

A Study on the Items and Shapes of Korean Shrouds

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Abstract

The purpose of this research was to understand changes in Korean shrouds and to enhance practical usage of them by examining the items and shapes of Korean shrouds classified into two categories, traditional and current. We first examined the history of shrouds and funeral ceremonies from the prehistoric age to the Chos ŏn dynasty, and second, examined the items and shapes of traditional and current shrouds.

As for the items, no big changes were recognized though there had been some changes in the way of using Keum(衾), Po(袍), and Kwadu(裹肚). Overall, the items had become somewhat simplified.

The traditional shapes of shrouds are relatively well-maintained despite some changes in current shrouds Aksu, Yeomo(女帽), etc, which had been made easier to put on.

Key words : traditional shrouds, current shrouds, the items of shrouds, the shapes of shrouds, funeral ceremonies.

I . Introduction

Since Koreans have believed in the idea of the next world from ancient times, in which death is regarded as a departure towards a new world rather than an end, they have practiced sincere and magnificent funerals to express their respect and worship for the dead. The idea of the next world with the belief that new life starts in the other world, is an outlook on life and death which includes the thoughts of immortality of soul and eternal life in the world after death.

This outlook on life and death is commonly

and generally shown in everyday life as well as in funeral rites. Therefore, 'death' is a mournful thing but at the same time a rite that makes us feel reverence for the next world.

The rite of washing the deceased and clothing them in ceremonial costumes is a mode of living of all times and a part of Korean culture. Shrouds are these ceremonial costumes for the dead.

Previous studies on shrouds include papers of Yu, Kwansun¹⁾, who compared the system of shrouds in Korea and China and made a research on the actual state of shrouds, a paper of Song, Mikyeong²⁾, who compared Yeomseupgu (殮製具) in different records, and papers of Sun,

¹ Kwansun, Yu. "A Study on Korean Shrouds" (Doctoral Dissertation, Jungang University, 1990). "Comparison of the Shrouds Shown in Literature and the Current Shrouds", *Dress and Ornaments*, Vol. 39. (The Journal of the Korean Society of Costume, 1998), pp.257-269

² Mikyeong, Song. "A Study on Yeomseupui" (Master's Thesis, Seoul Women's University, 1989).

³ Namsuk, Sun. "A Study on the Outlook on the Next World Shown in Shrouds". (Master's Thesis, Sejong University, 1992). "A Study on Dasan's Yeomseupui" (*Doctoral Dissertation*, Sejong University, 1999).

Namsuk³⁾, who examined the view on the next world connoted in shrouds and studied the Yeomseup system of Dasan, a scholar of the Chosŏn period. In addition, Seong, Kihoe⁴⁾ described actual examples of Yeomseup and Chon, Yeongsuk⁵⁾ also made a study on shrouds.

Many studies have been made on excavated costumes by Park, Seongsil · Ko, Puja⁶⁾, Yu, Huikeyeong · Kim, Mija · Kang, Sunje⁷⁾, Jang, Inu⁸⁾, etc. However these studies are based on the records of the Chosŏn period or excavated costumes and little studies have been made on current shrouds.

The purpose of this study was to examine changes in shrouds and their use and to help carry out actual funeral ceremonies, through the comparison of shrouds in the records of the Chosŏn period and excavated ones with shrouds in current literature and the ones which are in use.

First, we will look into the records on shrouds and the history of funeral ceremonies based on the literature. Then we will come to the items and shapes of the traditional shrouds. The items will be based on the representative books on ceremonies of the Chosŏn period, when the basic ceremonies were well-organized. Drawings from the books on ceremonies and excavated costumes will be the main material for the discussion on the shapes.

As for the current shrouds, the items in current records will be compared and the shapes will be described based on medium-quality shrouds being used now and the shrouds we ordered from a specialist who make clothes with Hanji(Korean paper).

II. Funeral Ceremonies and Shrouds

The first funeral in the ancient times is said to have started as follows. In those days, the dead were thrown away in the field. Then, people who felt sorry to see the bodies of their parents eaten by animals started to bury them⁹⁾.

In the prehistoric age¹⁰⁾, though we cannot be well-informed due to the absence of historical records, it is known that people put various burial accessories with the dead and clothed the dead in ceremonial costumes with the consideration to help the deceased go on living in the other world. We know these facts through remains and old tombs of the Neolithic Age such as the shell mounds in Yongsudong(龍水洞), Woonggi(雄基), burial sites in caves(窟葬) in Bonguiri(鳳儀里), Hoeryeonggun and Kydong, Chunchon, shell mounds in Sido, Ongjingun, Kyonggi Province and Yokjido¹¹⁾ · Yeondaedo, Tongyeonggun, Kyongnam Province and Sandeungpaechong(山登貝塚) in Sangnodaedo¹²⁾. The records on the funeral ceremonies and

⁴ Seong, Kihoe. "Yeomseupgo", *The Collection of Kwandong University Thesis 8* (Kwandong University, 1981).

⁵ Yeongsuk, Chon. "A Study on Shrouds", *The Journal of the Korean Society of Clothing and Textiles*, 1(2), (1977).

⁶ Seongsil, Park and Puja, Ko. *A Study on the Remains Excavated from the Dongrae Jungs' Family Mound*. Danguk University Seokjuseon Folk Museum, 1989.

⁷ Huikeyeong, Yu., Mija, Kim and Sunje, Kang. *A Report on the Excavation of the Andong Kims' Family Mound*. (Onyang Folk-Museum Research Institute of Culture, 1989).

⁸ Inu, Jang. 1995. "A Study on the General Dress and Ornaments among the Excavated Costumes of the mid-Chosŏn Period" (Doctoral Dissertation, Dongguk University, 1995).

⁹ *The Book of Changes(周易)* Vol.23. 繫辭下 '古之葬者 厚衣之以薪 葬之中野 不封不樹 喪期牙數 後世聖人 易之以棺槨'. *The Works of Mencius(孟子)* Vol.5. 滕文公上.

¹⁰ The prehistoric age ranges from the Paleolithic Age to the early Iron Age.

shrouds of the Koryŏ period appear in the Koryo section of 『Dongijeon(東夷傳)』 from 『Namsa(南史)』, 『Wiseo(魏書)』, 『Samkukji(三國志)』. It says that 'Once a man and a woman get married, they prepare clothes for funeral'¹³⁾

At the Paekche section in 『Yiyeokjeon(異域傳)』 of 『Juseo(周書)』 and 『Paekchejeon(百濟傳)』 of 『Buksa(北史)』, it says that 'When one's parent or husband dies, one puts on mourning for three years. Other relatives go out of mourning once the funeral is over'¹⁴⁾.

It says at the Silla section in 『Dongijeon』 of 『Suseo(隋書)』 that 'When a man dies, people make a coffin and carry out Yeomseup and after funeral they make a tomb. Even when a king, a parent, or a wife and children die, one wears mourning just for one year'¹⁵⁾.

It says at the Koryŏ section in 『Dongijeon』 of 『Suseo』 that 'When a person dies, the coffin is placed in a room until three years has passed. Then the funeral is held on an auspicious day. When one's parent or husband dies, one is in mourning for three years. When it is a brother, the mourning period is three months. During Chojong(初終) everyone weeps but once the funeral is over, they dance to the drum and play music as a rite of seeing dead person off'¹⁶⁾.

The burial of the living person with the dead was prohibited under King Dongcheon(東川)'s rule(King Dongcheon, 248) in Koguryŏ. In Silla, the burial of the living was banned and the regulation on mourning attire was made in the early sixth century. Paekche organized the system regarding mourning attire at approxi-

mately the same time with Koguryŏ. From these facts it is believed that the beginning of funeral costumes such as shrouds and mourning according to the funeral procedures was influenced by the idea of the next world with the belief in immortality of soul. It is assumed that funeral costumes were socially institutionalized after they stopped the burial of the living with the dead'¹⁷⁾.

Records about the clothes with the same concept as shrouds, along with the word Yeomseup appear for the first time in the literature of those days and the period of time of Chojong or to wear mourning is also shown in the records. From all these, we can guess that certain degree of funeral procedures had been socially formed since that time.

Then funeral ceremonies influenced by Buddhism in Unified Silla went on till Koryŏ. In the end of Koryŏ, the representative funeral ceremonies of Chosŏn started with the adoption of 『Karye(家禮)』 by Chuhsi.

According to the foregoing, it can be assumed that ceremonies regarding death had been practiced before the first records on them appeared and the basic funeral procedures were carried out in the Three Kingdoms period. The procedures seem to have been nationally institutionalized in the Chosŏn period. This is also supported by the fact that there are concrete records on funeral procedures including Chojong and costumes for Yeomseup(殯襲) such as Seup(襲), Soryeom(小斂), and Daeryeom(大斂) in various books on ceremonies of the time. The costumes for Yeomseup of the Chosŏn

¹¹ Yeonghui, Han. "Yokjido", *A Report on Remains Research of the Chinju National Museum* Vol. 3. (The Chinju National Museum, 1974).

