors of Ayodhya and Kimhae city signed the sister bond. After the grant given to the Ayodhya to preserve Ayodhya, this bond was the next step in ensuring a long relationship between the two cities. As mentioned above, sister city relationships are developed from various sources, in India and Korea's case, it is the case of a historical incident that brought them together in signing the bond. The historical linkage of Princess Ayodhya and Kim Suro was evidence enough to implement a long term bond. Subsequently, the bond led to the construction of a monument in Ayodhya in the honour of Princess Ayodhya. The monument in memory of Princess Ayodhya was built in Korean tradition using a three meter high stone weighing 7500 kg specially shipped from South Korea.<sup>61</sup> The plaque at the monument reads, "Queen Huh was a princess of the kingdom. Her father, the king of Ayodhya, on receiving a divine revelation, sent her on a long sea voyage to the Karak kingdom, in southern Korea, to marry King Suro."<sup>62</sup>

A thirteen member business and cultural delegation led by the Mayor of Kimhae, Korea visited India including Ayodhya and signed an MOU for a sister-city relationship with Ayodhya. They also signed a MOU with Greater Noida Industrial Development Authority for increasing economic cooperation between the two regions.<sup>63</sup> As we can see, as the signing of the MOU in order to preserve the heritage of Princess Ayodhya was the

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<sup>58</sup> Gidwani, Deepak (2012, JULY 30) Ayodhya on its way to becoming global heritage zone, DNA

<sup>59</sup> "Sister Cities International, FAQ" Retrieved from <http://www.sister-cities.org/faq>

<sup>60</sup> "Sister Cities International, FAQ" Retrieved from <http://www.sister-cities.org/faq>

<sup>61</sup> Arora, V.N (2004, September 12) South Korea's Ayodhya Connection, The Times of India

<sup>62</sup> Mathur, Promod (2014, September 30) Korean Connect to Indian Historical City, The Indian Express

<sup>63</sup> Pg, 293, *Chronology of Diplomatic and Bilateral Agreements and Mutual Visits*, Shingu publishing Co. 2003

essential reason but India and Korea did not deter in expanding their ties by taking it further into the industrial sector. By signing this MOU, we can say that the interests of the countries are mutual as they wanted to not only expand their cultural ties but their economic ties as well.

The signing of the bond and the establishment of the monument between the two cities, gives us a confirmation of the historical incident taking place. The signing of the Memorandum of Understanding is another affirmation towards the strengthening of the bond between the two countries. The historical event of Princess Ayodhya and Kim Suro has been marked as an incident that is unforgettable and prominent as the two countries are willingly signing bonds to bolster the relationship.

There had been various other memorandum of understanding signed by the two countries, before the signing in 2000, there was a memorandum of understanding signed by Busan and Mumai in 1977. Then the sister city bond signing took place. In the following years, Gyeonggi Province signed a MOU for mutual benefit with the State Government of Maharashtra in 2007. Seoul has a sister city relationship with Mumbai and has expressed interest in establishing a sister city relationship with Delhi as well. There are also talks going on to sign sister city bonds between Pocheon and Jaipur and Kolkata and Incheon.<sup>64</sup>

### **Visits of Delegations (India-Korea)**

With time, there has been immense numbers of delegations visiting India from Korea and vice-versa. Both the countries have made it a point in being part of the various cultural, economic and social events involving the two. The visits of delegations started between the two countries in 2000 when a delegation of 13 members of the the Karak<sup>65</sup> community and South Korean officials, visited Ayodhya. They visited with the purpose of signing the MOU regarding the development and preservation of Ayodhya and its culture.

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<sup>64</sup> Prakash, Vishnu, (2012, July 27) India-Korea Relations: Present and Future, Asia-Pacific, Business and Technology Report

<sup>65</sup> *Chronology of Diplomatic and Bilateral Agreements and Mutual Visits*, Shingu publishing Co. 2003, Pg.293

In March 2001, a large delegation of nearly a hundred members from the Karak Clan Society led by Mr. Kim, Bongho, President of the Karak Clan Society visited Ayodhya for the unveiling ceremony of a monument constructed in memory of the Queen Ho.<sup>66</sup> In the same year but in April, a delegation from India, precisely from Ayodhya led by the then District Magistrate of Faizabad, Navneet Sahgal visited South Korea. This team of delegation comprised of businessmen, the then BJP MP Vinay Katiyar and chairpersons of both Ayodhya and Faizabad.<sup>67</sup> These delegation visits being official indicate the commitment from both the countries towards bolstering the ties and towards developing the cultural aspect.

As these delegation visits happened one after the other, we cannot ignore the aftermath of these visits. The memorial for Princess Ayodhya was built in 2001, since then every year, many of her descendants come to India to pay homage to her. On the 15<sup>th</sup> anniversary of the memorial, a 40 member South Korean delegation visited and paid homage to her.<sup>68</sup> To further strengthen the ties between the two countries, the Chief Minister of Uttar Pradesh has declared to build a memorial park in the Princess's honor. Following the announcement, the Chief Minister had a meeting with the Korean delegation for the improvement and development of the city, Ayodhya.<sup>69</sup>

Unfortunately, 15 years have passed since the talks on the twin towns, Ayodhya and Faizabad and it has been quoted by the BJP cooperator, Kamla Kant, 'We were told that South Korea has plans for the development of Faizabad-Ayodhya but nothing came of that'.

### **Culture to commerce: Mapping Legend of Ayodhya Princess**

Neither government can ignore the significance of culture and personal interactions in bilateral ties. Since the signing of the Strategic Partnership agreement, India and Korea

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<sup>66</sup> ibid

<sup>67</sup> ibid

<sup>68</sup> (2016, March 3) Faizabad: South Korean delegation pays homage to their royal ancestor, ANI News

<sup>69</sup> (2016, March 1) UP CM discusses Queen Ho's memorial renovation with Korean team in Lucknow, ANI News

have laid emphasis on cultural and social interactions.<sup>70</sup> Countries have taken great initiatives in promoting each other's culture, therefore in 2011, the 'Year of India in Korea' was marked and the 'Year of Korea in India' was marked.

India and South Korea are strengthening its relations by continues engagement in trade since the establishment of its diplomatic relation since 1973. There has been a lot changed in the discourse of trade and engagement with each other. Culture and trade remains a parallel to form a cordial and peaceful relation. The Korean is known to the world their export of cultural wave popularly known as the Hanllyu.

