

# A Study on the Shapes of Korean Man's Overshrouds

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The purpose of this research was to understand changes in Korean man's overshrouds and to enhance practical usage of them by examining shapes of Korean man overshrouds current. We first examined the history of shrouds based on the literature and funeral ceremonies from the prehistoric age to the Chos ŏn dynasty, and second examined shapes of traditional and current shrouds.

As for the current shrouds, the shapes will be examined based on the man's shrouds being used now.

According to 『Kukjo'oryeui(國朝五禮儀)』, a representative book on ceremonies, the items used Dapho(裕護), Cheopri(帖裏), Danryeong(團領), and in 『Sangryebiyoo(喪禮備要)』 used Simui(深衣) or Danryeong, Dapho, Jikryeong(直領). In 『Saryebyeonram(四禮便覽)』, for a man are Simui, Danryeong, Dapho, Jikryeong.

Men's shrouds in the literature of the Chos ŏn period used Danryeong, Simui, Dapho, Cheopri, Jikryeong.

According to the current literature, Korean Clothes(Seok, Juseon), Traditional Etiquette of Korea(Yu, Songok), there are a variety of men's outer garments including Simui, Hakchangui(鶴縵衣), Changui(縵衣), Dapo(道袍), Jungchimak, Ju'ui(周衣), etc. However, only Simui, Dapo, and Durumagi are in actual use.

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 sleeves.

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(襖), about five centimeters wide( a chi), is attached. Both sides of the clothes have openings and have a band attached along them.

Danryeong is an outer garment with a round collar and long enough to cover the whole body.

Jikryeong is an outer garment with a straight line collar.

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

Seupui.

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.

Dopo 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.

Hakchangui(鶴擎衣) and Changui(擎衣) and Jungchimak, are appear in the literature of the current but it is not used as a current shroud.

Ju'ui(周衣) is mean to Durumagi. It should be worn when one goes out, and even indoors when one should be polite. Durumagi is also used as a current man's shroud.

As for the items, no big changes were recognized though there had been some changes in the way of using Simyie(深衣) and Dopo(道袍).

The current shapes of man's overshrouds are well-changed. The collar will be based on Dannryeong(團領) of the Chos ŏ n period, the shapes will be based on Dopo.

<Table 1> The comparison of the literature

books items	literature of the Chos ŏ n period			literature of the current	
	Kukjo'oryeui (國朝五禮儀)	Sangryebiyo (喪禮備要)	Saryebyeonram (四禮便覽)	KoreanClothes (Seok, Juseon)	Traditional Etiquette of Korea (Yu, Songok)
overshrouds	Danryeong (團領)	Simui(深衣) or Danryeong	Simui, Danryeong,	Simui	Simui
	Dapho (搭護)	Dapho,	Dapho,		
	Cheopri (帖裏)				
		Jikryeong (直領)	Jikryeong (直領)	Changui	Hakchangui,Dopo,Jungchi mak,Changui,Ju'ui