

## Family Genealogy : An Analysis of Documentary Records about East Asia in the National Museum of Ethnology, Japan

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## **Family Genealogy: An Analysis of Documentary Records about East Asia in the National Museum of Ethnology, Japan**

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### **1. Introduction**

Recording the origins of families, including the tracing of lineages, births, deaths, and marriages of family members is a universal and ubiquitous practice. Records of family history take various forms, such as charts, carvings, ropes, or written letters. Examples of such records include but are not limited to the whakapapa of the Maori people of New Zealand, written genealogical records in India, and 16th century parish registers in England and Germany which served as the precursors for modern day government records of persons and families.

In the academic circles of anthropology and history, scholars generally believe that the construction of blood relations through patriarchal origins and same-name combinations have been popular in East Asian countries (Yoshihara, Suzuki, and Suenari 2000). However, in East Asia, what specific methods have been used in the process of constructing blood relations?

I think family genealogy has been used as one of the most important methods for recording family history and constructing their blood relations in East Asia. The practice of compiling family genealogy has been a documentary cultural practice in East Asia. However, as Makoto Ueda pointed out, information on family records is shared only within a country, and therefore it is necessary to consider the use of genealogies in East Asia as a whole (Ueda 2004).

The purpose of this study is to clarify the history and current status of genealogy in East Asia as a whole. To that end, I first review previous studies and materials on genealogy in East Asia and try to incorporate their findings and perspectives in this paper to the extent possible. Next, I outline the characteristics of family genealogies of Vietnamese, Korean, Chinese, and Japanese families collected by the National Museum of Ethnology (Minpaku, below) to try and clarify the commonalities and differences of various East Asian genealogies.

## 2. A Brief Overview of Genealogical Studies on East Asia

In East Asia, historical and anthropological studies on family genealogy began in the early 20th century and have continued until the present. According to He (2020), the research history of genealogy can be classified into three stages: the first stage from the 1920s to the 1940s, the second stage from the 1950s to the 1980s, and the third stage from the 1980s to the present day.

In the first stage, during the 1920s, the Chinese sociologist Pan Guangdan (1898–1967) comprehensively explained the history of the development of genealogy for the first time in his paper, titled *A brief history of Chinese genealogy* (Pan 1929: 107–120). Pan also clarified four meanings of genealogy: cultivating eugenic consciousness; enhancing personal understandings of one's own conduct; helping human genetic research; and identifying a specialized research field in history (Pan 2000[1947]). Subsequently, Yang Dianxun wrote *The General Theory of Chinese Genealogy* and discussed the genealogies of the Ouyang and Su families during the Song dynasty (960–1279), and the genealogies of the Liao dynasty (916–1125), Jin dynasty (1115–1234), and Yuan dynasty (Yang 1941; 1945; 1946). Besides the studies by the two aforementioned Chinese scholars, Japanese scholars also started genealogical studies in this period, such as sociologist Makino Tatsumi's study on Chinese family genealogies, including the genealogies collected by himself in Beijing (Makino 1936; 1948), and Ohta Ryo's research on Japanese genealogy (Ohta 1930).

It should be noted that Makino Tatsumi (1905–1974) had made great contributions to the study of genealogies in East Asia. He was a professor emeritus of the University of Tokyo whose research went beyond sociology, extending to anthropology, history, and socioeconomics. His research touched upon topics related to family, relatives, sects, the economy, law, and culture. He systematically collected comprehensive family genealogies and local chorography from China, the Korean Peninsula, Japan, and Okinawa in the early 20th century. Although his collection of genealogies from East Asia is priceless, his work is not particularly well-known globally.

During the second stage, from the 1950s to the 1980s, genealogical research in socialist mainland China was quite silent, because genealogy and clan systems were considered feudal, so they were criticised and officially prohibited. However, research in Hong Kong, Taiwan, Japan, and other places made great breakthroughs, especially through the publication of monographs on genealogical research. For instance, in Hong Kong, Luo Xianglin published his book *Research on Chinese Genealogy*, which was representative of advancements in genealogical research in Hong Kong (Luo 1971). Luo Xianglin (1906–1978) was one of the most renowned researchers in the Hakka language and culture. In this book, he used genealogies of the Hakka people and demonstrated that the Hakka people were descendants of the Han Chinese. Meanwhile, in Taiwan, Chen Jiexian published a paper titled *Comparative Study of Chinese and Korean Genealogies* (Chen 1983: 537–566).

In addition to the research above, research on Chinese genealogy by Taga Akigorou is representative of genealogical research in Japan at the time. (1960; 1981). Taga studied

the genealogy of Chinese families with the same surname and blood relations and was awarded the Japanese Academy Award in 1960 for his academic contributions. He went on to complete a doctoral degree in 1962, and his dissertation was titled *Research on Chinese Genealogy*. During this period, Kenji Morita also published an earlier monograph on the genealogy of the Song and Yuan dynasties (Morita 1979).

In the third stage, from the 1980s to the present, genealogical research has become active, especially in mainland China. After the reform and opening-up to the world, family genealogy has been regarded as one of the three major archives along with national history archives and chorographic archives and has gone on to inform various fields such as history, anthropology, demography, sociology, and economics. At the time, the National Archives, the Ministry of Education, and the Ministry of Culture regarded family genealogy as a valuable cultural heritage of the country and began editing the comprehensive catalogue of Chinese genealogy in 1984, which was eventually published in 1997 (Guojia Danganju Erchu et al. 1997). This genealogical catalogue contained 14,179 titles, all of which were recorded in mainland China, Hong Kong, Taiwan, and Macau before 1949. This work laid a solid foundation for further research, utilisation, and academic exchanges.

As the Chinese government attaches great importance to genealogy, academia has begun genealogical research and even established a genealogical association. The Chinese Genealogy Research Association was founded by the Shanxi Academy of Social Sciences in 1988. It is dedicated to the collection, research, and utilisation of genealogies, and has edited and published a catalogue titled *Integrated Chinese Genealogies*.

With the establishment of the Chinese Genealogical Research Association and other institutions, both genealogical data compilation and research have proliferated, such as general research on Chinese genealogy by Chang Jianhua (1985), Ouyang Zongshu (1993), Xu Jianhua (2002), Wang Heming (2011), Rao Weixin (2013), and Cang Xiuliang (2017). Further, research on the genealogy and lineage system by Qian Hang (1994) and Feng Erkang (2011), genealogy in Fujian by Chen Zhiping (1996), research on recent organisations, and digitalisation of Chinese genealogical documents by Chang Jianhua (2014: 95–105) are also notable achievements.

During the third stage in Japan and Korea, the documentary value of family genealogy has received a lot of attention, and genealogical research continues. Research on Chinese genealogy by Segawa (1996; 2006) and Inoue (2002), research on the genealogy of South Korea by Shima (2004), and research on the Korean diaspora in Japan by Kyo (1988) are some notable examples. For instance, Segawa, in his book on genealogy in southern China (Segawa 1996), examines the relationship between lineage history, feng shui, and emigration, and reveals the history of the Han people, hidden between hypotheses and reality, capturing a variety of complicated descriptions such as the formation of tribes, feng shui, and traditions of migration from his anthropological fieldwork.

What I would like to pay particular attention to here is that Ueda Makoto organised a joint research project on genealogy between 2001 and 2003, and he edited a brief report on their research outcomes regarding family records in Japan, Korea, Vietnam, and

Iran from a historical perspective (Ueda 2004: 2). In their project, he and his colleagues tried to conduct a few comparative studies about East Asian genealogy; however, it is difficult to argue that they succeeded. Even so, I still want to say that their attempt to compare East Asian genealogy was worthwhile, because it is only through such studies that information about family genealogies from an entire region can be compared and analysed. Jin Guanglin, a Chinese historian working in Japan, also attempted to provide a brief review of past and present family genealogies in East Asia, and gave detailed descriptions of Chinese and Korean genealogies, providing valuable information about the two countries (Jin 2018). However, he did not mention the genealogical situation in other countries, such as Japan, and lacked a holistic view of East Asia.