Hallyu remains a powerful means to impede the world as it source for the soft power. South Korea a strong middle power, achieved its end by using the powerful means such as culture of music, drama, and popular movies. Thus its trade has a strong imperative with its culture. I

In context of India, it is very visible and obvious for South Korea to initiate and take step for the entering the India entertaining market. The (India) growing population and large territory with distinctive culture served the best purpose for entering the Indian market. Thus, South Korea signed a cultural agreement before the diplomatic relation in 1972. The establishment of diplomatic relations between Korea and India was followed by a trade agreement in 1974, yet trade between them was miniscule.<sup>71</sup>

The bilateral ties between the two countries are not only limited to the cultural aspect, we can even delve into the scientific area where the first thing that strikes our mind is its application towards the betterment of human life. A human life, it is free of diseases and eradicates it from the roots.<sup>72</sup> Ceragem, a Korea based company, provides services in curing ailments using natural means. Lee Hong Chong, the founder of this center of natural therapy, started this center in Mumbai, 2005. Though the first center started in Mumbai, another center has recently opened up in Faizabad, Uttar Pradesh. As the tracing of Korea and India's shared heritage opened doors, it made sense to the founder to open a

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<sup>70</sup> John, V. Jojin, (2014, February) India Korea Strategic Partnership Assessment, No.13, Institute of Chinese Studies, Delhi

<sup>71</sup> Cho, Choongjae, (2014), *Forty Years of India-Korea Relations and Looking Ahead*, Academic Foundation, Pg.149

<sup>72</sup> Ankita, Earlier the Princess, now Ceragem strengthens South Korea-Ayodhya Relations, Pixr8

center in Faizabad. The unraveling of Princess Ayodhya's has been used as a pivot to enter each other's markets and expand it from a cultural domain to a commercial domain.

Through Ceragam, a healthier life is being promoted by natural methods in the country where natural remedies are preferred. Therefore, apart from a commercial link, the message of a healthier life is to only unite and strengthen the ties between the countries.

### **Karak Clan Society**

The Central Karak Clan Society of Korea (established as a corporate body in December of 1967) has been committed to the protection and preservation of cultural heritage from the Karak Kingdom, an ancient Korean kingdom founded by King Kim Suro. Princess Suri Ratna from Ayodhya (India) had travelled to Korea in 0048 AD and had married the King. 7 million Koreans, representing the Kimhae Kim Clan, Hur Clan and Incheon Yi Clan, trace their ancestry to the royal union. The Society undertakes regular activities in Korea and Ayodhya to honor their ancestors.

This organized in established in 1967. It is an organization of including Kimhae kim and her clan. The future purpose of organisation is to re write the history of threekondom in the history of four kingdoms where Kimhae is in the centre. [Kim Yo Lin reporter-Kimhae news]

### **Contemporary Developments**

In 2013, when Indian Ambassador Vishnu Prasad was invited as a guest of honour in the International Book Fair, which was in held in Seoul. He addressed the press conference by asking 'Are there any Kimhae Kim'? It was an effort to boost people to people tie with Korea.

In 2014, when our Information and Technology (IT) Minister Ravi Shankar Prasad visited South Korea, he announced at a press conference that he is reading Ayodhya Princess's novel. Later in news report shows it was an act to boost the economic tie with South Korea.

In May 2015, during the State visit to our Prime Minister Shri Narendra Modi also mentioned Ayodhya princess in his speech [Ministry of External Affairs]. It was the sign of how important Ayodhya princess for the ambassadors, and leaders. In this visit various agreements has been signed for mutual cooperation. Among one is the in the field of education and culture sector where both these two countries agree to hold a two day seminar on Ayodhya Princess title as Historocing Ayodhya Princess: a new variable in India Korea Relation. It was hosted by ICCR (Indian council of cultural research). During this conference people from reputed background participated with their paper from India and Korea.

On 18<sup>th</sup> May 2015, one of the leading newspaper in South Korea, Choson Ilbo, published a news article title ‘김수로- 인도 공주의 2000 년 사랑’ (roughly translated as Kim Suro and India 2000 years Love) by the reporter 정지성 (Ghee song Jhong) has described Prime Minister Narendra Modi’s emphasis on the ancient story leading to the narrowing of the distance between India and Korea. The ancient marriage in the perception of the Koreans is becoming a Soft diplomacy (소프트 외교).<sup>73</sup>

### **Scope for Tourism**

This story is publicly have been used by the ambassador, ministers, reporters, and academicians promote a deep embedded quest for knowing each other. However, it holds a lot of potential for the future generation. It has been confirmed that this is timeless princess who will keep on forming the bondage to our relation with South Korea. The archaeological study and formation of the Central Karak Clan Society, a sad letter which is written by the former Prime Minister of South Korea, Kim Jong Pil to the one of the descendants of Ayodhya kingdom. The formation of tomb in Ayodhya and the visit of a delegation from Korea is an effort to build and use to promote people to people connection. The publishing of the novel, which is famous, and calling the Kimhae city as “*CITY OF ETERNAL ROMMANCE*”, publishing of the graphic novel, creation of animated videos, programming a show Kim Suro on MBC. In 2013, Mr. Huh-Nam-Shik

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<sup>73</sup> Song ghee, Jong (may 2015) 김수로- 인도 공주의 2000 년 사랑 choson Ilbo, access on 24<sup>th</sup> april [online web] [http://news.chosun.com/site/data/html\\_dir/2015/05/18/2015051800171.html](http://news.chosun.com/site/data/html_dir/2015/05/18/2015051800171.html)



Mayor of Busan, happily said that he himself is a proud descendant of the royal couple [Indian embassy-2013]. Further it was exaggerated by the fact by claiming it to be the first international marriage in the world. [Ambassador Vishnu Prakash].

The opening of Indian cultural center in Busan can be view of growing interest of region and proximity with the Indian people by the legend. Koreans have a very strong belief that they are the descendants of Ayodhya Pprincess. One of the books regarding the Ayodhya princess is written by 남 기 환 (Nam Gee Hwan), ‘두 마리 물고기 사랑’ has mentioned rout from India to Gaya. He stated that from Ayodhya to Kaya is 10000 km away. It has described that the eternal city of romance to another eternal city via the Ayodhya route. He said the journey, the roots was like this was the first start with Ayodhya, then Indian Holy city Banaras, from there to another holy city Bodh Gaya. From here she went Myanmar, from Myanmar she went China, and then headed to Kaya.

From Ayodhya to Kaya can be tourism circuit, which can be known as eternal romance tourism. Recently a video was uploaded on you tube showing how many Koreans have started come to Indian Ayodhya city to celebrate Indian Festival Holi.

