

## 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

### Document 3

#### 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).*

### Document 4

#### Stationery Box with Decoration of Peony Scrolls, 15<sup>th</sup> – 16<sup>th</sup> 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*

Document 5

**Seated Bodhisattva, Tara, on  
Lotus Throne, 15<sup>th</sup> century**

*From The Metropolitan Museum of Art*



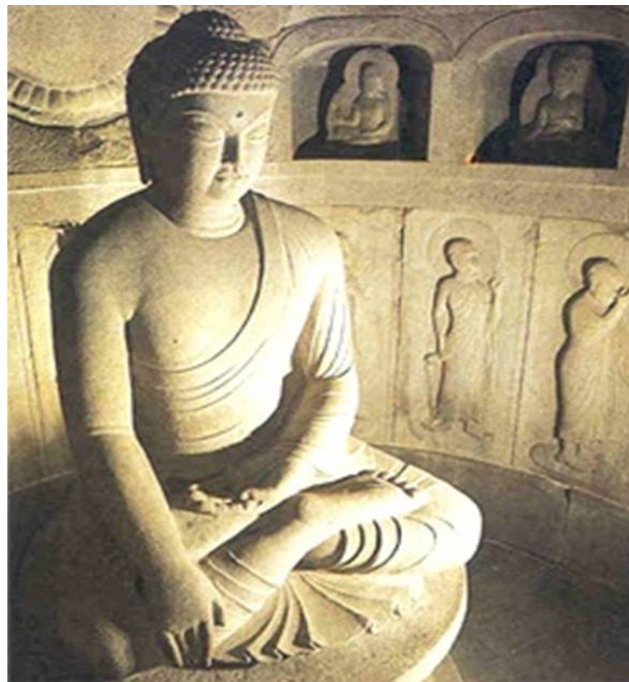
Document 6

**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*



## Document 7



### **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 20<sup>th</sup> century.

From *The Korean Cultural Center*

## Document 8

Gathering of Government-  
Officials  
Unidentified Artist, c. 1550

From *The Metropolitan Museum of Art*



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 Humanities*, Ohio State University



Document 11

**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)*



**Document 12**

**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**

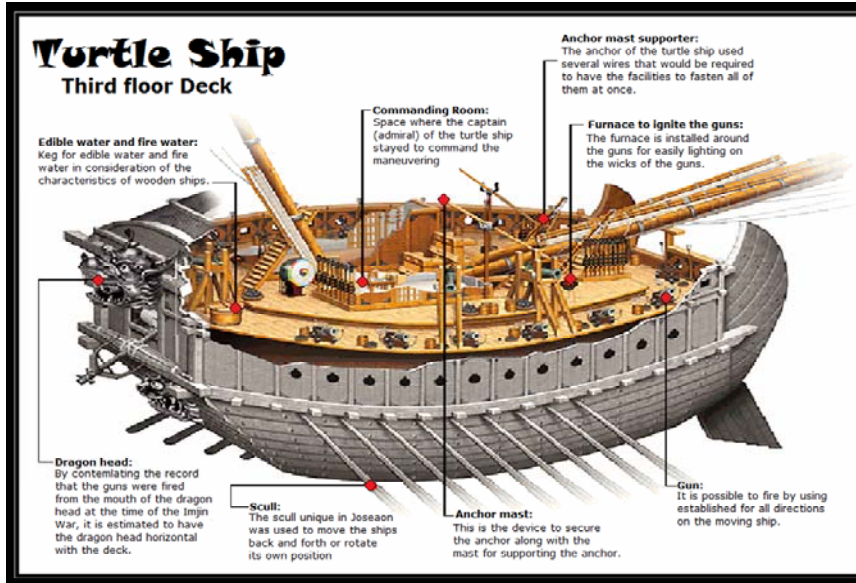
*The Old Record notes that in olden times Hwanin's son, Hwanung, wished to descend from heaven and live in the world of man. Guessing his son's desire, Hwanin surveyed the three highest mountains and found Mount T'aebaek the most suitable place for his son to settle to help mankind.*

*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.*

### Turtle Ship, c. 1400s



from Vern Bouwman , naval historian

### 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]

