A Study on the Characteristics of Women’s Danryeong from the mid Joseon Period - mainly by comparing them with men’s Danryeong—

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Abstract This study analyzes excavated Danryeong of the same period to understand differences between female and male Danryeong, and to identify characteristics of female Danryeong, including their purpose, then-name and women’s wearing of them. The subject female Danryeong were estimated to be worn in the late 15th century and the early 17th century, and newly-discovered female Danryeong, along with those examined in the Song Mi-kyeong's study, were studied. This study found that female Danryeong have distinctive characteristics from male's in many aspects such as ease of a garment, sleeve design, Hansam (a layered sleeve to cover hands), shape of Moos (side pleats), Goreum (a coat string), Dae (a belt). From this finding, the purpose of female Danryeong can be assumed: a ceremonial robe, which is different from that of men's official robe. Female Danryeong began to disappear as Wonsam, a ceremonial topcoat, emerged. From the transitional Danryeong and excavated Wonsam, female Danryeong were estimated to be used as ceremonial robes in the mid Joseon period when Wonsam had yet to be created; and they were estimated to be called "Dansam" or "Wonsam."

Key words the mid Joseon period, female Danryeong, Dansam, Wonsam

Introduction

There has already been much in-depth study on Danryeong including the change in the fabric, style, and components. In the studies conducted so far, no doubt has been raised on the wearer of Danryeong being men and the Danryeong discovered in female tombs belonging to the husband or other male members of the family buried according to the traditions of the region. However, the discovery of Danryeong that are different from those worn by men have shed light on the fact that Danryeong had been worn by females, and the discovery of several female corpses wearing Danryeong has given rise to the study in 2002 on women wearing Danryeong not only as shrouds but also as everyday clothes. Song Mi-Kyeong, in her study titled “A study on women’s Danryeong of Joseon Dynasty,” argued that Danryeong were also worn by women. However, some, looking at the sewing patterns, suggested the possibility of women wearing men’s Danryeong by making some alterations. This has left room for de-
bate as to whether women really wore Danryeong. The records on Danryeong found in various historical documents including the Annals of Joseon Dynasty and the Daily Records of the Royal Secretariat reveal their various purposes and materials used for them; it was not only worn as official clothing but was also worn as ceremonial clothing or given to officials as prize from the king. However, all of this indicates that Danryeong were clothing for men, and nothing regarding women wearing Danryeong has been mentioned or found in the historical documents. Therefore, debates on whether women actually wore Danryeong and what they were called in Joseon Dynasty continues on due to lack of written evidence, and that is what calls for the need of further studies identifying characteristics and official name of Danryeong.

This study, by analyzing men and women’s Danryeong discovered in the tombs from the same period, aims to compare and contrast similarities and differences of men and women’s Danryeong and, by doing so, to disclose some characteristics of women’s Danryeong, including their specific purposes, names, and whether women actually wore them or not.

The study was done on 18 women’s Danryeong discovered in the tombs from the 16th century to the early 17th century of Joseon Period. Women’s Danryeong are found during a very limited time of Joseon Period. All 18 Danryeong found are from the late 15th to 17th centuries and none were excavated after that period. 57 men’s Danryeong from the same period were also studied and analyzed for the purpose of comparison with women’s Danryeong. 18 women’s Danryeong include the recently excavated and other Danryeong not included in Song Mi-Kyeong’s study. Considering that the bodies were mostly buried in the 16th to the early 17th centuries and that Wonsam, the most well-known ceremonial clothing from the Joseon Dynasty, were discovered only after the mid-17th century, it is highly likely that women’s Danryeong were used as female ceremonial clothing in the mid-Joseon Dynasty before Wonsam appeared.

By mainly looking at Song’s study and other relevant documents, Chapter 2 summarizes the historical background, definition and the style changes of Danryeong and analyzes the characteristics of men’s Danryeong from the 16th and 17th centuries. Chapter 3 looks at women’s Danryeong and identifies the distinct characteristics of women’s Danryeong. Based on these understandings and other evidence, the study will attempt to prove that women did wear Danryeong during the Joseon Dynasty and define the characteristics and official name of women’s Danryeong in Chapter 4. This will facilitate further studies on the process of the disappearance of women’s Danryeong and build the basis for the hypothesis that women’s Danryeong are the archetype of Wonsam.

A study on men’s Danryeong from the 16th and 17th centuries

Definition of Danryeong and their historical transformations

Danryeong refer to overcoats with round collars and were worn as daily official clothing by government officials in the Joseon Dynasty. After Jeong Mongju imported the official clothing from Ming China in 1386 in the late Goryeo period, Sumos (official headgears), Danryeong, Heukhwa (black shoes) and Dae
Danryeong, which were originally worn by Manchurians, were first adopted by the Han Chinese during the Period of North and South Dynasties and became widely worn during the Tang Dynasty. Danryeong were first introduced to Korea from Tang China during Queen Jindeok’s rule in 648 and were imported as the official robe during the Shilla and Goryeo Periods. According to the early records of Danryeong, Danryeong were designated as the official robe for government officials during the Goryeo Periods under King Woo’s rule in 1387. After this, Danryeong were worn as Sibok, Sangbok and Gobok, all of which are types of official clothes worn by the government officials. The early 15th century saw official Danryeong diversify into various purposes and colors and this is when Siboks began to be used as the same meaning as Sangboks. In the late 15th century, both black HeukDanryeong, black Danryeong and JabsaekDanryeong, Danryeong in different colors, were widely worn; HeukDanryeong was worn on the ceremonial occasions such as Sangcham, Jochem and Besa, regular meetings in which the officials reported the state affairs to the king, whereas for Gyeongyeon, daily lessons in which the officials discussed history and Confucian philosophy with the king, and other official purposes, officials were required to wear Danryeong in other colors (brown, dark blue, overseas blue, green, red brown, red) than black. By the 16th century, Danryeong were further classified into HeukDanryeong, worn for ceremonial purposes, and HongDanryeong, worn for official purposes. The 17th century saw a sea change in Danryeong system when ceremonial HeukDanryeong was called Sangbok and official HongDanryeong, Sibok.

Sibok consists of Samos, Danryeong, boots, and belts. Belts represented the official status and rank of the wearers: the first senior ranks wore Seo-dae; the second senior ranks, Sogyeun-dae; the second junior ranks, Sogeum-dae; the third senior ranks, Segeun-dae; and the third junior ranks, Soeun-dae. In 1757, under King Youngjo, all Siboks were unified to green color. After this, Sangbok and Sibok were again unified into HeukDanryeong in 1884 under King Gojong according to the Gabo reform. Although the outer robe worn as Sibok were often called Danryeong because of their round collars, Danryeong technically referred to the official clothing worn only by the officials with lower ranks than Naksa. For any official with higher ranks, official clothing was called Pon. Sibok was different from Sangbok in colors and has no Hyungbok, insignia embroidered on the front and back of robes. High rank officials called Dansanggwon wore Sangbok which was made of Saraneundan, a kind of fine silk, whereas Sibok was used for lower ranking officials and usually made of cotton, hemp and occasionally of silk.

