

Materials on Korean Studies

Korean Genealogy (*Jokbo*) Histories and Changes by Periods: Based on the Printing Culture

Ok Young Jung

Ok Young Jung is an assistant professor at the Academy of Korean Studies. His field of research is bibliography and the archival management of ancient documents

www.kci.go.kr

Korean Genealogy (*Jokbo*) Histories and Changes by Periods: Based on the Printing Culture¹

Ok Young Jung

The currently used form of Korean genealogy (*jokbo*) was first published in the 15th century and since then the writing forms and contents have changed to reflect social changes. Therefore, *jokbo* can be used as a primary source for everyday life history, cultural history, and social history of traditional society. Existing *jokbo* materials have been continuously published, even during the Empire of Korea after the 19th century, and were heavily published during the Japanese colonial period.

This paper reviews the historical changes of *jokbo* by time periods, and briefly introduces their types, publication processes, and structures. *Jokbo* has a more positive social integration function than simple family trees. One can learn about the accomplishments of one's ancestors. *Jokbo* may also have had legal utility such as a judgment base resource for the custom of "no marriage among the same family name," and they are used to examine the structure and the characteristics of Korean traditional society via the records of multiple families.

Studies of Korean *jokbo* have been steady and much more active in recent years. The topics concentrate on demography, social class, feminism, clan, family community, and falsification. The information in *jokbo* such as social status records like government officers, peerages, posthumous titles, and passing government exams, and personal information like marriage, years of birth and death, tombs, family trees before and after, has potential to be used.

Keywords: Korean genealogy (*jokbo*), printing culture, publication, woodentype

1. This paper was presented at WLIC (World Library and Information Congress): 72nd IFLA General Conference and Council.

1. Introduction

Jokbo (族譜) is a record of family members with the same ancestors in the form of family trees from the progenitor to the descendents at the time of its publication. Since *jokbo* is a clan's family history that shows the relationship among members, mutual bloodlines, and individual member's personal information. In Korea, *jokbo* has been published according to these basic definitions, and especially in the Joseon dynasty, it was published to maintain the social class system (*yangban* culture) and hierarchical order.

The currently known form of *jokbo* was first published in the 15th century and since then the writing forms and contents have changed to reflect social changes. Therefore, *jokbo* can be used as a primary source for everyday life history, cultural history, and social history of traditional society. Existing *jokbo* materials have been continuously published, even during the Empire of Korea after the 19th century, and were heavily published during the Japanese colonial period.

The physical structure of existing *jokbo* was primarily established during the Joseon dynasty. The Joseon dynasty was a class-based society centered on *yangban* (high class), and *jokbo* showed best the yangban-centered class system. Especially since *Jujahak* (朱子學) was introduced, the hierarchical family, relative, and inheritance systems were established, *yehak* (禮學) was developed, *bohak* (譜學) has been respected, and *jokbo* publications have been active. *Jokbo* is frequently used these days among the old books published in Korea, and it is one of the few materials that are still currently published on a single subject but with little change in its structure and format.

This paper reviews Korean *jokbo* histories and changes in the printing culture by time periods, and briefly describes the types, publication processes, and structures.

2. Origin and Development of *Jokbo* in Korea

1) *Gagyebob* (家系譜) in Goryeo Dynasty and *Jokbo* in the 15th Century

Korea has a long tradition of forming family awareness based on blood lines and creating records that show this. Even though it cannot be verified because of the