¹² Dongho, Kim and Kubyong, Park. 1973. "Sandeungpaechong(山登貝塚)", *A Research Report on Remains by the Museum of National Fisheries University of Pusan*. Vol.1. National Fisheries University of Pusan, 1973, p.56.

¹³ Minsu, Yi. (trans.), *Chosŏnjeon(朝鮮傳)*. (Tamgudang, 1995).

¹⁴ Minsu, Yi. *Ibid.*, p.201

¹⁵ Minsu, Yi. *Ibid.*, p.223.

¹⁶ Minsu, Yi. *Ibid.*, p.210.

¹⁷ The National Folk Museum of Korea. *The Funeral Rites of Korea*. Mijinsa. 1990, p.159.

period are regarded as traditional shrouds in this study.

III. The Items of Shrouds

I. The Items of Traditional Shrouds

According to 『Kukjo'oryeui(國朝五禮儀)』, a representative book on ceremonies, the items used in Seup(襲), the procedure of putting clothes one upon another, for kings' funerals are as follows : Daedae, Konryongpo(a Royal robe) [Jangsam(長衫), Ui(衣), Sang(裳), and Hansam(汗衫) are used in women's funeral.], Jeosa(紵絲), Dapho(搭護), Cheopri(帖裹), Ra Danryeong(羅團領), Dapho, Cheopri, Hongjeosa Danryeong, Dapho, Cheopri, Baekcho(白絹 : white silk), Kwadu(裹肚), Baekcho Hansam, two pairs of Baekcho Ko(pants), a pair of Baekcho Mal(Beoseon), and all over these, Dapho, which is used in all nine Ching(稱 : a kind), Manggeon(綱巾) · Sukwan(首官) for the head, two Chunggee(充耳), Myeongmok(瞑目), two Aksu(握手)s, a pair of Ri(履)¹⁸.

On the procedure of Soryeom, when the body is covered and tied after Seup, Kyopo(絞布), Sanui, and 19 Chings of Yeomui are used. In Daeryeom, when the body after Soryeom is covered and tied with Kyopo, quilt, and clothes and placed in a coffin, a Seup of Myeonbok(冕服), Sanui, and 90 Chings of Yeomui are used. Keummo and Boswae are also put to use in this procedure¹⁹.

On the procedure of Seup for the funerals of Daebu(大夫 : high officials) · Saseoin(士庶人 : noblemen and commoners), Daedae(大帶), Heukwonryeong(黑團領), Dapho, Cheopri, Kwadu, Hansam, Ko(袴), Mal(襪), Manggeon, Bokgeon(幪巾), Chunggee, Myeongmok, Aksu, Ri are needed. Yeompo, Sanui, 19Chings of Yeomui in Soryeom, and Yeompo, 30 Chings of Sanui in Daeryeom are used²⁰.

In the case of a king's Seup, Konryongpo, everyday dress for a king, and Dapho, Cheopri with them, and Dapho, Cheopri again worn inside Danryeong are used. Dapho and Cheopri are repetitively used as many as three times and nine Chings are used in all. Sukwan is also worn. In the Saseoin' Seup, three Chings of Danryeong, Dapho, and Cheopri appear in the records. Bokgeon is used for Saseoin.

In Daeryeom, 90 Chings of clothes for a king and 30 Chings for Saseoin are said to have been in use.

In 『Sangryebiyu(喪禮備要)』, the funeral procedures are divided by the word, Jigu(之具) and it is the feature that distinguishes the book from others. However, there is no big difference in the procedures. The procedures related to shrouds are Chojongjigu(初終之具), Seupgu(襲具), Soryeomjigu(小斂之具), and Daeryeomjigu(大斂之具).

As the clothes for Seupgu(襲具), there are Bokgeon, Manggeon, Myeongmok, Aksu(2), Simui(深衣) or Danryeong, Dapho, Jikryeong(直領)[When it is a woman's funeral, Wonsam(圓衫) or Mongdu'ui(蒙頭衣) and Jangoja(長襖子).], Daedae, Hansam, Kwadu, Ko, Danko(單袴), Neukbaek(勒帛), Mal(襪), Chunggee, Ri.

In Soryeomjigu, there are Ryeo(薦), Seok(襦), Yok(褥), Chim(寢), Byeongpung(屏風), Sepo(細布), Keum(衾), 19 Chings of Sanui as Yeomui.

Daeryeomjigu requires Ryeo, Yok(褥), Seok(席), Chim(枕), Sepo(細布), Keum, Sanui [30 Chings for Seonbi(士) and 50 Chings for Daebu. However, there is no strict law regarding this and the number varies according to one's financial situation²¹.]

Seupuiv in 『Sangrye'eonhae(喪禮諺解)』 are Bokgeon[Yeomo for a woman's funeral.], Chunggee, Manggeon, Myeongmok, Aksu, Simui (or Danryeong, Jikryeong. For a woman, Wonsam, Mongdu'ui, Jangoja.), Daedae, Hansam, Po, Au

¹⁸ Kukjo'oryeui(國朝五禮儀), Vol. 7. Hyungrye(凶禮), Seup(襲).

¹⁹ Ibid., Vol. 7. Hyungrye, Soryeom, Daeryeom.

²⁰ Ibid., Vol. 7. Hyungrye. Sang(裳) · Seup(襲) · Soryeom of Saseoin(士庶人).

²¹ Sangryebiyu(喪禮備要). 上. 18. Daeryeomjigu(大斂之具). '...士三十稱大夫五十稱無側隨所有...'

<Table 1> Yeomseupui in the Literature of the Chosŏn Period

Books	Kukjo'oryeui(國朝五禮儀)		Sangryebiyo (喪禮備要)	Sangrye'eon hae (喪禮諺解)	Karye'eonhae (家禮諺解)	Saryebyeonram (四禮便覽)	
	King	Daebu(大夫) · Saseoin (士庶人)				Man	Woman
Items	Pyoui(表衣)	Konryongpo	Simui, Dapho			Simui, Dapho	Simui · Danui, Wonsam · Jangoja
		Jeosadapho					
		Cheopri					
		Radanryeong					
		Dapho					
		Cheopri					
		Hongjeosadanr yeong					
		Dapho					
		Cheopri					
	Upper garments	Baekchohansam	Hansam	Hansam, Poau	Jeoksam, Poau	Hansam, Poau	Hansam, Poau
Under garment	Baekchoko2	Ko	Ko, Danko	Ko, Danko	Ko	Ko, Danko	Ko, Danko
Dae(帶)	Daedae	Daedae	Daedae	Daedae	Daedae	Daedae, Sodae	Daedae
			Neukbaek	Haengjeon	Neukbaek	Neukbaek	
Du'ui(頭衣)	Sukwan(首冠)	Bokgeon	Bokgeon		Bokgeon	Bokgeon	Um
	Manggeon	Manggeon	Manggeon	Manggeon		Manggeon	
	Chungee2	Chungee	Chungee	Chungee	Chungee	Chungee	
	Myeongmok	Myeongmok	Myeongmok	Myeongmok	Myeongmok	Myeongmok	
Kwadu (裹肚)	Baekchokwadu	Kwadu	Kwadu		Kwadu	Kwadu	
Su'ui(手衣)	Aksu2	Aksu	Aksu	Aksu	Aksu	Aksu	
Footwear (足衣)	Baekchomal2	Mal	Mal	Mal	Mal	Mal	
	Ri(履)(a pair)	Ri	Ri	Ri	Ri	Chaehye	
	9Ching dapho	5chingdapho (3ching for 5pum(品) and downward)					
Soryeom	Sanui, Kangsa poiseup, Yeomui 19ching	Sanui, Danryeong, Yeomui 19ching	Sanui 19ching				Sanui19ching
Daeryeom	Myeonbok1se up, Sanui, Ye omui90ching, Mo(Boswae, Keummo)	Danryeong, Sanui30ching	Sanui(Seon bi:30ching, Daebu:50ch ing,no strict regulation)				50ching

(襖)(for a woman's funeral, a skirt is used.), Ko, Danko, Haengjeon, Mal, Ri²²⁾. On the Sang