In march ,2016 visit of delegation from Korea lead by the Central Karak Clan leader Kim Ki Jhe, paid homage to Princess Ho near the Sarayu river, he said, due to this Princess not only building relation with Ayodhya but its helping to build strong relation between India and Korea [Danik Jagran-march 2016]. Delegation was celebrating its 15<sup>th</sup> anniversary of formation of Ho princess park. In this event, the Forest Minister of Uttar Pradesh. The Korean government desires to build a Princess Ho park with world standard. Kimhae city is also planning to build to open a Gaya theme park

### **High level visit and Ayodhya Princess**

India, since its establishment of diplomatic relations with South Korea could not achieve the close proximity with Korea. There can be many factors for not indulging with each other. India was more focus on Inward bound economic policy. On the contrary, South Korea was pursuing its exports substitution economic policy. The cold war politics, where India had chosen not to alien with any nation, South Korea was chosen the USA block. India was looking for the partner with the democratic country, whereas South

Korea was having an authoritarian government. These are some few reason that India and South Korea interest was divergent rather than convergence. But synergy of the same past division and colonialism kept these nations each other with sympathy.

At the end of the cold war, or more precisely during the disintegration of USSR, India also open its market by introducing globalisation, liberalisation, and privatization where the measures to reform were taken by the government in 1991. The licensing was prohibited i0 then market and it was opened full-fledged. My point is to show the scenarios of the time in 1973 to 1991. The official high level visit was very less according to the site of Ministry of External Affairs.

## Chapter 5

### Conclusion

Myths are widely discussed in oral tradition but the interpretation varies person to person. The story of Ayodhya Princess was not meant for the purpose which the study at the outset tried to reflect. The story has its own independent nature to fulfil the various attachments and aspiration for Koreans and Indians. Folklore remains an important part of our interaction. This folklore is still being celebrated in our society. It started with becoming an oral tradition which brought a new dimension to India and Korea relations. With time, the myth transforms into a story and gains popularity between India and Korea.

*Samguk Yusa* has been the earliest form of medium keeping record of Princess Ayodhya and her journey to Korea. Initially, it was believed that India and Korea's first interaction had been through Buddhism. It was revealed through this book that the countries interaction started with the alliance of King Kim Suro and Princess Ayodhya. The book initially starts with the introduction to the three kingdoms, Silla, Baekje and Goguryeo. Along with it, it also covers the records on the Kaya Confederacy. *Samguk Yusa* states that since creation of heaven and earth there had been no national name, no king of the people in Kimhae region. Kimhae is located in the southern part of South Korea and played a pivotal role in connecting South Korea to the rest of the world on the line of trade. Due to its strong economic region, specially its ship building technology, during 2013 there was a sharp decline in India Korea trade due to the affected shipbuilding industry in South Korea. Kimhae came into the spotlight for India. It is here that *Samguk Yusa* mentions *Ayuta*. The mention of *Ayuta* did bring in some concerns as there a region with the same name in Thailand. Skand S. Tyal cleared the confusion by clarifying the fact that *Samguk Yusa* was written during the 13<sup>th</sup> century whereas Thailand's *Ayuta* only flourished in the 14<sup>th</sup> century. It was here that established the fact regarding India and South Korea's ancient interaction.

As *Samguk Yusa* was the only written evidence of Princess Ayodhya's journey from India to Korea, a famous archaeologist, Kim Byong Mo went on an expedition in search

of truth regarding the myth. This brought him to India, precisely Ayodhya. It was here that he found various clues linking the journey of Princess Ayodhya from India to Korea. In Ayodhya, he found the twin fish symbols which are present in various ancient buildings in Korea which coincidentally is a symbol for the Uttar Pradesh government.

The second chapter of the research covered the understanding of cultural communication through the legend of Princess Ayodhya. The incident occurred 2000 years ago and with time it grew its importance in academia and within popular culture. It analysis how narrative becomes tool in diplomacy by factors such as culture, diplomacy, cultural diplomacy and narratives. The factors are supported by various theories on diplomacy, culture, cultural diplomacy and narratives. Theories are supported by Raymond Williams on culture and social historian, Norbert Elias. Raymond Williams's theory covers the origin aspects of culture and its role in work and practice of artistic activities. Norbert Elias studies the transformation of culture from being a concept of cultivation to becoming an intellectual and social activity tool.

Diplomacy is understood by Niccolo Machiavelli where he states that in order to maintain a relationship with another State, it is important to follow certain protocols. Sir Victor Wellesley further extends the meaning of diplomacy by stating that the importance of cooperation between States is the utmost importance. Further, Cultural diplomacy is understood with the perception of Milton Cummings who states the importance of exchanging ideas, values, systems, traditions between States, along with mutual understanding. He adds to his theory about the importance of culture in forming international relations.

Narratives, is explained by Owen Flanaganof and Paul Cobly. Flanaganof emphasizes on the fact that stories play an important role in culture; many works of art and literature convey stories. Therefore, he visions narratives as a toll in understanding the society through stories and art. Paul Cobly perceives narratives as a situation where human presence is undeniably present. It is where the story is taken forward and improvised. Therefore, this chapter covers the understanding of the various theories that are important in understanding the impact of a cultural story in a relationship between countries.

The third chapter covers the historical evidences of the incident occurring. It starts off with the reference to *Samguk Yusa* and its description of Ayodhya Princess. The book also covers the story of King Kim Suro and their marriage alliance. *Samguk Yusa*'s reference to Ayodhya Princess stabilizes the occurrence of this incident. Along with *Samguk Yusa*, other historical evidences such as the symbols of the twin fish, the brown pagoda, the tombs of King Kim Suro and Princess Ayodhya are all evidences connecting India and Korea's ancient interaction.

This chapter mainly based on the narrative on Ayodhya Princess's legend in contemporary time. The earliest narrative found is in 1932, the leading newspaper, *Dong-e-ilbo* conducted a report and claimed this beautiful love story between the King and Princess. Both the countries got their independence after the Second World War. India set up its first diplomatic relation with South Korea in 1973, during which time, India's domestic politics was in great turmoil. Indian government's Indira Gandhi fought a devastating war with Pakistan in 1971. Regional politics was also changing the shape, the creation of Bangladesh leading to the change in the geography of the world. India Russia friendship treaty in 1971 was crucial to understand the India engagement in cold war politics. Not only this, the oil shock in 1973 in Arab world added the complexity to the global and regional orders. Under these situations, India's relation with South Korea could not stop.

In 1971, the juvenile writer, Lee Jong Ki identified *Ayuta* with 'Ayodhya' belongs to India. In 1974, India and Korea signed an agreement of Trade Promotion, economic and technology cooperation to boost the India market. There was parallel journey of trade and culture between India and South Korea. The explorations of narratives are still in par with being fictional as well a historical finding. In a Korean university, Hankuk University, a Professor explores in the field of archaeology, brings a new dimension as he has started to look for his ancestor's history. In one of the interviews, where he has said that the interest of knowing Kim Suro and Heo Hwang Ok began in 1962, when he was surprised to see the monuments of Kim Suro in Kimhae. The monument formation of tombs for Kim Suro and Princess Ayodhya adds to relevance of the two prominent

figures in the history of Korea. With such prominent facts and findings, it adds to existence and prominence to the historical findings.

