Korea DBQ

Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses at least 10 of the 14 documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. Does not simply summarize the documents individually.
- Takes into account the sources of the documents and analyzes the authors’ point of view.
- Identifies and explains the need for at least two additional types of document.
- You must refer to relevant historical information not mentioned in the documents.

Prompt: Using the following documents, discuss the effects (positive and negative) of outside influence in the development of Korea’s culture.
Document 1

Sarangbang—traditional man’s room of the Joseon Dynasty

Document 2

Anbang—traditional woman’s room of the Joseon Dynasty
Woodblocks of the Buddhist Triпитaka, c. 900s

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

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 Boddhisattva, Tara, on Lotus Throne, 15th century

From The Metropolitan Museum of Art

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
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 envelope with marks on the surface and could be folded several times to mark the count.
Early 20th century.

From The Korean Cultural Center
Document 9
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.

Document 10

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 Nomenclature, Ohio State University

Document 11
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 Chosŏn, 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 Wanggŏm [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 Chi’i Tzu to Chosŏn, Tangun moved to Changdanggyŏng, then back to Asadal, where he became a mountain god at the age of 1,908.
Document 13

**Turtle Ship, c. 1400s**

from Vern Bouwman, naval historian

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Document 14

**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]