From the early until the late days of the Joseon Dynasty, men’s Danryeong went through various
changes in their forms. Choi Eun-Soo divided the Joseon Dynasty into four different phases according to the changes in the styles of Danryeong.

Phase one saw no major changes in Moos and sleeves of Danryeong, and it lasted from the early Joseon Dynasty until the late 1500s, when Japan invaded Korea. During phase two, the overall clothing changed greatly, and Danryeong also went through a great many changes in terms of the style of Moos and sleeves. This period not only saw the revival of clothes from the past but also heralded the coming of new styles. Phase three, which lasted from the early 1700s till the mid 1800s, was a stable period in terms of styles of Danryeong and saw almost no changes in Danryeong’s sleeves or Moos.

During this period, the Joseon Dynasty experienced an economic revival lasting from King Youngjo and Jangjo’s regime until the signing of the peace treaty of 1876. However, the economic development was led to the prevalence of extravagant culture, which resulted in restrictions on dress code in order to prevent extravagant spending among the public. Phase four, which lasted from the mid 1800s until right before the foundation of the Greater Korean Empire, was when Danryeong were last worn as the official clothing for the government officials. This period also saw a great change in overall clothing. This study looks at Danryeong from phase one when Danryeong first started to be worn in Korea, and phase two when various styles of Danryeong wore worn, covering the period of the late 15th century until the 17th century.

**Discovery of Danryeong from the 16th and 17th centuries**

Chapter 2 looks at 57 Danryeong from the 16th and 17th centuries. During this period, one to two Danryeong were discovered per tomb but in the tomb of Kim Heunjo (1461-1528), seven Danryeong, which is the most by number, were discovered while 4 were found in the tomb of Lee Eunghae (1547-1626). Three pieces of Danryeong were found in the tombs of Hong Gyegang (estimated to be from the 1500s), Jo Kyeong (1541-1609), Shin Kyueongyoo (1581-1633), Choi Sook (1636-1698). By looking at the Danryeong found in the tomb of Lee Eungtae (1556-1586), one can learn that the late 1500s marked the transitional period from single-layered to multi-layered Danryeong. Looking at the Danryeong found in Jeonparkjanggun’s tomb, the late 1500s and the early 1600s, right after the Imjin war, is when the Doori sleeves first appeared. Jeondanhuyang Danryeong (Danryeong that are shorter in length in the front side than the back side) are last seen in the early 1600s as the Danryeong from Yoon Seoncon’s tomb being the last with such style. All of these Danryeong are characteristic of this period in terms of their designs, styles, and fabrics used.

**An analysis of the characteristics of men’s Danryeong from the 16th and 17th centuries**

**Layers of Danryeong**

In the Annals of the Joseon Dynasty, Danryeong are recorded to be either single-layered or multi-layered. However, Danryeong from the 15th and 16th centuries are all single-layered. Still, looking at the Annals of the Joseon Dynasty’s record on multi-layered Danryeong, it is highly likely that multi-lay-
er. Danryeong was indeed worn. Multi-layered Danryeong was mostly given by the king as prize and mostly made of cotton with varying colors including dark blue, emerald, and overseas blue. Looking at the Danryeong found in the tomb of Lee Eunghae (1547-1626), it is believed that both single-layered and multi-layered Danryeong were widely worn, beginning from the 17th century. This period also saw the emergence of multi-layered Danryeong lined with Jikryung, overcoats with straight collars. Danryeong in the 18th century, which are not covered this study, all have this type of multi-layered styles. In this style, Jikryung are designed as inner clothing and, after lining the collar, Seap, Moos, Soogoo, and the lower hem of Jikryung with those of Danryeong, Jikryung are loosely hemmed or blind stitched to Danryeong. After the 19th century, triple and quadruple stitching techniques were also used and Danryeong lined with Jikryung have continued to be worn until the modern days.

Different lengths in the front and the back panel

Of 21 Danryeong from the 16th century, 17 have front and back panels with different lengths, with the front side being shorter by an average of 6.6cm compared to the back, and the length differences range from 3-11cm. This type of Danryeong is characteristic of the early 17th century and last seen in the Danryeong found in the tomb of Yoon Seonun (1580-1628). After the Imjin war, no Danryeong with shorter front panels than the back were found. Danryeong with big length differences between the front and back seem to be a passingfad at around the time of the Imjin war.

As for the Danryeong with longer back panels than the front panels, Kim Youngsook, Lee Eunjoo, and Choi Eunsoo suggested that body shapes may be related to such length differences. Danryeong, being long by nature, reached as far down as the ankle; therefore, making the front side shorter than the back could prevent people with curved backs from stepping on the front panel of their own clothes. Gysaphchongseo, an encyclopedia for women, states, “When making clothes for men, the front panel must be longer in length than the back for those who are younger than 15 years old, and vice versa for those who are older than 60 years old.” Although, the difference in lengths of less than 3 cm stands in line with the evidence found in other documents, differences of 6cm, 8.5-9cm, and as much as 11 cm are not explained by the body shape issue alone. Therefore, although it is likely that Danryeong with length differences of 3 cm or less might have been designed for those with body shape issues, it cannot be ruled out that they were also used for ceremonial purposes as it was with other women’s Danryeong with length differences of greater than 10 cm, or they were the altered forms of women’s Danryeong with longer length differences.

Fabrics

The discovery of Danryeong made of various fabrics, including cotton, hemp, ramie, cotton-linen mixtures, and all sorts of silk (Ju, Cho, Sa, Chusa, Dan), suggests that different fabrics were used for Danryeong worn in different seasons. However, Danryeong made of cotton, linen, and cotton-linen mixture were rarely seen after the 17th century; the types of material used for Danryeong were simplified to
plain silk (such as Ju, Cho, Gyeon) and patterned silk such as Hwamooldan and

Hwamoonsa. It is believed that Danryeong made of plain silk were worn at workplaces by government officials while those made of patterned silk were worn for ceremonial purposes. In particular, Sibok found after the 17th century showed that plain silk was used for Danryeong, which were worn as overcoat, while inner clothes like Jikryung were made from patterned silk. For example, Lee Eunhae’s Sibok exhibit this characteristic: his Danryeong was made from Cho, cloth woven from unsimmered silk, creating the simple and tidy look while his Jikryung was made from Hwajomooldan, silk cloth with flower and bird patterns. The same can be said of Kim Yeoon’s Sibok: Gyeon, plain silk cloth was used for outercoat while silk with patterns of clouds was used for the innerwear.

