The Characteristics of Silla’s Gongbang

Cha Soon-cheol*

Founded in 57 BC by Park Hyeokkeose, Silla was an ancient state based in Korea’s Gyeongbuk Province which existed for some 992 years, or until King Gyeongsun (敬順王) joined Goryeo in 935. As Silla’s capital city of Gyeongju remained the same throughout its existence, it has been compared to the capital of the European imperial city of Rome. Furthermore, the fact that Gyeongju maintained its status as the capital of Silla for such a prolonged period of time creates exceptional circumstances that help to shed some light on how the functions of such a city could be maintained.

During the ancient era, a city functioned as both a place where politics, economics, and culture came together, and as a place where civilization could be consumed. Furthermore, based on organized and standardized plans, the city was gradually developed from walled-town states centering on the royal palace into Wanggyeong (王京: The capital cities) in which both the royal family and common denizens resided. The Wanggyeong of ancient states functioned as spheres in which a large number of people resided within limited spaces that had been designed in accordance with specific urban plans. The numerous facilities within Wanggyeong, such as the royal palace, residential areas, temples, markets, warehouses, and roads, were all organically linked to one another in order to ensure that the city carried out its allotted functions. As such, Wanggyeong made the

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utmost use of its internal spaces, in that, while each district or facility had its own functions, every one of these individual spaces was organically linked together. Wanggyeong relics of Gyeongju reveal that the city was partitioned into block-shaped spaces divided by roads as part of the so-called bang (坊, block) and ri (里, village) system. It was within these partitioned areas of the city that the everyday life of individual people and of communities took place. In this regard, it was also within these partitioned areas that the facilities and worksites needed to implement production activities, such as public squares and markets as well as gongbang (工房, workshop) were established.

The term gongbang refers to workplaces in which individual goods were produced by master craftsman or individual handicraftsmen possessing specialized skills. Various kinds of goods were produced by such skilled workers. The characteristics of a gongbang tended to vary based on the type of item which was produced therein. However, there were also instances in which two or three kinds of items were produced within one gongbang. In addition, some of the relics discovered to date would seem to indicate that certain items were only produced in particular locations for a certain period of time. Based on the gongbang discovered in the Gyeongju area, it can be surmised that these structures were about the size of a small room in a modern building. The internal facilities included a kiln and supporting devices. While the gongbang which produced roof tiles and earthenware boasted larger spaces, the gongbang discovered amongst regular residential relics, which are believed to have been used for the production of handicrafts, featured smaller spaces.

Although there is no clear evidence of when groups of workers with specialized skills first began to be formed, the general consensus has been that such grouping first appeared emerged when the various statelets of Samhan (三韓, The three Han age) were established. In addition, historical references would seem to indicate that the groups of skilled workers formed during the Three Kingdoms period enjoyed a certain social status. However, little is known about the extent to which these groups of skilled workers were specialized or organized. Nevertheless,
there is a strong likelihood that these skilled workers were controlled by assigned government officials during the early Three Kingdoms period and that these skilled workers and handicraftsmen were grouped together as part of special organizations.

<Table 1> contains the characteristics of the *gongbang*, whose existence has been confirmed through the excavation projects carried out in the Gyeongju area.

<Table 1> *Gongbang* in the Gyeongju Area (Relics Discovered through the Surface Survey)

<table>
<thead>
<tr>
<th>Item</th>
<th>Wolseong Anapji Hwangseong-dong</th>
<th>Hwangnam-dong</th>
<th>Gameun -Temple</th>
<th>368-6, Seongdong-dong</th>
<th>Silla Wanggyeong</th>
<th>Wanggyeong ruins in Dong cheondong</th>
<th>19, Seobudong</th>
<th>W arbeun-ri, Naenam-myeon</th>
<th>Pimak, Choonggum-dong</th>
<th>Mulcheon-ri, Songok-dong</th>
<th>Cheonbuk -myeon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gold, silver</td>
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<tr>
<td>Glass</td>
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<td>Lacquer</td>
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<td>Iron</td>
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<tr>
<td>Bone and shell-made tools</td>
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<td>Leather</td>
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<tr>
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<td>Roof tiles</td>
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</tbody>
</table>

Examples of *gongbang* identified from the remains discovered during surface surveys and excavation projects can be seen in <Table 2>.
<Table 2> *Gongbang* in the Gyeongju Area (Relics Discovered through the Surface Survey)

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Earthenware</td>
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<tr>
<td>Roof tile</td>
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</tbody>
</table>

Looking at <Table 1> and <Table 2>, we can see that various kinds of *gongbang* existed in the Gyeongju area, and that a wide variety of items were produced in these workplaces. The majority of *gongbang* however produced earthenware, roof tiles, and bronze materials. Moreover, while the *gongbang* that produced the handicrafts for the palace and government offices tended to be clustered in one place, those which produced bronze materials were scattered throughout urban areas. This phenomenon can be perceived as being related to the fact that economic power rested with the aristocratic class during the Unified Silla, which in turn resulted in diversifying the main actors behind the production of specific handicraft items. As the operation of *gongbang* required both skilled workers and expenditures, such entities were during the early stages managed by the state and royal family. However, as the economic power and political influence of the aristocrats gradually increased, some of these skilled workers and *gongbang* began to be associated with these aristocrats; a situation which resulted in gradual changes being wrought to the characteristics of *gongbang*.

Although excavation projects have to date not resulted in a full recreation of the features of *gongbang*, the existence of palace handicrafts and/or government-led handicrafts is clearly supported by historical materials. While several aspects of these particular *gongbang* remain unclear, they are also included in this study because what little is known about them helps to shed some much needed light on certain characteristics of overall handicraft production at this time. The author of the this study has already conducted basic examinations of the *gongbang*
located in the Gyeongju area as part of other studies. To this end, this study seeks to analyze the gongbang located in the Gyeongju area based on historical documents and the ruins discovered during excavation projects. Thereafter, an analysis of the characteristics and significance of the gongbang that existed within Wanggyeong area of Silla, as well as of those who managed gongbang, is carried out.

The Characteristics and Classification of Silla Gongbang

Detailed records pertaining to Silla’s gongbang can be found in the Jikkwanji (職官志) section of the <Samguk sagi (三國史記, History of the Three Kingdoms)> . Based on these records, scholars have formulated a wide range of theories and opinions on the characteristics, organization, and main actors involved with the Silla gongbang. In addition, in-depth debates have also been held on the subject of the identity of the main actors involved in the management of the handicraft industry. Some of the examples include the following.