Along with archaeological evidences, the media and scholars has also played a pivotal role in highlighting the journey of Princess Ayodhya. The media, especially the print media became the source of information to many and the source to finding the genesis of Princess Ayodhya. Various articles and conferences add to the prominence leading to the spread of the story. Many scholars that took part in conferences related to Princess Ayodhya have played a part in spreading the awareness surrounding the story. Therefore, articles, newspaper articles, conference papers played a pivotal role in enriching and enhancing the ties between the two countries.

The role of Ambassadors and Ministers played a pivotal role in enhancing the ties between the two countries. The media's focus on the visits by the Ambassadors and Ministers to India and Korea, added to the awareness to the importance of Princess Ayodhya in the relationship. The mention of Princess Ayodhya during each visit not only shows the importance of the story but also the reason to the strengthening of ties between the two countries. Official visits by the two countries helped in enhancing the cultural ties and in promoting the Princess Ayodhya story. The repetitive proclamation of the historical incidence by the Ambassadors and Ministers shows the immense importance it plays between the nations.

Another important medium that helped in the formation of the narrative are blogs. Various writers gained knowledge about the incident regarding Princess Ayodhya and took it as a responsibility in spreading the awareness of such incident. The blogs usually covered the journey of Princess Ayodhya and the alliance of King Kim Suro and her. The bloggers became important narratives in forming a chronological understanding of the events. The blogs not only covered the incident but also carried facts regarding the statements of various Ambassadors and Ministers in relation to Princess Ayodhya. Apart from blogs, the history of Princess Ayodhya has been extended to various forms such as comics, dramas, festivals, etc. These various forms have spread the knowledge on Princess Ayodhya adding to the cultural ties between the two countries. N.Parthasarathi's comic, 'Suri Ratna' and the period drama, 'Kim Su-ro' all add to the relevance that is

Princess Ayodhya. Not only is this incident restricted to an academic front, it is also represented in the form of a festival in Korea, where the men dress up like the King and the women dress up as Princess Ayodhya and stroll around the cultural event.

These various aspects written on the narratives of Princess Ayodhya shows us the journey the legend has taken from a historical aspect to a cultural bondage between India and South Korea. The research started with the study of *Samguk Yusa*, an ancient literature leading to various other forms such as historical evidences such as archaeological findings, print media, the role of Ambassadors and Ministers, the place of bloggers in enhancing the legend and eventually the cultural aspects that have glorified this event. As many arguments had been put forward regarding Princess Ayodhya's origin, these historical facts and glorifications by both the nations creates the existence of such an incident and also presents a strong emphasis on the impact of Princess Ayodhya.

The fourth chapter gives us an overall viewpoint on the impact and potential regarding India Korea relations. Ayodhya Princess's historical incident has opened new doors between Ayodhya and Kimhae City. In 1999, the Sister City Agreement was signed between the two. Even though the agreement had been signed in 1999, there has not been any concrete output from it. The relationship between the two has welcomed delegations every year, some around 40-100 people. This incident has also brought out the population of Kim who imply that they are the ancestors of the Kim clan. The two countries have at the same time along with other ties, strengthened the cultural and social interactions. Both the countries have taken great initiatives in promoting each other's culture. Another important aspect that came into light is a Korea based company, Ceragem, which has started many centers in India for eradicating diseases. Ceragem is promoted in India towards the use of natural methods to lead a healthier life.

A very important addition to this historical incident is the augmentation in tourism. The scope of tourism between the two countries has soared. The quest to understand the historical event and to physically be present in the birth and death places of the Princess has led to many tourists visits. The archaeological findings and monument formations has added to the curiousness in visiting the two nations. The government has also played its role in promoting its respected countries leading to many tourist visits and cultural

exchanges. As Princess Ayodhya's story has been used to promote tourism, it can also be used in advertisements by the two nations. It can be used to promote certain brands within the nations or even between the nations. These are some tactics in enhancing the prominence of the event.

The research examined the narratives of Ayodhya Princess's prominent role in diplomacy between India and Korea. Its main focus has been its analytical process which focussed on identifying the prominence of the narrative and its impact on India Korea relationship. The study successfully provided a descriptive literature on diplomacy and India Korea relations and its changes in the patterns along with explanations on the narratives on Princess Ayodhya's impact on diplomacy. Along the research we see the essence of the story in various aspects, historical, archaeological, political, economic and socially. The prominence of Princess Ayodhya does not restrict itself to an academic perspective but builds a strong foundation in various other aspects. It started with its presence in a historical literature but with time spread to the other forms leading to enhancing, enriching and strengthening the ties between the two countries. The prominence of Princess Ayodhya has made a strong foundation between the two nations and risen its relevance and potential.

All these variables emanating from the narrative of Ayodhya Princess have positive impact on civilization-cultural communication between Asia's two oldest societies. Recently, culture has emerged as an important variable in the bilateral cooperation. India-Korea bilateral cooperation carries positive impact from the shared cultural heritage that the narrative regarding the legend of Ayodhya Princess suggests.



## APPENDIX I

### *Samguk Yusa*

evil in his heart. Availing himself of the national crisis he raided the capital and murdered the King and his subjects like beasts. For their sins Kungye was forsaken by his vassals and Chin Hwon was betrayed by his own sons. Even Hsiang Yü and Li Mi were unable to thwart the rise of Han and Tang. Much less could the two murderers Ye and Hwon withstand the august power of our great King T'aejo!"

#### 58. Karak-kuk

*(Ilyön says that this is a sketchy description taken from Karak-kuk-ki, a narrative by Mumin, magistrate of Küm-gwan County during the reign of the Koryö King Munjong (1046-1083). It consists mostly of the usual legends, but some of it is based on fact. There was indeed an area called Karak on Korea's southern coast in ancient times, and tribes known as Kaya.)*

Since the creation of heaven and earth there had been no national name and no king of the people of the Kimhae region (north of the Naktong River delta). The nine chiefs Ado-Kan, Yödo-Kan, Fido-Kan, Odo-Kan, Yusu-Kan, Yuch'ön-Kan, Sinch'ön-Kan, Och'ön-Kan and Sinkwi-Kan ruled over the 75,000 natives, who plowed their fields and sank wells to support their simple lives.

In the eighteenth year of the Kien-wu era of Emperor Kuang Wu of the Later Han in the year of the tiger (42 A.D.) on the day of the spring festival in Bathing Valley the villagers heard a strange voice calling from Kuji (Turtle's Back), the summit of North Mountain, saying, "Does anyone live here?"

