



Topo (SCHOLAR'S OVERCOAT)

Scholars of Chosun wore the coat with a straight neckband and white sleeves for their everyday wear. It is characterized by the center opening in the back, covered by an over flap. This style was no longer used after the costume reformation in 1884.

(Changot (COAT-STYLE VEIL)

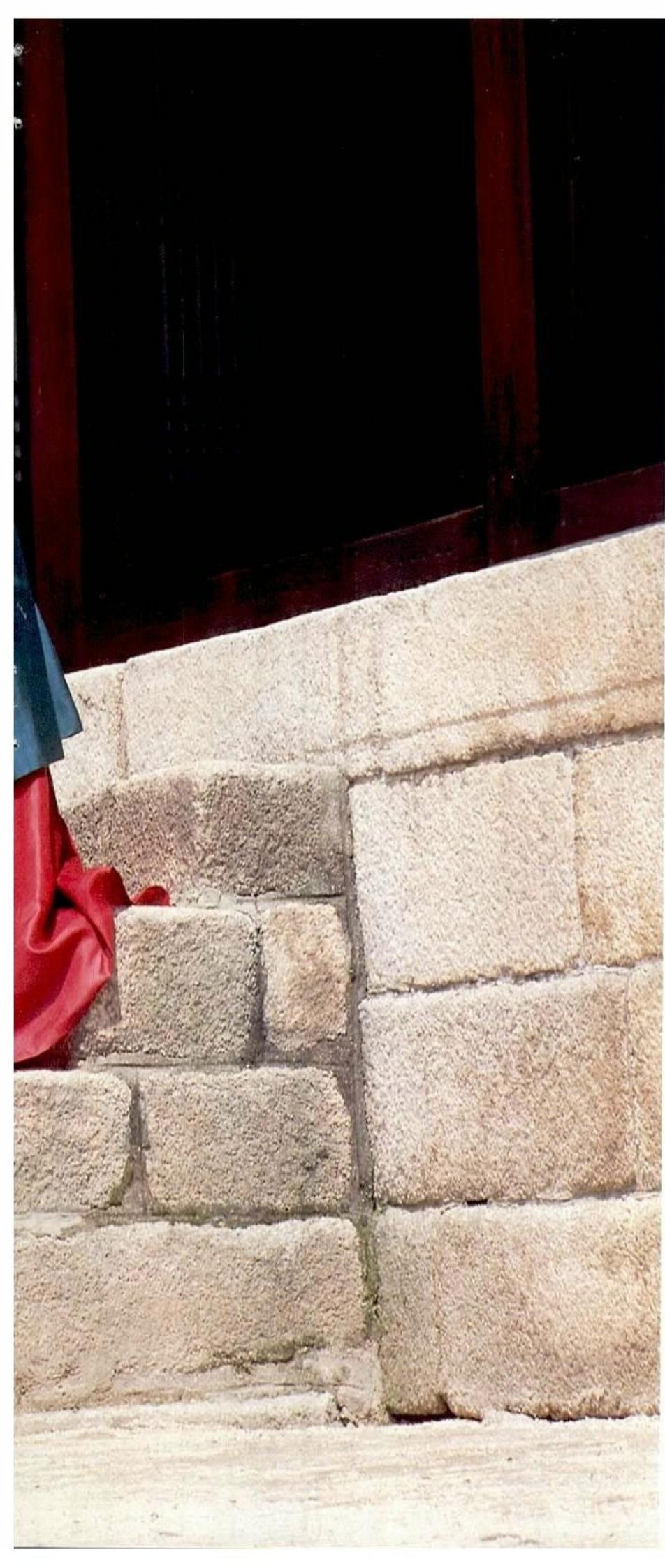
The coat-style veil was used for hiding the faces of women of the Chosun period for both commoners and upper class women. The face veil began to disappear after Korea's opening of its doors to the West.