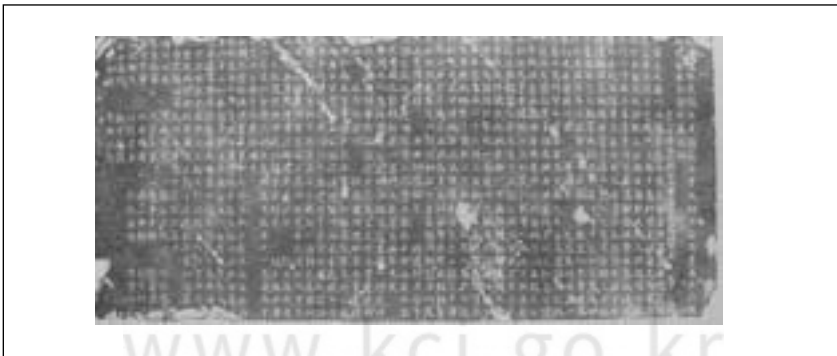
absence of accurate records, written records like a king's family tree were mostly likely created since the Three Kingdoms Period (*Samguk sidae*). *Jewangyeondaeryeok* (帝王年代曆) by Choi Chiwon, and the systematic royal family trees of *samguk* and *garakguk* in *Samguk sagi* (三國史記), *Bongi* (本紀), and its *yeonpyo* (年表, chronicles) and *Samguk yusa* (三國遺事) *Wangryeokjo* (王歷條) confirm the existence of records for a king's family tree. However, it is impossible to verify the existence of family records besides royal family trees such as *jokbo* (族譜), *gabo* (家譜), or *gacheob* (家牒) in *Samguk sidae*.

It's believed that at the beginning of the Goryeo (高麗) dynasty family records similar to current *jokbo* were created, and this can be confirmed by various epitaphs of renowned persons like that of Kim Uiwon's (金義元) created in 1152 (Kim 1997:133).

They show that there were small scales of *jokbo* called *gabo* (家譜), *gacheob* (家牒), *sebo* (世譜), *ssibo* (氏譜), or *bo* (譜). After 940 (Taejo 23), family names based on a town were assigned to each region (*gunhyeon*) and family names began to be distributed (Lee 1984:23). In this period, there was a new privilege consciousness, a cleanup of the royal clan system, and the publication of royal *jokbo*. Also, there was a bureaucratic cleanup and the public office exam system was formed, which was thought to have played a role in developing clan materials or family records. This is similar to the Chinese situation where the kinds of *bocheop* exploded with the introduction of *gupumjungjeongbeop* (九品中正法) and the creation of multi-level regional division (*gun-hyeon-seong*) to decide government positions and marriage partners.

During the Goryeo dynasty, a clan's *jokdo* (族圖) and *jeongan* (政案, family proof form), which recorded ancestral history for both parent's families, were

Figure 1 epitaphs of Kim Uiwon (金義元) created in 1152



created to maintain nepotism (*muneum* (門蔭) or *eumseo* (蔭紱)). Goryeo society applied nepotism broadly and it was inherited for royal families, honored assistants to kings, and high-level government positions for several generations. In order to prove their family background, they created *segedo* (世系圖, family trees) and different kinds of *jokdo*. *Segedo* in forms like *paljohogu* (八祖戶口, Eight Grandparents Family Tree) and various *gacheop* were used as “*ssijok*” (clan), or *jeongan* for government exams and school admissions (Lee 1984:23). In addition, each local government maintained “*Ian*” (吏案), a list of names of those who held local government positions, that was used for nomination and promotion, *hyanggong* (鄉貢), and nomination of *giin* (其人). It was a document that showed each town’s families and recorded the family tree for both parents, the level of dignity for their families, and individual information.

Gabo and *gacheop* from the Goryeo dynasty were similar to the Chinese *bocheop*. However, in Goryeo, the close relationships of both parents were strongly maintained and contained descriptions about the mother, grandmother/grandfather, great grandmother/great grandfather, and their grandmothers/grandfathers for both the wife and the father’s side; while Chinese *bocho* complied mainly the father’s side. This mostly conforms to the inheritance of ancestor’s works as well, maintaining the equal division between sons and daughters.

