

2012 International Cultural Event World Cultural Heritage by UNESCO

Jongmyo Daeje

May 6, 2012(Sun)

Royal Procession

11:30 - 12:30

Ceremony at Yeongnyeongjeon

13:00 - 15:00

Ceremony at Jeongjeon

16:30 - 18:30

Sponsored by the Cultural Heritage Administration of Korea and Korea Cultural Heritage Foundation

Organized by the Jongmyo Daeje Organizing Committee
(Jongmyo Ritual Conservation Committee and Jongmyo Jeryeak Preservation Society)

Supported by the Ministry of Culture, Sports and Tourism, Korea Tourism Organization,
National Center for Korean Traditional Performing Arts, and the Seoul Metropolitan Government

※ Aimed at the restoration of the original form, the 2012 Royal Ancestral Memorial Rite will take place at Yeongnyeongjeon following the royal procession, and the ceremony at Jeongjeon will be held just before nightfall.

※ This ceremony is a solemn religious ritual. Please remain silent during the rite and refrain from any action or activities that might distract the performers.



Geogachulgung Royal Procession

It is the parade from the palace to Jongmyo so that the King carries out the sacrificial rite. The royal procession to the Jongmyo Shrine on a day designated for a royal memorial ceremony started with his retinue, ministers and royal guards, lined up in rows in the main courtyard of the palace, and prepared to escort the king to the shrine. The departure of the procession was signaled when an officer in charge of state seals and insignia appeared before the king with the state seal. The procession consists of the king in a royal palanquin, guards carrying parasols and royal standards and high-ranking officials on horseback, and followed by the royal guard consisting of Daeganobu, the largest implements in the national ceremonies.



Jaegye Purification Rite

Participants in the royal ancestral memorial rite, including the king, need to keep their mind and body clean before the memorial day. They should refrain from making a call of condolence, visiting to a sick person, listening music, or even signing a document approving an execution of a death sentence.



Chiwi Taking Position

In this stage, all participants including the officiators, are required to take their places for the start of the ceremony.

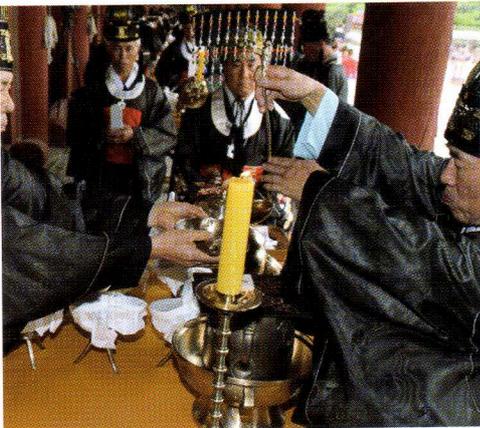


Opening Ceremony **Jincheonghaengsa**



As the rite starts, Ujeongwan(wine offerer of the right) and Dae chukgwan(chief prayer reciter) enter each "sprit's chamber" and bring the mortuary tablets of kings and queens from their niches to the altar prepared outside, and Challye(aassistant officiant) makes an official request to Choheongwan(first wine offerer) to start the rite of *Yeongsinnye*(greeting the spirits). The rite is accompanied by the performance of Botaepyeong Music and Dance.

Invocation Ceremony **Singwanye**



In this first part of the memorial ritual traditionally held in the early morning twilight, officiants burn incense before the mortuary tablets on the altar to invoke the royal ancestral spirits from the heaven, pour the "curcuma wine" onto the ground through the "irrigation vessel" to invoke the spirits' earthly component and, finally, present special gifts to the spirits. This part of the rite is also accompanied by the performance of Botaepyeong Music and Dance.

Setting the Alter Table **Jinchannye**



In the rite of sacrifice called either *Jinchan*(food offering) or *Cheonjo* (table offering), worshippers offer cooked meat, beef, mutton and pork, arranged on the offering tables to the royal ancestral spirits, praying for the safety and prosperity of the dynasty. The entrance of the sacrificial tables with offerings from plants and animals is accompanied by the Punganjiak played by the "lower terrace musicians".



Choheonye First Wine Offering

In this stage of rite, worshippers offer the spirits their first wine, "sweet wine" called *yeje* or *gamju*, and recite prayers accompanied by the performance of Botaepyeong Music and Dance. During the prayer recitation, all the officiators prostrate to the altar to venerate the spirits and respect their saintly virtues.



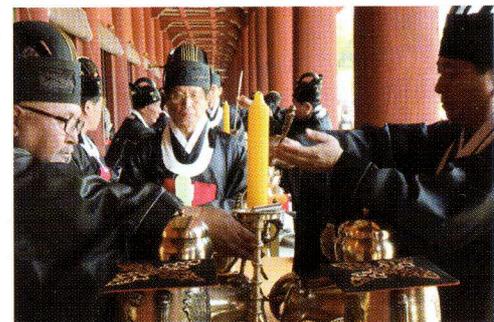
Aheonye Second Wine Offering

In this second wine offering rite, worshippers offer "turbid wine" called *angje* or *takju* without prayer recitation. It is accompanied by the performance of Jeongdaeop Music played by the Lower Terrace Orchestra and Jeongdaeop Dance.



Jongheonye Last Wine Offering

The third wine offering is carried out in the same procedure as that of the second wine offering although it is "clear wine" called *cheongju* which is offered. This part of the rite is also accompanied by the performance of Jeongdaeop Music played by the Lower Terrace Orchestra and Jeongdaeop Dance. Wine is also offered to the mortuary tablets at Gongsindang Hall and Chilsadang Hall.