As described above, the study of East Asian genealogy began in the 1920s and has gone through three stages. Through the efforts of many scholars, there has been considerable accumulation of genealogical research. However, studies on family genealogies in East Asia tend to be carried out from the perspective of one region or country, thereby obscuring the characteristics of East Asian genealogies as a whole. To address this gap, I attempt to clarify the characteristics of family historical records by using specimen materials and relevant literature from Japan, China, Korea, and Vietnam, collected in the National Museum of Ethnology or Minpaku in Japan.

### **3. East Asian Genealogies in the National Museum of Ethnology**

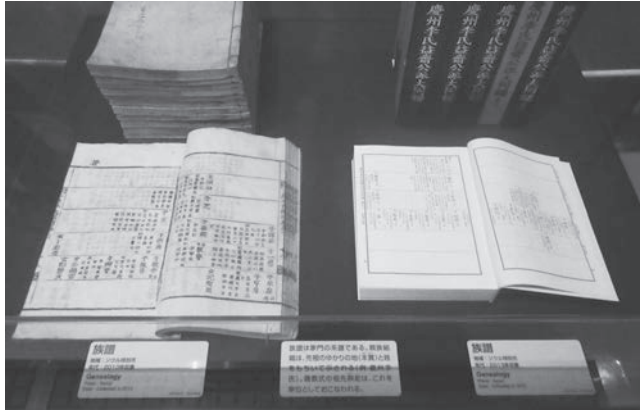
There are two types of genealogical materials about East Asia in Minpaku: specimen materials and literary materials. Specimen materials are exhibited in the halls or is stored in storages. Meanwhile, literary materials that people can read are available in the library. There are altogether three titles of genealogy registered as specimens, while there are 102 titles of genealogies about East Asia in Minpaku's library.

#### **3.1 Genealogy as Specimen in the Exhibition Hall**

Till February 2019, among the 350,000 specimen materials in Minpaku, there were 18 volumes of genealogy registered as specimens, all of which are about South Korea. The 18 volumes can be classified into three titles, the genealogies of the Lim family (Photo 1) and the Lee family from the Korean Peninsula, and the genealogy of the Korean diaspora in Japan. While the former two are displayed as part of the exhibit on the Korean Peninsula, and the latter is displayed in the Japanese hall as it was edited by the Korean diaspora in Hyogo Prefecture, Japan.

#### **3.2 Genealogy in Minpaku's Library**

In Minpaku's library, there are 102 titles of genealogies about East Asia. Among them, 71 titles are genealogies about China. This collection of Chinese genealogies in Minpaku accounts for the fourth largest collection in Japan and the ninth largest in the world, excluding China. In Japan, the largest collection of Chinese genealogies is found at the Toyo Bunko (more than 800 titles), followed the National Diet Library of Japan (403 titles), the Institute of Advanced Studies on Asia, University of Tokyo (344 titles), and



**Photo 1** Genealogies of the Lim Family (left) in Korea displayed in the Korean Exhibition Hall (National Museum of Ethnology, photo by author, 2019)

Minpaku. In the world, excluding China, the world's largest collection of Chinese genealogies is held by the Genealogical Society of Utah (GSU), which holds 300 text-based titles, and 17,000 titles on microfilm. The second largest collection of Chinese genealogies in the world is held by the Columbia University's East Asian Library (1,000 titles), while the third largest is held by the Toyo Bunko (more than 800 titles). Minpaku holds 71 titles, and it accounts for the ninth largest collection of Chinese genealogies in the world.<sup>1)</sup>

The GSU owns the largest amount of Chinese genealogy in the world, excluding China. This GSU is now called FamilySearch International, the largest genealogy organisation in the world. It is a non-profit, volunteer-driven organisation and established its Family History Library in Salt Lake City, Utah, in 1894, to help the people across the world search for their family histories. From 1938, family records were collected using microfilms. The GSU began collecting genealogies from Japan in 1974, and they collected Chinese genealogies from the National Diet Library of Japan, Toyo Bunko, Kyoto University, Keio University, and the Makino Tatsumi Collection and converted them into microfilms.

It is interesting that all of the 102 titles are named in Chinese characters, and 13 kinds of Chinese expressions for genealogy are used in Minpaku's collection (Table 1). The same expression for genealogy can be found in different countries, and on the other hand, in the same country, there are also different expressions for genealogy. In fact, different expressions for genealogy originated in different eras, and their meanings and functions were also slightly different. With the changing of times, the expressions and functions of genealogy are changing, and the original differences between expressions need to be preserved, or they will gradually disappear.

For instance, in present-day China, Jiapu (家譜) is the most popular expression for genealogy. However, before the Yuan dynasty (1271–1368), genealogy was usually called Zupu (族譜), and after the Ming dynasty (1368–1644), it was called Zongpu (宗譜) (Han

**Table 1** Name and distribution of 102 titles of genealogy in Minpaku's library

	Korea	Vietnam	Japan	China	Subtotal
Zupu 族譜		1		36	37
Jiapu 家譜		2	15	9	26
Shipu 世譜	2	1	4	4	11
Zongpu 宗譜		1		8	9
Pujuan 譜卷				5	5
Zhipu 支譜				3	3
Pudie 譜牒			1	1	2
Tongpu 通譜				2	2
Tongpu 統譜				2	2
Datongpu 大同譜	2				2
Gongpu 公譜		1			1
Shijiapu 世家譜				1	1
Keizu 系図			1		1
Total	4	6	21	71	102

(made by author)

and Feng 1998: 2). Therefore, for the reasons above, I propose to use this classification of names to uncover some clues about the function of genealogy and its changes over time in East Asia.

### 3.2.1 Zupu (族譜) Genealogy

In the Minpaku library, there are 37 titles of genealogy named in Zupu, distributed across two countries, Vietnam and China (Table 2). The term Zupu is the most used in the 102 titles.

Zupu as a term first appeared in the book *Southern History / Jiayi Mirror Biography* (Ozaki 1992: 799), which was written during the Southern Qi period (479–502). The author, Jia Xijing said: “scholarly history of Xijing’s family had been passed down for three generations. The Zupu of Jia family included scholars in 28 *zhou* (states) containing 700 volumes. It was so detailed, just like a connected bead, and there was no other genealogy comparable with it at that time.”

Among the 37 titles, only one title is about the Wu family from Vietnam, which is edited in both Chinese and Vietnamese. It should be noted that, according to the genealogy, 166 persons of the Wu family held the degree of Jinshi between 1247 and 1919 (Vũ 2005: 463–494). Jinshi was the highest and final degree in the imperial examination in Imperial China. Although there is way to confirm the fact that so many Jinshi came from the Wu family, information about the degree holders for Keju, the imperial examinations, recorded in this family genealogy is meaningful. From the records of those who cleared the imperial examinations, we may find some important data value for investigating the characteristics of the East Asian genealogies.