As part of efforts to reveal the structure of Silla’s handicraft industry described in the Jikkwanji section of the <Samguk sagi> and the tasks carried out in this regard by the relevant government offices, Baek Nam-un identified 26 government offices as being involved in the palace handicraft industry. The palace handicraft industry was staffed by bonded laborers such as palace slaves, government slaves, and quasi-slaves. The products were either exported to China as part of the state-led trade structure, or provided to the royal family and aristocrats.5

Hong Hui-yu separated Silla’s handicraft industry into the government-led and private handicraft industries. Hong then subdivided the government-led handicraft industry into the narrower scope of government-led handicrafts, palace handicrafts, and seong (成, a term used to refer to sites where specific handicraft products are made or a professional residential area)-handicrafts. Meanwhile, the private handicraft industry was divided into individual handicraftsmen, farmer
handicraftsmen, and the private handicraft industry controlled by local power groups. Hong’s assertions are significant in that he was the first to introduce a gongbang management model that was based on the main actors involved in this process. However, as his classification was based solely on historical records, it failed to restore the features of individual gongbang.

Based on Hong Hui-yu’s classification structure, Son Yeong-jong and Jo Hui-seung divided the handicraft industry during the Three Kingdoms period into three distinct fields: farmers’ handicraft industry, private handicraft industry managed by professional handicraftsmen, and the government-led handicraft industry. They further expanded the scope of private handicrafts by adding the gongbang run by temples. However, much like their predecessors, they based their arguments on the nature of the handicraft industry (gongbang) solely on existing explanations and classifications of excavated remains.

Im Yeong-ju analyzed the craftsmen and handicraft skills of such states as Goguryeo, Baekje and Samhan, the structure of the handicraft industry of Silla, and the handicraft products which were produced. However, Im’s study was also limited by the fact that the classification she employed was based solely on prehistoric remains and historical documents.

Park Nam-su classified the handicraft industry into the following six categories: the palace handicraft industry producing the goods required by the king and royal family; the government-led handicraft industry managed and operated by the state which produced the goods required by government offices; the temple handicraft industry run by temples and revolving around skilled monk artisans which served to meet the demands of temples; the private handicraft industry operated by independent handicraftsmen who did not hold government posts; and the private-owned handicraft industry run by aristocrats which featured goods produced by artisans who belonged to the aristocracy. As it clearly demonstrated the changes and divisions that took place in terms of Silla’s gongbang, Park’s classification proved to be greatly influential in terms
of studies of the handicraft industry and *gongbang*. Meanwhile, the suggestion was raised by some that the military handicraft industry should also be added to Park’s classification.10

Based on the pit and hearth, which has been surmised as the site of the *gongbang*, as well as the bronze melting pot, weight, and lacquered earthenware pieces discovered amongst the ruins at 376, Hwangnam-dong, Gyeongju, Cha Soon-cheol has raised the possibility that a government-led *gongbang* was in fact operated at this site during the 7th century, which coincides with the early Unified Silla period. Cha has also suggested that from the 8th century onwards such government-led *gongbang* disappeared in favor of private *gongbang* managed by aristocrats.11

Meanwhile, the status of the artisan class underwent changes as the politics and society of the state became increasingly stable. The social status of the artisan group engaged in the manufacturing of iron gradually changed during the process which saw the spread of iron smelting
technology. Villages occupied solely by skilled workers specialized in the production of iron (casted iron axe) as well as related workplaces (processing furnaces and forges) were discovered amongst the relics unearthed in the Hwangseong-dong area of Gyeongju. This particular gongbang was only operational for a limited period of time. Although other theories may be advanced, there is a high probability that Silla’s territorial expansion and technological development resulted in this particular gongbang being moved to an area adjacent to iron mines so as to make production activities more convenient. However, as iron production required advanced technologies, the possibility cannot be ruled out that this relocation was somehow related to the social atmosphere at the time. During the Unified Silla period, the craftsman group saw their status be degraded to below that of the regular commoner, and the areas in which they could reside limited. In this regard, it can be concluded that the imposition of such social limitations was closely related to the relocation in the 6th century of the iron gongbang to mining areas located not in Gyeongju proper, but rather in outlying areas (Mulgeum in Yangsan, Sacheon in Milyang).

References to Gongbang in Historical Documents

The <Samguk sagi> and <Samguk yusa (三國遺事)> contain several records related to the gongbang located in Gyeongju.

First, with regard to the social status of skilled workers, one finds a record in the King Talhae (脫解) section of the <Samguk yusa> which states that Talhae identified himself as a blacksmith. Based on this entry, we can surmise that the job of blacksmith was regarded at the time as a noble profession within society. Meanwhile, in the Jikkwanji section of the <Samguk sagi> we find an entry which states that in accordance with the reform of government post names implemented by King Gyeongdeok (景德王) the Cheolyujeon (鐵錬典) was changed to Chukyabang (築冶房). Therefore, we can see that the artisan group in charge of
forging work continued even during the Unified Silla period to exist as an element of the institutionalized handicraft industry.

In the Yeoljeon (列傳) section of the <Samguk sagi> one finds an entry which reads as follows: “When Gangsu (姜首) took the daughter of a blacksmith from Bugok (釜谷) as his wife, his father became enraged and said, “aren’t you humiliated to take a person from the lower classes as your wife?” 17 In this regard, we can surmise that Gangsu’s parent perceived the job of blacksmith to be one which was of very low social standing. As mentioned above, skilled workers had already suffered a great drop in their social status by the time the mid-ancient era of Silla had rolled around. As such, we can deduce that, with a few notable exceptions, even the skilled workers engaged in the production of bronze were regarded as belonging to the lower class.18

According to the Oksajo (屋舍條) section of the <Samguk sagi>, the jingol (眞骨, The second class of Silla hierarchical system) was not allowed to adorn their office with gold, silver, brass, or fiver-colored designs.19 Meanwhile, the Geogijo (車騎條) section of the <Samguk sagi> tates that it was forbidden to adorn the wheels of wagons, horse equipment, or saddles with gold, silver, or brass. 20 Finally, the Saekbokcho (色服條) section states that the members of the yukdupum (六頭品) class were allowed to use brazen brass and copper for their shoes and belts.21 Therefore, we can conclude based on the above that there were during the Unified Silla period gongbang which were responsible for the handling of gold, silver, brass, and brazen brass.