Gagyabo, which described a few generations of direct ancestors, appeared distinctively in the Goryeo dynasty as an aristocratic society was established. At that time, four generations (father, grandfather (father’s father), great grandfather (father’s grandfather), and mother’s family) were the basics along with wife, father-in-law, children, and sons-in-law. Then, toward the end of the dynasty, the range of ancestors was expanded and the ancestors and their spouses were described by family unit with notable items. At the same time, the family records contained information about almost all the members including sons, daughters, the family trees of daughters-in-law and sons-in-law, children of sons and daughters, and grandchildren of daughters.

In this period, *jokbo* publication was not established and existing original copies are rare. It seems that *jokdo* (族圖), which shows descendents in a hierarchy according to generations, was generally created without any specific format or structure before the publication of *Andong Gwon-ssi Seonghwabo* (安東權氏成化譜) by Seo Geojeong (徐居正) and others in 1476. One exemplary *jokdo* currently in existence is *Haeju O-ssi jokdo* (海州吳氏族圖), which was created in 1401 (Taejong 1). In addition, there are *Wangjokdo* (王族圖) by Lee Geoin (李

居仁) at the end of Goryeo, *Wangjokdo* by Lee Sinhyo in 1476 (Seongjong 7), and *Hong-ssi Pa Gye Ji Do* (洪氏派界之圖) by Hong Ildong in 1441 (Sejong 23), all of which were transcribed in later generations.

Around the middle of the 15th century, a relatively formal *jokbo* was created with a preface, epilogue, *jasonpyo* (子孫表), *beomrye* (凡例), and appendix. While *jokdo* and *bodo* (譜圖) were family records in document format, *jokbo* were published in a book format with more structure and integration.

Andong Gwon-ssi Seonghwabo is the oldest existing *jokbo* from the 15th century. Earlier ones such as *Suwon Baek-ssi Jokbo* (水源白氏族譜) with a preface written in 1405 (Taejong 5) and *Munhwa Yu-ssi Yeongrakbo* (文化柳氏永樂譜) with its preface written in 1423 (Sejong 5) contained only later records without any real copies.

There is approximately twenty *jokbo* that contain only prefaces or epilogues written in the 15th century available. They include the *jokbo* of the Wonju Byeon family (原州邊氏) in 1435, the Namyang Hong family (南陽洪氏) in 1441, the Jeju Go family (濟州高氏) in 1450, the Jinyang Ha family (晉陽河氏) in 1451, the Seongju Lee family (星州李氏) in 1464, the Chungju Park family (忠州朴氏) in 1474, the Jeonui Lee family (全義李氏) in 1476, the Yeohung Min family (驪興閔氏) in 1478, and the Changyeong Seong family (昌寧成氏) in 1493. *Jokbo* of other prestigious families was published using the old version's (舊譜) preface in the form of *chogo* (草稿), *jokdo*, *segedo* (世系圖) or *gacheop* (家牒). They were copied into formal *jokbo* editions in the 16th or 17th century.

Andong Gwon-ssi Seonghwabo is daedongbo (大同譜), meaning it has records of descendants from both sides of the family; while its form is *manseongbo* (萬姓譜). The publication of this *jokbo* was a model for other *jokbo* publications published during the Joseon dynasty, such as the *Munhwa Yu-ssi Gajeongbo* (文化柳氏嘉靖譜) published in 1562 (Myeongjong 17).

Characteristics of the recording methods of *Andong Gwon-ssi Seonghwabo* include the recording of sons-in-law by *Yeobu* (女夫) and not by *Seo* (壻) or *Yeo* (女), acknowledgement of women's second marriages by using *jeonbu* (前夫, first husband) and *hubu* (後夫, second husband), and no discrimination between legitimate and illegitimate sons. From the compilation of prefaces of 15th century *jokbo*, other characteristics such as including all children in order of birth regardless of gender and the existence of *gacheop* (家牒) which contained only direct relatives (palchon; up to the second level of cousins) or *gabo* (家譜) in the family tree format, before or after the formal publication of *jokbo* are apparent.