<Table 2> The Comparison of the Shrouds Items

Books Items	Korean Clothes (Seok, Juseon)		Traditional Etiquette of Korea(Yu, Songok)		The Constitution of Traditional Hanbok (Park, Yeongsun)		Current shrouds in use	
	man	woman	man	woman	man	woman	man	woman
Pyoui (表衣)	Simui, Changui, Kyeopot	Wonsam	Simui,Hakch angui,Dopo, Jungchimak, Changui, Ju'ui	Wonsam, Dangui	Simui, Changui, Kyeopot	Wonsam	Simui · Dopo, Durumagi	Wonsam
Upper garments	Jeogori	Samhoejangj eogori (yellowish green, yellow)	Yu(襦)	Samhoejangj eogori, Jeogori	Jeogori	Samhoejang, Pink Kyeopjeogori	Jeogori	Jeogori
	inner Jeoksam	inner Jeoksam	Jeoksam	Jeoksam	inner Jeoksam	inner Jeoksam	Jeoksam	Jeoksam
Under garments	pants	blue · red skirt	Ko(袴)	skirt	pants	skirt	pants	pants
	inner Koui	Dansokgot	Koui	Dansokgot	inner pants	Soksokgot, Dansokgot	inner pants	inner skirt
		pants		Ko, Soko		pants		pants, inner pants
Du'ui (頭衣)	Bokgeon	Yeomo	Bokgeon		Bokgeon	Yeomo	Bokgeon	Yeomo
			Manggeon					
	Myeongmok	Myeongmok	Myeokmok	Myeokmok	Myeongmok	Myeomok	Myeongmok	Myeongmok
	Kwadu	Kwadu	Kwadu	Kwadu	Kwadu	Kwadu		
Dae (帶)	belt, Daenim	Wonsamtti	Jodae, Yodae, Danim, Haengeon	Jodae, Daedae	belt, Daenim	Jodae	Daedae, Daenim	Wonsamtti
Kwadu (裹肚)	Kwadu		Bokbo		Bokbo			
Su'ui (手衣)	Aksu		Aksu		Aksu		Aksu	
Footwear (足衣)	Beoseon		Mal		Beoseon		Beoseon	
	Seupsin		Seupri(襪履)		Seupsin		Seupsin	
Others	Onang				Onang		Onang	
	Daeryeomkeum		Daeryeomkeum		Daeryeomkeum			
	Soryeomkeum		Soryeomkeum		Soryeomkeum			
	Cheonkeum		Cheonkeum		Cheonkeum		Cheonkeum	
	Jiyo · pillow		Jiyo · Chim(枕)		Jiyo, pillow		Jiyo, pillow	
			Chungee · Tosu	Chungee · Tosu · Yumokjam		Tosi · Yumokjam		Yeompo

(床) for Soryeom, a mat, an under coverlet, and a pillow are placed and Kyopo, a coverlet, and clothes are spread²³⁾. After Kyopo, a coverlet, and Sanui for Daeryeom are spread, the rest of the procedures are the same as those in Karye (家禮)²⁴⁾.

Seupui in 『Karye'eonhae(家禮諺解)』 includes Bokgeon, Simui, Daedae, Ri, Chunggee, Myeongmok, Aksu, Po, Au(襖), Hansam, Ko, Mal, Neukbaek, Kwadu. In Soryeom, as Kyopo, three pok(幅)s of horizontal and a pok of vertical, which are made of Be or silk, are spread on Sisang(尸牀). After a coverlet and clothes are spread on it, the body is placed. Empty spaces are filled and the body is covered with a coverlet²⁵⁾. In Daeryeom, the body is moved into a coffin and tied with Kyopo. As Daeryeomkyo, three pieces vertically, five pieces horizontally are used²⁶⁾.

In 『Saryebyeonram(四禮便覽)』, Seupui for a man are Bokgeon, Mangeon, Simui, Danryeong, Dapho, Jikryeong, Daedae, Kwadu, Poau, Hansam, Ko, Danko, Sodae(小帶), Neukbaek, Ri, Chunggee, Myeongmok, Aksu, Mal. For a woman's ceremony, Um, Sa(縵), Simui or Danui, Wonsam or Jangoja, Dae(帶), Samja, Poau(three Chings of Jeogori), Sosam(小衫), Kwadu, Sang(裳), Ko, Danko, Chaehye(彩鞋), Chunggee, Myeongmok, Aksu, Mal, Ko, Geopo(舉布) are named²⁷⁾.

In Soryeom, three poks of horizontal po and a pok of vertical po, with each pok cut in three long pieces, are needed. Also, a coverlet and an

upper garment, 19 Chings of Sanui are used. Daeryeom requires five poks of horizontal and three poks of vertical as Kyopo and 50 Chings of Sanui²⁸⁾.

Men's shrouds in the literature are Danryeong, Simui, Dapho, Cheopri, Hansam, Poau, Ko, Danko, Daedae, Bokgeon, Mangeon, Neukbaek, etc. In addition to these, there is Jungchimak²⁹⁾ from excavated costumes.

Women's shrouds in the literature include Simui, Hansam, Poau, Samja, Um, Sa, along with the items used for both men and women. There are also Janguui(長衣) and Myeongui(明衣)³⁰⁾ from excavated ones. The items for both men and women are Myeommok, Kwadu, Onang(五囊), Aksu, Beoseon, Seupsin, Daeryeomkeum, Soryeomkeum, Cheonkeum, Jiyo, a pillow, etc.

2. The Items of Current Shrouds

According to the current literature, there are a variety of men's outer garments including Simui, Hakchangui(鶴擎衣), Changui(擎衣), Dopo(道袍), Kyeopt, Jungchimak, Ju'ui(周衣), etc. However, only Simui, Dopo, and Durumagi are in actual use.

The items for women shown in the literature are Dangui, Samhoejang Jeogori(yellowish green), inner Jeogori, Samhoejang Jeogori (yellow), inner Jeoksam, red skirts, blue skirts, Dansokgot, pants, Sokgot, Yeomo etc³¹⁾. Also Hoejang Jeogori, pink Jeogori, Dansang³²⁾ are mentioned in records. The items which are mainly used are

²² Hong, Yunpyo. *Sangrye'eonhae(喪禮諺解)*. Hongmungak, 1997, p.20.

²³ Hong, Yunpyo. *Ibid.*, p.41.

²⁴ Hong, Yunpyo. *Ibid.*, pp.51-56.

²⁵ Hong, Yunpyo. *Karye'eonhae(家禮諺解)*, Hongmungak, 1984, pp.356-358.

²⁶ Hong, Yunpyo. *Ibid.*, pp.370-375.

²⁷ Korean Institute of Cultural Sciences. *Saryebyeonram(四禮便覽)*. Vol.3. Sang(喪), Seup(襲).

²⁸ Korean Institute of Cultural Sciences. *Ibid.*, Vol.3. Sang(喪), Soryeom(小斂), Daeryeom(大斂).

²⁹ Yu, Kwansun. *Ibid.*, p.14. Jeongmungongjinjongrok(正文公眞終錄)

³⁰ Yu, Kwansun. *Ibid.*, p.14. Chungmungongjinjongrok(忠文公眞終錄)

³¹ Yu, Kwansun. *Ibid.*, p.124.

³² Kim, Sukdang. *The Collection on Sewing of Chosŏn. Minsokwon*, 1925, p. 178.

Wonsam or Dangui(唐衣), Jeogori, inner Jeoksam, skirt, Dansokgot, pants, inner pants(or Soksokgot), Yeomo.

The common items for men and women are Myeonmok, Kwadu, Onang, Beoseon, Seupsin, Daeryeomkeum, Cheonkeum, Jiyo, pillows.

<Table 2> shows the comparison of the items of shrouds in the current literature and those in practical use.

IV. The Shapes of Shrouds

1. The Shapes of Traditional Shrouds

1) Men's Shrouds

(1) Simui(深衣)

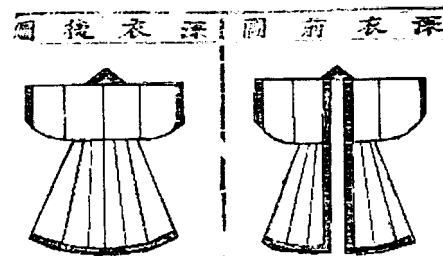
Simui is an Uisangyeonui(衣裳連衣), that is, a clothes with upper and lower parts attached together at the waistline. It has four pieces each for the front and the back including Mompan(衣身) and sleeves³³.

Its upper part has short Gils like those of Jeogori and wide sleeves. There are twelve Mus in all with six each for the front and back Gils. Along Doryeon and Sugu, a black Seon(襪), about five centimeters wide(a chi), is attached. Both sides of the clothes have openings and have a band attached along them³⁴.

It is white and made of Gongdan, Myeongju, or fine Mosi and sometimes has a black Seon around Git · Doryeon · Buri³⁵. It is usually made of Be, but white Gongdan is also used for the high officials³⁶(Fig. 1).

(2) Daedae(大帶)

It's a belt tied on Simui. The inside and outside of Daedae are made of white Ju(紬) and red and green lines are put around. For a



<Fig. 1> Simui (Sangryebiyo)

圖 帶 大



<Fig. 2> Daedae (Sangryebiyo)

woman's funeral, the inside and outside of Daedae are said to have been made of blue Ju(紬)³⁷. In another records, it is said that Daedae is made of white Jeung(縉) and four chon(寸) wide. It is bound around the waist and tied at the front. Then a ribbon shape is made and both tips of the belt hang side by side with a sufficient length on the Sang. Seons are put around and five colors are used for Daebu³⁸. <Fig. 2> is Daedae.