**Table 2** 37 titles of Zupu 族譜 genealogy in Minpaku's library

Vietnam (1)	武族譜 Tộc phả họ Vũ (Võ): thế kỷ IX–XIX (Genealogy of the Wu Lineage). Vũ Duy Mền Hanoi: World Publisher 2005.
China (36)	<p>           長卿王氏族譜 Changqing Wangshi Zupu 56 vols. (1662–1722) Fujian.            安溪榜头白氏族譜 (Anxi Bangtou Baishi Zupu) 9 vols. 1945 Fujian.            安平高氏族譜傳實 (Anping Gaoshi Zupu Chuanbao) 9 vols. (1583) Fujian.            參山二房派黃氏族譜 (Canshan Erfangpai Huangshi Zupu) 18 vols. 1886 (2002) Anxi Fujian.            金墩靈慈黃氏族譜 (Jindun Lingci Huangshi Zupu) 2006 Quanzhou Fujian.            寶樹堂固鎮謝氏族譜 (Baoshutang Guzhen Xieshi Zupu) 2009 Anhui.            騰冲籍尹氏族譜 (Tengchongji Yinshi Zupu) 2001 Yunnan.            韶山毛氏族譜 (Shaoshan Maoshi Zupu) 7 vols. 2002 (1941) Hunan.            大理叢書 族譜篇 (Dali Congshu Zupu Pian) 5 vols. 2004 by Yang, S. C. and Y. S. Zhao, Yunnan.            壯族土官族譜集成 (Zhuangzu Tuguan Zupu Jicheng) by Taniguchi, F. and Y. T. Bai 1998 Guangxi.            貴州鄭氏族譜 (Guizhou Zhengshi Zupu) 2 vols. 2012 Hong Kong.            鄭氏族譜 (Zhengshi Zupu) 平頂天龍鄭氏族譜編纂委員會. 1998 Guizhou.            天龍陳氏族譜 (Tianlong Chenshi Zupu) 1999 Guizhou.            防城黃氏族譜: 廣西黃氏世譜 (Fangcheng Huangshi Zupu) 2010 Guangxi.            三水禰氏族譜 (Sanshui Xuanshi Zupu) 2003 Guangdong.            西河九龍族譜: 千枝一本萬派同源 (Hexi Jiulong Zupu: Qianzhi Yiben Wanpai Tongyuan) by 林傳基 (Lin, C. J.) 1934 Taibei.            臺灣霧峰林氏族譜 (Taiwan Wufeng Linshi Zupu) 2 vols. 臺灣銀行經濟研究室 (Taiwan Yinhang Jingji Yanjiushi) 1971 Taibei.            (Titles below are Makino collection)            胡氏族譜 (Hushi Zupu) by 胡品泰 (Hu, P. T.) 1894.            吳姓族譜 (Wuxing Zupu) by 吳德華 (Wu, D. H.) 1861.            金文世族譜 (Jin Wenshi Zupu) 2 vols. by 吳其昌 (Wu, Q. C.) 1936 Shanghai: Commercial Press.            區氏族譜 (Oushi Zupu) 清·光緒 (1871–1908).            寒溪羅氏族譜 (Hanxi Luoshi Zupu) 1923.            李氏族譜 668 (Lishi Zupu) 1889.            李氏族譜 670 (Lishi Zupu) 1889.            劉氏重修族譜 (Liushi Chongxiu Zupu) by Liu, S. Z. and Y. S. Liu Guangdong: 興甯自治公所 1919.            抄本鄭氏族譜 (Chaoben Kuangshi Zupu) 清·光緒 (1875–1908).            林氏遠堂族譜 (Linshi Yuantang Zupu) 1930 Guangxi Guixian: Weixin Press.            南海泮塘梁衣德堂族譜 (Nanhai Pantang Liang Yide Tang Zupu) by Liang, D. N. 1929 Guangzhou.            繆氏族譜 (Moushi Zupu) 1937.            蘇氏族譜 (Sushi Zupu) 10 vols. by Su, T. J. 1899.            周氏族譜 (Zhoushi Zupu) by Zhou, S. Q. 1897.            曾氏族譜 (Zengshi Zupu) by Ze, Y. C. 1924.            河南郡利氏族譜 (Henan Jun Lishi Zupu) by Li, Y. X. 1875.            橫州新墟簡氏族譜 (Hengzhou Xinxi Jianshi Zupu) by Jian, S. R. 1931.            零都平溪張氏族譜 (Yudu Pingxi Zhangshi Zupu) 2 vols. by Zhang, D. P. 1883.            鄭氏族譜 (Kuangshi Zupu) 清·光緒 (1871–1908).         </p>

(made by author)

The remaining 36 titles are genealogies from China, including Taiwan, most of which were published in the period between the Qing dynasty (1644–1912) to the present day. Regarding Zupu about China, I would like to emphasise here that I found 2 titles of Zupu compiled by ethnic minority groups, the Bai ethnic group in Yunnan, and the Zhuang ethnic group in Guangxi. The genealogy of Zhuang (壯族土官族譜集成) is a compendium of the lineage of Zhuang native chieftains edited by Japanese and Chinese scholars, Taniguchi Fusao and Bai Yaotian, respectively. This book provides a detailed identification and verification of the genealogies of nine surnames of native officials,



such as Mo, Cen, and so on. These nine surname groups have typically held the post of officials among the Zhuang people since the late Tang (923–936) and Song (960–1279) dynasties (Taniguchi and Bai 1998: 8).

The Dali Series: Genealogy Collection (大理叢書:族譜篇) is a vast collection of genealogies in Yunnan, which were compiled by Yang Shichuan and Zhao Yansong in 2004. This series consists of 5 volumes, including 78 titles of genealogies, covering 37 surname groups. It is an extremely important resource that provides an overall picture of the family records in Dali, Yunnan. With these rich historical materials, we can understand the lasting relationship between the Bai people and Dali Kingdom<sup>2)</sup> (937–1253), and the relations of Bai people in Yunnan, other surrounding provinces, or countries. For instance, the genealogies of the Duan people record the distribution of the Duan people in Yunnan, Guizhou, and even Burma.

We can find a common feature from the above genealogies of the two ethnic minorities. The genealogies of the Bai and the Zhuang both record the relationships between the families of local rulers. This feature can us understand the characteristics of genealogies in ethnic minority areas and their class nature.

### 3.2.2 Jiapu (家譜) Genealogy

There are 27 titles of genealogy named Jiapu, distributed across three countries: Vietnam (2), China (9), and Japan (15) (Table 3).

Jiapu literally means genealogy of a family. The earliest source of Jiapu has not been identified. However, the expression Jiapu refers to the vertical relationship between a father and his son(s) in a family, and includes the horizontal relationship between brothers and sisters, as well as their marital relationships with external surname groups.

Both genealogies in Vietnam were published in 2006 and translated into multiple languages such as Vietnamese, Chinese, French, English. The author believes that this phenomenon of using multilingual records in genealogies may reflect the relatively recent spread of family members across the world.

There 15 titles Japanese jiapu genealogy, among which, the Recompiled Genealogy of Kansei (寛政重修諸家譜) is the largest genealogy collection. This is a genealogical collection of daimyo and samurai edited by the Edo Shogunate during the Kansei period and completed in 1812. There are 1,530 volumes. It is the largest genealogy series in Japan from the early modern period, providing detailed information on the daimyo and important research materials.<sup>3)</sup> The genealogy concerns those who were controlled by he Shogunate, such as the daimyo and retainer of the Shogun, doctors, the Shogun's attendants in charge of entertainment, and participants in the tea ceremony.

This recompiled genealogy was published in a typed book between 1917 (Photo 2) and 1920, with 8 volumes and 1 volume containing an index, after which the reprinted typeed books were reedited. They were republished between 1964 and 1967 with 22 volumes of genealogy and 4 volumes of indices.

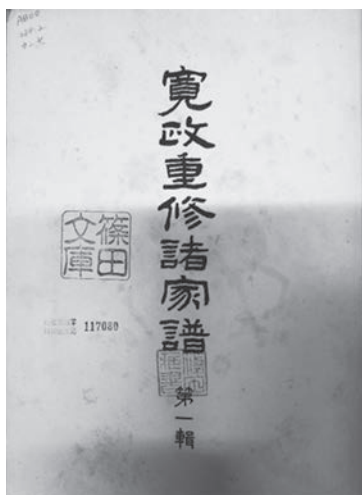
Through the genealogies from the shogunate period, we found that not only did the shogunate organise the compilation of the genealogies of the daimyo under its rule, but also the daimyo of the local domain, like the shogunate, collected the family information