Meanwhile, before the people's publication of *jokbo*, the royal family of

Joseon created their own *jokbo* named *Seonwonrok* (璿源錄), *Jongchinrok* (宗親錄) and *Yuburok* (類附錄) in 1412 (Taejong 12). It came from the intention to establish legitimacy by definitive discernment between legitimate and illegitimate sons in the royal family after Taejon declared a discriminatory law against illegitimate sons. Since then, the royal family maintained *Gukjobocheop* (國朝譜

Figure 2 *Andong Gwon-ssi Seonghwabo*: the only existing 15th century *jokbo*



Figure 3 *Andong Gwon-ssi Seonghwabo*'s record of sons-in-law by Yeobu (女夫), not by Seo (婿).



牒), *Seonwonrok* (璿源錄), or *Yeolseongpalgojodo* (列聖八高祖圖) published by Jongbusi, (宗簿寺) and *Donnyeongbu* (敦寧府) compiled *jokbo* named *Donnyeongbocheop* (敦寧譜牒) about the mother's side and the husband's side of the family.

In addition, around this time, the government compiled information about family names and examples include *Sejong sillok jiriji* (世宗實錄地理志), *Seongssijo* (姓氏條) in *Gyeongsangdo Jiriji* (慶尙道地理志) and *Sin Jeung Dong Guk Yeo Ji Seung Ram* (新增東國輿地勝覽). *Hae Dong Seong-ssi Rok* (海東姓氏錄), which was considered the first monograph on family names (Seong-ssi), was published by Yang Seongji (梁誠之) by a king's order in 1467 (Sejo 13); however, its contents are unknown because an original does not exist.

2) *Jokbo* Publication in the 16th and 17th Centuries

This period is the era of the first publications of *jokbo* for some renowned families.

Well-known ones include *Munhwa Yu-ssi Gajeongbo* (文化柳氏嘉靖譜) published in 1565 (Myeongjong 20), which is currently available, *Gangreung Kim-ssi Eulchukbo* (江陵金氏乙丑譜) from the same year and *Jinseong Lee-ssi Eulsabo* (晉城李氏乙巳譜) in 1605. Many other families published their first *jokbo* around this time including the families of Hamyang Park, Haeju Jeong, Euiryeong Nam, Cheongju Han, Hansan Lee, Jeonju Lee, Bannam Park, Gwangju Lee, Eunjin Song, Danyang Woo, Pyeonggang Chae, Papyeong Yun, and Gyeongju Kim.

The publication of *jokbo* by the royal family and the government was a catalyst for private *jokbo* publications. The establishment of a hierarchical order and the social and ideological changes since the mid-17th century accelerated and facilitated the publication of *jokbo*. *Jokbo* during this period gradually changed along with the changes in family and inheritance systems from the late 17th century. Since the 16th century, the lowest class of people became average people with the growth of people consciousness and the social class orders loosened through the Korean-Japanese War and the Korean-Chinese War. So both the traditional upper class, or *yangban*, and the newly powered groups intended to reestablish their family trees with the continued publication of *jokbo* from the late 17th century.

Jokbo in the 16th and 17th centuries shows various transitional tendencies such as their formats, systems, and the recording methods of personal names. This is

confirmed by the recording order of children and whether or not children of daughters are included. *Jokbo* before the 16th century mostly listed children in order of age regardless of gender, but the son first-daughter later style was established after the 18th century, while the 17th century *jokbo* used both formats. With some exceptions, *jokbo* published before 1660 followed the seniority method, and those after that year used the son-centered method.

3) *Jokbo* Publications in the 18th and 19th Centuries

With the 17th century as a transitional period, in the Joseon dynasty since the 18th century, a Council of Family Members (門中, *Munjung*) for each family appeared and *jokbo* was systematically published by a wide range of members led by *Munjung*. The noticeable change of this period is that the number of *jokbo* soared significantly. Previous studies on the distribution of old prefaces in new publications and changes in the accumulative numbers in *jokbo* showed unmatched increases in quantity since the 17th century. For example, of the entire collection in the National Library of Korea, 80% was published after the late 17th century, and of these, 39% was published in the 19th century.