The following places listed in the entries found in the Jikkwanjo section of the <Samguk sagi> featuring the records related to the gongbang can be surmised to have been gongbang.

Production

Gongjangbu (工匠府) : in charge of the production of the implements needed to conduct religious ritual ceremonies along with the production of handicraft goods22
Fabrics, Weaving and Dyeing

Chaejeon (彩典) : dyeing of government officials’ attires, dancheong (Korean traditional decorative coloring applied to wooden buildings and artifacts), production of dyes

Johabang (朝霞房) : production of high-quality silk

Yeomgung (染宮) : production of dyes

Sojeon (疏典) : responsible for entire sericulture process 23

Hongjeon (紅典) : production of dyes in cooperation with the yeongung (染宮)

Sobangjeon (蘇房典) : production of the sobang24 used as the source of red dye25

Chanyeomjeon (攒染典) : responsible for the process of producing dyed cloths and threads26

Pyojeon (漂典) : responsible for the process of refining and bleaching carried out after the process of forming yarn with which to produce thread27

Geumjeon (錦典) : considering the fact that it was subsequently renamed the Jikkeumbang (織錦房), we can assume that this body was in charge of the production of silk cloth

Majeon (麻典) : considering the fact that it was subsequently renamed the Jikbangguk (織繆局), we can surmise that this entity was in charge of the production of hemp clothing
Pojeon (曝典) : in charge of the dyeing process within the palace

Gijeon (綺典) : considering the fact that it was subsequently renamed the Byeolgeumbang (別錦房), we can surmise that it was in charge of the production of dyed silk fabric

Chimbang (針房) : in charge of sewing

Metal

Cheolyujeon (鐵錮典) : in charge of the production of iron and brassware. Although it was renamed the Cheukyabang (築冶房), this essentially has the same meaning

Muljangjeon (物藏典) : in charge of the storage of the materials and goods used at the palace and of manufacturing royal adornments

Namhasogung (南下所宮) : considering the fact that it was subsequently renamed the Japgongsa (雜工司), we can deduce that it was in charge of manufacturing gold and silver wares

Lacquer

Chiljeon (漆典) : considering the fact that it was subsequently renamed the Sikkibang (飾器房), we can surmise that it was in charge of the production of lacquer ware used to store foods

Leather

Mojeon (毛典) : considering the fact that it was subsequently renamed the Chwichwibang (聚毳房), we can surmise that it was in charge of the production of wool fabrics
The Characteristics of Silla’s Gongbang

**Pijeon (皮典)**: considering the fact that it was subsequently renamed the **Poinbang (鞄人房)**, we can assume that it was in charge of production of leather

**Chujeon (鞦典)**: in charge of the production of leather-made horse bells

**Pitajeon (皮打典)**: considering the fact that it was subsequently renamed the **Ungongbang (鞃工房)**, we can deduct that it was in charge of the production of leather drums

**Majeon (磨典)**: considering the fact that it was subsequently renamed the **Jaeinbang (梓人房)**, we can surmise that it was in charge of the production of such items as the mechanism used to hang musical instruments, goblet glasses, and archery targets

**Tapjeon (鞜典)**: in charge of the production of leather shoes

**Hwajeon (靴典)**: in charge of the production of leather boots

**Tajeon (打典)**: in charge of tanning leather

Straw, Glue and Wooden Handicrafts

**Marijeon (麻履典)**: in charge of the production of straw shoes

**Seojeon (席典)**: considering the fact that it was subsequently renamed the **Bongjwaguk (奉座局)**, we can surmise that it was responsible for the production of the mats used at the palace and of the weaving tools used to make mats

**Gwegaejeon (机槪典)**: considering the fact that it was subsequently renamed the **Gwebanguk (机盤局)**, we can deduce that it was in fact responsible for the manufacturing of the furniture and furnishings used at
the palace

Yangjeon (楊典) : considering the fact that it was subsequently renamed the Sabiguk (司篚局), we can assume that it was in charge of manufacturing the bamboo products used at the palace

Pottery and Roof Tiles

Wagijeon (瓦器典) : considering the fact that it was subsequently renamed the Dodeungguk (陶登局), we can assume that this body was in charge of manufacturing the pottery and roof tiles used at the palace

Charcoal

Du △tanjeon (豆△炭典) : in charge of producing charcoal

Ice

Binggojeon (氷庫典) : in charge of producing ice

Horse Feed

Moksukcheon (苜蓿典) : in charge of the production of horse feed, managed in four places, namely Baekcheon (白川), Hanji (漢秖), Muncheon (蚊川), and Bonpi (本彼)

Based on the names which were given to these offices, we can surmise that the gongbang were divided and managed under the overarching category known as the palace handicraft industry. While the majority of these offices were originally known as ‘△△ jeon’, they were renamed ‘△△ bang’ during the reign of King Gyeongdeok (景德王). Only the Yeomgung and Nahasogung featured names that ended in ‘△△ gung’. While the Yeomgung and Nahasogung are surmised to have had functions
which were similar to those of the ‘△△ jeon’ and ‘△△ bang’, the Nahasogung was in fact responsible for the manufacture of gold, silver, and jade wares.36

The excavation of the Anapji area carried out on the site of what is now the Gyeongju National Museum led to the discovery of remains related to the palace handicraft industry, such as earthen molds used for the manufacture of glass and comma-shaped jade ornaments. Moreover, the discovery of roof tiles on which it was inscribed “namgungjiin (南宮之印)”37 in a well in front of the Anapji has been regarded by some as proving that the above-mentioned two bodies that featured the name△△ gung were somehow related to this namgung (Southern Palace).38

**Gongbang Discovered as Part of Excavation Projects**

The gongbang discovered within the royal capital to present mostly consist of items made of such materials as bronze, glass, and lacquer that could be produced in smaller spaces. By and large, these gongbang can be separated based on the items which were produced.

**Gold and Silver**

The excavation of the Anapji site has wielded pots which were used to melt gold and silver.39 In addition, the discovery of the remains of a hammer within the same site has led some to conclude that gold and silver products may have been directly produced within the palace. Meanwhile, a survey conducted of a lotus pond built near the Anapji site revealed a layer of soil that contained baked earth and charcoal. Therefore, the conclusion has been reached that a gongbang which produced gold and silver wares existed at one time in this area.