"Yes," the chief replied.

"What is this place?"

"This is Kuji, the Turtle's Back, the highest peak of our North Mountain."

"A heavenly god has commanded me to descend to earth, establish a kingdom, and become its king, and therefore I am here. You people must dig in the earth on the peak, while you dance and sing,

'Kuha! Kuha! (Turtle, turtle)' Push out your head!

"If you don't, we'll burn and eat you."  
Then you will meet a great king."

The nine chiefs and all the people danced and sang for joy and looked up into the sky. Lo! The heavens opened and a purple rope descended to the earth, with a golden bowl wrapped in a red cloth tied to the end of it. When the cloth was removed the bowl was found to contain six golden eggs, round like the sun. The people worshipped the eggs, and, having replaced the cloth, took the heavenly gifts to the house of Ado, the paramount chief, where they laid them on a table and went home to rest. When they returned at sunrise and removed the cloth they found that the eggs had hatched into six boys of noble and handsome appearance. All the people bowed low and offered congratulations.

The boys grew rapidly day by day, and after ten days the height of the boy who had hatched first had reached nine feet. His face was like that of a dragon, his eyebrows were like two eight-colored rainbows (like those of Yao, the sage-king of ancient China) and his eyes sparkled with double pupils (like those of Shun, Yao's son-in-law). On the fifteenth of the same month he was crowned king with the title "Suro."<sup>8</sup> He named his kingdom Karak-kuk (or Kayaguk) and the other five men became the rulers of the five neighboring Kaya tribes.

The kingdom of Karak-kuk was bounded on the east by the Hwangsan River, on the southwest by Ch'anghae (the Blue Sea), on the northwest by Mt. Chiri, on the northeast by Mt. Kaya, and on the south by the sea.

The King lived at first in a temporary residence built over an earthen platform three feet high and roofed with uncut reeds. In January in the year after his coronation the King declared, "I wish to establish the capital of my kingdom." He proceeded south to a valley and gazed at the surrounding hills, which rose like embroidered wind-screens as far as the eye could reach.

"Beautiful and wonderful!" the King exclaimed. "Though small and narrow as a blade of grass, this place is fit to be the abode of the sixteen Nahans (disciples of Buddha) or the seven sages (legendary Chinese philosophers). With proper development of the surrounding

country, this will make a fine place for people to live." And he selected the locations of the outer city walls, the royal palaces, government offices, armories and storehouses before returning to his temporary headquarters.

Workers and artisans from all directions responded to the King's call and commenced construction at Kūmyang in February. All the sites had been prepared within a month, and a year later the whole project was finished. The King was highly pleased. Having selected an auspicious day, he moved into his new palace, and there presided personally over the national administration.

About this time the Queen of King Hamdal in Wanha-kuk conceived and laid an egg. From the egg a boy was hatched and was named T'alhae (Remove Shell) because he emerged from an egg by throwing off its shell. When T'alhae was three feet tall and his head measured one foot across, he came over the sea to pay a formal visit to King Suro.

"I have come," T'alhae announced, "to take over your throne and crown."

"Heaven has sent me down to rule over this nation in peace," the King replied. "I cannot give up my throne, nor will my people suffer you to put my crown on your large head."

"Let us settle this question by a contest of magic art," T'alhae proposed, and the King agreed.

In the twinkling of an eye T'alhae became a hawk, whereupon the King became an eagle; T'alhae changed into a sparrow and the King into a falcon. Finally T'alhae returned to human shape and the King also regained his noble form.

"I surrender to Your Majesty," T'alhae said, "During our contest I was a hawk before an eagle and a sparrow before a falcon, but I escaped death thanks to the kind heart of a noble sovereign who refrains from killing living creatures. Therefore I am unworthy to dispute your throne. Long live the King! Farewell!" And he boarded a ship which had arrived from China and departed.

King Suro ordered five hundred warships to go in pursuit, for he feared that T'alhae might return to wage war against him. But seeing

the strange ship fleeing toward Kerim (Silla), the King's warships gave up the chase and returned to port.

In the twenty-fourth year of Kien-wu of Kuang Wu-ti in the Later Han period in the year of the monkey (Mu-sin, 49 A.D.) on the twenty-seventh day of the seventh month, the nine chief courtiers of King Suro repaired to the palace and were received in royal audience

"It is not good for the King to be alone," they said. "Let Your Majesty choose the most beautiful and virtuous maiden from among the girls whom we shall bring to the palace and make her your queen."

"I was sent down from heaven to rule this land," the King replied, "and so my spouse will also descend from heaven at divine command. Sail toward Mangsan-do (Mountain-Viewing Island) in the south and see what happens."

The courtiers obeyed. When they were far out at sea, a ship with a red sail and flying a red flag appeared on the horizon, darting toward the north like an arrow. The Kaya sailors waved torches and made signs for the mysterious ship to come near. When it did so, they found that a beautiful princess was on board. The sailors escorted her to the shore, where a courier mounted a swift steed and galloped off to convey the news to the King.

The King was exceedingly glad. He commanded the nine senior courtiers to meet the princess on the seashore and conduct her to the palace.

*(The courtiers proceeded to the coast and encountered the princess.)*  
"Welcome, princess!" they said. "The King desires you to enter the palace and be received in audience immediately."

"You are strangers," the princess modestly replied. "I cannot follow you, nor can I be so unmaidenly as to enter the palace without due ceremony."

The courtiers conveyed the princess' words to the King, and he was struck by her virgin modesty and queenly dignity. He ordered a tent pitched in front of his detached palace on a hill sixty feet southwest of the royal residence and awaited her arrival.

The princess left her ship with her suite, which consisted of the

two courtiers Sin Po and Cho Kuang, their wives Mojöng and Moryang and twenty slaves who carried gold, silver, jewels, silk brocade and tableware in countless boxes as her trousseau. When she reached the top of the hill she changed her brocade trousers and offered them as a gift to the mountain spirit. Then she approached the tent and the King rose to meet her.

The King bestowed native costumes and jewels upon the suite and bade them rest on beds covered with embroidered quilts and pillows. Then he and the princess entered the sleeping chamber.

“I am a princess of Ayuta (in India),” the princess said. “My family name is Hō, my given name is Hwang-Ok (Yellow Jade), and I am sixteen years old. In May this year my royal father and mother said to me, ‘Last night we had a dream, and in our dream we saw a god who said, ‘I have sent down Suro to be King of Karak, and Suro is a holy man. He is not yet married, so send your daughter to become his Queen.’ Then he ascended to heaven. It is the command of the god, and his words are still ringing in our ears. My daughter, bid farewell to your parents and go.’ So I started on my long voyage, with steamed dates of the sea and fairy peaches of heaven for my provisions. Now I blush to stand in your noble presence.”