**Table 3** 26 titles of Jiapu (家譜) in Minpaku's library

Vietnam (2)	河仙鎮叶鎮鄭氏家譜 (Hà Tiên Trấn Hiệp Trần Mạc thị gia phả, Hà Tiên, Kiên Giang) 2006. 鄧家譜系纂正實錄鄧家譜記續編 (Đặng gia phả hệ toán chính thực lục và Đặng gia phả ký tục biên, Lương Xá, Hà Tây) Hanoi 2006.
China (9)	滿族家譜選編 (Manzu Jiapu Xuanbian) 2012 Liaoning Minzu Press. 上海圖書館館藏家譜提要 (Shanghai Tushuguan Guancang Jiapu Tiyao) 2000. (Titles below are Makino collection) 鶴儀白公家譜 (Heyi Baigong Jiapu) 謝康裕堂家譜草本 (Xie Kangyu Tang Jiapu Caoben) by Xie, S. R. 1912. 慈溪房趙族家譜 (Cixi Fang Zhaozu Jiapu) by Zhao, S. S. and X. N. Zhao) 1930 Hong Kong: Zhaoyang Mingge Press. 西樵梁氏家譜 (Xiqaio Liangshi Jiapu) 9 vols. by Liang, Y. Z. 1924 Guangzhou. 南海學正黃氏家譜 (Vol. 12) (Nanhai Xuezheng Huangshi Jiapu) by Huang, R. H. 1911 Guangdong, Hainan: Baocuitang. 南海九江朱氏家譜 (Nanhai Jiujiang Zhushi Jiapu) 12 vols. by Zhu, C. Q. 1869 Guangdong. 李氏家譜 671 (Lishi Jiapu) by Li, Z. C. 1893. Nanxiong, Guangdong.
Japan (15)	川勝家文書/附録/舊幕臣川勝家家譜 (Appendix: Retainer of the Shogun, Kawakatsu Family Genealogy) 寛政重修諸家譜 (The Recompiled Genealogy of Kansei) by Hotta, M. et al. 9 vols. 1917 (1812) 寛政重修諸家譜 (The Recompiled Genealogy of Kansei) by Hayashi 26 vols. 1964. 國公家譜歴略 (Kokou Kafu rekiryaku) 1840. 伊達世臣家譜統編 (Date's Retainer Genealogy Sequel) 4 vols. 1978 by Tanabe Maretsugu Sendai. 長氏文獻集/長家家譜 (Cho Clan Literature Collection / Cho Family Genealogy) by Ota, K. 1972 Kawazaw: Ishikawa Library Association. 日記抄: 風雪, 家譜 (Nikishou: Fusetsu, Kafu) by Miyanaga, S. 1988 Tokyo: Daiichishobou. 渡邊半藏家 家譜・勲書・他 (Watanabe Hanzou Clan, Genealogy, Tutomegaki Curriculum Vitae et al.) 1999 Toyota: Toyota City Board of Education. 畠山記集成: 畠山家譜 (Hatakeyama Shusei: Hatakeyama Kafu) by Kuroda, T. 1988 Habikino: Habikino City. 畠山家譜 (Hatakeyama Genealogy) Freely Accessible Japanese Titles. 2000. 那覇市史 家譜資料 (3, 4) (History of Naha City, Genealogy Materials) 1976 Naha, Okinawa. 大史姓家譜 (Genealogy of Daisi Clan) by Editorial Committee of Daishi Clan Genealogy 1972 Sapporo: Kouadou. (Titles below are Makino collection) 向姓仲吉家之家譜 (Genealogy of Nakayoshi Family with Shou Surname) by Nakayoshi Choubin 1954 Naha. 譜代査姓家譜 (Fudai Sa Clan Genealogy) 1955 Naha: Okinawa Fujin no Tomosha. 毛氏家譜: 訳文 (Genealogy of Mou Clan: Translation) by Committee of Mou Clan 1956.

(made by author)

of their retainers under the rule of the daimyo and compiled such information into a joint genealogy. For instance, the Genealogy of Date's Feudal Retainers Sequel (伊達世臣家譜統編) is a joint genealogy that records information of the 899 families of retainers in the Sendai Domain. Date, the feudal lord of the Sendai Domain ordered his feudal Confucian scholars, Tanabe Nozomi, Nozomi Gen, and Nozomi to compile this joint genealogy. The important thing is that the genealogy was dedicated to the feudal lord and kept in the secretariat.<sup>4)</sup> Information on family status and its members for about 30 years, from 1763 to 1790, was collected and written in Chinese characters. This huge joint genealogy is divided into 17 volumes according to family status. As a sequel to that, additional notes up until 1824 have been recorded. In this genealogy, not only the duties but also the salaries of family members are recorded in detail. It is noteworthy that salaries were



**Photo 2** The Recompiled Genealogy of Kansei published in a typed book in 1917 (National Museum of Ethnology, photo by author, 2019)

distributed from the feudal lords to the retainers according to the status of the family.

Regarding the genealogies in Japan, another point to note is that the genealogies of families in Okinawa, which used to be the Ryukyu Kingdom from 1429 to 1879, and had close relation with China. In China, civilization occurred during earlier times and as the center of East Asia, since China built tributary system with neighboring countries and areas, so the Ryukyu Kingdom had a “tribute relationship” with China. For instance, *Genealogy of Nakayoshi Family with Shou Surname* (向姓仲吉家之家譜) was edited by Nakayoshi Choubin in 1954, and it contains records of the genealogy of Nakayoshi, royal family of Ryukyu with Chinese Surname, Shou including Shoukyu King (1560–1620) and his descendants for 14 generations in 1861. There is an interesting record of a male member, Xiang Guoyong (Shou Kokuyou in Japanese pronunciation). He was appointed as Sanshikan, the prime minister of the Ryukyu Kingdom, the chief executive officer of the Shuri Imperial Government in 1652, after which, in 1663, he was appointed the chief delegate of the Ryukyuan mission to Imperial China for tribute.<sup>5)</sup>

The remaining 9 titles were about Chinese families, and seven of them were collected by Makino in the early 1920s, which were compiled during the Qing Dynasty. These 7 titles were valuable and were made into microfilms by the GSU in the US. These microfilm genealogies are registered in Minpaku’s library as well (Genealogical Society of Utah 1978).

### 3.2.3 Shipu (世譜) Genealogy

There are 11 titles of Shipu in Minpaku, including one about Vietnam, 2 about Korea, 4 about China, and 4 about Japan (Table 4).

Shipu literally means genealogy for descent. The earliest source of Shipu is unknown. However, from the expression, we can see that the term emphasises the

vertical connection of descent. According to the materials collected in Minpaku, Shipu, as a term for genealogy has been used in China, Japan, and Ryukyu since the 17th century, and it has been used in South Korea in the 19th century and is currently used in Vietnam.

2 titles from the Korean Peninsula were collected by the Japanese sociologist Makino Tatsumi. One is the genealogy of the Gim family of Gyerim, Gyeongju (鷄林金氏世譜) consisting of 6 volumes. Another genealogy is about the Jeon family of Jeongseon-gun (旌善全氏世譜), consisting of 9 volumes. According to the preface on page five, the genealogy of the Gim family of Gyerim records history of the Gim royal family in Gyerim, Gyeongju, in the Silla dynasty emerging in the southern half of the Korean Peninsula during the third century, which played a major role in the development of Korea's cultural tradition.<sup>6)</sup>

There are 4 titles of Shipu about Japan. It is interesting that two of them are genealogies of the monks of some schools of Japanese Buddhism. For instance, the genealogy of monks of the Tendai school of Japanese Buddhism (叡山三塔堂舎並各坊世譜) consists of 24 volumes, which was first published in 1937, and then republished in 1974. Another genealogy of monks is a record for abbots, the chief monks of the Daitoku-ji Buddhism temple, which was founded in the early 14th century in Kyoto by a monk named Shuho Myocho. Shuho converted emperor Hanazono to Zen, which allowed Daitoku-ji to prosper under imperial patronage.

There is also a genealogy of the Katsuki family (香月世譜), collected in the book *Katsuki Gyuzan* (1981), that contains records of the members of 17 generations of the Katsuki family. It was compiled by Katsuki Gyuzan (1656–1740), a famous Confucian doctor in the middle of the Edo period, who was born in the 17th generation of the Katsuki family. According to this genealogy, he was born in Ueki village, Onga-gun, Chikuzen Province. His ancestors used to be the owners of the Katsuki Castle, but the owner of the 15th generation was defeated in 1586, and they had to move to the Ueki village for help, where one of their retainers lived. They began to cultivate the fields as farmers there. However, his father and his cousin also started the business of brewing