(3) Danryeong(團領)

Danryeong was introduced from Tang by Kim Chun-chu in the second year of Queen Jindeok's rule and was worn as an official outfit

³³ The National Folk Museum of Korea. *The Dress and Ornaments of Korea 2000*. Sinyu, 1995, p.232.

³⁴ Seok, Juseon. *Korean Clothes*, Kwangmun publishing, 1961, p.110.

³⁵ Yu, Songok. *The History of Korean Dress and Ornaments*, Suhaksa, 1980, p.332.

³⁶ Seok, Juseon. *op. cit.*, p.110.

³⁷ *Kukjo'oryeui(國朝五禮儀)* Vol. 8. Hyungrye(凶禮).

³⁸ *Sangryebiyo(喪禮備要)* 上. Daedae(大帶).



<Fig. 3> Danryeong

(*The Dress and Ornaments of Korea* 2000, p.160)

for government officials till the end of Chosŏn. Kings and subjects put on Danryeong in their ordinary life.

It is an outer garment with a round collar and long enough to cover the whole body³⁹⁾.

(4) Dapho

Recorded as Dapbok, it is explained as Banbiui(半臂衣) in 『Kukjo'oryeui(國朝五禮儀)』⁴⁰⁾. It says in 『Sangryebiyo(喪禮備要)』 that it is worn before Danryeong⁴¹⁾.

According to 『Saryecheonram(四禮便覽)』 it is a Changui with Daekeum(對衿 : very wide sleeves). The both sides of Dapho are sewn up and the back part is open below the waistline. It is worn with Danryeong. In a government official's funeral, it is used when Simui is not used as Seupui⁴²⁾.

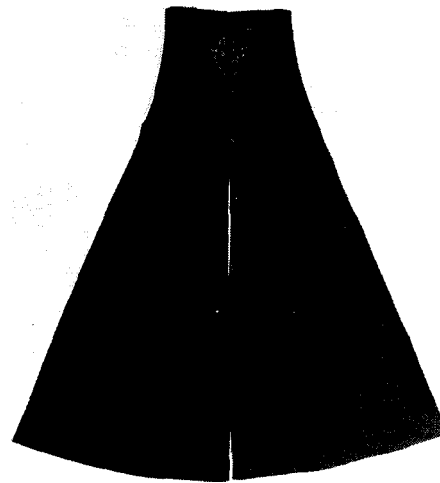
Dapho is worn inside Danryeong, an official outfit for kings and officials. Since the middle of the Chosŏn period, it had been used as Jeonbok(戰服), a soldier's uniform and worn as outer garments by lower-level military officials and government servants. From the comment that it is called Jakja(綽子) or Jeonbok, it is assumed that Jeonbok and Dapho are the same

clothes⁴³⁾.



<Fig. 4> Dapho

(*The Art of Korean Dress and Ornaments*, p.39)



<Fig. 5> Jeonbok (right : *The Dress and Ornaments of Korea* 2000, p.69)

³⁹⁾ Yu, Kwansun. *op. cit.*, p.18.

⁴⁰⁾ *Kukjo'oryeui(國朝五禮儀)* Vol.8. Hyungrye(凶禮). Funerals for Daebu(大夫)・Saseoin(士庶人).

⁴¹⁾ *Sangryebiyo(喪禮備要)*. 上. 6.

⁴²⁾ *Saryecheonram(四禮便覽)* Vol. 3. Sang(喪). 9.

⁴³⁾ Kim, Yeongsuk. *A Dictionary of Korean Costume Culture*, Misulmunhwa, 1998, p.122.

<Fig. 4> shows a Dapho <Fig. 5> is a Jeonbok.

(5) Cheopri

While Cheopri appears in various ways such as Cheonik, Cheolrik and Cheomri, it is written as Cheopri in the first period and as Cheonrik in the latter period. It is worn inside Danryeong⁴⁴.

For Cheopri, first, an upper garment with a straight collar and wide durisomaes and a Sang (裳) with fine pleats are made separately. Then the upper garment and Sang are sewed together. Cheopri does not have coat strings and a collar strip. There had been big changes in the length and width of Ui(衣)·Sang, the way the pleats are done, and collar·sleeves, etc according to the periods.

Cheopri in <Fig. 6> was found in Kim Wi's tomb.

(6) Neukbaek(勳帛)

It is Haengjeon(行纏) three cheok(尺) long and three chon wide made of cotton cloth. With the two strings attached, it is rolled around calves and shanks over the pants⁴⁵. It is also



<Fig. 6> Cheopri (The 16th and 17th Century Dress and Ornaments from Korean Tombs, p.80)

said that Neukbaek is made of white cotton cloth and about 30 centimeters long and 25 centimeters wide. A string is inserted along the upside of Neukbaek so that it can be tied around the calves and shanks⁴⁶.

(7) Bokgeon

It is a kind of head-cover which was named Bokgeon(Pokgeon : 幅巾) because it is made of Onpok(全幅, the whole width of cloth). Gentry officials and Confucianists of the Chosŏn period wore Bokgeon with Simui·Hakchangui⁴⁷.

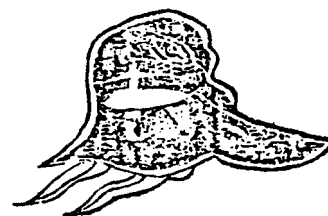
It is made of Joju(皂紬) and looks like a horsehair cap⁴⁸ according to 『Kukjo'oryeui(國朝五禮儀)』. It is the same as the one used in the coming-of-age ceremony and made of black Jeung(繪) or Ju(紬). It is six cheok four chon long and a cheok four chon wide⁴⁹<Fig. 7>.

2) Women's Shrouds

(1) Wonsam(圓衫)

Wonsam or Danui(襚衣) may be worn instead

도
圖
巾
幅



<Fig. 7> Bokgeondo (Karye'eonhae)

⁴⁴ Kim, Yeongsuk, *Ibid.*, p.253.

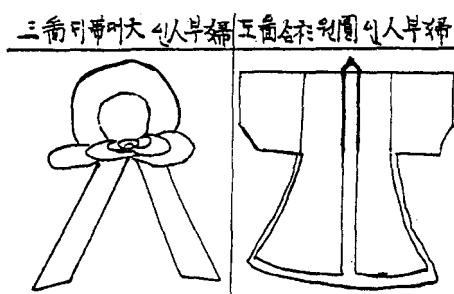
⁴⁵ The National Folk Museum of Korea. *op. cit.*, p.231.

⁴⁶ Yu, Songok. *op. cit.*, p.333.

⁴⁷ Kim, Yeongsuk. *op. cit.*, p.207.

⁴⁸ *Kukjo'oryeui(國朝五禮儀)* Vol. 7. Hyungrye(凶禮). Funerals for Daebu(大夫)·Saseoin(士庶人).

⁴⁹ The National Folk Museum of Korea. *op. cit.*, p.232.



<Fig. 8> Wonsamdo (Sangrye'eonhae)

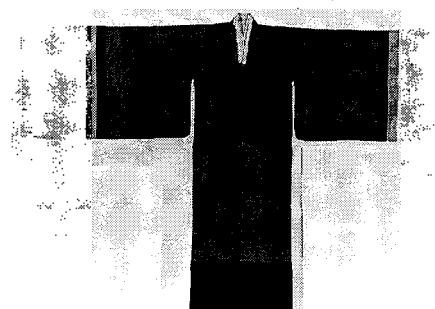
of Simui. It is a Daeui(大衣) with Daekeum(對衿), made of colored Kyeon(絹) or colored Ju(紬). Its front is shorter than its back⁵⁰.

It is originally from China. It is believed to have been one of the costumes of Tang received in the Unified Three Kingdoms period and have become a part of national customs⁵¹. It has been long since it was first used as Seupgu in funeral ceremonies. Wonsam as Seupui is put on the body with a band called Gudaedae(具大帶)<Fig. 8>.

It was a ceremonial costume for women with high status in and out of the palace during the Chosŏn period and was worn as a wedding dress by commoners. The color of Wonsam as a shroud is generally white but it can also be a colored one. In the case of a colored one, it has yellowish green Gils with deep red lining. The pattern of the sleeves is red, yellow, and blue stripes. A white Hansam is attached and the collar and coat strings are purplish red. It is made of Gongdan · Nadan or fine Be⁵²<Fig. 9>.

(2) Jangoja(長襖子)

According to 『Saryepyeonram(四禮便覽)』, it was a clothes with narrow sleeves and commonly called Janguui(長衣)⁵³.