Jokbo from this period are weak in their accuracy because of the inclusion of false items like the beautifying of ancestors without objectivity, merging a renowned family with a non-renowned one, or inserting ancestors into a prestigious family *jokbo*. After the Imjin waeran (Japanese Invasion of Korea in 1592) in which many resources from the first half of the Joseon dynasty were destroyed, people expanded their remote ancestors to the pre-Goryeo era, exaggerated the government positions of their ancestors, and made false recordings to avoid labor or military service.

Social discrimination against commoners (*sangmin*) who had no *jokbo* was severe in the late Joseon dynasty, including mandatory military service. Therefore, many commoners bought government positions, fabricated their birth certificate (*hojeok*) or their *jokbo*, and bribed to be included in *jokbo* of the upper class (*yangban*).

However, in spite of the weaknesses, many researchers view *jokbo* as a resource with rather accurate aspects. That's because *jokbo* were published under strict Confucian ideology and under the monitoring of the Council of Family Members. Indeed the largely popular *jokbo* was generally used to verify family relationships at that time. In fact, for a family that had continuously published from the beginning of the 17th century until the end of the 19th century,

there are several cases where other factions were included in its *jokbo* publication. Later *jokbo* returned to the practice where separate factions published their own.

Since there is a lack of research on the accuracy of the family trees in *jokbo*, more in-depth studies along with a primary bibliographic approach are needed. For *jokbo* first published in the 18th and 19th centuries and after, there were many cases where family trees went back much further than the real origins and the government positions of ancestors were exaggerated. As a result, there are many cases where totally different families that had no blood line were recognized as the same family or the same family factions were treated as families with different origins because of the demise, separation, or disordered growth and development of families. The more prestigious and bigger a family is, the more cases of inaccuracies; while a smaller family, with a rare family name, has more accurate contents.

4) *Jokbo* Publications in the 20th Century

Since the 19th century, the above phenomena became much more common and through the Empire of Korea and Japanese annexation, all family names became upper class (*yangban*) ones. The number of *jokbo* titles rapidly increased. For example, in the 1920s and 1930s, among 378 titles of wooden type publications in Honam Province, *jokbo* accounted for about 54% (Ok 2002). This reflected the overall trend in wood block publications from Honam Province and showed the significant influence *jokbo* publications had.

The reason for the steep increase in the number of *jokbo* publications was the result of various political, economic, and social changes. In other words, it seems that the collapse of social class systems like slavery led to commoners demanding an upgrade in class and the need for concrete measures to establish the identity of *Munjung*. With the introduction of new printing technology and the loss of *jokbo*'s characteristic as a public document, it became easier to publish (Song 1996:76). Economic conditions and especially the lessening of publication regulations as a result of Japan's ruling policy in the 1920s seemed to affect the number of *jokbo* publications.

This is the common trend found in *jokbo* published using different printing methods than wood block. In fact, according to a survey of *jokbo* published during the Japanese ruling period among those held by the National Library of Korea, there was a sharp increase in the number published using new lead

metallic type or lithography in the 1920s and the 1930s (Lee 2000:28).

Figure 4 Wooden plate for publication of *jokbo* from the 20th century



Continued publication of wooden type *jokbo*, especially in the 1920s when the number of titles published was the highest, was the result of maintaining the traditional method befitting the special subject of *jokbo* and the use of the already existing wooden type. This trend continued until the mid-1930s, but beginning in the late 1930's the advantages of the wooden type edition could not exceed the economics and the convenience of new printing technology. Instead of manufacturing with the wooden type, it was more advantageous to use already commonly used new printing technology. This is confirmed by the decreasing number of *jokbo* printed by wooden type and to the contrary, the highest number of *jokbo* printed using new lead metallic type or lithography in the late 1930s.