Sleeves

Sleeves from different time periods reveal that Danryeong from the 15th and 16th centuries had either cylinder-shaped or pea-shaped sleeves. Cylinder-shaped sleeves had the same Baeae (the curved mid-section of the sleeve) and Jindong (the width of an armhole) but had narrow and curvy cuffs. Pea-shaped sleeves were narrow long overall and had narrower cuffs than the armholes. In the late 16th century, Danryeong with wide sleeves were also worn as it can be seen in the Danryeong unearthed in Danyang Jang clan’s tomb. In the 17th century, pea-shaped sleeves and Doori sleeves (extremely wide sleeves) were seen; pea-shaped sleeves were seen in the early 17th century while Doori sleeves began to be seen in the mid and late 17th centuries. In the late 17th century, Doori sleeves as wide as 60 cm were seen. In the 18th century, the period not covered by this study, wide Doori sleeves as wide as 64 cm with narrower cuffs than armholes were the dominant form of sleeves. After this, as with all other fashion trends, cylinder-shaped sleeves, in which armholes and cuffs have the same widths, and Doori sleeves, which typically have narrower cuffs than the armholes, got back in trend and were both widely worn.

Side pleats(Moo)

Moo best represent the characteristics of Danryeong from different periods. In order to identify some characteristics of Moo from different periods, features including the number and direction of the folds, the shape of the upper and lower sides, whether Moo were fixed or not, and sewing techniques used were analyzed. In the 15th and 16th centuries, Moo with folds on the inside and outside and the Moo with outer folds and folded heads in triangular shapes were both seen. The 17th century was a transitional period for three different types of Moo: Moo with outer folds and folded heads in triangular shapes; Moo in which the upper side is left unfolded in its square shape; and trapezoidal Moo that are folded backward. The late 17th century saw the emergence of Moo that are fixed to the back with buttons. Danryeong found in Choi Sook’s tomb from the 17th century has Moo that were fixed with buttons on the upper side. In contrast, Nam Ohsun’s Danryeong and the Danryeong found in Milchang have trapezoidal Moo with buttons in the middle and button loops on the back of the Moo. In the 19th
century, Moo were directly stitched to the back.

**Collars and Buttons**

Collars in Danryeong were generally bias-stitched; the U-shape of the collar was made by shortening the inner part where it touches the neck and lengthening or stretching the outer part where it is attached to gil, the large section of the Danryeong in both front and back side. The total length of collars ranged from 114-142 cm while the width of the collars varied in different time periods, but it tended to broaden toward the late Joseon Dynasty. There were three ways to make the collars: by inserting lining as it is done today; by pulling the thread after straight-stitching the collars to create natural curves as it is done in making the upper garment of hanbok, jeogori; or by making double-layered collars so that the seam could serve as the lining.

**Coat string(Goruem)**

The shape of goreum from different periods varied. In the 16th century, both loop-shaped and straight goreum were seen. Loop-shaped goreum were seen in the 16th century, beginning in the Goryeo period until the early Joseon period. By the 17th century, the loop-shaped goreum were no longer seen and only the straight goreum of different lengths and widths were seen. The length and the width of goreum tended to increase toward the late Joseon period. The 19th century saw the emergence of double goreum but by the late days of the century, some of the Danryeong had their goreum replaced by buttons altogether.

**Pads**

Single layered clothing usually had padded shoulders, armpits and backs until the 18th century when clothes were generally single-layered, but in the 19th century, these pads were used only for the single-layered Danryeong. The shape of shoulder pads changed over time, too. U-shaped and U-shaped shoulder pads as well as H-shaped pads with decorative structures were all seen in the 16th century but H-shaped pads almost disappeared by the 17th century. Although some of the pads for the armpits were bias-cut as a way to withstand the weight of big Moo on the sides, most pads were hemmed.

**Belt loops**

Belt loops in Danryeong were first seen in the 17th century as can be seen in Lee Eungshe and Choi Wonlip’s Danryeong. By the 18th century, belt loops were widely seen in Danryeong. In addition to the belt loops, Nam Ohsun’s Danryeong and the Danryeong found in the city of Euiwon have strings attached to the armpits to tie the belts. These belt strings, along with the belt loops, were widely seen throughout the 19th century until the modern days.
This chapter will analyze the characteristics of women’s Danryeong and clearly identify the differences from men’s Danryeong.

**Discovery of women’s Danryeong**

As Table 1 shows, 18 Danryeong believed to be women’s have been discovered so far. Starting from the Danryeong found in the unidentified tomb in Seoknam-dong, Incheon, believed to date back to the 15th century, most of Danryeong unearthed belong to the 16th and early 17th centuries. Of the 18 Danryeong, 14 were in good condition, including the one in almost perfect condition; however, Danryeong found in the tombs of Gangleung Kim clan (presumed to be from the 1520s), Jooksan Lee clan (presumed to be from the Pre-Jin war Period), Cheongjoo Han clan (presumed to date back to around 1600), and Choongjoo Park clan (presumed to be from the late 16th to the early 17th centuries) were badly damaged. Yeo Hongmin (1586-1656)’s Danryeong was included, although actual Danryeong was not discovered in her tomb, because there was a picture of her wearing Danryeong with white Hansams and breastpiece in the excavation report. As can be seen in Figure 1, 9 were found in Gyeonggi Province, 3 in Daejeon Metropolitan Area, 2 each in Northern Jeolla and Northern Gyeongsang Province, 1 in Seoul and Incheon Metropolitan Areas.

Survey of the social status of the wearers of women’s Danryeong showed that, as shown in Table 5, 72 percent of the wearers of Danryeong were spouses of or had relationships with government officials: the body found in Papyeung Yoon clan’s tomb was the granddaughter of Yoon Wonryang, the elder brother of Queen Moonjung; the body found in Pyeungyang Lee clan’s tomb was the wife of the seventh son of King Seongjong; the body found in Yeonan Kim clan’s tomb was the wife of Hong Mong-Yoon of Namyang Hong’s clan, who served as the royal secretary, one of the highest ranking government officials. Unidentified Danryeong found in Seoknam-dong, Incheon shown in Figure 2, is
presumed to belong to the spouse of a government official, judging from a fancy silk breastpiece with a peacock embroidered on it. Since the estimated time of origin for women’s Danryeong coincides with the time when the ranking system under which patterns on breastpieces represented different ranks were first introduced, after the reign of King Danjong (1441-1457), it is reasonable to conclude that breastpieces on women’s Danryeong have close relationship to the social status of the wearers.