도포(道袍)

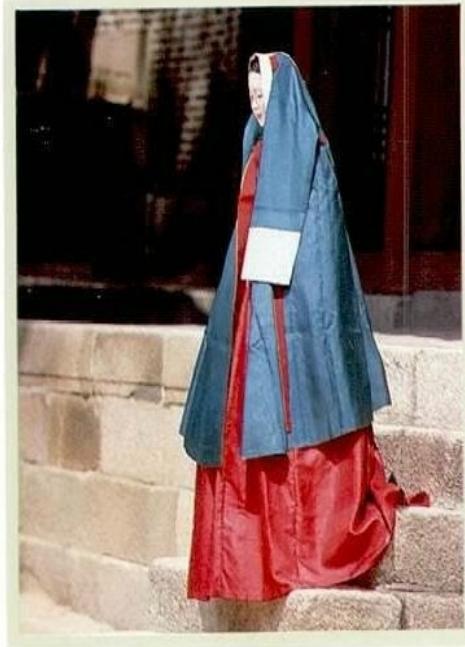
朝鮮時代 中期以後의 士大夫와 儒生의 平常禮服。
草綠色, 대홍색, 미색, 옥색 등으로 따양했으며 세조대(細條帶)를
허리에 매고 黑笠과 함께 착용하였다.
高宗21年(1884) 服制改定때 폐지되었다.

장옷(長衣)

朝鮮時代 前期 부녀자의 内外用 길옷
草綠평주에 박식안을 받치고 소매끝에 흰색거들지를 달 두루마기
形態로外出時머리에 쓰고 양쪽 고름을 잡아 얼굴을 가리기
착용하였다.



2000 YEARS OF
KOREAN
COSTUME



사대부녀자복(士大婦女子服)

Sade Buyeojabok (DRESS OF THE NOBLE WOMEN, Yi DYNASTY)