The mold discovered at the Hwangnyong temple site (皇龍寺) is surmised to have been used to produce rectangular-shaped gold bullion.40
To this end, gold and silver ingots have in fact been discovered. While the gold ingot discovered at the Tomb of King *Heongang* (憲康王) is 6.0 cm long, 2.0 cm wide, 0.1 cm thick, and weighs 24.96 g,$^41$ the silver ingot discovered at the Hwangnyong temple site is 8.5 cm in length, 2.1 cm wide, and 0.5 cm thick.$^42$ These gold and silver ingots are believed to have functioned as a form of currency. Han Chi-yun’s <Haedong yeoksa (海東歷史, History of the Eastern Kingdom)> contains records which state that: “Silla’s currency has no patterns on it (新羅國錢無文)” and “While Silla mints its currency out of gold and silver, as they do not contain any patterns, it is hard to tell them apart. Nevertheless, after having observed both of these types of coins, they are in fact of different sizes (新羅以金銀為錢 悉無文 新羅以金銀為錢 悉無文 而莫可分別令各錄一品<接大小二樣>).”$^43$ Thus, based on these texts, some scholars have advanced the theory that blank coins made of gold and silver were at some point circulated in Silla.$^44$ In this regard, the discovery of gold and silver ingots at the stone pagoda in the Mireuksa temple site (彌勒寺) of Baekje is believed to provide credence to such assertions.$^45$

**Bronze**

Items which show how bronze *gongbang* produced plates, bowls, and spoons based on a molding process that employed bronze melted in a furnace have been uncovered. In this regard, the bronze *gongbang* and related remains discovered in Gyeongju to date as part of excavation projects and prospective surveys can be seen in <Table 3>.

<Table 3> Bronze *Gongbang* and Related Remains in Gyeongju

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Relics</th>
<th>Furnace</th>
<th>Workplace</th>
<th>Melting cauldron</th>
<th>Mold</th>
<th>Effusion ash</th>
<th>Bronze</th>
<th>Lead</th>
<th>Glass</th>
<th>Stone weight</th>
<th>Tools</th>
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<tbody>
<tr>
<td>1</td>
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<td>●</td>
<td>●</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>●</td>
</tr>
<tr>
<td>2</td>
<td>Silla Wangkyeong S1E1</td>
<td>●</td>
<td>●</td>
<td>●</td>
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<td></td>
<td>●</td>
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<td>●</td>
</tr>
<tr>
<td>3</td>
<td>Wonji, Kuhwang-dong</td>
<td>●</td>
<td>●</td>
<td>●</td>
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</tbody>
</table>
18 relics related to bronze *gongbang* have to date been discovered in the Gyeongju area. These *gongbang* were separated over several areas.

The first such area which should be analyzed is Wolseong (月城). The bronze *gongbang* relics discovered in the Wolseong area that was home to the royal fortress include those found at the *Imhaejeon* or Anapji site (hammer, melting cauldron), 376, in Hwangnam-dong (cauldrons used to melt copper and glass, quartz, remnants of a furnace site, and workplace), and 194-11 and 12, Hwangnam-dong (workplace, bronze ash). Although no concrete proof has been uncovered that would confirm without a shadow of a doubt that bronze *gongbang* existed at the Anapji site, the excavation of melting cauldrons and hammers from inside of the Anapji pond provides a strong hint that this was in fact the case. However, the
absence of molds amongst the tens of thousands of remains found to date lends itself to the conclusion that this area was mainly engaged in casting and metal plating. Meanwhile, in the case of the relics found at 376, Hwangnam-dong, the discovery of numerous melting cauldrons, talc-made stamps, and wooden tablets used to store related records would seem to indicate that the gongbang in this area was managed by the royal family or state.

Therefore, the gongbang in the Wolseong area were government-led gongbang which produced the goods demanded by the royal palace and government offices. While the gongbang in this area are believed to have been small in scale, there is also a strong possibility that the furnaces and workplaces were located at the same site.

The second area of interest in this regards is the Dongcheon-dong area. This particular area featured numerous small-scale molding gongbang which manufactured bronze wares that were clustered together within a limited space. The bronze gongbang discovered in the Dongcheon-dong area can be divided into those in which only a furnace was discovered, those in which both a furnace and workplace were found, and those in which furnaces, workplaces, melting cauldrons, molds, and bronze ash have been uncovered. However, the conclusion has been reached that these results have more to do with the limited scope of these excavations. In other words, we can surmise that all of these gongbang featured the elements listed above. A look at the relevant examples reveals that a kiln facility used to manufacture the mold frameworks employed to cast bronze wares has been uncovered amidst the relics found at 791, Dongcheon-dong. In addition, various kinds of furnace facilities and melting cauldrons have also been discovered amongst the relics at 696-1, 681-1, 764-2, 789-10, and 793, Dongcheon-dong. Some of these bronze gongbang were discovered inside of a fence that was used to partition block units. Instances in which independent furnaces were established in a pit have also been uncovered in conjunction with the gongbang found in open spaces.
Melting Furnace of Bronze Crucible (681-1, Dongcheon-dong Site)

Furnace of Bronze Crucible (791, Dongcheon-dong Site)
The analysis of the bronze slag discovered amongst the relics in Dongcheon-dong revealed that chalcopyrite was used to produce copper ore. Meanwhile, bronze materials were found to have been created in the area by adding pure lead to a mixture of copper ore and galena. Thus, we can conclude that the entire process of manufacture bronze wares was carried out in this site. Although the bronze gongbang found amongst the relics in Dongcheon-dong were of different sizes, the fact that they were all clustered together in one area and that large-scale gongbang subsequently emerged in this area has led some to conclude that the gongbang in Dongcheon-dong were in fact government-led sites.
The last area of interest in this regards is the one in downtown Gyeongju where small-scale bronze *gongbang* whose features are different from those found in Dongcheon-dong were uncovered. Examples include the relics found in the S1E1 area of the royal capital, at 386-6 Seongdong-dong, and at 19 Seobu-dong. As small-scale *gongbang* facilities were found within the residential blocks established in these areas, the possibility has been raised that these *gongbang* were in fact managed by independent owners. These are regarded as examples of *gongbang* in which independent production activities were carried out by the skilled workers or aristocrats who owned them. In this regard, these structures tended to not be clustered together one area like the government-led *gongbang*. This type of *gongbang* falls under the category of the private handicraft industry.