**Table 4** 11 titles of Shipu (世譜) in Minpaku's library

Vietnam (1)	莫氏世譜 (Hợp biên thể phả họ Mạc) 2001 Hanoi.
Korea (2)	鷄林金氏世譜 (Genealogy of Gim family in Gyerim, Gyeongju) 6 vols. 1880. Makino collection 旌善全氏世譜 (Genealogy of Jeon family in Jeongseon-gun) 13 vols. 1860. Makino collection
China (4)	陳氏世譜 (Chenshi Shipu) 6 vols. 1627. Makino collection (book on film only) 武功書院世譜 (Wugong Shuyuan Shipu) 5 vols. 1900. Makino collection 黃氏世譜: 廣西欽州專冊 (Huangshi Shipu: Guangxi Qinzhou Zhuance) 2006. 防城黃氏族譜: 廣西黃氏世譜 (Fangcheng Huangshi Zupu: Guangxi Huangshi Shipu) 2010.
Japan (4)	叡山三塔堂舎並各坊世譜 (Hieizan Santou Dousha Narabi Kakubou Seifu 24 vols. 1937 (1974) 大正八年補正大德寺世譜 (Taishou Hachinen Hosei Daitokuji Seifu) 1919. 香月牛山: 香月世譜 (Katsuki Gyuzab: Katukiseifu) 1688 (1981) 蔡鐸本中山世譜: 現代語訳 ( <i>Chuzan Genealogy of Sai Taku Version: Translation into Modern Japanese</i> ) 1697–1701 (1998)

(made by author)

sake. The family business was successful and grew considerably, and consequently, they took the village official position of Oshoya during the Edo period, which they held for generations, and this family is still around to this day (Namba 1981: 25–48). When he was young, Gyuzan learned Confucianism, and then studied medicine from a doctor of the Edo period working at a public clinic. Later, he moved to Kyoto, Ogura, and became a prominent doctor in the middle of the Edo period. He wrote medical books about plants, minerals, and animals used in Chinese medicine, herbalism, and pharmacognosy. He also collected materials about his family for years and finished his family genealogy in 1688, when he was 33 years old. Gyuzan mentioned his motivation for compiling the genealogy as follow: ‘I want to record the achievements of my ancestors and pass them on to my offspring, because I think that it is unfaithful for a person to know the good deeds of his ancestors and not convey them’ (Katsuki 1981: 66). Gyuzan’s motivations suggest that he wanted to preserve and pass down the achievements of his ancestors, which, perhaps, was influenced by his Confucian beliefs.

The last Shipu about Japan is *Chuzan genealogy of Sai Taku Version* (蔡鐸本 中山世譜). It mainly concerns the biography of successive kings in the Ryukyu Kingdom which was established in the 17th century. Chuzan is another name of the Ryukyu Kingdom. The genealogy was compiled as an official history by Sai Taku on the order of the king of Ryukyu in 1697 and was completed in 1701. This is why people call this genealogy the Sai Taku version. It was originally written in Chinese characters and later, translated into modern Japanese. This Chuzan genealogy is one of the representative history books of the Ryukyu Kingdom, covering not only the relations of the successive kings in Ryukyu, but also Ryukyu Kingdom’s relations with China in the main text, and its relations with other areas in Japan such as Satsuma in the appendix.

### 3.2.4 Zongpu (宗譜) Genealogy

In Minpaku, there are 9 titles of Zongpu. One is about the Deng Family from Vietnam, and the other 8 titles are Chinese genealogies (Table 5). Zongpu literally means genealogy for lineage. The earliest source of Zongpu is unknown. From the materials in Minpaku, we can see that the expression Zongpu has been used in Vietnam and China since the 19th century.

**Table 5** 9 titles of Zongpu in Minpaku’s library

Vietnam (1)	鄧族大宗譜 (Đặng tộc đại Tông Phả) 2002
China (8)	陳埭丁氏回族宗譜 (Chendai Dingshi Huizu Zongpu) by Zhuang, Jinghui 1996. 馬佳氏宗譜文獻匯編 (Majiaoshi Zongpu Wenxian Huibian) by Ma, X. Y. 1995. 臨高王氏宗譜 (Lingao Wangshi Zongpu) 1995 Hainan. 愛新覺羅宗譜 (Aisin Gioro Genealogy) 1998. (Titles below are Makino collection) 嶺南沈氏宗譜779 (Lingnan Xianshi Zongpu) 1910. 施氏宗譜984 (Shishi Zongpu) by Shi Yuming 1871. 雲步李氏宗譜675 (Yunbu Lishi Zongpu) 1928. 蕭山長巷沈氏續修宗譜 (Xiaoshan Changxiang Shenshi Xuxiu Zongpu) 3 vols. 1893.

(made by author)

It should be noted that, among the 8 Zongpu, 2 Zongpu concern minority ethnic groups, one is the record of the Ding family of the Muslim Hui people (陳埭丁氏回族宗譜) in Fujian, and the other is about the Aisin Gioro royal family of Manchu (愛新覺羅宗譜).

The genealogy of the Ding family is about a group of Muslim Hui people living in Chendai Township, Jinjiang City, Fujian. The Ding are a family of seafaring foreign Muslims. Their first ancestor, Ding Jiezhai (1251–1298) came from Suzhou to Fujian during the late Song and early Yuan dynasties. Chendai is located 10km south of Quanzhou, which is a port city with a long history. At present, approximately 19,000 people with the surname Ding claim to be descendants of maritime foreign Muslims, accounting for about 27% of the total population of Chendai. The earliest known ancestor of the Ding Muslims moved to Chendai to settle down sometime between the reigns of the Yuan and Ming dynasties. According to the genealogy, almost all the ancestors of the Ding intermarried with the local Han people. The genealogical records show that Ding Muslims established clan organisations quite early. Ding Shuode, a member of the third generation, proposed the construction of an ancestral hall. He died in 1379, leaving instructions for his son to build an ancestral hall in their residence.

There is an appendix in both Chinese and English, mentioning that the Ding of the Hui people are descendants of seafaring Arab Muslims. They also included documents that the county government recognised as Hui in 1979 into the genealogy.

Aisin Gioro Genealogy is a large genealogy of the Qing royal family. Aisin means gold, and Gioro is surname in the Tungusic language of the Manchu. The genealogy was completed in 1938, and consists of 31 volumes. It contains records of 80,000 members of the Aisin Gioro royal family across 30 generations, who were born during the 500 years between the middle of the Ming dynasty and 1935. In 1998, the Genealogical Compilation Office published a photocopy of the *Aisin Gioro Genealogy* with 31 volumes.

In the Qing Dynasty, soon after the Manchu established its control over China in 1644, the court immediately began to compile the genealogy of the Aisin Gioro royal family, which was completed in 1656.

### 3.2.5 Other Names for Genealogies

In Minpaku, there are 5 titles of Pujian (譜卷), all of which concern 5 surname groups in China, namely, Zhang, Wang, Chen, Li, and Liu. These five Pujian were collected in the *Chinese Genealogy Integration* which is a large genealogy collection, compiled by the Chinese Genealogy Research Society and Genealogical Data Research Center of Shanxi Academy of Social Sciences. To the best of my knowledge, this is the first time that the expression Pujian was used as the name of a genealogy in 1995, and it is only used in China.

In addition, there are 3 titles of Zhipu (支譜) on the surnames Wang, Liu, and Huang, all of which were collected by professor Makino in China. Zhipu literally means genealogy of one branch of a family. The 3 titles above were made into microfilms by the GSU (Genealogical Society of Utah 1978).

Pudie (譜牒) is another expression of genealogy. The term Pudie is derived from the Preface of the Records of the Grand Historian, written by Sima Qian (born c. 145 BCE, died c. 87 BCE). In the preface, Sima Qian wrote: ‘there are lineages of the three dynasties of Xia, Shang, and Zhou. But their ages cannot be confirmed, however, all the information about them is based on the records written in Pudie.’ From Sima Qian’s narrative in the Preface of Shiji, we can find that his record of the royal families of the three dynasties, Xia, Shang, and Zhou is based on information found in the Pudie genealogy. At that time, Pudie referred to the genealogy of emperors and princes.

There are 2 titles of Pudie in Minpaku’s library. One is a Chinese genealogy of the Sun lineage in Xinxiang, Henan Province (新鄉孫姓譜牒), compiled in 1998. Another one is a Japanese genealogy (譜牒餘錄) of the daimyo and retainers of the Edo Shogunate, compiled in 1799. It was compiled as one of the basic materials for the Recompiled Genealogy of Kansei. It consists of 3 volumes, copied and published by 1973 by the National Archives of Japan, Naikaku Bunko.

It is interesting that, in the era of Sima Qian, more than 2,000 years ago, Pudie was used to indicate the genealogy of emperors and princes, while in Japan, in the 18th century, it indicated the family records of the daimyo and retainers, and in China in the 20th century, it indicated the genealogy of ordinary people.