<Fig. 9> Wonsam

(The Dress and Ornaments of Korea 2000, p.61)



<Fig. 10> Janguui (The 16th and 17th Century Dress and Ornaments from Korean Tombs, p.96)

Janguui is almost the same as Durumagi, which has no openings in any direction and has a straight collar. However, Janguui has white and broad cloths attached to the tips of sleeves and the color of its collar, coat strings, and Samkaku(Kyeotmakee)s at the armholes is different from that of the other parts.

It was used as Seupui(襲衣) in some regions but it was mainly Sseugae⁵⁴ for a woman used inside and outside the home<Fig. 10>.

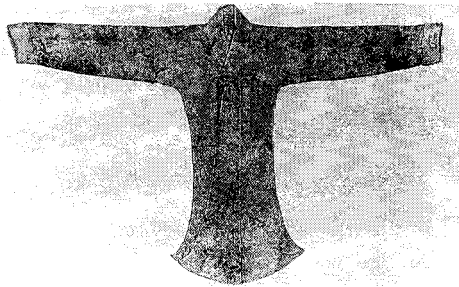
⁵⁰ The National Folk Museum of Korea, *Ibid.*, p.235.

⁵¹ Onyang Folk-Museum. *op. cit.*, p.202.

⁵² Yu, Songok. *op. cit.*, p.335.

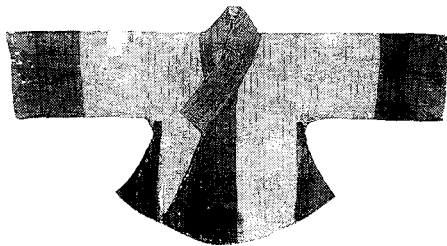
⁵³ Saryepyeonram(四禮便覽) Vol. 3. Sang(喪). 10.

⁵⁴ Onyang Folk-Museum. *op. cit.*, p.215.



<Fig. 11> Dangui

(*The Dress and Ornaments of Korea 2000*, p.15)



<Fig. 12> Poau

(*Jeogori, The Korean Funeral Rites*. p.73)

(3) Samja(衫子)

Worn inside an upper garment, it is a knee-length clothes with narrow sleeves. It was worn by women in their ordinary days and commonly called Dangui(唐衣)⁵⁵.

It looks like Jeogori but the front and back parts of the clothes reach around the knee and the both sides below the armholes are open. It was a ceremonial costume for women of the Chos ŏn period, worn over Jeogori. In the royal court, it used to be worn as everyday dress but in the end of the period it was used as a costume for small ceremonies. It is also said that Samja(衫子) was used as Seupui or was included in the Sanui(散衣) items for Soryeom ·

⁵⁵ *Saryebyeonram(四禮便覽)* Vol. 3. Sang(喪).

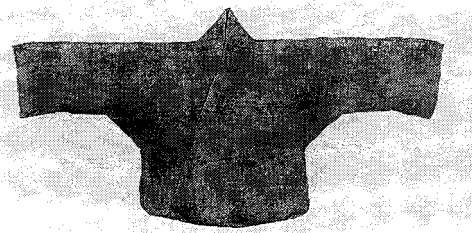
⁵⁶ *Onyang Folk-Museum. op. cit.*, p.209.

⁵⁷ *The National Folk Museum of Korea. op. cit.*, p.235.

⁵⁸ *Sangryebiyo(喪禮備要)*. 上. 6.

⁵⁹ *The National Folk Museum of Korea. op. cit.*, p.235.

⁶⁰ *Saryebyeonram(四禮便覽)*, Vol.3. Sang(喪)



<Fig. 13> Jeoksam (*The 16th and 17th Century Dress and Ornaments from Korean Tombs*. p.89)

Daeryeom along with the Wonsam⁵⁶<Fig. 11>.

(4) Poau(袍襖)

It is a long Jeogori, a kind of Jungchimak or winter clothes, which is stuffed with cotton (Seolui : 褰衣)⁵⁷. Au(襖) means 'stuffed with cotton'. For the funerals of women, Poau is used for the upper, and Sang⁵⁸ is for the lower <Fig. 12>.

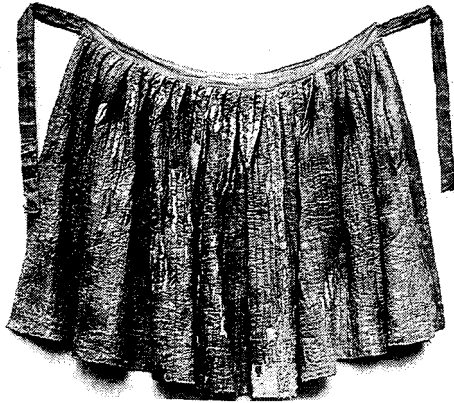
(5) Hansam(汗衫)

It is a Sosam which touches body directly and is commonly called Jeoksam. It is made of Ju or cotton cloth⁵⁹. Hansam is simple and unlined Jeogori worn under Poau. It is the most interior clothes and absorbs sweat <Fig. 13>.

(6) Sang(裳)

It is a sort of under garments composed of waistband, string, and skirt. It is presumed that inner skirt and outer skirt were used from the comment that two pieces were used⁶⁰. Sang was sometimes white and sometimes had red outer skirt and blue inner skirt, but the lining was white for both outer and inner skirts⁶¹<Fig. 14>.

(7) Ko(袴) · Danko(單袴, 袴衣)



<Fig. 14> Quilted Skirt (Korean Funeral Ceremonies. p. 63)

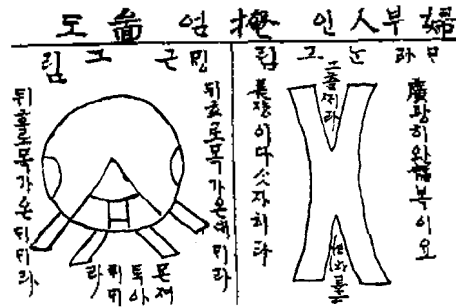


<Fig. 15> Ko(left : Korean Funeral Ceremonies. P.74)

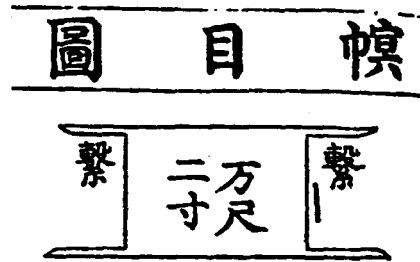
Ko is pants of Ju or cotton cloth stuffed with cotton, and Danko is underpants which is mainly made of Ju, cotton cloth ⁶²⁾ <Fig. 15>.

(8) Um(幘)

It is a headpiece which is divided into 4 pieces at the corner of both sides. It is made of Heukjeung(黑繪)⁶³⁾ <Fig. 16>.



<Fig. 16> Umdo(Sangrye'eonhae)



<Fig. 17> Myeongmokdo(Saryebyeonram)

3) Common Shrouds

(1) Myeongmok(瞑目)

It covers and wraps the face. According to 『Kukjo'oryeui(國朝五禮衣)』, the outside of Myeongmok is black and the inside is red(纈). It is a cheek two chon square, stuffed with cotton, and used to cover the face⁶⁴⁾ <Fig. 17, Fig. 18>.

(2) Kwadu(麥肚)

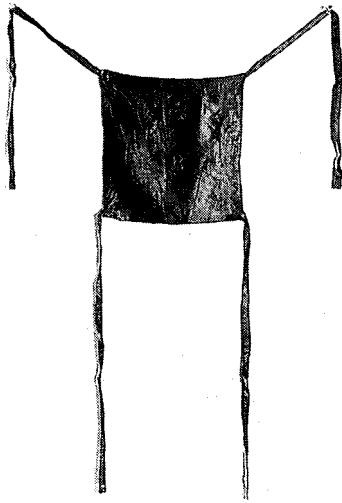
Kwa(麥) means 'wrap', and du(肚) means 'abdomen(腹)'. It is a square cloth that wraps the abdomen of the deceased, and there are strings at each corner. 『Saryebyeonram(四禮便覽)』 says that Kwadu is used to wrap the abdo-

⁶¹ Yu, Songok. *op.cit.*, p.335.

⁶² Yu. Songok, *Ibid.*, p.235.

⁶³ The National Folk Museum of Korea. *op. cit.*, p.235.

⁶⁴ *Kukjo'oryeui(國朝五禮衣)*, Vol. 8. Hyungrye(凶禮). Funerals for Daebu(大夫) · Saseoin(士庶人).



<Fig. 18> Myeokmok
(The Report on the Excavation of the Andong Kims' Family Mound. p.18)

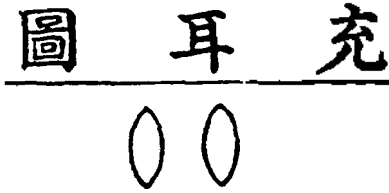
men and waist of the body, and made of Ju or cotton cloth. It has the width of Jeonpok(全幅) and is long enough to encircle the body. There are strings at each corner. It is called Yodae(腰帶) in the funerals for women, and there is no string ⁶⁵.