**Glass**

Many glass beads and comma-shaped jade ornaments have been excavated from ancient tombs of Silla. The discovery of earthen molds used to manufacture glass beads and comma-shaped jade ornaments amongst the relics at Hwangseong-dong has been taken to mean that these items were directly manufactured. Examples of remnants of *gongbang* engaged in glass production uncovered within the capital area of Silla include the *gongbang* site located within the 9th residential area site of S1E1 in which traces of objects seared by fire and glass melting cauldrons were found.48 Furnaces were also discovered amongst the remnants of a pit excavated as part if Relics No. 4 at 376, Hwangnam-dong. This particular pit is 5.14 m long, 2.8 m wide and 30 cm deep. Three furnace sites were found at the bottom of this pit. The furnace sites found in a shallow-dug pit are oval-shaped. The discovery at this *gongbang* of remains such as talc or stone weights and the quartz used as the raw materials to produce glass, as well as of glass ingots, makes it evident that the relevant raw materials were weighed and processed as part of the production of glass products carried out in these *gongbang*.
An analysis of the components of the glass melting cauldron discovered amongst the relics at the 376, Hwangnam-dong site revealed that the relevant glass products were made of SiO$_2$-PbO glass and did not contain barium. The difference in terms of the color of the yellowish brown glass mass and green spiral-shaped beads can be understood to have been the result of the copper (Cu) contained in the glass. While melted glass becomes green during the oxidation phase, it becomes yellowish brown during the deoxidization phase. The specific gravity of the glass was found to be 5.27 in the case of the glass mass, and 4.97 in the case of the spiral-shaped beads, both of which fall within the 4.5-5.2 scope usually associated with the specific gravity of lead glass. The melting point was found to be 650 °C, which is lower than that used for regular alkali glass. The characteristics of the glass products manufactured at 376, Hwangnam-dong area were revealed to be identical to those found at the Mireuksa Temple site in Iksan and the Asukaike site in Japan. The discovery of the quartz used as the raw materials in the manufacture of glass amongst these relics provides further proof that a uniform manufacturing process was employed throughout these sites.

<Picture 6> Stone Weight
Lacquer Ware

Many lacquer wares has been discovered in the Wolseong moat as well as in the wooden chamber tombs with stone mound located in Gyeongju. These lacquer wares, which were regarded as the highest quality products, are believed to have been produced by the gongbang associated with the palace handicraft industry. Recently, many studies have been conducted on these lacquer wares. The lacquer-related relics uncovered to date in Gyeongju consist of the relics related to the process of refining lacquer found at in 376, Hwangnam-dong. More to the point, two stone-pits used for the storage of lacquer materials have been found. The size of the stone-pit storage site located in the south was estimated to be 1.4 m from north to south, and 1 m from east to west; meanwhile, the stone-pit storage site in the north was found to be 0.8 m long from north to south, and 1 m from east to west diameter. These stone-pit storage sites were oval in shape and covered with 10 cm-long pebbles. In the central part of the stone-pit in the south, a specific facility which consisted of large rubble stones placed on top of buried lacquered pottery has been found. This facility is regarded as having been directly related to the work processes carried out in this area. In addition, various potteries and iron materials believed to be working tools were discovered in the area around this stone-pit. Given the fact that lacquered pottery pieces were also found in this stone-pit storage site and in the surrounding area, we can surmise that lacquer-related work was carried out in this location.

Hardened lacquer was discovered in a bowl with handles amongst relics No. II-1 excavated from a residential area site in Pyeongcheon, Cheonsang-ri, Ulsan. This hardened lacquer is believed to have been refined after impurities were extracted from the natural lacquer collected from the lacquer trees. As such, the remains related to lacquer production found at 376, Hwangnam-dong are deduced to be those of a workshop in which refined lacquer which could be used at the gongbang was produced through a stirring and heating process conducted after the natural lacquer materials collected from lacquer trees was extracted.
<The List of Items Exported to Japan by Silla (買新羅物解拾遺)> which details the items exported by Silla to Japan during the 11th year of King Gyeongdeok (752) contains an entry which states that 1 geun of lacquer extract was purchased. From this entry we can surmise that Silla exported its refined lacquer to Japan. Refined lacquer was also used for ritual ceremonies. A remnant of sap believed to be yellow lacquer was discovered in the burnished black pottery used as Jindangu (container buried under ground to drive away calamities and misfortune) found amongst the relics at 126-2, Hwangnam-dong. A GC-MS analysis of this sap revealed that it was in fact a refined component of yellow lacquer known as sesquiterpene.

Production, Supply and Consumption of Products

The gongbang related to the palace handicraft industry produced various products such as gold, silver, and glass ornaments as well as wooden crafts and stationeries. They manufactured these products using various natural materials such as fiber, leather, straw, and glue. Although difficult to pinpoint the exact nature of these gongbang and production related materials based solely on the archeological studies, the general features of the gongbang can be restored based on historical documents such as the <Samguk sagi> and <Samguk yusa>. In this regard, examples of such items can be found in <Table 4>.

<Table 4> Products Manufactured by Silla’s Gongbang as Viewed through Historical Documents