As shown in Table 6, there are 2 titles of Chinese tongpu (統譜), general or complete genealogy in Minpaku’s library, concerning 3,700 surnames that were in use during the Ming dynasty. One was reprinted by the Xinxing Press of Taipei in 1971, consisting of 3 volumes, and the other was reprinted in 1995 in mainland China by Zhongguo Pudie Yanjiuhui and others (Chinese Genealogy Research Society, Genealogical Data Research Center of Shanxi Academy of Social Sciences), consisting of 2 volumes. The Wan Xing Tongpu (萬姓統譜) was originally compiled by Ling Dizhi in 1579, and consisted of 40 volumes.

Compared with Zupu and Zhipu, which are based on a lineage and a branch, Tongpu (統譜) reflects the relationship between two or more lineages of the same surname, taking into account the ancestry relationship of surnames and the descent relationship that appeared from a certain generation.

General genealogy is a special genealogy that emerged during the development of Chinese genealogy. General genealogy is a genealogy that everyone agrees with, and it is compiled through cooperation (identification of common ancestors, connection of lineages etc.) of people with the same surname or people coming from lineages of the same surname.

Tongpu is also known by other names, such as Tongpu (通譜), Datongpu (大同譜) and so on. 2 titles of Datongpu (萬姓大同譜) about Korea and 2 titles of Tongpu (八旗滿洲氏族通譜) about the Manchu clans of the Eight Banners collected in Minpaku are examples.

*The Complete Genealogies of the Manchu Clans and Families of the Eight Banners* has 80 volumes. It is a complete collection of the genealogies of the Manchu clans and the families of other ethnic groups belonging to the Eight Banners. It was completed in 1744 and reprinted in 1989. Among them, volumes 1 to 65 concern Manchurians, volumes

**Table 6** Other types of genealogies in Minpaku's library

Pujuan 譜卷 (5)	China	王氏譜卷 (Wangshi Pujian), 張氏譜卷 (Zhangshi Pujian), 陳氏譜卷 (Chenshi Pujian), 李氏譜卷 (Lishi Pujian), 劉氏譜卷 (Liushi Pujian) by Zhongguo Pudixue Yanjiuhui et al. 1995.
Zhipu 支譜 (3)	China	(Three titles below are Makino collection) 吳趨汪氏支譜 (Wuqu Wangshi Zhipu) 20 vols. by Wang, T. C. 1897. 西營劉氏五福會支譜 (Xiying Liushi Wufuhui zhipu) the Republic period. 黃氏支譜 (Huangshi Zhipu) by 27th generation descendant, Huang, S. H. 1922.
Pudie 譜牒 (2)	Japan China	譜牒餘錄 (Fuchoyoroku) 3 vols. 1799 (1973) Naikaku Bunko ( <i>Cabinet Library Kagein Series</i> ) Tokyo: The National Archives Cabinet Library. (in Japanese) 新鄉孫姓譜牒 ( <i>Pudie Genealogy of Sun Surname in Xinxiang</i> ) 1998 Sun Xiangfu Henan (in Chinese)
Tongpu 通譜 (2)	China	八旗滿洲氏族通譜 80 vols. (Baqi Manzhou Shizu Tongpu) by Eertai Lūzhi et al 1744 (1989) A Dictionary of Manchu Names: A Mame-index to the Manchu Version of the "Complete Genealogies of the Manchu Clans and Families of the Eight Banners" 2000
Tongpu 統譜 (2)	China	萬姓統譜 (Wan Xing Tongpu) 3 vols. by Ling, D. Z. 1579 (1971) Taipei. 萬姓統譜 (Wan Xing Tongpu) 2 vols. by Ling, D. Z. 1579 (1995) Zhongguo Pudixue Yanjiuhui et al.
Datongpu 大同譜 (2)	Korea	萬姓大同譜. 萬姓大同譜發行所 서울: 1931 (1972) 萬姓大同譜. 明文堂 明文珍書刊行會 1931 (1983)
Gongpu 公譜	Vietnam	潘家公譜 (Phan gia công phà) 2006
Shijiapu 世家譜	China	孔子世家譜 (The Confucius Family Genealogy) by Kong, D. Y. 2009 Beijing.
Keizu (系図)	Japan	琉球系図宝典 (Ryukyu Keizu Hoten) by Ashitomi, N. 1956.

(made by author)

66 to 71 are about Mongolians, volumes 72 and 73 are about Koreans (Solho), volumes 74 to 78 concern the Chinese, (Nikan in Mandarin means Chinese), volume 79 is about the 'Watchtower' Chinese (Tai Nikan) who came to the bountiful land during the period between 1627 and 1636, and volume 80 is about the Fushun Chinese (Fushun Nikan).

Different from other Chinese genealogies, this genealogical compilation emphasises the vertical relationship between fathers, sons, and grandsons, and their titles and achievements in the Eight Banners, while the lateral blood relations among the members are not recorded at all.

Stary, a professor at the University of Venice, Italy, wrote *A Name-Index to the Manchu Version of the Complete Genealogies of the Manchu Clans and Families of the Eight Banners* in English (Stary 2000). This is a large book consisting of 17 pages of introduction and 645 pages of the main text. The personal name index takes up 594 pages and occupies most of the text. It is followed by information on the clans or surnames of Manchurian, Mongolian, Chinese, Tai Chinese, Fusi (Fushun Chinese), Manchu-Chinese, Chinese-Manchu, Mongol-Chinese, and Chinese-Mongol peoples. It was published as the 8th volume of *AETASMAN JURICA*, which is the Manchurian studies series in Germany, Italy, and Russia.

There is only one genealogy called Keizu, *Ryukyu Keizu Hoten* (琉球系図法典). It is about the royal family history of the Ryukyu Dynasty, and it was edited by Ashitomi



Nagamori. It was copied with a mimeograph in 1956.

It should be noted that the *Confucius Family Genealogy* (孔子世家譜) has been maintained for over 2,500 years and it was listed in the *Guinness Book of Records* as the largest family genealogy in the world in 2005. The Confucius family genealogy was compiled and updated five times: it was first compiled during the Tianqi period (1621–1627) of the Ming Dynasty, and was updated twice during the Kangxi period (1654–1722) of the Qing Dynasty and the Qianlong period (1711–1799), respectively, before being recompiled in 1937. The latest, fifth edition of the *Confucius Family Genealogy* was compiled and published in 2009 by the Confucius Genealogy Compilation Committee. The latest edition consists of 80 volumes with 430,000 pages, including 85 generations and 200 million people from the Confucius clan. It also includes some revisions. For instance, female members, minority ethnic groups, and members abroad were included. As the means of transportation became more convenient, people migrated more frequently, and with the development of communication technology, descendants of Confucius in Taiwan, Hong Kong, Macao, and Korea were recorded for the first time in the genealogy. Over 28,000 descendants of Confucius living in Korea from the 54th generation to the 85th generation were recorded in volume 79 and volume 80 (Han 2013).

## 4. Forms of Genealogy in the East Asia

### 4.1 Similarity of Classic Genealogy in East Asia

There were some basic formats for genealogy in pre-Qing dynasty and they are mainly classified as the Ouyang style (歐陽式), the Sushi style (蘇式), the pagoda style (宝塔式), and the memorandum style (牒記式) (Chen 1984: 31–36). All four styles can be found in the collection of East Asian genealogies at Minpaku.

Ouyang style genealogy was founded by the Northern Song dynasty's writer, Ouyang Xiu (1007–1072), and it is also known as the horizontal body. Its characteristics are generational division, horizontal movement from right to left, and one table for about five generations. Among the 102 titles, although there are few genealogies edited exactly in this style, the author found that the form of Quan genealogy from Korea (Photo 3 left) and the Li genealogy from Guangdong, China (Photo 3 right), are close to the Ouyang style.

The Su style, known as the vertical pearl style, was founded by Su Xun (1009–1066), also writer of the Northern Song dynasty. In the Su style, there is no horizontal line connecting generations, and all relations connected by vertical lines. The chart format is also arranged from right to left, mainly to emphasise the patriarchal relationship (Photo 4).