(3) Chungee(充耳)

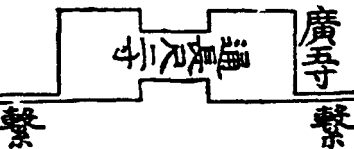
It is explained in 『Kukjo'oryeui(國朝五禮衣)』 that Chungee means cotton balls as big as a jujube seed, used to stuff the ear-holes⁶⁶. 『Saryebyeonram(四禮便覽)』 says that it is usually made of Paekkwang, but Seolmyeon is also used <Fig. 19>.

(4) Aksu(握手)

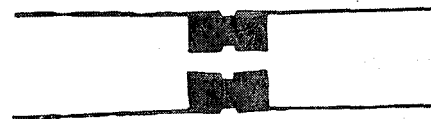
Aksu is for wrapping hands. It is narrow in the middle and there are



<Fig. 19> Chungeebo(Saryebyeonram)



<Fig. 20> Aksudo(Saryebyeonram)



<Fig. 21> Aksu
(The Report on the Excavation of the Andong Kims' Family Mound. p.18)

strings at both upper corners. The narrow part goes to palms⁶⁷.

According to 『Saryebyeonram(四禮便覽)』, the outside is black and the inside is red. It is a cheek two chon long and five chon wide. At the 1/3th point from each corner, it gets narrow

⁶⁵ Saryebyeonram(四禮便覽), Vol. 3. Sang(喪). 9.

⁶⁶ Kukjo'oryeui(國朝五禮衣), Vol. 8. Hyungrye(凶禮). Funerals for Daebu(大夫) · Saseoin(士庶人).

⁶⁷ Korea University Institute of Korean Culture, The Encyclopedia of Korean Folk Customs, Korea University Press, 1980, p. 248.

⁶⁸ Saryebyeonram(四禮便覽), Vol. 3. Sang(喪). 10.



<Fig. 22> Rido(Sangryebiyo)

by 1 chon vertically⁶⁸<Fig. 21>.

(5) Mal(襪)

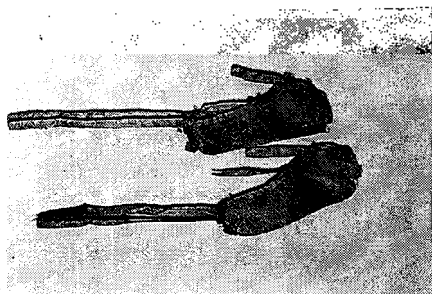
It is Beoseon, a kind of footwear. Sometimes it was stuffed with cotton, and sometimes with two plies.

(6) Ri(履)

It is a kind of shoes. 『Saryepyeonram(四禮便覽)』 says that it is made of Jopo(阜布) or Heukkyeon(黑絹), and its shape is the same as that of the coming-of-age ceremony⁶⁹<Fig. 23>.

(7) Soryeomkeum(小斂裘)

Keum usually means quilt, but this Soryeomkeum means Kyopo(絞布). First, put 3 poks of horizontal po(with each pok divided into 3) which is long enough to tie the body. Then, 1



<Fig. 23> Shin

(履, *The Report on the Excavation of the Andong Kims' Family Mound*. p.18)

⁶⁹ 『Saryepyeonram(四禮便覽)』. Vol. 3.

⁷⁰ Song, Mikyong. *op. cit.*, p.29.

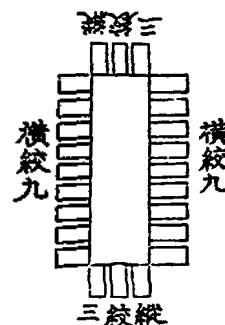
pok of vertical po(divided into 3), which is long enough to wrap the body from the head to the feet and tie in the middle of the body, is put on the horizontal po. And then wrap and tie the body⁷⁰<Fig. 24>.

(8) Daeryeomkeum(大斂裘)

It has the same shape as the Kyopo in Soryeom, and only the size is different.

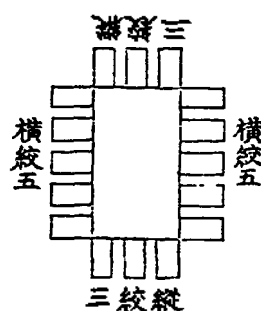
Put five pieces horizontally first, and then put one pok across them. Two poks of Be is used

圖絞衾斂小



<Fig. 24> Soryeomdo(Saryepyeonram)

圖絞衾斂大



<Fig. 25> Daeryeomdo(Saryepyeonram)

as horizontal ones, and five among six pieces from the two poks(three pieces each from one pok) are used, and for the vertical one, three pieces from one pok are used. Tie the vertical ones first, and then tie the horizontal ones⁷¹⁾ <Fig. 25>.

2. The Shapes of Current Shrouds

1) Men's Shrouds

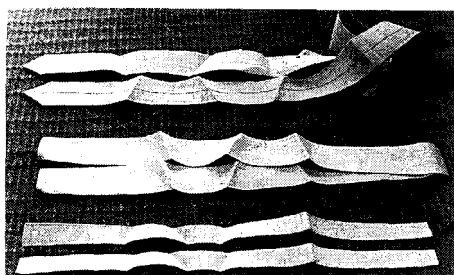
(1) Simui

The Buri of current Simui is closed a little and the sidelines are short, but there is no big difference in the shape <Fig. 26>.

(2) Daedae



<Fig. 26> Simui



<Fig. 27> Simui-band · Belt · Daenim
(from the upper)

<Fig. 27> shows Simui-band, belt, and Daenim.

(3) Dupo

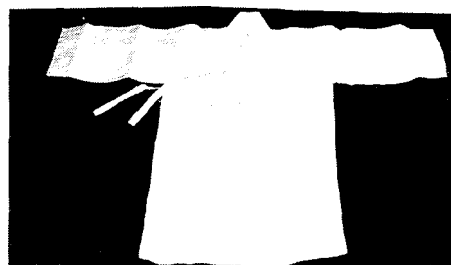
Dupo has a similar shape to Durumagi, but the differences are that the sleeves are wider, the seam on the back is open down from the waist, and Jeonsam, which covers the seam on the back is attached. It is used for ceremonies including ancestor memorial ceremony and others.

(4) Durumagi

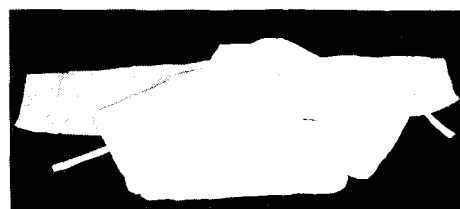
Durumagi has replaced Dupo as an overcoat since the Kabo Reform⁷²⁾. It should be worn when one goes out, and even indoors when one should be polite. Durumagi is also used as a shroud <Fig. 28>.

(5) Jeogori · Jeoksam

Men's Jeogori is longer and wider at the lower part than women's one, and Baerae and



<Fig. 28> Durumagi



<Fig. 29> Jeogori with the Inner Jeoksam

⁷¹ Song, Mikyong. *Ibid.*, p.279.

⁷² Lee, Juwon. *op. cit.*, p.296.

Doryeon are not so round.

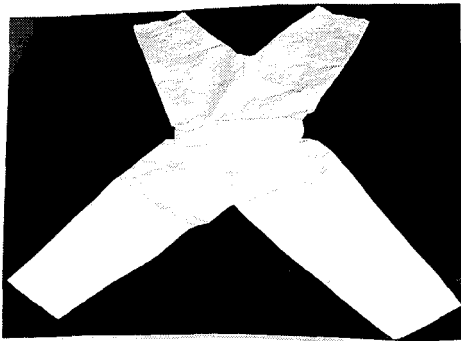
Today's Jeogori for shrouds is made with the inner Jeoksam attached on its collar for the convenience in clothing the dead <Fig. 29>.

(6) Ko, Danko

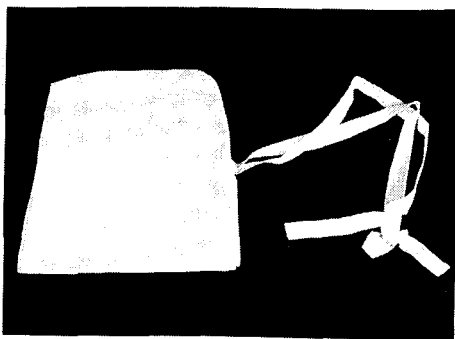
They are pants and underwear pants.

Ko is 20 centimeters larger, and the inside diameter of pants is 5~10 centimeters wider than that of the pants worn in one's lifetime. The underwear pants should be inside out when it is put on so that the seam does not touch the body⁷³.

Danko is normally an underwear pants which is smaller than pants, but in the current shrouds, a short one-ply underwear pants are simply attached to the waistband of pants <Fig. 30>.