Eight Danryeong, or about 50 percent of the total unearthed Danryeong including the one in Yeo Hongmin’s excavation picture – had breastpieces. Breastpieces were made of silk and had gold peacocks, tiger, and herons embroidered on them. Peacock embroidery, which was found in 4 of the Danryeong, took up the highest proportion. That these Danryeong had breastpieces and were made of expensive fabric indicate that they were ceremonial clothes rather than everyday clothes.

Table 1. Classification of Exhumed Women’s Danryeong

<table>
<thead>
<tr>
<th>No.</th>
<th>Owner of the Tomb (estimated time of origin)</th>
<th>Place of origin / location of display</th>
<th>Social Status (government position)</th>
<th>Breastpiece</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Unidentified Tomb The 15th century</td>
<td>Seoknam-dong, Incheon/Incheon Museum</td>
<td>Unknown</td>
<td>Gold peacock embroidery</td>
</tr>
<tr>
<td>2</td>
<td>Gangleung Kim clan 1520</td>
<td>Daejeon/Joosun Memorial Museum in Dankuk University</td>
<td>Wife of Royal secretary and the governor of Anak</td>
<td>Unknown</td>
</tr>
<tr>
<td>3</td>
<td>Papyeung Yoon clan 1566</td>
<td>Pajoo, Gyeunggi Province/Korea University Museum</td>
<td>the granddaughter of Yoon Won-Ryang, elder brother of Queen Mooinjung</td>
<td>Heron embroidery</td>
</tr>
<tr>
<td>4</td>
<td>Pyeungyang Lee clan 1502-1579</td>
<td>Namyangjoo, Gyeunggi Province/Gyeunggi Province Museum</td>
<td>the wife of the seventh son of King Sungjong</td>
<td>No breastpiece</td>
</tr>
<tr>
<td>No.</td>
<td>Clan</td>
<td>Epoch</td>
<td>Museum/Location</td>
<td>Label</td>
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<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>5</td>
<td>Euiin Park clan</td>
<td>The mid to late 16th century</td>
<td>Ansung, Gyeunggi Province / Gyeunggi Province Museum</td>
<td>The wife of Jinjoo Ryu clan (the fourth and sixth senior ranking official,)</td>
</tr>
<tr>
<td>6</td>
<td>Jooksan Lee clan</td>
<td>Before the Imjin war</td>
<td>Iksan, Northern Jeolla Province / Joosan Memorial Museum in Dankuk University</td>
<td>The wife of the third senior ranking official</td>
</tr>
<tr>
<td>7</td>
<td>Yeonan Kim clan</td>
<td>1590 (before the Imjin war)</td>
<td>Yanggyeung, Gyeunggi Province / Gyeunggi Province Museum</td>
<td>the wife of Hong Mong-Yoon of Namyang Hong’s clan, the first senior ranking official, royal secretariat</td>
</tr>
<tr>
<td>8</td>
<td>Cheonjoo Han clan</td>
<td>Around 1600</td>
<td>Siheung, Gyeunggi Province / Joosan Memorial Museum in Dankuk University</td>
<td>the daughter-in-law of Lee Unwoong, the granddaughter of the second daughter of Queen Moonjeong</td>
</tr>
<tr>
<td>9</td>
<td>Soonheung Ahn clan</td>
<td>1551-1609</td>
<td>Gwangjoo, Gyeunggi Province / Joosan Memorial Museum in Dankuk University</td>
<td>The mother of Gosan Yoon Seondo from Haenam Yoon clan</td>
</tr>
<tr>
<td>10</td>
<td>Janggi Jeong clan</td>
<td>1565-1614</td>
<td>Pohang, Northern Gyeongsang Province / Andong University Museum</td>
<td>The second wife of Yi Jaebun, the state counselor during the reign of Gwanghaeun</td>
</tr>
<tr>
<td>11</td>
<td>Unidentified</td>
<td>The 16th or the 17th century</td>
<td>Hwasung, Gyeunggi Province / National Museum</td>
<td>No breastpiece</td>
</tr>
<tr>
<td>12</td>
<td>Jeonjoo Lee clan</td>
<td>The early 17th century</td>
<td>Nanyangjoo, Gyeunggi Province / Gyeunggi Province Museum</td>
<td>No breastpiece</td>
</tr>
<tr>
<td>13</td>
<td>Soonheung Ahn clan</td>
<td>From the late 16th to the early 17th centuries</td>
<td>Daejeon</td>
<td>The wife of general Song Heejeong from Yeosan Song clan</td>
</tr>
<tr>
<td>14</td>
<td>Choongjoo Park clan</td>
<td>From the mid/late 16th to the early 17th centuries</td>
<td>Daejeon</td>
<td>The sister-in-law of general Song Heejeong from Yeosan Song clan, the great daughter-in-law of Song Hyeosang</td>
</tr>
<tr>
<td>15</td>
<td>Jeonjoo Choi clan</td>
<td>The early 17th century</td>
<td>Danyang and a belt, one piece each Iksan / Joosan Memorial Museum in Dankuk University</td>
<td>A relative or a sibling of third senior or junior ranking official</td>
</tr>
</tbody>
</table>
An analysis of the characteristics of women’s *Danryeong* and their differences from men’s *Danryeong*

Women’s *Danryeong* has several characteristics of men’s *Danryeong* from phase one of the four phases mentioned earlier. However, they are not the exact replica of phase one men’s *Danryeong*; they have distinctive features that distinguish them from men’s *Danryeong* in terms of width, length, the shape of sleeves, *Moos*, *Hansams* and belts.

**Layers**

Women’s *Danryeong* were all found to be composed of single layer whereas men’s *Danryeong* changed from single-layered to double-layered in the 17th century. In the beginning, *Jikryung* were sewn to the outer *Danryeong* but later on, toward the end of the 17th century, double-layered *Danryeong* were triple- or quadruple-stitched. In contrast to this trend, women’s *Danryeong* were all single-layered. In addition, unlike the case of men’s *Danryeong*, no innerwear was found in women’s *Danryeong*, making it difficult to learn what was worn underneath *Danryeong*.