*(It is interesting to note that the city of Ayuthia was at one time the capital of the kingdom of Thailand.)*

“I knew that you were coming,” the King told her. “so I refused all the maidens whom my courtiers recommended as my spouse. Now my heart leaps with joy to receive a most beautiful and virtuous princess as my Queen.”

The King passed two nights and one day with the princess from India. When it was time for her escort to return home he gave each person thirty rolls (one roll is forty yards) of hempen cloth and ten large bags of rice to sustain them on their voyage.

On the first day of the eighth month the King and his Queen entered the royal palace in colorful palanquins, accompanied by courtiers in carriages and on horseback and followed by a long train of wagons laden with the trousseau which the princess had brought with her from



## Wonder 2

India. She was escorted into the inner palace, and the two courtiers and their wives who had accompanied her from India were accommodated in separate apartments. The rest of her suite were given a guest house of twenty rooms and given food and drink, and her household articles and precious jewels were put in a store-room for her use at all times.

One day the King said to his courtiers, "The Kans are the chief government officials, but the pronunciation of their titles is vulgar and unaesthetic and their written titles in Chinese characters make them a laughing-stock to foreigners." He therefore changed the official titles as follows: Ado to Agung, Yōdo to Yōhae, Pido to Pijaṅg, Obang to Osang, Yusu to Yukong, Yuch'ōn to Yudōk, Sinch'ōn to Sindo, Och'ōn to Onūng, and Sinkwi to Sinkwi.

*(The last two are pronounced the same but written differently. This would appear to be a reference to the adaptation of the Chinese system of government, together with official titles that would have been regarded as correct by the Chinese.)*

The King adopted the official organization of Kerim (Silla), creating peers with titles such as Kakkan, Ajilkan and Kūpkan and reforming his government on the models of the Chou and Han dynasties of China. He loved his people like his own children and benevolently taught them the arts of civilized life.

The marriage of the King and Queen was like the combination of two harmonious beings—heaven and earth, sun and moon, yang and yin (the two complementary forces in the universe in Chinese philosophy). She was a faithful and true helpmeet to the King, shining like a ruby or a sapphire—and indeed she was an Indian jewel and rendered valuable service in the rise of his royal household, like the vassals who assisted the King of Hsia and the two daughters of Yao who attended Shun, their royal husband, in ancient China. (The customary references to legendary Chinese rulers. Hsia is the name of the earliest Chinese dynasty of which there is actual evidence.)

The royal couple lived happily for many years. In due time they both dreamed of seeing a bear, and sure enough the Queen conceived

and bore a son. This was Crown Prince Kōdūng.

On the first of March in the sixth year of Chung-p'ing in the reign of Ling-ti, the year of the snake, Kisa (189) the Queen died at the age of one hundred and fifty-seven. The people mourned as if they had lost their own mothers and buried her on a hill northeast of Kuji. They changed the name of the beach where she first landed to Chup'och'on, that of the hill on which she changed her brocade skirt to Nūnghyōn, and that of the seacoast where she waved her red flag at the shore to Kich'ulpyōn, so that her arrival in Karak should always be remembered.

Sin Po and Cho Kuang, who attended the Queen on her voyage from India, each begat daughters about thirty years after their arrival, and both died a few years later. The Queen's male and female slaves all died of homesickness within seven or eight years of their arrival and left no children, so that their guest hall was vacant.

The King spent many lonely hours in deep grief after the death of the Queen, and at last he also died ten years later at the age of one hundred and fifty-eight, on the 23rd of March in the fourth year of Kien-an during the reign of Hsien-ti in the year of the hare, Ki-myo (199). (There is obviously some confusion in these dates.) The people wailed as if heaven had fallen and buried him in a mausoleum ten feet high and 300 feet in circumference to the northeast of the palace. A shrine was erected and sacrifices were offered annually on the third and seventh of January, the fifth of May and the 15th of August to the spirits of King Suro and his royal descendants for nine generations.

During the reign of Pōpmin (King Munmu, thirtieth Silla sovereign, 661-681), the King issued a decree: "When King Kuhyōng, in the ninth generation of descent from the founder of Karak-kuk, surrendered to Silla, he brought with him to Kerim (Kyōngju) his crown prince, Sejong. Sejong begat Solu-kong, Solukong begat Sōun-Chapkan, Sōun-Chapkan begat Queen Munmyōng, and Queen Munmyōng gave birth to me.<sup>9</sup> The founder of Karak-kuk is therefore my ancestor of fifteen generations ago. Though Karak was destroyed long ago, his shrine still exists today. Ye, my loyal subjects, must enshrine his tablet in the national sanctuary with those of my royal predecessors and offer



annual sacrifice to his noble spirit at his shrine.”

The King dispatched a messenger to the ruins of Karak-kuk to set apart thirty ‘kyōng’ (furrows?) of fertile rice land to support the caretaker of the tomb and pay for the ceremonies. Kaeng-se Kūpkan, in the seventeenth generation of descent from King Suro, was appointed caretaker, to offer wine, rice cakes, tea and sweets to the royal spirits on the five annual memorial days fixed by King Kōdūng.

From the time King Kōdūng first established the royal resting-place at his palace until the reign of King Kuhyōng the sacrificial offerings at King Suro’s tomb continued for 330 years, after which they were suspended from time to time until King Munmu of Silla decreed their resumption.

In the closing days of Silla a local official called Ch’ungji-Chapkan took control of Kūmgwan fortress and styled himself General-Magistrate of the city. One of his subordinates, Yōngkyu-Agan, was in the habit of offering sacrifices to obscene idols at the shrine of King Suro. While he was engaged in invoking these gods’ blessings on his family one day, a heavy beam fell from the ceiling and crushed him to death.

The General-Magistrate was frightened almost to death. He had a portrait of King Suro painted on a three-foot length of silk embroidered with a twisting dragon, hung it on the wall with an oil lamp burning before it and worshipped it daily, morning and evening. After three days tears of blood fell like rain from both eyes of the portrait and made a deep pool on the ground. He then took the portrait to King Suro’s shrine and burned it there. Summoning a descendant of Suro named Kyurim, He said, “One misfortune rides on the neck of another in my family. The King’s spirit is angry at me because of my disrespectful worship of his portrait. I feared to look at it and burned it, and now perhaps his ghost will strike me dead. I wish you to resume the sacrificial ceremonies as before.”