Eumbongnye Partaking of Sacrificial Food

The concluding part of the royal ancestral memorial rite starts with the ceremonial partaking of sacrificial food and drinks which is an act of receiving the blessings from the spirits. The feast is then followed by four deep, ceremonious bows made by all participants including officiators to the mortuary tablets of the royal ancestors.



Withdrawing Sacrificial Offerings **Cheolbyeondu**



This part of the rite to collect sacrificial vessels called byeon and du involves moving them slightly from their original place on the altar. It is accompanied by the music of Heunganjiak performed by the Upper Terrace Orchestra.

Bidding Farewell to the Spirits **Songsinye**



In this closing part of the memorial rite, all the officiants offer four deep, ceremonious bows to the mortuary tablets arranged on the altar as a symbolic expression of farewell to the departing spirits. It is then followed by the stage of carrying the tablets back to their original locations in the shrine chambers to the accompaniment of the performance of Heunganjiak by the Lower Terrace Orchestra.

Incineration of Prayers **Mangnyorye**



This final stage of the royal ancestral memorial rite involves the burning and burying of all the gifts and written prayers used in the earlier stages of the ritual. The First Wine Offerers return to the Jaegung (shrine palace) when the Daechukgwon (chief prayer reciter) announces "the end of the rite". The rest of the officiants leave the shrine after giving four ceremonious bows towards the royal ancestral mortuary tablets, and they are followed by the rest Wine Offerers, attendants, musicians and dancers.

※ The today's *Jongmyo Jerye* does not include the royal procession of returning to the palace and the following post-ritual ceremony at the court in which all the rite participants including the crown prince congratulate the king on the successful completion of the rite.

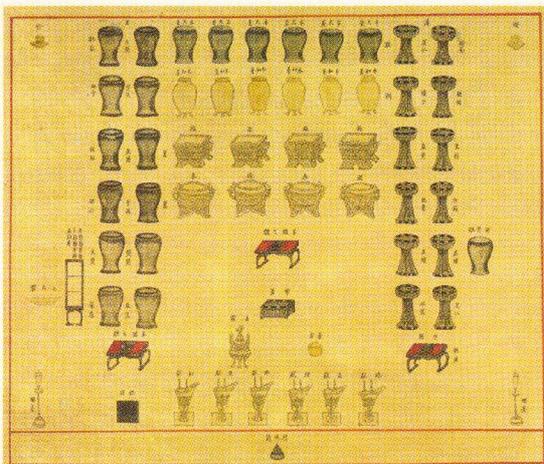


The table for dishes used in the ritual



The sacrificial offerings prepared for the Jongmyo Jerye were arranged on the sacrificial table according to the carefully provided order and manner. According to Jongmyo uigwe(The Protocols of the Royal Ancestral Shrine) compiled during the reign of King Yeongjo, the sacrificial offerings consisted of "three raw meats, two soups, four wild grains, two rice wines, three alcoholic beverages, six fruits, six cakes, two dried meats, four salted and fermented sauces, four salted vegetables, nuts and bloody animal skin." The meat and grain offerings are uncooked according to the tradition inherited from the prehistoric times.

General principles for the arrangement of sacrificial offerings are that dried sacrifices are placed in the east, wet sacrifices in the west, wine cups in the south, and five grains and meats at the center. Some sacrifices are cooked while others raw, and some seasoned while others unseasoned. The tradition of offering raw foods reflects the lifestyle of prehistoric times.



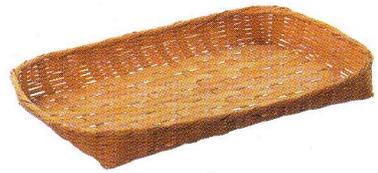
- Four grains: rice, millet, Chinese millet, and Indian millet
- Four salted and fermented sauces: venison sauce, crab sauce, pheasant sauce, and fish sauce
- Six cakes: white cake, black cake, cooked and dried rice, starchy cake, yangsik, and isik
- Five fruits and nuts: chestnut, jujube, walnut, pine nut, and nutmeg nut
- Two dried meats
- Severn raw meats: beef, lamb, pork, cheonjo, donbak, bijeol, and beonnyo
- Four vegetables: chives, dropwort, white radish, and bellflower root
- Six soups: three seasoned and three unseasoned soups
- Six soy sauces and alcoholic beverages: sweet wine, turbid wine, clear wine, clear water, black wine and tumeric wine



Cheonjogap



Mokdu



Pyebi



Yongchan



Seroe



Jukbyeon



Jak



Huijun



Sangjun



Joi



Hojun and Chakjun



Gyei



Myeok



Jeonchokgi, and Jeonchokja



Hyangno, and Hyanghap



mortarboard-shaped onet



Seven-barred coronet and four-barred coronet



Full court dress of Joseon kings



King's ritual robe



Tasseled rear trimmings with waistband and jade plate



Angled waist belt, neckband, and jade tessera



Ceremonial red shoes, and lined socks



Ceremonial leather shoes of an officiant



Banghyang



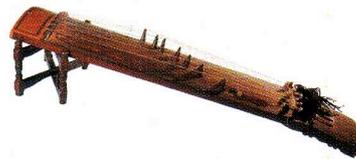
Dangpiri



Taepyeongso



Eo



Ajaeng



Chuk



Daegeum



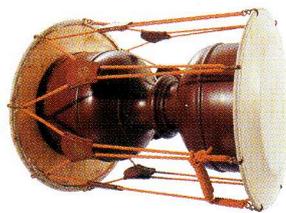
Haegeum



Bak



Jingo



Janggo



Jing