**Sizing**

**Ease**

The ease in Women’s *Danryeong* were much greater compared to men’s: whereas the ease in men’s *Danryeong* ranged from 50-70 cm, that of women’s *Danryeong* ranged from 80-102 cm despite women having smaller body size than men. It was probably because women wore *Danryeong* for ceremonial purposes on top of ceremonial skirts, which also had a great deal of ease in them. But it is also plausible to ask whether women’s *Danryeong* with extremely great ease were used as shrouds. While *Danryeong* found in the tombs of Janggi Jeong clan and Jooksan Lee clan had smaller ease – 70 and 52 cm, respectively – and were relatively loosely stitched, *Danryeong* found in unidentified tomb, and in the tombs of Papyueng Yoon clan, Euxin Park clan, Yeonan Kim clan, Soonheung Ahn clan had great ease.
ease despite their fine stitches. This can serve as evidence that thereason for greater ease in women’s Danryeong than in men’s was their ceremonial purpose.

Length difference between the front and back

Danryeong with length difference between the front and back were seen right before and after the Imjin war but were last seen in Jeonjoo Lee clan’s Danryeong from the early 17th century. This seems to be in line with the trend seen in men’s Danryeong.

There are a total of 8 Danryeong with length differences between the front and back; of these, 3 have shorter front than the back and 5 have longer front than the back. What is notable is that the three with shorter fronts have big length differences while those with longer fronts have very small differences in length: Whereas the length differences for the Danryeong with shorter fronts than back range from 8 cm to 19 cm, the differences for the Danryeong with longer fronts range only from 2 cm to 3 cm. The Danryeong with longer fronts were especially seen a lot in women’s Danryeong, and this probably stems from the rapid changes in women’s body shapes due to pregnancy and delivery rather than the purpose of style or design.

Shape of the sleeves and Hansam (a layered sleeve to cover hands),

Women’s Danryeong have straight, cylinder-shaped sleeves and French-seamed baerae. The Danryeong with considerable ease had double sleeves, which were made by folding half the length of the sleeves. These were probably done to hang Hansam as can be seen in <Figure 5, 6 and 7> of Danryeong found in the tombs of Papyeung Yoon clan, Janggi Jeong clan and Soonheung Ahn clan. This is one of the distinct characteristics of women’s Danryeong not found in men’s Danryeong and one more evidence that women’s Danryeong were worn at ceremonial occasions. Hansams in women’s Danryeong are an important clue from which to infer the relationship between the purpose of Danryeong and Wonsam. The early forms of Wonsam had only the Hansam with no colorful stripes, which provides the evidence that women’s Danryeong were indeed worn for ceremonies. Men’s Danryeong from the same period had cylinder-shaped, in the 1500’s, and pea-shaped sleeves, in the 1600’s.

Characteristics of the Fabrics used

Many of women’s Danryeong were made from expensive patterned silk: Sa, Dan. Half of the Danryeong had patterns of lotus and grass or clouds as seen in Soonheung Ahn clan’s Danryeong in <Figure 7> but some Danryeong were made from plain silk: Dan, Ju. Pyeungyang Lee clan (1502-1579)’s Danryeong had phoenix embroidered on patterned silk. From the shoulder line, the phoenix patterns were turned upside down and the space between the patterns grew larger; this indicates that the design of the clothes was put into consideration from the time fabric was made. The fact that some of Danryeong in the <Figure 8>, Muyeong Danryeong (National Museum of Korea Collections) from unidentified tomb and from the tomb of Gangreung Kim clan, were made from cotton indicates that
A Study on the Characteristics of Women’s Danryeong from the mid Joseon Period

Figure 5. Papyeung Yoon clan’s Danryeong and belt, the Second Collection of Comprehensive Research Papers on the Mother and Son mummy found in Papyeung Yoon Clan’s Tomb

Figure 6. Janggi Jeong clan’s Danryeong. Investigative Report on Clothing found in the tomb of Janggi Jeong clan in Nedan-ri, Pohang

Figure 7. Soonheung Ahn clan’s Peony-patterned silk Danryeong, found among the clothing unearthed from the tomb in the graveyard of Gyuljeong Kong subclan of Haenam Yoon clan in Gwangjoo

Figure 8. Danryeong found in the unidentified tomb, The National Folk Museum of Korea

danryeong were widely worn for ceremonial purposes regardless of social status.

Characteristics of Side pleats (Moo)

In women’s Danryeong, there were Moos with multiple inner folds or Moos with small and big folds on the inside and outside; in both types, multi-layered straight folds face each other. As was seen in men’s Danryeong, overcoats from the same period varied in the shape of Moos. Ilsun Moon clan (estimated to be from the 1550-1560)’s Jangsam from the mid 16th century had similar characteristics of Moos to women’s Danryeong; a big opening underneath the armpit, large square Moos folded toward the inside with triple or quadruple folds facing each other. With the exception of Janggi Jeong clan’s Danryeong, all had Moos fixed to the front and back. In some special cases, seen in Jooksan Lee clan
and Jeonjoo Choi clan’s Danryeong, Danryeong had Moos only on the front side and back side with inner hems and no Moos as can be seen in Wonsam. Compared to men’s Danryeong from the same period, women’s Danryeong had Moos with inner folds that were totally different from men’s Danryeong when men’s Danryeong were already seeing Moos with larger outer folds that began to appear after the Moos with both outer and inner folds. Moos with inner folds had yet to be seen in men’s Danryeong at the time and were characteristic of women’s Danryeong. These type of Moos were last seen in men’s Danryeong in the late 16th century; by the early 17th century, in Gwon Eung-So (1604)’s portrait, Danryeong with pointy Moos folded backward can be seen.

**Width of the Collar**

Average width of the collar in women’s Danryeong was 3 cm, similar to that in men’s Danryeong. According to examination of women’s Danryeong, average width of collars was 3 cm, and therefore, cannot be considered to be narrower than collars in men’s Danryeong. For example, Jeong Eung-doo (1508-1572)’s Danryeong had a 2 cm-wide collar while Papyeung Yoon clan (-1566)’s Danryeong had a 3.5cm-wide collar; in this pair, women’s Danryeong has a broader collar than men’s. Considering the fact that the width of collars was greatly influenced by fashion trends, comparison of Papyeung Yoon clan’s Danryeong with Ilsun Moos clan’s Jangsam reveals that they both had 3.5 cm-wide collars. For reference, the width of collars widens over time in men’s Danryeong: Byun Soo (3 cm), Kim Heum-Jo (2.7cm), Go Woon (2.7cm), Hong Gye-Gang (2.5cm), Jeong Eung-Doo (2cm), Lee Eung-Tae (4.5cm), Byeukjin Lee clan (4cm), Shim Soo-Ryeun (3.5-4cm), Danyang Jang clan (5cm). The same trend can be seen in womwen’s Danryeong: the width of collars reached 5.5cm by the early 17th century as can be seen in Jeonjoo Choi clan’s Danryeong.