The pagoda style has existed since the Southern Song dynasty, though people do not know who invented this style. In this style, generations are arranged like a pagoda, from top to bottom. The pagoda type adopts a method that makes use of both horizontal and vertical lines, and the vertical lines always connect with horizontal lines at the middle. The genealogies of the Pan from Vietnam and the Daishi surname group in Okinawa follow the pagoda style (Photo 5).

The inventor of the memorandum style (譜記式) is unknown, but it is speculated that it was derived from the Ouyang style. This style does not focus on illustrating the overall

structure of genealogical relationships spatially and visually. Instead, it gives detailed information about each ancestor's name, birth and death, wife, and child, as well as their achievements. The order is clear and paper is more economically used. The genealogy of the royal family of the Ryukyu Kingdom in Japan, the Pan genealogy of Vietnam, the Confucius family in China and Korea (Photo 6), and the complete genealogies of the Manchu clans and families of the Eight Banners use this style.

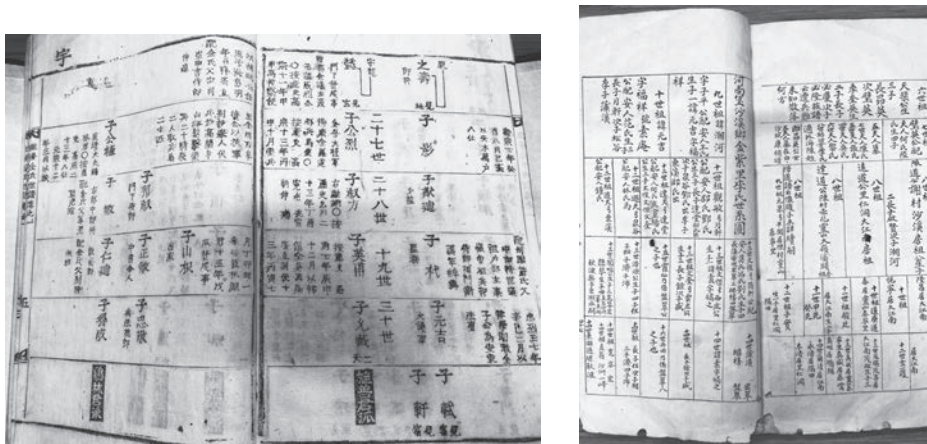


Photo 3 Quan genealogy in Korea (left) and Li genealogy in China (right) (National Museum of Ethnology, photo by author, 2019)

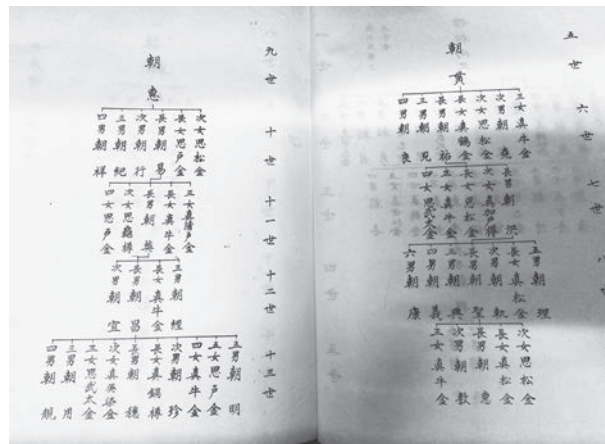


Photo 4 Genealogy of Okinawa in the Su style (Nakayoshi 1954) (National Museum of Ethnology, photo by author, 2019)



exist, the Ouyang, Su, and pagoda styles seem to be on the decline. Instead, modern genealogies are likely to be compiled in the memorandum style, and its traditional vertical writing has changed to horizontal writing. Second, concerning female members, detailed information such as the full names of daughters and wives, their marriage destination, etc. are also described. Third, with the frequent movement of people, and ease of communication enabled by technology, not only members inside the country, but also diaspora members abroad are recorded in modern genealogies. With people moving overseas, the language used in genealogies has also undergone diversification. For example, the introduction to the Muslim Ding genealogy is written in English, and Chinese, Vietnamese, English, and French are also used in some Vietnamese genealogies.

## 5. Politics of Compiling Family Genealogies

In East Asia, the process and purpose of compiling family genealogies tend to be related to the courts or to administrative concerns. In Minpaku's collection, some genealogies are about the royal families in Korea, Ryukyu, Japan, and Manchu, China, and some genealogies were compiled according to the orders of the courts or feudal lords. The practice of compiling genealogies for bureaucratic or administrative purposes or for the distribution of salaries according to family status have been popular in these regions. Vietnam and the Korean Peninsula imported some systems from China, such as the Keju system, for their state bureaucrats. Although Japan, including Okinawa, did not introduce the Chinese imperial examination system, we still find that the compilation of family genealogies has a close relationship with the courts and feudal lords.

### 5.1 Politics of Genealogy in China

Regarding the political nature of Chinese genealogies, first, in China, the compilation of royal family trees has a long history. Moreover, genealogies of royal families were compiled as official historical records of dynasties. The expression for the royal family's genealogy is Pudie (譜牒) or Yudie (玉牒). Officials were appointed for the compilation of the genealogy of the royal family. In the time of Qin Shihuang (259 BC–210 BC), an official, Zongzheng (宗正), for the royal family was appointed under the prime minister to manage the compilation of the royal genealogy. In the Han dynasty (202 BC–220 BC), ministerial positions for royal clans were also established, and the ministers were to be elected from among the royal family. This system was inherited by later dynasties, including the Wei Jin North and South dynasties, and the Tang, Song, Yuan, and Qing dynasties. For instance, soon after the Manchu established its control over China in 1644, the court immediately began to compile the royal family Aisin Gioro genealogy and completed in 1656. Subsequently, the genealogy of the Manchu royal family was recompiled every 10 years. The Qing dynasty compiled their royal family genealogies 28 times, with the total collection exceeding 2,000 volumes.

Second, before the imperial examination system became popular, bureaucratic appointments were hereditary and proceeded through recommendations. The grade of the bureaucracy was determined by the ranks or status of the family. Family histories,

including genealogies, were extensively edited among the aristocrats and at the same time, the court of each dynasty also attached great importance to the genealogies of the aristocrats' clans and sanctioned compilations for the election of bureaucrats. The Japanese historian, Inoue observed, 'In the Wei Jin Nanbei dynasties (184–589), the court sought the genealogies of the families, examined them, and mandated the ranks of the families. Only the genealogy system became the maximum condition for the officer, so genealogy compiling flourished (Inoue 2002: 121–122).' In other words, it was necessary to prove that the genealogy of one's own family was prestigious in the days when the political administration of the nation was virtually monopolised by the aristocrats, and the nation also ranked the aristocratic families by their genealogy.

The Imperial Examination System was first enforced by Sui Dynasty's Yang Jian (541–604), and people who were educated were given a chance to take the examination and become a bureaucrat. However, in the Sui and Tang dynasties, aristocrats monopolised the powerful and influential positions, thereby undermining the efficacy and relevance of the bureaucratic promotion test. During the transition from the Tang dynasty to the Song dynasty, the aristocrats' power declined, and the hereditary and recommendation system was discarded in favour of the bureaucratic appointment test. From the Song dynasty onwards, the editing of family history became popular among landlords, bureaucrats, and intellectuals with social status, who had become the new rulers. During the Ming and Qing dynasties, compilation of family genealogies became even more popular throughout Chinese society. As the practice of compiling family genealogies shifted from aristocrats to landlords and commoners, the purpose of compiling genealogies also changed from referring to family affairs during bureaucratic selection and aristocratic marriages to ancestral worship, marriage, and family unity among the common people.

The third feature is the political nature of ethnic minority genealogies. The genealogy of the Zhuang recorded the lineages of the Zhuang native chieftains since the Tang and Song dynasties. The *Complete genealogies of the Manchu Clans and Families of the Eight Banners* deserves a mention here as well. This was a major project for the Qing dynasty. It was started in 1735 and was completed in 1744. From the perspective of politics, the court made at least two innovations in this joint genealogy which had never occurred in Chinese history. First, it recorded 1,114 surname groups among multiple ethnic groups such as the Tungus, Koreans, Mongolians, and Chinese living in northeast China. Second, it recorded the time when they surrendered to the Aisin Gioro court, the original place before their submission, official rank, and achievements inside the Eight Banners. Simple records of merit were created for 4,938 people who held positions of power, while 2,240 biographies were written for the most influential people from the surname groups mentioned above. In total, 7,178 persons were recorded. If the descendants of those people are included, this genealogical collection recorded more than 20,000 persons of the Eight Banners before the Qianlong period. In this sense, it may be said that this genealogy is the joint genealogy of all ethnic groups in Manchuria compiled by the court to consolidate political power.