3. Types and Publication Procedure of Korean *Jokbo*

Categorizing *jokbo* by their external formats, most of them were traditional threaded bound, and other forms include *jeolcheopbon* (折帖本, folding formats), *gwonjabon* (卷子本, scroll formats), individual sheets like documents, or *sujinbon* (袖珍本, pocket book formats). Folding or scroll formats usually have *gacheop* (家牒), *gaseung* (家乘), *naeoibo* (内外譜) or *palgojodo* (八高祖圖), while pocket formats have the abridged versions of those contents so that they can be carried easily.

Classified by the range of family, there are three types of *jokbo*: 1) *gyebo*, usually called *jokbo*, which records every member who shares a certain family name (same family name and same location of origins of the name), 2) *pabo*, which records only the members of a particular faction, and 3) *gyeboseo*, which lists all the family names in Korea. The following are different *jokbo* classified by their content.

- (1) *Daedongbo* (大同譜): It records different factions and families with different locations of origins under the same progenitor.
- (2) “*Jokbo*” can be used as a pronoun for all kinds of family records. It records family trees of the same clan based on the location of origin, and describes the history of the family and its family trees.
- (3) *Sebo* (世譜), *Seji* (世誌): They include one or more factions and are also called *dongbo* (同譜) or *habbo* (合譜).
- (4) *Pabo* (派譜), *Jibo* (支譜): These record names and government positions and accomplishments for a single faction from a progenitor. *Pabo* has many books in their titles, exceeding the size of other *jokbo*. It grows over time and the title pages have other information such as a faction’s middle progenitor, the most popular town of the faction, or the origin of the faction in addition to the location of the origin of the family and the family name. But *pabo* and *jibo* have the same content and format as *jokbo*.
- (5) *Gaseungbo* (家乘譜): These record names, accomplishments, legends, and histories of people before and after the centered person from the progenitor, which become basics for the *jokbo* publication.
- (6) *Gyebo* (系譜): To represent blood line relationship of a family, it records only names in a tree format for the entire clan or a part of it.
- (7) *Gabo* (家譜) and *Gacheop* (家牒): They are selective family trees only for an individual’s direct ancestors, not for everybody in the family regardless of form or content.
- (8) *Manseongbo* (萬姓譜): It’s also called *manseongdaedongbo* (萬姓大同譜) and records the major lines of all the family names in Korea, which plays the role of dictionary for all *jokbo*. *Gyeboseo* covers the entire scope of *jokbo* in Korea including more than one family. *Joseonssijoktongbo*, based on *Seongssirok* (姓氏錄) of *Donggukmunheonbigo* (東國文獻備考), records the locations of origins and the branch origins of many family names, and others listed all the family trees of the same clan.
- (9) Others: There is *boseo* (譜書) which attempted to clarify the accomplishments of distinguished ancestors, such as *Munbo* (文譜), *Mubo* (武譜),

Dangpabo (黨派譜), *Sambansipsebo* (三班十世譜), *Jinsinosebo* (縉紳五世譜) and *Hobo* (號譜). There are some *jokbo* that record the reputations and history of ancestors for their great royalty, filial piety, honor, and justice. Even eunuchs tried to keep their family trees by adopting children with different family names, which is called *yangsegyebo* (養世系譜).

There are as many as sixty general titles of *jokbo* including *sebo*, *jokbo* and *pabo*, according to a study by Choi Jaeseok who examined *jokbo* published during the Japanese colonial period and held in the National Library of Korea (Choi 1969). *Sebo*, *jokbo*, and *pabo* account for 80% of the list.