Kyurim consented, and conducted the rites regularly thereafter until his death after a long life of eighty-eight years. But while his son Kanwōn-kyōng was worshipping at the shrine on a May Day, Yōngkyu’s son Chunp’il went mad. He jumped into the shrine, kicked away



the sacrificial food and spread another table with his own offerings. Before he had offered the third cup of wine to his obscene idols he was taken ill, and died of insanity on the way home.

There is an old saying, "Obscene idols send down calamities instead of blessings on the offerer of sacrifice." This refers to Yōngkyu and Chunp'il, the disrespectful father and son.

One night a gang of thieves entered the shrine to steal the gold and jeweled ornaments. Immediately a fierce-looking general clad in steel armor rushed from the shrine and twanged his bow in all directions, killing seven or eight of the thieves and putting the rest to flight. A few evenings later the survivors returned, and this time a tiger more than thirty feet tall leaped from behind the shrine roaring loudly and tore eight or nine of them to pieces with its sharp claws and teeth, while the rest were all frightened to death. These punishments proved the presence of heavenly spirits in the precincts of King Suro's tomb and shrine, keeping off all sacriligious persons.

Eight hundred and seventy-eight years have passed since this shrine was erected in the fourth year of Kienan (193, recorded as the date of King Suro's death) until the thirty-first year of the present monarch (Munjong, 1046-1083) and in all that time not a green sod on the tomb mound has died or faded, not a rare tree in the precincts has died or decayed, and not a single jade ornament in the shrine housing the King's tablet has been broken.

Hsin Ch'ieh-p'i (a Chinese scholar during the T'ang dynasty) once said, "In all ages and times, no nation has escaped ruin and no tomb has escaped destruction." This is true of the kingdom of Karak, but not of the undemolished tomb of King Suro.

Ever since the heyday of Karak, the inhabitants of the region (modern Kimhae and vicinity) have celebrated the 29th of July each year by climbing Sūngchōm Mountain, where they pitch tents on the east and west. There are singing, dancing, athletic contests, and many a bottle of wine. The strong young men are divided into right and left teams and gallop their horses from Mangsan-do (Mountain-Viewing Island) toward the shore, while gaily decorated boats with red sails

carry beautifully dressed maidens toward the old landing-place. This festival celebrates the arrival of the Princess of India (Empress Hō) and the setting off of Yuch'ōn and Sinkwi, the two Karak chiefs, to bring the news to the King.

Since the ruin of Karak-kuk the name of the area has been changed many times. In the year of the coronation of King Chōngmyōng of Silla (posthumous title Sinmun, 681) it was called Kūmgwan-kyōng, with a magistrate stationed there. Following the reunification of the Three Hans by King T'aejo (of Koryō, 918) 259 years later it was called Imhae-hyōn for forty-eight years, and had a naval governor. Then it was called Imhae-gun or Kimhae-pu. There was an army headquarters there for twenty-seven years and a naval headquarters for sixty-four years.

In the second year of Hsun-hua (991) a land surveyor in Kimhae-pu named Cho Mun-sōn reported to the King that the acreage set aside for the maintenance of King Suro's shrine was too large and that it should be reduced to fifteen 'kyōl' (unit of farmland) as under the old system and the remainder divided among the corvee laborers employed in Kimhae prefecture. When the King received this recommendation he rejected it, saying, "A sage-king emerged from an egg from Heaven and ruled over his people for 158 years, until he died. This was a happy event whose equal is rarely found in the history of the world since the time of the three legendary emperors (Sui-len, Fu-hsi and Shen-nung) of ancient China. I am too much in awe of his memory to reduce the acreage which supports King Suro's shrine, which has been hallowed ever since his death by his royal descendants."

But the surveyor persisted in his recommendations, and at length the court agreed that half of the shrine land should be given to the corvee laborers. When the division had been completed by royal order, the surveyor suddenly fell ill and was obliged to take to his bed. There he fell asleep and dreamed that he saw seven or eight ghosts armed with long ropes and sharp swords approaching him with a terrible roar: "You have done us wrong. We shall cut off your head!" Down flashed the swords like lightning upon his neck and up sprang the surveyor

from his bed, waking with a scream. He was so frightened that he ran out of the house, and fell dead as he was passing through the city gate. His death prevented him from affixing his seal to the land-survey register (which was necessary to make the transfer of shrine land legal).

King Kimchil, in the eighth generation of descent from King Suro, was mindful of the welfare of his people and upheld moral principles. He prayed for the repose of the fragrant soul of Queen Hō, the Princess of India, and in the twenty-ninth year of Yuan-chia, in the year of the dragon, he had a Buddhist temple erected at the place where she took her marriage vows to King Suro, calling it Wanghu-sa (the Queen's Temple), with ten *kyol* of farmland for its support.

Five hundred years later another temple (Changyu-sa) was erected nearby with a royal donation of 300 *kyol* of farm and forest land to provide food and firewood for the monks. They demolished the Queen's Temple to the southeast and built a farmstead on its ruins to store grain and pasture horses and cattle. All the passers-by shed hot tears at the desolate state of the Queen's temple. A lone monument, weather-beaten and overgrown with moss, still stands on the ruins. It bears the following inscription:

"In the beginning when heaven and earth were created there were people but no king to rule over them in this land. In the Middle Kingdom (China) there had been kings and emperors for many generations, and in the Eastern nations capitals were established, in Kerim first and in Karak later. But in Karak there was no king who cared for the welfare of the inhabitants.

"Heaven showed mercy to the myriad creatures. Spirits descended to place eggs in the mountains, hiding themselves in the mist. In the darkness a voice was heard but no-one was to be seen. The gathering crowd responded to the voice with dance and song.

"After seven days the wind blew hard and the clouds cleared, and from the blue heavens six round eggs descended at the end of a purple string. People gathered from the neighborhood and made a ring around the eggs. Five of them were taken to each of five towns and the sixth

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remained in this castle. The six eggs descended simultaneously on the same string of brotherly affection.

“The heavenly being who remained in this castle brought forth virtue and gave laws to the living creatures of the earth. He ascended the treasured throne and everything under heaven became clear. He built a palace of beauty and simplicity on a low earthen platform. He presided over his government and ruled the people with impartial love and justice. Among other things, he taught his people the first lessons of etiquette. Thus travelers made room for each other on the roads and farmers helped each other in the fields.

“Noblemen from the four directions offered their services to assist his rule, and the people welcomed his officials to look after their farms and pastures on high and low lands. But, alas! Like morning dew on the grass, he was unable to enjoy the long life of the ‘Camellia Tree’ (referring to a phenomenally long-lived tree in a Chinese legend). When great sorrow darkened heaven and earth the whole nation mourned with deep grief, as if they had lost their own father.

“But gold never loses its sparkle and jade rings its echo far and wide. His royal descendants have flourished to all ages, and their sacrificial offerings in his memory will be fragrant ever more. Though the moon wanes and the tides recede, his royal standard of right living will never change.”