## 5.2 Politics of Genealogy in Vietnam and in Korean Peninsula

Both Vietnam and Korea belong to a cultural area where not only Chinese characters, but also practices and institutions such as genealogy systems and the Keju examinations for Chinese state bureaucrats, were imported and used.

The Confucian court examination system, Keju, was implemented in Vietnam in 1075 during the Ly dynasty (1009–1225) and was abolished in 1919 during the Nguyen dynasty (1802–1945), lasting more than 800 years. Vietnam is the latest country in the world to abolish the imperial examination system. As we have seen the records of Jinshi degree holders in the Wu family genealogy, records of Keju degree holders are important for a family in Vietnam, because they demonstrate evidence of a family's roots, social status, and the legitimacy of claims to wealth and power.

The compilation of genealogies on the Korean Peninsula is also very political. First, it is also related to the imperial examination. The relationship between the compilation of family genealogies and the appointment of bureaucrats in the Korean Peninsula has already been studied (Yoshida 2002: 149–180; Shima 2004: 4–32). In addition, as we have seen in the genealogy of the Gim family of Gyerim, Gyeongju, the royal family also compiled a genealogy. Especially in the modern colonial era, when the Korean people wanted to publish their family genealogy, they had to present their genealogy to ask for permission from the Police Department of the Governor-General of Korea. The compilation and collection of genealogies was carried out if the Police Department of the Governor-General of Korea gave permission to the common people to publish their genealogies. According to Shima (2004: 6), even after being inherited by the National Library of Korea, the genealogy collection has continued to expand due to donations from genealogy publishers.

## 5.3 Practice of Compiling Genealogy in Japan

In Japan, especially during the period of Edo Shogunate (1603–1868), genealogies were utilised by rulers for administration and governance. The Shogunate used genealogies to investigate family histories and confirm its precedents, and also ordered the compilation of the genealogy of various daimyo and samurai. The daimyo similarly compiled a genealogy of their retainers.

The practice of compiling genealogies can also be found in Okinawa. In fact, compiling genealogy was institutionalised in Okinawa in 1689, when the Ryukyu government ordered its retainers to edit and submit their family histories. The manuscript of each family's genealogy was submitted to Shuri Castle and was returned after undergoing a strict check. Two copies of the manuscript with red lines had to be made and submitted to the genealogy office again, and the official seal of the Shuri Imperial Government was stamped, thereby marking approval. One copy was kept in the genealogy seat, and another copy was kept in the house. It was a rule that these family affairs were to be updated once every five years, and the same procedure was followed every time. Therefore, it can be said that the family genealogy of Ryukyu was an 'official document,' whose contents were managed and approved by the government.<sup>7)</sup>

## 6. Conclusion

This is the first paper to provide an overview of East Asian genealogies collected in the National Museum of Ethnology in Japan. This collection covers a wide area, including Vietnam, Japan, the Korean Peninsula, Mainland China, Hong Kong, and Taiwan, and the compilation period is wide as well, capturing the time period between 1583 and 2009. The following four points can be identified from the discussion and comparative studies above.

First, academic circles have recognised that there are four classical formats for genealogy in China. In this paper, by comparison, we find that these four forms can also be seen in genealogical compilations in Japan, the Korean Peninsula, and Vietnam.

Second, Chinese characters are important intermediaries. Through comparative studies, we found 13 types of names for genealogy. Among them, *Pudie*, which appeared during the Han dynasty, is probably the oldest expression, and it was still used in China and Japan up until the 20th century. However, with the changes in the bureaucratic recruitment system, the meaning of *Pudie* has changed from being indicative of the genealogy of emperors and princes to that of ordinary people. On the other hand, although East Asian people use the same Chinese characters to name their family genealogies, the concept of family is different. The Japanese word for the family is *ie*. The Japanese *ie* defines family as a group of people sharing the same roof, rather than as members of a patrilineal bloodline, so Japanese *ie* can be seen as a social unit with a clear boundary based on sharing the *ba*, field (Nakane 1970), which can formally include non-relatives (Suenari 2017: 27). In China, Vietnam, and the Korean Peninsula, the meaning of the family emphasises patrilineal ties. It is a social unit defined by blood ties, based on sharing the same male ancestor.

Third, genealogy can be seen as a ruling technique, and as a part of the Chinese civilisational system. Genealogies in China were initially limited to the recording of the lineage of the royal family and gradually expanded to nobles, scholars, and officials. Records of the official positions of ancestors served as evidence and legitimised descendants vying for official positions. This practice also spread to ethnic minority areas, where genealogies were used as a means for the court to confirm the lineage of the local native chieftains, and to ensure the stability of the local government. At the same time, it also allowed the native chieftains to discredit challenges by other families and maintain their own family dominance in the local area. In addition to China, the tradition of compiling genealogies was closely related to the appointment of bureaucrats in China, the Korean peninsula, Japan, and Vietnam. All these descriptions demonstrate evidence of family roots, social status, and the legitimacy of claims to rights, privileges, and wealth.

The last point is that the medium of recording family genealogy is changeable, and the collection of materials and data may acquire new significance. As we have seen, the medium of genealogy has been basically paper, but this age old practice has seen changes since the 20th century. With the spread of modern printing technology and personal computers, more media and methods have been applied for recording family histories. In

addition to paper, various recording media such as microfilms, CDs, DVDs, archives, and online electronic data are used now. With the advent of the Internet, the number of resources readily accessible to genealogists has greatly increased. The Internet has become not only a major source of data for genealogists, but also for education and communication.

In the age of digitisation, the importance of family histories recorded on paper should be reconsidered. Access to genealogical material via the Internet has become convenient, but there are also problems such as the credibility of genealogies on the Internet and the management of genealogies. In that sense, the original records on paper are still priceless, and I think the collection of genealogies of East Asia, including the Makino collection of genealogy in the National Museum of Ethnology, should be revalued as an important cultural heritage of humankind.

## Notes

- 1) The fourth one is National Diet Library of America (more than 500 titles), the fifth is the National Diet Library of Japan (403 titles), the sixth is the Institute of Advanced Studies on Asia of Tokyo University (344 titles), the seventh is Harvard-Yenching Library (200 titles), and the eighth is City of Toronto Public Library in Canada' (more than 100 titles).
- 2) The Kingdom of Dali was a Bai-dominated ethnic kingdom covering areas of present-day Yunnan, Guizhou, southwestern Sichuan, and northern Burma, Laos, and Vietnam. The kingdom was founded by Duan Siping in 937 and conquered by the Mongol Empire in 1253, lasting about 316 years.
- 3) In fact, the Edo Shogunate compiled genealogy books "Kan-ei Shoka Keizuden" (Families' Genealogy in the Kan-ei Era) to record the genealogy of feudal lords and warrior families in 1641. Later, the Shogunate ordered Hotta Masaatsu to make the feudal lords and warrior families submit their genealogies and other related materials again and let Hayashi Jussai and others, altogether 46 retainers, compile their genealogies. For that reason, the genealogy collection compiled in 1812 is called recompiling.
- 4) Now the original genealogy is kept in the Miyagi Prefectural Museum of Art.
- 5) According to the genealogy, when Xiang Guoyong was on the way to Fujian, China for tribute, he was attacked by pirates and lost the vase he had received from Satsuma. Later, he was accused of the crime and was sentenced to beheaded together with his deputy delegate, Keiso, in the same year.
- 6) He is the thirteenth king of Silla, and the 7th grandson of Gim Alji. Additionally, King Michu's father, mother, wife, and his sons are recorded on the same page as well.
- 7) More information about Ryukyu genealogy can be found in the following database. [https://ryukyuhistory.web.fc2.com/ryukyukafu/kahu\\_project2.html](https://ryukyuhistory.web.fc2.com/ryukyukafu/kahu_project2.html) (accessed 8th June 2020)



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