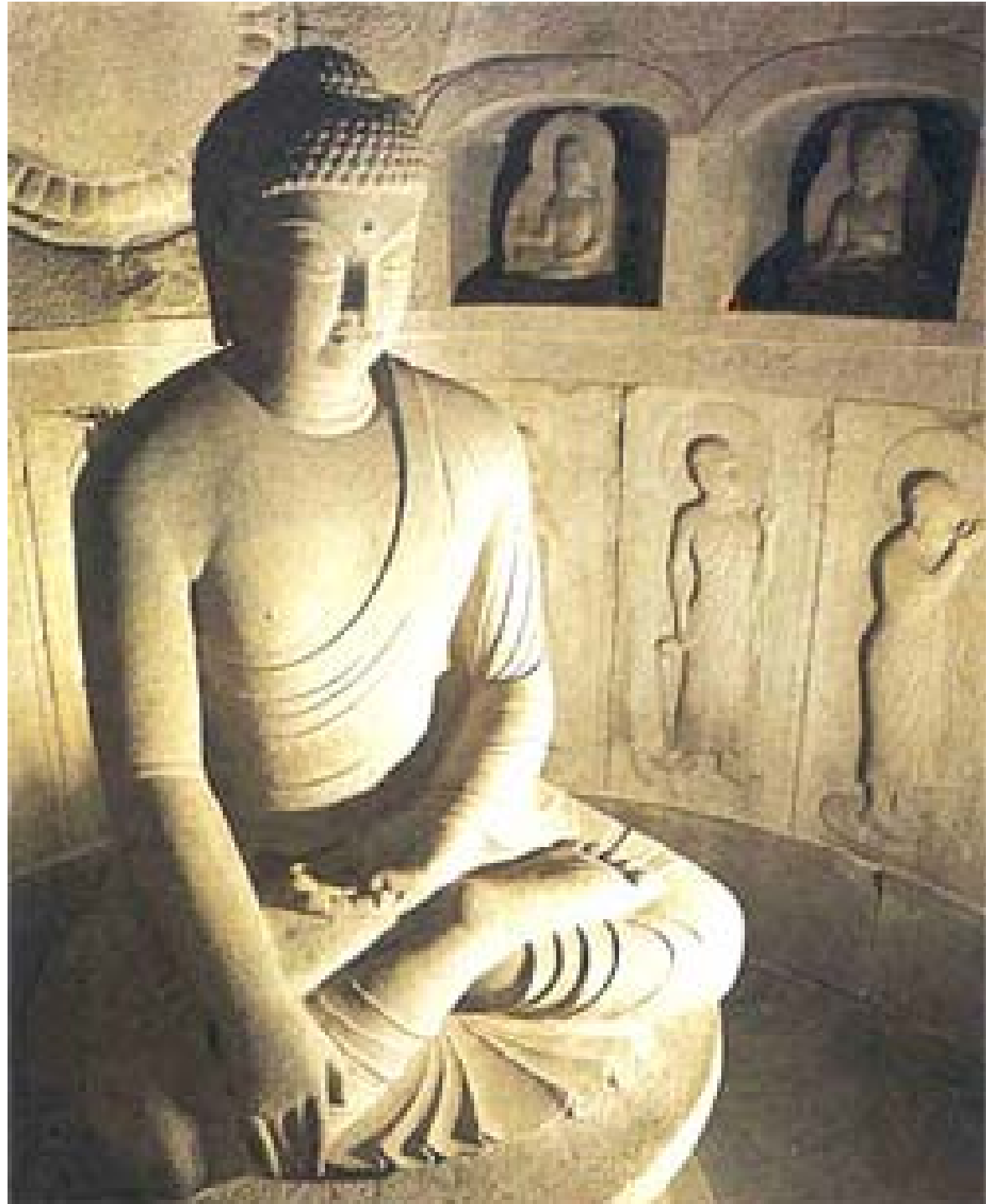


Granite Buddha in Sokkuram Grotto Shrine

Located in a mountain cave
this dates to 751 CE from the
Shilla Dynasty.

Executed in white granite,
crafted from a single piece of
stone, and measures seven
meters in diameter.

*From East Asian Humanities, Ohio
State University*



Korean Bride

During the latter Koryo period Mongol cultural influences left a lasting impression on Korean culture (some say that the red circles on a traditional Korean bride's face today are related to the Mongol legacy).

From East Asian Humanities, Ohio State University





Seosan

A gadget used to count the number of times a book was read. Made of Hanji, or Korean traditional paper, the counter is shaped like an envelop with marks on the surface and could be folded several times to mark the count.

Early 20th century.