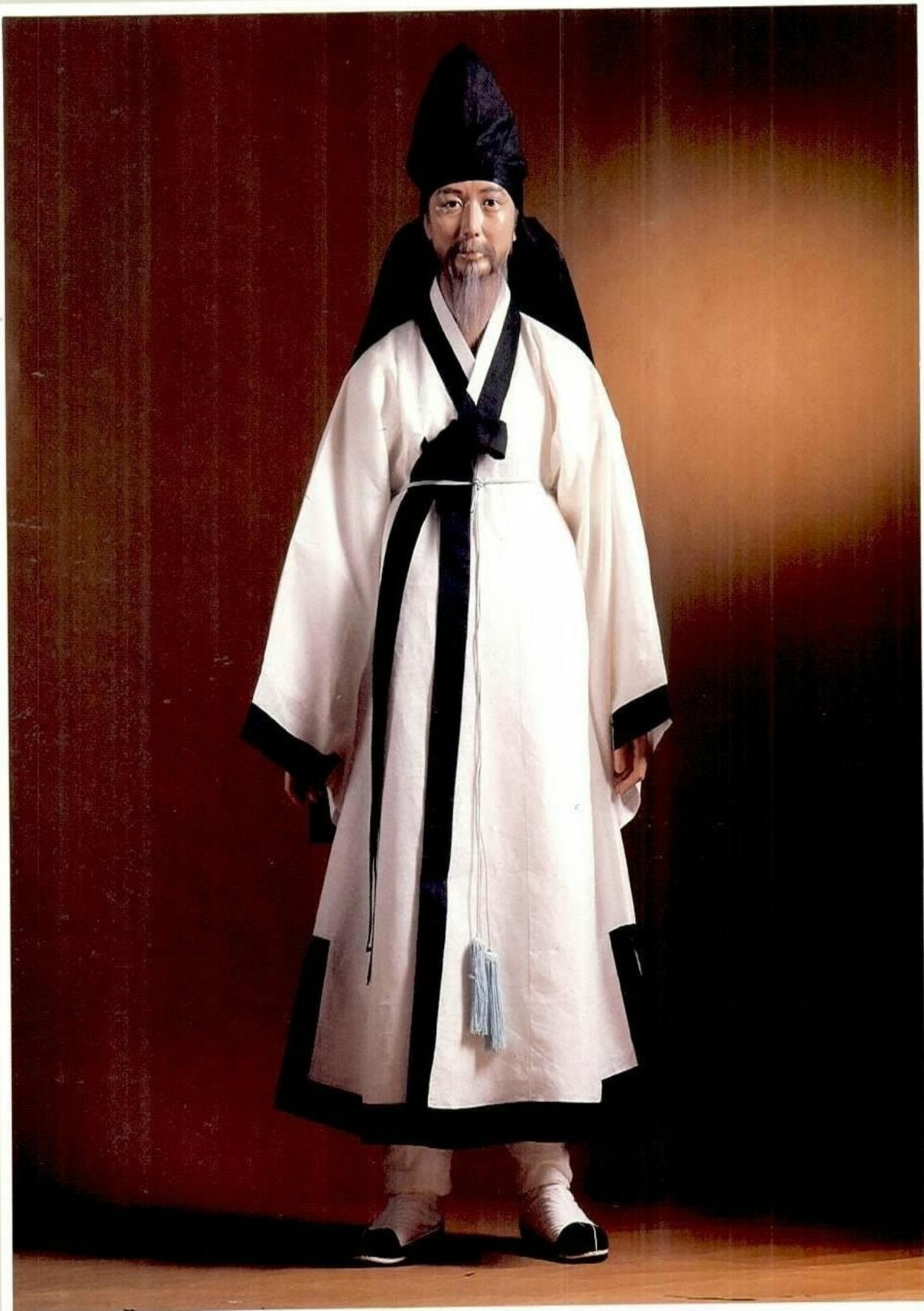


조선시대 초기 사대부녀자의 외출복차림이다.
치마, 저고리에 장삼(長衫)을 입고 머리에는 내외용
(内外用) 쓰개인 몽수(蒙首)를 썼다.

This is the street-wear of the noble women of Yi Dynasty.
Under the gown with white collar and long, wide sleeves, the women
of nobility wore a skirt, short jacket and Mong Soo, a headdress for in
and outdoors.

학창의(鶴堂衣)

Hakchangui (SCHOLAR'S CRANE ROBE)



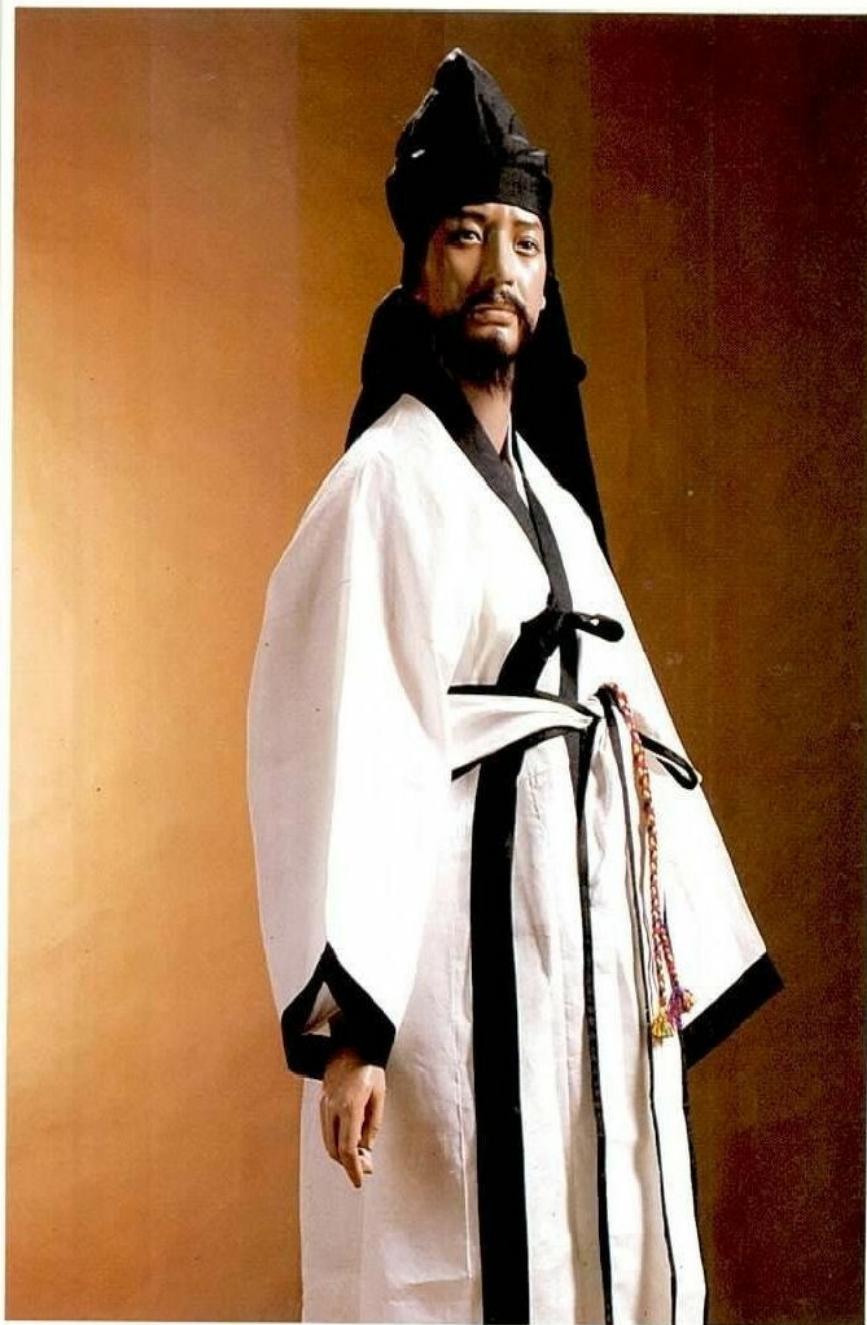
朝鮮時代 士大夫나 學者들의 연거복(燕居服).