**Coat strings(Goreum)**

While some Danryeong had goreum, others had no goreum at all or had traces of goreum as was seen in Yeonan Kim clan’s Danryeong which had traces of its wine-colored goreum. The Danryeong of the unidentified tomb in Seoknam-dong, Incheon, dated back to the 15th century, had a long outer goreum (56cm*4.5cm) and two knot buttons on the back side and the inside for holding the collar in place. Papyeung Yoon clan (1566)’s Danryeong, seen in <Figure 3>, had intact outer (8*74cm) and inner (5*57cm) goreum with pointy ends like in jehboori dengue, ribbons with pointy ends.

Pyeonyang Lee clan (1579)’s Danryeong from the same period had what is believed to be an inner goreum (5*57.5cm) made of dark-colored 4 Gyeonggyora (cloth woven with 2 horizontal and 2 vertical thread) and traces of 6cm-wide outer goreum. The ends of the goreum are pointy and have all shaped embroidery, a unique shape never seen in men’s Danryeong and rarely seen even in women’s Danryeong. The dark wine color and the width of goreums are seen across men and women’s Danryeong and believed to be a fashion trend of the day. Danryeong found in Jeonju Lee clan’s tomb, estimated to be from the early 17th century, in Namyangju, Gyeonggi Province, shown in <Figure 9>,

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has an intact 3.5cm-wide, long and narrow goreum. This type of goreum can also be seen in men’s Danryeong: Danryeong found in Byeukjin Lee clan (1585’s)’s tomb had an outer (3*31cm) and an inner (2*22cm) goreum and the one found in Danyang Jang (the late 1500’s)’s tomb also had an outer (3.3*25.5cm) and an inner (3.2*25.5cm) goreum. For now, there are not enough case studies to draw a conclusion that goreum in women’s Danryeong are longer or wider than the ones in men’s Danryeong or that they have distinguishing characteristics from men’s Danryeong. Nevertheless, there were 8 Danryeong with intact or traces of goreum whereas the rest were completely discolored.

Belt and Belt loops

Of all women’s Danryeong unearthed, those found in the tombs of Euiin Park clan (picture10), Yeonan Kim clan <Figure11>, Papyeung Yoon clan <Figure5>, Soonheung An <Figure7>, Pyeungsan Shin clan <Figure12>, and Jeonjoo Choi clan <Figure13> were found along with belts, many of which had gold embroidery at the ends. Although there were no belt loops to hold the belt in place, as in men’s Danryeong, women’s Danryeong did have short, narrow strings that keep the belts at waistline as in Wonsam.
Characteristics and the Identity of Women’s Danryeong

We can draw on some of the features of Danryeong compiled in the previous chapters to find the characteristics of women’s Danryeong. Characteristics of an art work are determined, for the most part, by its purpose. Therefore, the study on the characteristics of women’s Danryeong can be expanded to include their identity, which is a metaphysical concept. Identity, by definition, refers to inherent characteristics that do not change. It is true that women’s Danryeong have gone through a series of changes in their shapes as seen in the history of their origin and transformation. However, the word “identity” was chosen to highlight the characteristics of women’s Danryeong as an independent item from men’s Danryeong. Some of the features central to identity are name, purpose and characteristics. In women’s Danryeong, although the names and shapes changed over time, the unique and inherent characteristics were maintained throughout different times.

This study looked at the identity of women’s Danryeong from two different aspects: their name and characteristics. Historical documents such as the Annals of the Joseon Dynasty, the Records of Royal Wedding of the Joseon Dynasty, the Records of Royal Ceremonies of the Joseon Dynasty, the Diaries of Miam, Noolje’s Collection of poetry and prose were referenced to infer the official name of women’s Danryeong at the time. Characteristics were studied by looking at design features. Whereas women’s Danryeong shared the fashion trend with men’s Danryeong in terms of fabric, the width of collars and gureum, and the time when Danryeong with length differences between the front and the back were worn, there were several features only found in women’s Danryeong. By analyzing the differences between men and women’s Danryeong, we were able to infer the identity of women’s Danryeong

The official name of women’s Danryeong

What was the official name for women’s Danryeong? From a design perspective, the collar of women’s Danryeong originates from men’s Danryeong while, from a functional perspective, women’s Danryeong was the archetype of Wonsam. Therefore, we can safely assume that the official name of women’s Danryeong was Wonsam or Dansam. But by looking more closely at various historical documents shown in Table 3, we have concluded that the official name was Wonsam.

According to Nooljae’s collection of poetry and prose by Yang Seongji, the term “Wonsam” was already being used in the 1400s, or the 15th century. Although Nooljae’s collection of poetry and prose was edited by the royal library in 1572 by the order of King Seonjo, Yang Seongji, the author, lived from 1415 to 1482. In the Annals of the Joseon Dynasty, there is a record of discussions among government officials on banning wasteful spending during which Wonsam Danjangeui was banned under article 10. This is an indication that Wonsam were being widely worn, and that extravagant spending, including on luxurious fabric and breastpieces, was prevalent in society.

In the 11th year of King Yeonsangun’s reign (1505), “a surge in the price of silk has resulted in poor scholars wearing Danryeong made out of women’s clothes, and Wonsam became the main ceremonial clothing for the poor scholars to be worn on ceremonial occasions.” Although the Wonsam from
the late Joseon Period with facing each other?-shaped collars could not be easily turned into Danryeong, women’s Danryeong with overlap-shaped collars could readily be turned into shapes similar to men’s Danryeong.

According to the Diaries of Miam, in the late 16th century, on December 24, 1572, Yoo Heechun bought silk Wonsam for his old mother and the mother enjoyed wearing it. This is a lot earlier than the discovery of the first Wonsam in the tomb of Donrae Jeong clan in 1631. The dark blue Wonsam recorded in the Diaries of Miam is what modern day scholars tentatively call women’s Danryeong. The dark blue color indicates its relationship with women’s Danryeong. Despite being dug out of the ground, the Danryeong found in the unidentified tomb in Seoknam-dong, Incheon, tombs of Papyeung Yoon clan, Euiin Park clan, Janggi Jeong clan, and Pyeungsan Shin clan had clear traces of dye similar to dark blue color. In addition, the period when the Diaries of Miam were written coincides with the period in which most of women’s Danryeong were found.