From *The Korean Cultural Center*

Portrait of Scholar-Official An in his Fiftieth Year, Joseon period (1392-1910), 19th century

Scholar-Officials (sadaebu or sonbi) represent the highly educated ruling class that emerged during the Choson dynasty (1392-1910) as the founder, Yi Songgye (1335-1408) adopted Neo-Confucianism- the modified teachings of the early Chinese philosopher Confucius (about 552-479 B.C.E)-to establish new principles for Korean governance. Implementing a competitive Confucian examination system to select civil servants, early Choson kings created a class of government officials who were familiar with Chinese and Korean historical and literary classics. This new class, also called yangban (literally “two divisions,” reflecting the civil or military assignments they received), challenged aristocratic families that had monopolized power during the Koryo period.

June Li, Curator, Chinese and Korean Art, (2002)



Stationery Box with Decoration of Peony Scrolls, 15th – 16th century



A rare example of early Joseon lacquer, this box is inlaid with a sophisticated mother-of-pearl design.

From *The Metropolitan Museum of Art*

**Seated Bodhisattva, Tara, on
Lotus Throne, 15th century**

From The Metropolitan Museum of Art



Gathering of Government-
Officials
Unidentified Artist, c. 1550

From *The Metropolitan Museum of Art*





Sarangbang – traditional man's room of the Joseon Dynasty



Anbang– traditional woman's room of the Joseon Dynasty

Sijo Poem by Jung Mong-Ju (1337-
1392), a Koryo scholar

*My body may die, again and again
One hundred times again, and
May turn into but a pile of bones and dust,
My soul may or may not live on, but
My loyalty to my country shall remain
unchanged forever.*

Woodblocks of the Buddhist Tripitaka, c. 900s



Haein-sa Temple in Hapchon County, North Kyongsang Province, is home to the most complete and best preserved woodblocks of the Buddhist Tripitaka. Top left: the temple entrance. Bottom left: storage rooms. Right: Some of the more than 80,000 woodblocks used to print the Tripitaka (Buddhist canons).