흰색의 직령포(直領袍)에 세조대(細條帶)를 허리에 매고
유건(幅巾)을 쓰며 태사혜(太史鞋)를 신었다.

Confucian scholars of Chosun wore this white robe with black edges as their clothing for everyday use. The robe was made of different materials each season; cotton in spring and autumn, ramie cloth in summer and silk in winter.

심의(深衣)

Shimui (SCHOLAR'S ROBE)



고려시대부터 조선시대의 유학자들의 禮服

흰색으로 허리에 띠를 두르고 검은색 복건과 함께 착용한 심의는
옷의 형태 각 부위마다 철학적 의미가 내포되어 우주구성의 원리가 표현되었다.

The ceremonial robe of Confucian scholars of the Koryo and Chosun periods was worn with a white waist band and black hood. Each part of the robe is a manifestation of universal formation.

혼례복(婚禮服)
Honreybok (WEDDING GOWN)



傳統的身分社會에서도 婚禮만은 地位에 關係없이 사모관대와 원삼 족두리를 착용하였다.

The wedding gowns both for the brides and bridegroom were basically the same in design regardless of one's social class.



아얌 쓴 女人
Ayam (WOMAN'S HEADDRESS)



開化期 이후 内外用 쓰개치마, 장옷이 사라지고 아얌, 조바위,
남바위가 등장하게 되었다.
末에 上流層 부인들이 외출할 때 두루마기를 입고 신이 보일정도로
짧아진 치마에 고무신을 신고 아얌을 썼다. 이 모습이
1930年代까지 유행되었다.

The headdress consists of a hat and a long ribbon draped at the back and was worn by women out of doors both for warmth and for decoration. The headdress was in fashion until the 1930's

기녀복(技女服) – 外出服

Kinyobok (STREET WEAR OF THE ENTERTAINERS)





A women coming her hair.

뮬레타는 女人



Spinning Yarn

진오기굿 무복

Gin O Gee Mubok DRESS OF THE SHAMAN, Yi DYNASTY)



진오기굿은 조선시대 무속(巫俗) 신앙의 하나로써 죽은 사람의 영혼을 저승으로 보내주는 위령제의(慰靈祭儀)로 중부지방에서 행해졌다. 이때 무당은 옥색저고리, 홍치마, 녹원삼, 황색몽두리를 입고 비녀와 떨잠으로 장식된 큰머리를 하고 양손에 방울과 부채를 들었다.

Performed in the central provinces during Yi Dynasty Gin O Gee Exorcism was a shamanist ritual in exorcizing the spirit of the deceased to leave behind any regrets towards this life and cross over into the world of the dead. The Shaman's dress consists of a jacket in jade green, red skirt, green ceremonial gown and yellow Mong Do Ri. She wore a wig and a hairpin ornamented with tiny birds suspended from silver coils and she would shake and flutter a fan and rattle held in each hand.

