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A Study on the Characteristics of *Joseon* Doll Costume in MOA as Cultural Product in Late 19th Century

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Keywords: *Joseon* doll, costume, culture, characteristics

1. Introduction

Joseon dolls of ‘opening port era(late 19th century)’ were masterpiece souvenir to bring culture of *Joseon* to foreigners, and important costume reference in that period. But most relics of this kind were held in overseas, not in Korea.

The aim of this study is to analyze the characteristic of *Joseon* officer’s family doll’s costume as cultural souvenir in Museum of Anthropology[MOA] at the University of British Columbia. In 2004, this doll collection of missionary Marion Stephan was arranged by Dr. Elizabeth Johnson and studied by researcher, thereby focusing on shape and material(MOA, n.d.). In this study, this collection is analyzed focusing on the periodic meaning and characteristics as cultural product in late 19th century.

2. The meaning and characteristics of *Joseon* doll costume in MOA

Most of *Joseon* dolls of pre-opening port era were made for charm or puppet shows(Son & Kim, 2012), and as rough grave goods. But *Joseon* dolls in MOA have different characteristics to foregoing ones because they are well-dressed family including baby, and have realistic delicate long faces of *Joseon* people in late 19th century.

The doll collection of MOA consists of father, mother, first son, first daughter, and second son with full attire. Only a few doll costumes are made with historical research in nowadays Korea(Choi, 2011), but this collection contains realistic costume of late 19th century.

Chronological changes were revealed especially in father doll’s costume. The officer’s costume of *Joseon* were simplified by the *Gap-sin* coup in 1884 and the political reform in 1894. Father doll wore narrow black *rip*, narrow sleeved white *doro-magi*, and sleeveless indigo blue *jeonbok* (MOA, n.d.). This kind of costume was daily street wear of *Joseon* officer after 1894.

The policy of simplification in clothing was to cause a conflict between King *Go-jong* and court officers. Many officers addressed an oppositional memorial to the king as “If we wear narrow sleeved coat and *jeonbok* daily, It means that we have to replace formal wear with military look ...”(Institute for the Translation of Korean Classic, n.d.), but the policy was in effect.

Mother doll wore typical married women’s street wear of respectable family in late *Joseon*. The shape of mother doll’s *jang-ot* was realistic, but three small glass buttons and loops were attached under the tie instead of jemstone button(MOA, n.d.). Mother doll’s underwear bottom assumed the form of *dan-sokgot* with back slit for comfortable stool, but there is no back slit in ordinary *dan-sokgot* of *Joseon*.

First son doll's pigtail was decorated with purple *daeng-gi* and thin blue ribbon like that of first daughter doll(MOA, n.d.). But he wore the same kind of costume as his father. It is supposed that first son doll's pigtail was more decorative than real unmarried male's, and married male officer's daily street wear became the same as unmarried male's of respectable family by the policy of simplification in this period.

The shape of mother and first daughter doll's collar top in *jogori* was cut-angled like collar in *jogori* of *So-ron*. Young second son doll wore most decorative costume among his family, as an example of *daeng-gi* with gold leaf and rainbow colored *jogori*(MOA, n.d.), wishing for baby's long life and wealth. It was the traditional costume-custom from earlier times in *Joseon*.

3. Conclusion

The change of clothing of late *Joseon*, turbulent era of 19th century, was accurately reflected in the costume of this five doll family collection of MOA. Chronological changes were revealed especially in father doll's costume, but woman and baby's clothes were changed more slowly than those of officers and married men in that era.

The policy of simplification in clothing, imported accessories and parts, the characteristics of decorative miniature clothing, and traditional costume culture from earlier times were mixed effectively in the costume of 'academic souvenir' doll collection of MOA. Re-creation of this *Joseon* doll collection is also needed for historical culture education in Korea.

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