Turtle Ship, c. 1400s

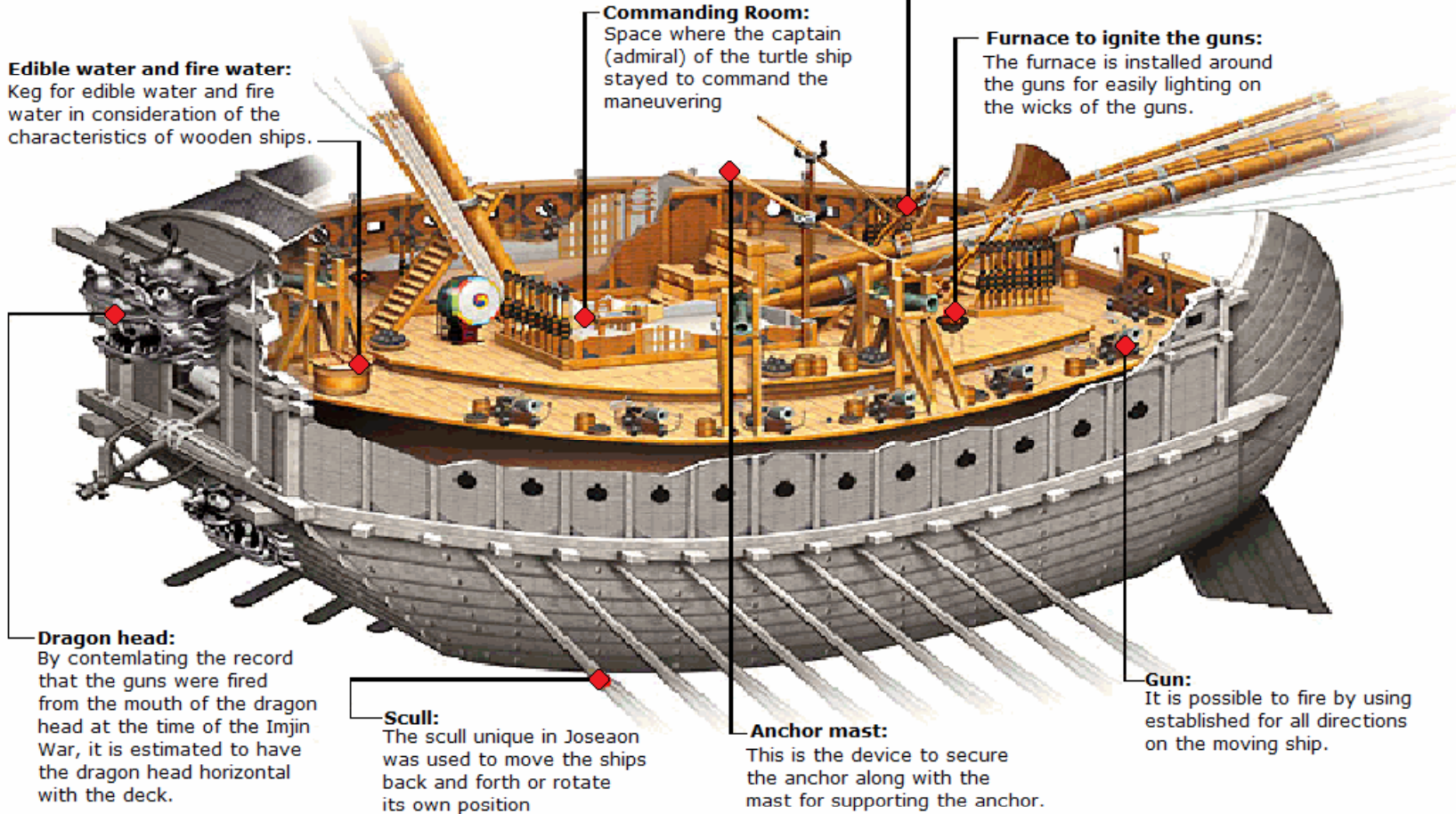
Turtle Ship Third floor Deck

Edible water and fire water:
Keg for edible water and fire water in consideration of the characteristics of wooden ships.

Commanding Room:
Space where the captain (admiral) of the turtle ship stayed to command the maneuvering

Anchor mast supporter:
The anchor of the turtle ship used several wires that would be required to have the facilities to fasten all of them at once.

Furnace to ignite the guns:
The furnace is installed around the guns for easily lighting on the wicks of the guns.



Dragon head:
By contemplating the record that the guns were fired from the mouth of the dragon head at the time of the Imjin War, it is estimated to have the dragon head horizontal with the deck.

Scull:
The scull unique in Joseon was used to move the ships back and forth or rotate its own position

Anchor mast:
This is the device to secure the anchor along with the mast for supporting the anchor.

Gun:
It is possible to fire by using established for all directions on the moving ship.

from Vern Bouwman , naval historian

Defense of Busanjin Fortress

This is the picture of the war broken out during April 13th to 14th, 1592 with Japan in Busanjin. Byeon Bak, a painter of the later Joseon, drew it on the silk and its size is 96 cm wide and 15 cm long.

The Japanese soldiers and ships are surrounding the destroyed fortress closely at the center- right of this picture.

This war, broken out during Imjinwaeran (Japanese aggression of aggression of Joseon in 1592) resulted in the defeat and the fortress was taken. [from: **Korea Fine Art**]



Excerpt from Iryŏn's *Samguk Yusa (Memorabilia of the Three Kingdoms)*

Background: *Samguk Yusa* is a collection of stories, myths, legends, and folktales. This book compiled by a Buddhist monk named Iryŏn was completed in 1285 CE.

Tan'gun was the mythical founder of Chosen, the earliest known Korean state

The *Old Record* notes that in olden times Hwanin's son, Hwanung, wished to descend from heaven and live in the world of man. Guessing his son's desire, Hwanin surveyed the three highest mountains and found Mount T'aebaek the most suitable place for his son to settle to help mankind.

Therefore he gave Hwanung three heavenly seals and allowed him to rule over the people. Hwanung descended with three thousand followers to a spot under a sandalwood tree atop Mount T'aebaek, and he called this place the City of God. He was the Heavenly King Hwanung. Leading the Earl of Wind, the Master of Rain, and the Master of Clouds, he took charge of some three hundred and sixty areas of responsibility, including agriculture, allotted life spans, illness, punishments, and good and evil, and he brought culture to his people.

At that time a bear and a tiger who were living in the same cave prayed to Hwanung to transform them into human beings. The king gave them a bundle of sacred mugwort and twenty cloves of garlic and said, "If you eat these and shun the sunlight for one hundred days, you will assume human forms." Both animals ate the herbs and avoided the sun. After twenty-one days the bear became a woman, but the tiger, unable to observe the taboo, remained a tiger. Unable to find a husband, the bear-woman prayed under the sandalwood tree for a child. Hwanung metamorphosed himself, lay with her, and begot a son called Tangun Wanggom [Tan'gun Wanggŏm].

In the fiftieth year of the reign of Emperor Yao, Tangun made P'yŏngyang the capital of his country, called Chosŏn, or Bright Morning, and then moved to Asadal on Mount Paegak, where he ruled for 1,500 years. When King Wu of Chou enfeoffed Ch'i Tzu to Chosŏn, Tangun moved to Changdanggyŏng, then back to Asadal, where he became a mountain god at the age of 1,908.