**Table 2.**
Archival records supporting inference of the term of women’s Danryeong

<table>
<thead>
<tr>
<th>Time (year)</th>
<th>The name of the document</th>
<th>Contents</th>
<th>Records</th>
</tr>
</thead>
<tbody>
<tr>
<td>The beginning of King Moonjong’s reign (1450)</td>
<td>The Annals of Moonjong’s reign</td>
<td>Royal edicts and Royal letters were brought by delegates from China</td>
<td>大紅織金雲肩海裳四季花紵絲團衫</td>
</tr>
<tr>
<td>Third year of Danjong’s reign (1455)</td>
<td>The Annals of Danjong’s reign</td>
<td>The Royal edict and the Royal order were received in a reception held at Mohwagwan, a dining hall designated for welcoming the Chinese delegates</td>
<td>大紅織金雲肩海裳四季花紵絲團衫</td>
</tr>
<tr>
<td>Second year of Sejong’s reign (1456)</td>
<td>The Annals of Sejo’s reign</td>
<td>There was a Hamayeon, a reception for the Chinese delegates, after the delivery of Royal edict and order</td>
<td>大紅織金雲肩海裳四季花紵絲團衫</td>
</tr>
<tr>
<td>First year of Yeongjong’s reign (1469)</td>
<td>The Annals of Yeongjong’s reign</td>
<td>There was a ceremony at Gyeongbok Palace after Choi An, Jeong Dong, and Shim Hwei delivered the Royal edict from China</td>
<td>綠織金花雲肩通袖膝織金花紼絲團衫</td>
</tr>
<tr>
<td>First year of Seongjong’s reign (1470)</td>
<td>The Annals of Sungjong’s reign</td>
<td>King received the Royal letter, edict and order at Mohwagwan.</td>
<td>綠織金花雲肩通袖膝織金花紼絲團衫</td>
</tr>
<tr>
<td>Eighth year of Seongjong’s reign (1477)</td>
<td>The Annals of Sungjong’s reign</td>
<td>Joo Moon-Sa and Shin Hwei came back from Gyungsang and delivered a Royal edict.</td>
<td>綠織金花雲肩通袖膝織金花紼絲團衫</td>
</tr>
<tr>
<td>Twelfth year of Seongjong’s reign (1481)</td>
<td>The Annals of Sungjong’s reign</td>
<td>The King received the Royal edict</td>
<td>綠織金花雲肩通袖膝織金花紼絲團衫</td>
</tr>
<tr>
<td>Fourth year of Yeonsanpoon’s reign (1498)</td>
<td>The Diaries of Yeonsangun</td>
<td>According to the discussions among government officials on banning wasteful spending, Wonsams Danjeongesi was banned under Article 10.</td>
<td>第十條 禁絞單長衣，勿華行</td>
</tr>
</tbody>
</table>

A Study on the Characteristics of Women’s Danryeong from the mid Joseon Period
<table>
<thead>
<tr>
<th>Reign Year</th>
<th>Title of Work</th>
<th>Source</th>
<th>Translation/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th year</td>
<td>The Diaries of Yeonsangun</td>
<td>A surge in the price of silk has resulted in women's Dansams and Wonsams becoming the main ceremonial clothing for the poor to be worn on special occasions including Joja or Jocham.</td>
<td></td>
</tr>
<tr>
<td>13th year</td>
<td>The Annals of Joongjong’s reign</td>
<td>The Queen received the Royal order and the official clothing at Gangreungjeon and was congratulated by all the ladies in the court.</td>
<td></td>
</tr>
<tr>
<td>5th year</td>
<td>The Diaries of Joongjong’s reign</td>
<td>When Heejoen retired after serving in government posts for a long time, he bought dark blue Wonsams and navy fabric for his old mother and his skirt was made for her. His mother often wore the Wonsams and the skirt on holidays.</td>
<td></td>
</tr>
<tr>
<td>33rd year</td>
<td>The records of Royal Ceremonies under Queen Euiin</td>
<td>A funeral for Queen Euiin</td>
<td></td>
</tr>
<tr>
<td>36th year</td>
<td>The Annals of Sunjo’s reign</td>
<td>List sent by the Emperor</td>
<td></td>
</tr>
<tr>
<td>36th year</td>
<td>The Annals of Sunjo’s reign</td>
<td>A consultation with the Department of Ceremony of Ming China</td>
<td></td>
</tr>
<tr>
<td>9th year</td>
<td>The Diaries of Gwanhaeun</td>
<td>The Royal letter and gift sent form the Chinese Emperor to the king of Korea.</td>
<td></td>
</tr>
<tr>
<td>5th year</td>
<td>The Records of the Royal Wedding of Prince Sohyun</td>
<td>Patterns and amount of fabric needed to make Dansams.</td>
<td></td>
</tr>
<tr>
<td>Yang Seongji</td>
<td>collection of poetry and prose</td>
<td>Wives of yangban walking on the streets in their Wonsams with breastpieces were not considered odd.</td>
<td></td>
</tr>
</tbody>
</table>

Records on Dansam in the Annals of the Joseon Dynasty date back to 1450, the year of Moonjong’s ascension to throne and 1456, the second year of King Sejong’s rule in which Dansam are referred to as ‘大紅織金雲肩滿地嬌團衫’ and ‘大紅織金雲肩黑地縷團衫’, respectively. In the eighth (1477) and twelfth (1481) years of Seongjong’s rule, Dansams were referred to as ‘綠暗花紵絲繡彩繡補子團衫’. Most of these Dansam were sent from Ming China as gifts from the emperor to the king. Of course, these Dansam are not the exact same as the unearthed Dansyeong. However, it is highly likely that Dansam became widely worn in the early Joseon Period after Wonyeungsaem, everyday clothes worn
by the government officials of Ming China, were introduced to the royal court of Korea. Early records of Dansam with woongyun, embellishments on the shoulder, and later records of Dansam with no woongyun is the indication that they may be related to women’s Danryeong. Dansam decorated with woongyun were seen only until the 15th century, or 1481. After this, there are no records of Dansam with woongyun.

In the records of royal court, early forms of Wonsam and Dansam are terms referring to the same type of clothes. Another early record of Dansam comes from Prince Sohyun’s wedding in 1627 (the fifth year of King Injo’s rule) in the Records of Royal Wedding. In the records of Wonsam from 1651 under King Hyeunjong’s rule, to 1882 under King Soonjong’s rule, amounts of fabric required for the inner layer and outer layer of Wonsam are the same as that required for Dansam. According to the records of Prince Sohyun’s wedding in the fifth year of King Injo’s rule in 1627, 35 cheok of green silk with cloud patterns and 20 cheok of red silk was respectively used for making the outer and inner layers of Dansam. The types and amounts of fabric needed for Dansam agree with other records of Wonsam in the Records of Royal Wedding. This indicates that the names Dansam and Wonsam were first used interchangeably but eventually, Wonsams became the official name. Records of Wonsam in the Annals of Joseon Dynasty from the late 15th and the early 16th centuries show that Wonsam were already being widely worn by the late 15th century. However, the earliest discovery of Wonsam from the unearthed tombs dates back to the early 17th century: Wonsam of Donrae Jeong clan. No Wonsam from the early 16th century has been discovered so far.