<Fig. 30> Ko with under Wear Pants out



<Fig. 31> Bokgeon

(7) Neukbaek(勳帛)

It is worn around the calves and shanks.

(8) Bokgeon(幅巾)

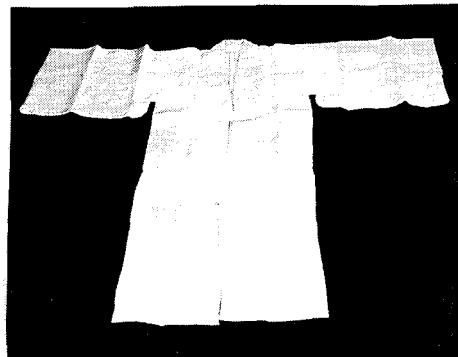
Bokgeon is similar to the traditional shrouds in shape, but the current one is more simple. There are various shapes of Bokgeon <Fig. 31>.

2) Women's Shrouds

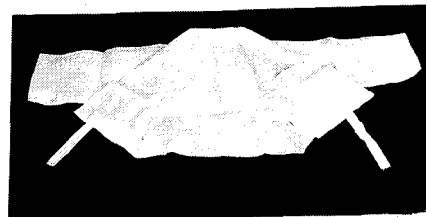
(1) Wonsam(圓衫)

The current Wonsam is not different from the traditional one, and the one that was used in the wedding ceremony can be used as a shroud.

It is an overcoat in women's shrouds, and used in various cases as Durumagi. The rear train of Wonsam is longer than the front one. Its collars are placed side by side as double Git and Dae(band) is worn <Fig. 32>.



<Fig. 32> Women's Shroud, Wonsam



<Fig. 33> Jeogori with Inner Jeoksam on it

⁷³ Yu, Songok. *op. cit.*, p.332.

(2) Jeogori

Jeogori, as a women's shroud, should be large enough in Jindong, Pum, and Buri to be put on the body easily. These days, the one with inner Jeoksam attached on the collar is widely used <Fig. 33>.

(3) Skirt

In current shrouds, underwear skirt is attached to the waistband of outer skirt <Fig. 34>.

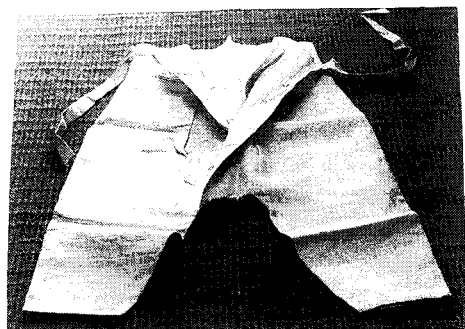
(4) Women's Pants and Underwear Pants

Unlike men's shroud pants, women's shroud pants has Mit and there are side slits and strings <Fig. 35>.

Although modernized pants called 'Gojaengi' which has rubber band on the waist line without Mit are popular these days, the old type of pants with Mit and short underwear pants



<Fig. 34> Outer Skirt Twith Underwear Skirt attached on



<Fig. 35> Open Women's Shroud Pants

attached on are used for the shroud pants <Fig. 36>.

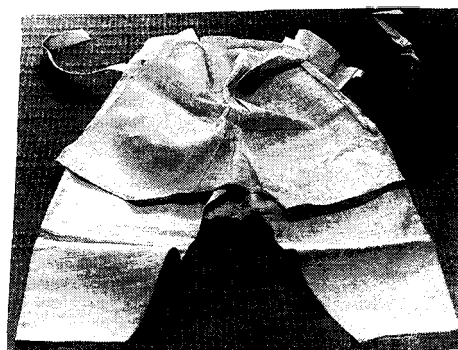
(5) Yeomo

The shape of Yeomo is various in current shrouds <Fig. 37>.

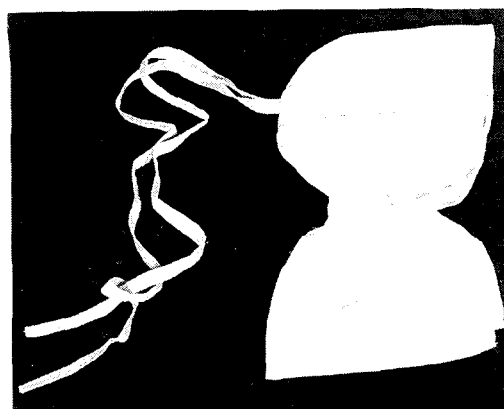
3) Common Shrouds

(1) Myeongmok

Myeongmok is 30 centimeters wide and long, and there are strings on each corner. The color can be white, or sometimes the outside is black and the inside is dark blue⁷⁴. However, Myeongmok made of Sambe is usually used

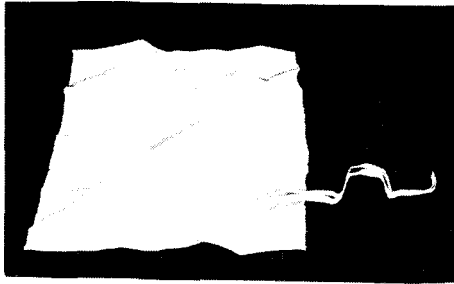


<Fig. 36> Underwear Pants attached to the Women's Shroud Pants

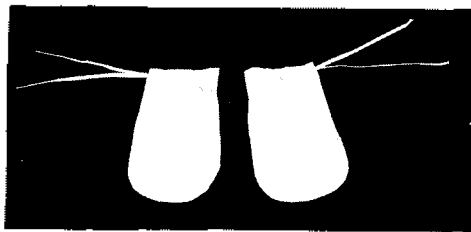


<Fig. 37> Yeomo

⁷⁴ Yu, Songok. *op. cit.*, p.333.



<Fig. 38> Myeongmok



<Fig. 39> Aksu

<Fig. 38>.

(2) Kwadu

Kwadu used to mean the wrap for abdomen and waist, but in current shrouds, it is a name of an item(裹頭) that covers the head after wrapping the face with Myeongmok⁷⁵. Kwadu is almost the same as Myeongmok in shape, but different in size.

(3) Aksu

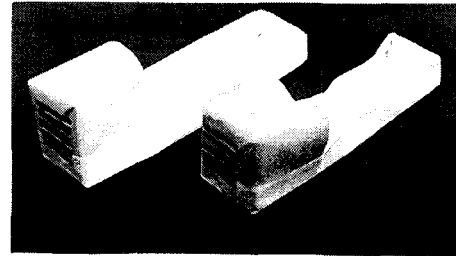
The old type of Aksu which is narrow in the middle is still used, but the mitten-shaped Aksu, which looks like a bag, is popular today because of its convenience <Fig. 39>.

(4) Beoseon

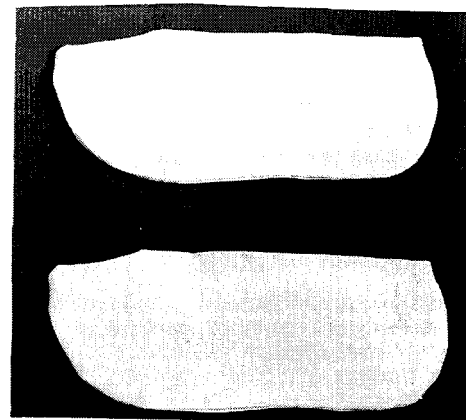
The same as the current Beoseon.

(5) Seupsin

Seupsin is made of Be or paper just in formal meaning <Fig. 40>, and there is not a fixed shape. It is made to be worn like rubber shoes



<Fig. 40> Paper-made Seupsin



<Fig. 41> Seupsin

<Fig. 41>.

(6) Onang

It is five pockets which are to contain fingernails of each hand, toenails of each foot, and hair <Fig. 42>.

(7) Soryeonkeum

It is a kind of quilt, and is usually five pok or three pok <Fig. 43>.

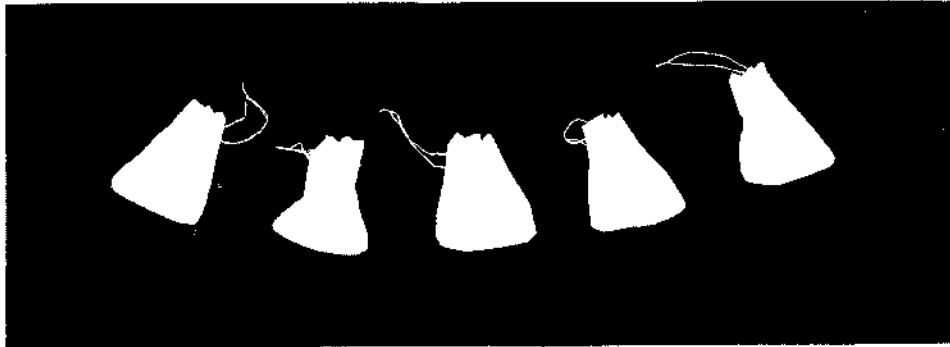
(8) Daeryeomkum

The size is three pok or five pok <Fig. 44>.