<table>
<thead>
<tr>
<th>Year</th>
<th>Contents</th>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>12th year of King Munmu (672)</td>
<td>&lt;Samguk sagi&gt;, vol. 7, Silla bongi, 12th year of King Munmu</td>
<td>金·銀·銅·針</td>
</tr>
<tr>
<td></td>
<td>“Offered 33,500 pun of silver, 33,000 pun of copper, 400 pieces of needle, 120 pun of ox bezoar, 120 pun of gold, 40 seunpo 6 pil of cloth,</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Contents</td>
<td>Objects</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>30 seunpo 6 pil of cloth”</td>
<td>…兼進貢銀三萬三千五百分 銅三萬三千分 鐮四百枚 牛黃百二十分 金百二十分 四十升布六匹 三十升布六十四…</td>
<td></td>
</tr>
<tr>
<td>22nd year of King Seongdeok</td>
<td>“The royal envoys dispatched to Tang in April brought with them a horse, ox bezoar, ginseng, glow of silk, fish teeth silk, a bell adorned with a falcon, seal leather, gold and silver.”</td>
<td>金·銀·鏤鷹鈴</td>
</tr>
<tr>
<td>(723)</td>
<td>&lt;Samguk sagi&gt;, vol. 7, Silla bongi, 22nd year of King Seongdeok</td>
<td></td>
</tr>
<tr>
<td>2nd year of King Heondeok</td>
<td>“Crown Prince Kim Heonjang was dispatched to Tang in October, bringing with him a statue of Buddha and a Buddhist sutra adorned with gold and silver which were presented to Emperor Shunzong as a sign of our desire for his continued good health.”</td>
<td>金銀佛像·佛經</td>
</tr>
<tr>
<td>(810)</td>
<td>&lt;Samguk sagi&gt;, vol. 10, Silla bongi, 2nd year of King Heondeok</td>
<td></td>
</tr>
<tr>
<td>9th year of King Gyeongmun</td>
<td>“Dispatched Crown Prince Kim Yun to Tang in July to express the appreciation and provide gifts: two horses, 100 nyang of gold, 200 nyang of silver, 15 nyang of ox bezoar, 100 keun of ginseng, 10 pil of large-sized fish teeth silk, 10 pil of small-sized fish teeth silk, 20 pil of glow of silk, 40 seung of paekcheoppo 40 pil, 30 seung cheosamdan 40 pil, …”</td>
<td>魚金·銀·金釵頭五色綦帶鷹金鎖鍔子幷紛錦紅幍新樣鷹銀鎖鍔子紛鎝五色幍新樣鷹銀鎖鍔子紛鎝五色幍鶴子金鎖鍔子紛鎝紅幍新樣鶴子銀鎖鍔子紛鎝五色幍鶴子銀鎖鍔子紛鎝五色幍新樣鶴子銀鎖鍔子紛鎝五色幍</td>
</tr>
<tr>
<td>(869)</td>
<td>&lt;Samguk sagi&gt;, vol. 11, Silla bongi, 9th year of King Gyeongmun</td>
<td></td>
</tr>
</tbody>
</table>
With the notable exception of natural materials, the great majority of the products mentioned in <Table 4> were manufactured by the government-led *gongbang*. While many of these items were consumed in the palace, some were provided as gifts to Tang and Japan or used as items for trade with neighboring kingdoms. While the items which were sent to Tang included gold, silver, copper, needles, needle containers, ox bezoar, cloth with fine strands, silk, wool, white rugs, ramie, and ornaments, the items sent to Japan included beads, small-sized daggers, mirrors, silk, statues of Buddha, gold/silver/iron cauldrons, silk cloth, brocaded fabric, bowls adorned with gold, folding screens, saddles, various kinds of spoons housed in Shosoin (正倉院), gold crafts, ink stick, rugs, and Silla’s own unique musical instruments. What’s more, the *Bogo gaegeom mongnok* (寶庫開檢目錄) prepared in 787 states that Silla also exported tallow sheep to Japan. Certain scholars have argued that although some of these items were produced in Silla, other items were in fact produced in China and in the West and conveyed to Japan via Silla through trade. However, the record attached to the blankets housed in the Shosoin at Japan’s Todaiji temple (東大寺) renders it amply evident that these particular products were produced in Silla. *<The Mae Silla mulhae* (買新羅物解拾遺)*>, which includes a list of the items that Silla...
exported to Japan, describes how the scratch coating of a woman’s folding screen adorned with bird feathers housed in the Shosoin was applied. The list of items from Silla also included metals such as gold and silver, high quality fabrics, and rare animals such as camels, parrots, and peacocks. In addition, we can also see from this list that items such as spices, pharmaceuticals, dyes, utensils, and containers were imported by Silla. Some scholars have advanced that once the government had set aside the items it required, any surplus items were distributed amongst those who desired to have them. Among the items exported to Japan, one finds a bronze container currently housed in the Shosoin on which the name and position of a Silla national called “爲水乃末” has been inscribed. This item is regarded as a prime example of the trade in goods and human resources that was carried out at the time.

The products manufactured by the *gongbang* associated with the palace handicraft industry varied from the basic goods consumed by the royal family and government offices to luxury goods used as part of diplomatic exchanges and trade with Tang and Japan. As stated in the *Oksajo, Geogijo, Giyongjo,* and *Saekbokjo* sections of the *Samguk sagi*, different goods were consumed by people of different social statuses. Some of the goods produced were also provided to Tang China and Japan. In this regard, the records of such transactions help to shed some light on the types of goods produced by Silla’s *gongbang*.

*<Picture 7> Tools (Hammers, Crucible Tongs, Chisel)*
Conclusion

The analysis of the Silla gongbang which existed from the Three Kingdoms era to the Unified Silla period revealed that the items found as part of excavation projects only reveal a limited part of the overall structure of Silla’s gongbang. The records pertaining to the Silla gongbang found in the <Samguk sagi> are for the most part related to the palace handicraft industry that revolved around the production of items related to everyday life such as fabrics, dyes, clothes, and leather. In addition, another characteristic of the palace handicraft industry that has been identified is that of storing seasonal items such as ice.

However, the analysis of metal-production related gongbang revealed that the latter initially possessed characteristics similar to those of government-led gongbang. As the economic power of aristocrats gradually increased, a new type of gongbang surfaced as masters that had belonged to the government-led gongbang and individual skilled workers were reorganized into the newly emerging private handicraft industry. The emergence of the private handicraft industry led by aristocrats resulted in the state being gradually replaced by individuals as the main actors involved in the gongbang. This assertion is supported by the prominent role played by aristocratic producers such as Yangga (楊家), Muga (武家), Jachorangtaek (紫草娘宅) in the trade with Japan.

This study also sought to identify the characteristics of the Silla gongbang relics located in Gyeongju. In this regard, it was revealed that the majority of the references to Silla gongbang found in historical documents involved the palace handicraft industry responsible for manufacturing consumer products. The gongbang discovered amongst the relics in the capital area in Gyeongju were engaged in the production of brass wares, roof tiles, pottery, and charcoals. To this end, we can see that individual gongbang tended to exhibit different characteristics depending on who the main actors were.

The Silla gongbang went from being small-scale workshops used as part of the palace handicraft industry to large gongbang at the heart of the
government-led handicraft industry. Thereafter, the emergence of aristocratic power resulted in the rise of the private handicraft industry. While large-scale bronze gongbang were clustered together in one area during the heyday of the government-led handicraft industry, the private handicraft industry was characterized by gongbang scattered throughout the downtown area of Gyeongju.

The study of the various gongbang which existed in the capital area helps to shed some light on the technological prowess of Silla at the time, the trade of goods, and the relationship between producers and demanders. In addition, such a study helps to recreate the features of society during this period. To this end, the discovery of additional facts pertaining to Silla’s technological prowess and remains through the conduct of scientific analyses of the gongbang, and of the remains discovered inside such gongbang, is expected to result in a flood of new information about Silla’s gongbang.