The chronicles of the nine rulers of Karak descended from Sejo, King Suro, have been recorded as follows. (Ilyōn, as usual, gives Chinese dynastic and cyclic dates. The Christian-era dates given here are deduced from them, and there may be some slight errors.)

*King Kōdōng:* Father King Suro, mother Empress Hō. Crowned on 13 March, 193. Reigned 39 (55) years and died 17 September 232. His Queen was Mojōng, daughter of Ch’ōnpu-kyōng Sin Po, who bore his son Map’um. The Kaihuang Calendar says, “His family name was Kim, a corruption of Kūm, meaning gold, because his father King Suro was born from a golden egg.”

*King Map’um:* Family name Kim. Crowned in 232, reigned 39 (32)

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years and died 29 January, 271. His Queen was Hogu, granddaughter of Chongjǒng-gam Cho Kuang, who bore him Crown Prince Kōjilmi.

*King Kōjilmi:*

Also called Kūmmul, family name Kim. Crowned in 271, reigned 56 (55)-years, died 8 July, 327. His Queen was Aji, granddaughter of Agung-Agan, the mother of Crown Prince I-p'um.

*King I-p'um:*

Family name Kim. Crowned in 327, reigned 62 (60) years, died 10 April, 389. His Queen was Chǒng-sin, the daughter of Sanong-kyōng Kukch'ung, who bore Crown Prince Chwaji.

*King Chwaji:*

Also called Kimjil. Crowned in 389. He took a servant girl as concubine and promoted her relatives to important positions in the court, causing disturbance in the nation. Availing himself of this situation the King of Kerim (Silla) attempted an attack on Karak. An upright courtier of Karak, Pak Won-to, expostulated with his King: "Even a grassblade waves its head in the wind high above the colorful insects which crawl below, and men are in like case. If heaven falls and earth sinks, man has no place to live and no place to keep."

The King's heart was troubled. He summoned a fortune-teller and asked his advice. After consulting his mysterious book, the diviner said, "Your Majesty's fortune is written in the I-Ching. It says, 'Cut the big toe and the small toes will recoil.' For an interpretation, please consult the I-Ching." (One of the Confucian Classics, the I-Ching or Book of Changes is mainly concerned with divination.)

The King understood: "If the leader of evil, low-class men is kept at a distance, his followers will be converted to the right path by a virtuous man." He sent his beautiful mistress into exile on a



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lonely island called Hasan-do, reformed his corrupt administration and brought peace to his people. After reigning fifteen years he died in 404. His Queen was Pok-su, daughter of Tonyōng Tae-Agan, and she bore his son Ch'wihūi.

*King Ch'wihūi:* Also called Chilka, family name Kim. He was crowned in 404, reigned 31 (30) years and died 3 February, 435. His Queen was Indōk, daughter of Chinsa-Kakkan and mother of Chilji.

*King Chilji:* Also called King Kūmjil. He was crowned in 435 and in the following year erected Wanghu-sa (the Queen's Temple), dedicated to Queen Hō, the Princess of India, to commemorate her marriage to King Suro and to pray for the repose of her fragrant soul. He reigned 42 (36) years and died on 4 October, 477. His Queen was Pang-won, the daughter of Kūmsang-Sagan and the mother of Kyōm-chi.

*King Kyōm-chi:* Also called King Kūmkyōm. He was crowned in 477, reigned 30 years and died on 7 April, 507. His Queen was Suk, daughter of Ch'ulch'ung-Kakkan and mother of Kuhyōng.

*King Kuhyōng:* Family name Kim. He was crowned in 507 and reigned 42 (42) years. During his reign King Chinhūng of Silla (540-576) raised a large army and attacked Karak.<sup>10</sup> King Kuhyōng led his valiant troops against the enemy, but there was no hope of victory against the heavy odds. At length he sent his brother T'aljijilgūm to the capital (Kyōngju) as a hostage, and finally his royal son Sangson-Choljikong went to Silla to surrender. His Queen was Kyehwa, the daughter of Punjil-Suijil, and she bore him three sons—Sejong-Kakkan, Mudo-Kakkan and Mudūk-Kakkan.

In the book Kaihuang-lu it is written, "In the fourth year of

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Chung Tai-t'ung (Imja) Karak surrendered to Silla.”

According to the Sankuo Shih Karak was conquered 490 years after its founding by King Suro. However the Karak-kuk-ki from which this account is taken makes the conquest thirty years later, giving a total duration of 520 years.

*(The figures in brackets in the above table correspond to the dates in the chronological table in the appendix of this book.)*

**Footnotes to Book Two**

- (1) The text actually uses the name “Munho,” because the posthumous title of the second Koryō King, Hyejong, was Mu, written with the same Chinese character as the second syllable of the Silla King’s title. It was thought disrespectful to use a king’s title, or any part of it, to refer to anyone or anything else.
- (2) This “Iron Gate of Silla” is described in the T’ang-shu, the official chronicle of the T’ang dynasty. According to the Japanese scholar Dr. Ikeuchi it was located at Tōgwon.
- (3) The Five Great Mountains were T’oham-san in the east, Chiri-san in the south, Kyeryong-san in the west, T’aebaek-san in the north and Pu’ak (Great Mountain) in the center. The Three Small Mountains were Naeryōk in Kyōngju, Kolhwa in Yōngch’ōn and Hyollye in Ch’ōngdo.
- (4) The Samguk Sagi states. “The coffin of the royal dead was buried on the hill south of Pongdōk Temple by his august will.”
- (5) According to the Samguk Sagi Sinmu’s son, who succeeded him, wished to take this girl as a concubine of the first rank.
- (6) There were two fortresses of this name, one north of the Han River and one south of it. The location of the northern fort is now unknown, but the southern one was on the site of the old town of Kwangju in Kyōnggi Province, where portions of the walls can still be seen.
- (7) The word used here actually refers to a divinity, and the song is a magic spell.
- (8) “Suro” is an attempt to express in Chinese the native Korean word “Soori” and “sol,” meaning “supreme” and “holy,” as is Sunūng, the posthumous title of this king.
- (9) The Samguk Sagi says that Kim Yu-sin’s sister Munhūi was the consort of King Muryōl and the mother of King Munmu. It also states, however, that Kim Yu-sin’s father was Sōyōn, also called Sōhyōn. The “Sōun” in the genealogy given here may quite possibly be a corruption of Sōhyōn.

## *APPENDIX II*



This is a picture of the monument of Princess Ayodhya in Kimhae City.(Source: Korean Tourism Organization)



### *APPENDIX III*



A monument of Princess Ayodhya in Ayodhya, India (Source: Daily Mail)

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