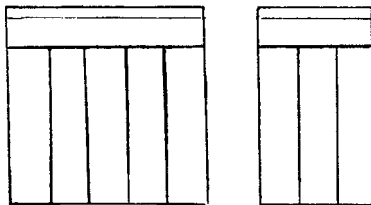
(9) Cheonkeum · Jiyo · Pillow

Cheonkeum is a quilt that covers over the beddings, and Jiyo is twofold bedding for the coffin, and pillow is just for formality and it is

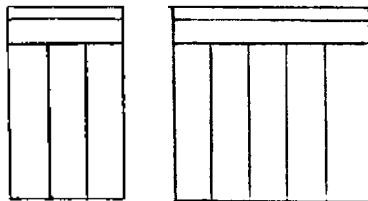
⁷⁵ Korea University. *op. cit.*, p.248.



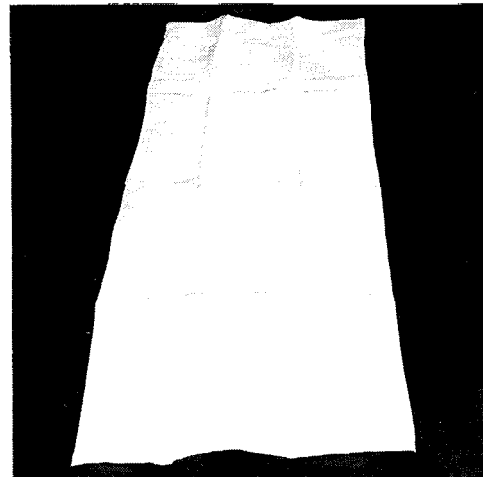
<Fig. 42> Onang



<Fig. 43> Soryeomkeum
(left; *Korean Clothes*. p.135,
right; *Hanbok in Life*. p.139)



<Fig. 44> Daeryeomkeum
(left; *Korean Clothes*. p.134,
right; *Hanbok in Life*. p.138)



<Fig. 45> Cheonkeum

stuffed with the extra cloths or Putsom(floss).
<Fig. 45 and Fig. 46>.

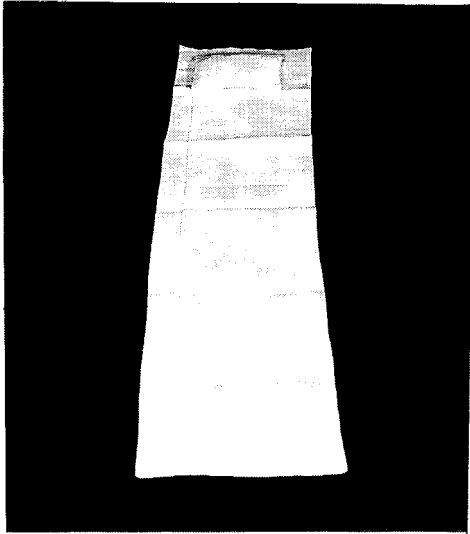
(10) Yeompo

It is to wrap the body at the end. It should be long enough to wrap the body from the head to the feet, the both sides of the horizontal part look like wings for covering the body <Fig. 46>.

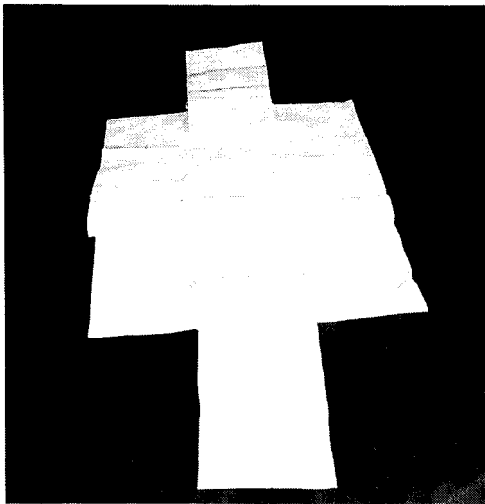
As we examined above, the items of old

shrouds such as Simui, men's pants and Jeogori, Wonsam, women's Jeogori and skirt, and Myeongmok do not show big difference from the current shrouds. But there are differences in the shape as the traditional shrouds look the same as the everyday clothes while current shrouds have been transformed for convenience' sake. For example, upper clothes attached to a collar, and lower clothes attached to a waistband, and Aksu transformed to a more convenient shape.

Daeryeomkum and Soryeomkeum look similar in shape, but Soryeompo is used for Soryeom, and Daeryeompo, for Daeryeom. As for the horizontal ones, Soryeompo has nine pieces, and



<Fig. 46> Jiyo · Pillow



<Fig. 47> Yeompo

Daeryeompo has five pieces in traditional shrouds, while the shape of Daeryeomkeum and Soryeomkeum is represented as quilt in some literature in current shrouds, and it shows that Po and Keum are confused.

In some literature, Daeryeomkum and Soryeomkeum are distinguished by their size. They are the most misunderstood items. In current

shrouds, a three-pok quilt is also used, and sometimes Po with a cross shape, which plays the role of Daeryeompo and Soryeompo, is used for wrapping the body after Yeomseup.

The items that were included in the traditional shrouds, such as Danryeong, Dapho, Cheopri, Hansam, Poau, Samja, Um, are not included in the current shrouds items any more. Dopo, Durumagi, Changot, Kyeopot are newly rising items that can be found in the current literature, but Changot and Kyeopot are not popular items these days.

In conclusion, there is no big differences between traditional shrouds and current shrouds. The only distinguishable change is simplification of Aksu, Keum(衾), Po(藨), and the change in the meaning of Kwadu which used to mean the cover of abdomen.

Also, in the traditional shrouds, collars or waistbands of each clothes were sewed on together for the convenience, but the current Jeogori and underwear Jeogori, pants and underwear pants, women's pants and inner Sokgot, skirt and underskirt were attached to each other on waistline, sharing one collar or one waistband.

V. Conclusion

No one can avoid death. Death is a gate towards the end of this world. It is funeral ceremonies that are carried out on this procedure of moving towards the next world. Through the funeral ceremonies, people express their utmost respect for the departure to a new world by clothing the deceased in ceremonial costumes.

We looked into the shrouds put on the dead and the history of the funeral ceremonies. In the prehistoric era without any records, by the forms of ancient tombs and burial accessories, we could understand the idea on the next world and the outlook on life and death of the people, who wished for immortality of soul.

In the Three Kingdom period, the burial of the living with the dead was prohibited and the

regulations on mourning attire was established. It seems that the basic funeral procedures were practiced with the funeral ceremonies that had been socially institutionalized. In the Koryŏ period, cremation was widely practiced under the influence of Buddhism. In the Chosŏn period, ceremonies regarding death were institutionalized by the government ideology of Confucianism.

We examined the funeral procedures in the representative books on ceremonies of the Chosŏn period, 『Kukjo'oryeui』, 『Sangryebiyo』, 『Sangrye'eonhae』, 『Karye'eonhae』, and 『Saryepyeonram』.

There was no difference in the items and shapes between kings and others except that more Chings were added for the kings' funerals. There were differences in the number of Chings according to the status because the clothes the dead used to wear during their lifetime became their shrouds.

There are no differences in the procedures of Yeomseup despite the change of the time, though there was a book in which the procedures were called 'Jigu(之具)'.

The shroud items for both men and women are Myeonmok, Kwadu, Onang, Aksu, Beoseon, Seupsin, Daeryeomkeum, Soryeomkeum, Cheonkeum, Jiyo, pillows, etc.

Men's shrouds items are Simui or Dopo, Durumagi, Jeogori, inner Jeoksam, pants, inner pants, Bokgeon, Haengjeon, etc and women's are Wonsam, Jeogori, inner Jeoksam, pants, inner pants, skirt, inner skirt, Yeomo, etc.

After comparing traditional and current shrouds, we found out that there is no change in the shrouds items for men, women, and for both. In the Chosŏn period, the number of Yeomui or Sanui used in Soryeom · Daeryeom varies from 19 Chings to 50 Chings.

Nowadays, shrouds are made in a simple form and the distinction between Soryeom and Daeryeom is not clear. Therefore, it can be said that the number of the items has been reduced somewhat. Yeompo, which functions as coverlet and Po at the same time, is being used and

Yeomui and Sanui are not used any more.

The shapes of the shrouds have changed. In the Chosŏn period, they made complete garments separately and sewed them together to make it easy to clothe the dead. Nowadays, however, they attach two or three items of shrouds to one collar or one waistband from the very start when they make them. The shapes of other items such as Aksu, Myeongmok, and Seupsin have also been simplified for the convenience in clothing the dead.

The photographs in this paper are of the medium-quality shrouds used in Yeonhwaheo and of the shrouds we ordered to be made. That may have put some limitation on this study. We hope this will help further studies regarding this subject.

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