In the 16th and 17th centuries, most of Danryeong excavated had round collars while in the 17th to 18th centuries, Wonsam, rather than Danryeong, were mostly found. Later forms of Danryeong have transitional shapes similar to earlier forms of Wonsam. This was probably the reason why the names Dansam and Wonsam were first used interchangeably in the mid-Joseon Period and then unified into Wonsam later in the 17th century when Danryeong looked even more like Wonsam. However, there are disputes over the origin of Wonsam among scholars and it is still unclear where Wonsam come from. Yet, the evidence that Dansam were worn in the 15th century should not be disregarded: records from the early Joseon Dynasty in the 15th century of Dansam decorated with gold threads and the fact that Danryeong with gold peacock embroidered breastpiece are believed to date back to the 15th century.

Characteristics of the Shape of women’s Danryeong

Some of the most notable characteristic that distinguish women’s Danryeong from men’s Danryeong are: firstly, women’s Danryeong have greater ease than men’s. This indicates that Danryeong were worn as ceremonial clothing on top of multiple layers of tops and skirts with fuller silhouette than everyday skirts. Secondly, women’s Danryeong have longer fronts than the backs or the other way around. Great length differences in Danryeong with shorter fronts than the backs reflect their ceremonial purposes. This feature gives way to their evolution into what will be called Wonsam in the future. On the other hand, longer fronts than the backs with smaller length differences were born out of the practical needs to fit
women’s body shape. Thirdly, sleeves are cylinder-shaped and have straight baerne. These sleeves either have Hansam hanging on them or traces of it. Fourthly, women’s Danryeong have Moos that are different from those found in men’s Danryeong. While most of women’s Danryeong had Moos with inner and outer folds in which multiple layers of folds face each other, Jooksan Lee clan’s and Jeonjoo Choi clan’s Danryeong had Moos only on the front side; the backside in these Danryeong had inner hems and looked like Wonsam. Fifthly, Jooksan Lee clan’s and Jeonjoo Choi clan’s Danryeong unearthed in IkSan in Northern Jeolla Province, as well as Haenam Yoon clan’s Danryeong found in Gwangju, Gyeonggi Province have trims and hems looking similar to Wonsam. Sixthly, belts discovered along with Danryeong are very similar to belts worn with Wonsam. Lastly, the fact that about 50 percent of women’s Danryeong had Hyangbue backs the argument that they were worn not as everyday clothes but as ceremonial clothes.

The earlier forms of Danryeong have Moos and sleeves characteristic of women’s Danryeong from the mid-Joseon Period. However, in the later forms of Danryeong, transitional features similar to Wonsam were seen. Jeonju Choi clan (believed to be from the early 17th century)’s Danryeong shown in <Figure 13> has Moos only in the front; the back has no Moos but multiple folds fixed from the inside and triangular Moos hanging from the armpits. This is a distinct design never observed in men’s Danryeong. Although the ends of sleeves have been lost, it is highly likely that there used to be Hansams hanging from the ends of the sleeves. The Danryeong found in the unidentified tomb in Haenam Yoon clan’s graveyard from the early 17th century, shown in <Figure 14>, is a single-layered Danryeong with Hansams. This Danryeong is shorter in the front than the back (132 cm in the front and 140cm in the back) and has some common characteristics with Wonsam, which makes this piece noteworthy. Although this one has a round collar, the shape of Moos differs from what is generally seen in women’s Danryeong; like Wonsam, it has deep openings below the armpits to which Moos are attached. Not only that, what is believed to be the belts were also found with it, indicating that this Danryeong is a transitional form of Danryeong and Wonsam. Such transitional Danryeong are noteworthy because they provide evidence for the relationship between Danryeong and Wonsams.

Wonsam of Dongrae Jeong clan (1567–1631) is the earliest of all Wonsams discovered so far. This Wonsam, made of cloud-patterned silk, has features that are different from later and more general forms of Wonsams shown in <Figure 15>: The collar is round like that in Danryeong but it is of facing each other ?Type, rather than the –overlap type; the wide Doori sleeves have narrow Hansams hanging from them; and it was found along with gold-patterned silk belts. This Wonsam is also one of the earlier, transitional forms, which look similar to Danryeong. Although Danryeong in <Figure 13> and <Figure 14> are believed to date back to the early 17th century, Jeonju Choi clan’s Danryeong is likely to predate the Danryeong found in the graveyard of Haenam Yoon clan based on the changes made to them.

The Danryeong of Pyeongyang Lee clan (1502-1579) found in Namyanjoo, Gyeonggi Province, which has not yet been officially disclosed, predates both the Danryeong found in Jeonju Lee clan’s tomb and Haenam Yoon clan’s graveyard. This Danryeong was made from silk with very unique phoenix patterns; the silk fabric used has greater rooms between the patterns around the shoulder and the
patterns were designed so they would not be turned upside down when worn. This Danryeong shares features commonly found in women’s Danryeong: The front side (136-140 cm) was longer than the back side (134.5 cm); the width of the collar was 2.3 cm and the distance from the neck to the collar was 14 cm; there were traces of dark-colored goreum; and had Moos with multiple folds. However, features such as the traces of Hansams, vertical hems made of peony-patterned silk are common elements with Wonsam. This provides the evidence that women’s Danryeong evolved into Wonsam.

Conclusion

We were able to infer the official name of women’s Danryeong from the findings of the research on Joseon Dynasty documents. In short, women’s Danryeong were called Dansam or Wonsam. It is believed that both of these names were used interchangeably until the mid 17th century when the official name was ultimately changed to Wonsam. The records of the royal wedding of Prince Sohyun also indicate that Dansam and Wonsam were both used to refer to women’s Danryeong before the name Wonsam was widely used.

Comparison of unearthed Danryeong revealed the distinctive characteristics of women’s Danryeong that were different from men’s Danryeong. Based on findings from the 18 Danryeong worn by women in the 16th and the early 17th centuries, one can learn that women wore clothing similar to Danryeong with round collars and that women’s Danryeong had characteristics different from men’s Danryeong, such as their great ease, shape of sleeves to which Hansams were attached, shape of Moos, belts that look similar to belts worn with Wonsam. These are all indications of the purpose of women’s Danryeong as ceremonial clothing. Although women’s Danryeong disappeared as Wonsam began to be worn, the discovery of transitional forms of Danryeong and Wonsam provides the basis for the argument that women’s Danryeong served as the archetype of Wonsam. However, the need for the discovery of further
documentary evidence as well as in-depth research based on multi-dimensional analysis of Danryeong remains as the main challenge and limitation of this study.

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