**Keywords**: gongbang, Samguk sagi, Silla’s capital, palace handicraft industry, government-led handicraft industry, private handicraft industry

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**Notes**:

1 Examples include the ruins of kilns and iron material production sites which were moved based on the state of the raw materials (iron ore and clay) or sources of fuel (wood and charcoal) employed. In this regard, while the gongbang involved in the production of iron materials found in the Hwangseong-dong area are believed to only have been functional during the 2nd - 4th centuries, larger scale gongbang producing the same items were found to have operated in the Yangsan and Milyang areas from the 6th century onwards (Dong-A University Museum, 2000, *Yangsan Amalgam Relics*).
(Yangsan mulgeum yujeok).


5 Baek Nam-un, 1933, The Socioeconomic History of Joseon (Joseon sahoe gyeongjesa), Gaejosa, pp. 356-361.

6 Hong Hui-yu, 1988, The History of Handicrafts during the Mid- Joseon Era (Joseon jungse sugongeopsa yeongu), Jiyangsa, pp. 21-33.


While military handicrafts refer to the types of handicrafts which were produced within military bases during the ancient era, this term is not widely used amongst researchers in this particular field. Examples of Korean ancient states building such military handicrafts include Goguryeo’s Wunu Fortress located in Huanren in what is now the Chinese province of Liaoning and the 2nd Poru Fortress located in Seoul’s Acha Mountain. However, comparative studies must be compared in order to ascertain whether this military handicraft system was a regular feature of such ancient states. Meanwhile, Chinese researchers have identified this kind of handicraft industry as being distinct from existing handicraft fields, and referred to such products as military-related handicrafts.


Cha Soon-cheol, 2002, “Analysis of the Silla Gongbang Found amongst the Relics at 376, Hwangnam-dong, Gyeongju (Gyeongju hwangnamdong 376 beonji silla gongbange daehan jaego)”, Gyeongju Culture (Gyeongju munhwa), vol. 8, pp.16-32.


The Sachon area of Milyang was a key transportation hub when it came to entering the mountainous region located in the northeast of Milyang. Various mines were located between the Milyang River, which was connected to the Nakrtong River, and the Garae Peak situated behind the site where iron manufacturing relics were uncovered. As such, the iron relic site which was uncovered in the area served as a good location both in terms of the provision of raw materials and the transportation of products. Most of the earthenware
discovered in the area was produced during the 6th century. However, the fact that burnished black pottery was found on the top layer of the relics means that these gongbang producing iron were also operated during the Unified Silla period (Gimhae National Museum, 2001, *Iron Manufacturing Relics in Sachon, Milyang* (Milyang sachon jecheol yujeok)).

14 Historians believe that while the social status of skilled workers gradually increased prior to the unification of the three kingdoms, it began to trend downwards thereafter.


“言訖其童子曳杖率二奴登吐含山上作石塚留七日望城中可居之地見一峯 鳳如三日月勢可久之地乃下尋之. 既瓠公宅也乃設詎計潛埋礪炭於其側詎 朝至門云此是吾祖代家屋. 瓠公云否爭訟不決乃告于官官曰以何驗是汝家 童曰我本治匠乍出隣鄕而人取居之請堀地檢看從之果得礪炭乃取而居 为.”

16 *Samguk sagi*, vol. 39, Jikkwan.

“鐵鍮典，景德王改爲築冶房，後復古”

17 *Samguk sagi*, vol. 46, Yeoljeon, Gansujo.

“强首常與釜谷冶家之女野合，情好頗篤，及年二十歲，父母媒邑中之女有容行者，將妻之，強首辭不可以再娶，父怒曰，爾有時名，國人無不知，而以微者為偶，不亦可恥乎，強首再拜曰，貧且賤，非所羞也，學道而不行之，誠
所羞也。尝闻古人之言曰，糟糠之妻不下堂，贫贱之交不可忘，则贱妾所不忍弃者也。”

18 The <Record of the Sacred Bell of the Great King Seongdeok (聖德王)> lists many of the names of the skilled workers that were needed to manufacture the bell, including the bell casting master. The skilled workers mentioned therein are believed to have been organized under the government-led handicraft industry. However, it was also commonplace during this period for skilled workers to be hired and paid a salary (Park Nam-su, 1996, History of the Silla Handicraft Industry (Silla sugongeopsa), Sinseowon, p. 297).

19 <Samguk sagi>, vol. 33, Japji, Oksajo.
“眞骨 室長廣不得過二十四尺 不覆唐瓦 不施飛詹 不雕以金銀 鑪石 五彩 不磨階石 不置三重階 垣牆不施梁棟 不塗石灰 簾緣禁錦繡野草羅 屏風禁繡 床不飾玳瑁沈香.”

20 <Samguk sagi>, vol. 33, Japji, Geogijo.
“眞骨 車材不用緣檀沈香 不得帖玳瑁 亦不敢飾以金銀玉 褥子用絺綞已下 不過二重 坐子用錦錦二色絺已下 縁用錦已下 前後幰用小文絺紗絺已下 色以深青碧紫粉 絺縷用絺紗 色以紅緋翠碧 衽表且用絺紗 色以紅緋青 繡 牛勒及鞅用絺紗 船船金銀錦石 步搖亦禁金銀錦石.”

21 <Samguk sagi>, vol. 33, Japji, Saekbokjo.
“六品 拾頭用緞羅絺紗布 表衣只用綿綸紗布 內衣只用小文絺紗布 布衣只用絺絺紗布 殼只用烏犀錦鐵銅 襪只用絺紗紗布 靴禁烏髹 服文紫皮 草帶用鳥犀錦鐵銅 踏只用皮麻 布用十八升已下.”

22 Hong Hui-yu, 1988, The History of Handicrafts during the Mid- Joseon Era (Joseon jungse sugongeopsa yeongu), Jiyangsa.


24 Used as a raw material for the production of red dye, sobang originated from Southeast Asia (Thailand, and Myanmar).


27 Ibid.


Cha Soon-cheol


35 Lee Yong-beom, 1953, “Goguryeo’s Attempt to Enter Liaoshi and the Turks (Goguryeo yoseo jinchul gidowa dolgwel), *Journal of Historical Studies (Sahak yeongu)*, vol. 4, p. 75, please refer to footnote 60.


38 Park Bang-ryong, 2006, “Silla’s Capital and the Distribution System (Silla wanggyeonggwa yutong)”, *The Structure of Silla’s Capital City and System (Silla wanggjeongui gujowa chegve)*, Collection of Essays Presented as Part of the Academic Conference Conducted during the Silla Culture Festival (*Silla munhwaje haksul nonmunjip*), vol. 27, Gyeongju City, Society for the Enhancement of Silla Culture, Gyeongju Cultural Center, and the History Department of Dongguk University, p. 68.


40 Gyeongju National Research Institute of Cultural Heritage, 2006, 32 year - *Excavating the 1,000 Year-History of Silla (Silla sumgyeol 1cheonnyeon balgul josa 32 nyeon)*, p. 140.


44 Choe Ho-jin, 1974, *History of Korean Currency (Hanguk hwapye sosa)*,
Among the 18 gold ingots discovered at the site of the stone pagoda in Mireuk Temple site in Iksan, three contained the following description, “Deoksol and Chiyul from Chungbu made a donation of 1 nyang of gold to the temple (中部德率支栗施金壹兩). Meanwhile, another gold ingot contained the following description, “Along with his parents and wife, a man named Bichibu from Habu made a donation to the temple (下部非致夫及父母妻子同布施)”.

National Research Institute of Cultural Heritage, 2009, The Sacred Relics found in the Stone Pagoda at Mireuk Temple (Mireuksaji seoktap sari changeom)

Kwon Hyeok-nam, 2000, “Ancient Smelting Furnace- With a Special Focus on the Copper Slag Discovered amongst the Relics in Dongcheon-dong, Gyeongju (Godae jeryeonnoe daehan yeongu - gyeongju dongcheondong yujoek chulto dong slagreul jungsimeuro)”, Master’s Thesis, Kukmin University, Department of Metallurgy and Material Science & Engineering, p. 42.


52 The National Folk Museum, 1989, *Two Thousand Years of Korean Lacquer Ware* (Hanguk chilgi icheonnyeon); National Museum of Korea, 2006, *Najeon Lacquer Ware* (Najeon ch'ilgi).


54 As can be seen in Diagram 76-1, these have been identified as iron arrowheads. While these iron arrowheads are sharp on the edges, the fragmented section is shaped like a single convex lens. Dongguk University Museum, Gyeongju Campus, 2002, *Relics from the Unified Silla Era Discovered at 376, Hwangnam-dong, Gyeongju* (Gyeongju hwangnamdong, 376 tongil silla sidae yujeok)


60 Ink sticks were produced by the private handicraft industry operated by aristocrats and not by the palace handicraft industry. The Chinese characters, “新羅楊家上墨”, “新羅武家上墨” are inscribed on the surface of the ink stick.


62 Ibid., p. 28.

63 Higashino Haruyuki, 1988, Shosoin (正倉院), Iwanami Shoten.

64 There have been two different theories regarding this inscription. While one states that the name inscribed was that of the Silla national who originally owned it, the other states that it is actually the signature of a skilled worker of Silla who visited Heijou-kyo during the 8th century.

Suzuki Yasutami, “Cultural exchange between Japan and Silla during the 8th century (八世紀の日本と新羅の文化交流)”, Ancient Silla and Japan (古代の新羅と日本), Gakuseisha.
신라의 공방과 특징

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본고에서는 삼국~통일신라시대까지 유지된 신라공방들에 대해서 살펴보았다. 발굴조사를 통해 확인된 사례는 전체에서 극히 일부를 차지하고 있으나,『삼국사기』에 나타난 신라공방은 궁중수공업과 관련된 것으로 직물, 염색, 의복, 가죽 가공 등과 같이 실제 생활과 관련된 생산작업들이 중심을 이루고 있었다. 또한 얼음과 같은 계절성이 강한 물품을 보관하는 모습 등을 통해서 궁중수공업 공방의 모습을 확인할 수 있었다.

하지만 금속생산과 관련된 공방을 살펴본 결과 초기에는 궁중수공업과 관련된 관영공방(官營工房)의 성격을 지니고 있었지만, 점차 귀족들의 경제력이 커지면서 관영공방에 속한 장인(匠人)들이나 개별적인 공장(工匠)들은 귀족들의 사영수공업(私營手工業) 공방으로 재편되면서 새로운 형태의 공방이 출현하게 된다. 즉 귀족들이 소유한 사영공방(私營工房)이 등장하게 되면서 공방의 운영주체는 국가에서 개인으로 점차 변화해 나간다고 추정할 수 있다. 이러한 결과는 일본과의 무역에 있어서 양가(楊家), 무가(武家), 자초랑댁(紫草娘宅)과 같은 귀족 수공업 생산가의 이름이 확인되는 것을 통해서 확인할 수 있다.

이를 바탕으로 경주지역에 소재한 신라공방유적들에 대한 성격을 확인하고 그 의미를 살펴본 결과, 문헌자료에서 확인되는 대 수의 공방들은 주로 소비재에 대한 수공업 생산을 중심으로 하는 궁중수공업 공방이며, 경주지역의 신라왕경 유적에서 발굴조사 된 공방들은 대부분 청동용기 제작과 관련된 공방들이거나 기와, 토기, 숯 등을 생산하였던 공방이다. 따라서 개개 공방들은 운영주체에 따라서 차이가 있음을 알 수 있다.

즉 소규모의 궁중수공업을 위한 공방에서 대규모의 관영수공업을 위한 공방으로 발전을 했고, 이후 귀족세력의 등장에 따라 사영수공업으로 변화하였다. 공
방운영에 있어서 관영수공업 단계에서는 대규모로 청동공방이 한 지역에 모여서 조업을 했으며, 사영수공업 단계에서는 시내 곳곳에 점점이 공방이 위치하는 모습으로 변화한다.

신라왕경 안에서 존재했던 여러 공방들의 존재를 통해서 우리는 당시의 기술력과 상품의 교역권, 생산지와 수급처의 관계를 확인할 수 있고, 당시 사회상을 알 수 있는 중요한 단서를 찾을 수 있다. 따라서 앞으로 공방 이외에도 공방 내부 출토유물들에 대한 자연과학적인 분석을 통해서 당시의 기술력과 유물에 대한 사실을 찾을 수 있다면 이들 공방에 대한 더 많은 사실들을 알 수 있을 것으로 생각된다.

주제어: 공방유구(工房遺構), 왕경(王京), 삼국사기, 궁중수공업(宮中手工業), 관영수공업(官營手工業), 사영수공업(私營手工業)