Meanwhile, to overview the *jokbo* publication procedure briefly, first the Council of Family Members decides the publication plan, budget, and committees from the proposal by the chief of the family or a renowned member. Its procedure and time to proceed varies according to the number of family members or the degree of solidarity. Upon the decision by the Council of Family Members, *yusa* (有司, officer) sends each family of clan (派, *pa*) a notice to collect information on the family. This is usually called “*danja*” (單子). Once *danja* is collected, the collected information is verified through old references to begin the publication process. *Jokbo* are generally revised and expanded every twenty to thirty years. Its cost may be divided proportionately according to the economic status of each family and assigned to each live descendent individually in principle. The published *jokbo* is delivered to the central family and then *distributed* to each family unit.

Jokbo was usually published by family members’ collaborative proposals and efforts including submission of entries and related articles and sharing of publication costs. This tradition continued during the Japanese colonial period when traditional society and its class system collapsed, and even present day *jokbo* publications have very similar procedures.

4. Structure and Content of *Jokbo*

The structure and individual content varies depending on the type and size of *jokbo*. However, since they are published using certain principles and methods, there are some common features.

- (1) Preface and Epilogue: The preface (序, *seo*) is at the beginning and describes the meaning of *jokbo* in general, the origins of the clan, the history of the family, and the table of contents. The epilogue (跋, *bal*) is almost the same as the preface but contains a more detailed description of

how the *jokbo* was published. They are usually written by erudite descendants of the family, but there are some cases where they were written by renowned scholars who were not a family member. If revised or expanded, the new editions usually includes the preface and the epilogue of the old edition (舊譜, *gubo*). If a branch edition is published, those of the original edition are copied. Through the recorded years of older editions, the trend of publications of a particular *jokbo* can be estimated.

- (2) *Gi* (記) or *Ji* (誌): It records the personal history of the progenitor or a mid-progenitor, including biography, epitaph, funeral orations, history of the deceased, memoirs, or chronicles of him. In addition, it may detail legends of the progenitor, the origin of the family name, the location of the family name, the history of the name of the location, and history of factions. Some record with honor what a royal court gave to an ancestor such as *jochik* (詔勅) or writings. Since those records can be a copy of the originals, they are particularly valuable to academics. Most important are census records from the end of Goryeo and the beginning of the Joseon dynasty, government slavery registries, and the government list of honors.
- (3) *Dopyo* (figures) and the picture of the progenitor's tomb: It has a map of *hyangri* (鄉里), which is the birth place of the progenitor, and a brief map of around the tomb of the progenitor.
- (4) Listing of editors: Usually there is a list of editors' names. In other words, *jokbo* records the names and the roles of people who are involved with the publication. Some pabo records other *yusa* (有司, officer) to acknowl-

Figure 5 Wood plate for *dopyo* (figures) and picture of the progenitor's tomb



edge their honors as well as to keep accurate records. Usually they are included on the last page.

- (5) *Beomrye* (凡例, introductory remarks): It is a description about the order of the written records and is very important for getting information about the recorded contents. In some cases, something other than *beomrye*, like *gagyū* (家規) or *gaheon* (家憲) (family ordinance or mottos), are included.
- (6) *Gyebopyo* (系譜表, family tree): This is the main component and accounts for most of the content. In terms of content, it starts with the progenitor to make vertical trees by generations and when a page is finished, it moves to the next page. At this point, every page has a sign, for example, a Chinese letter from 1000-letter-table (*cheonjamun*), to make cross checking convenient.

For individuals, all personal information is recorded including their names, self-name, after-death-names, dates of birth and death, government positions, names given by kings, notices of passing government exams, accomplishments, virtues, loyalty and filial piety, announcements of the good, compositions, and publications.

Names should be one's adult name and there are certain rules for vertical and horizontal family trees and for spousal names. For children, *jokbo* clearly record whether they have children or not, whether they are adopted by other families or they have been adopted into the family (for adoption, real children have "ja" (子) and adoptees have "gye" (繼). It also differentiates between legitimate and illegitimate sons (illegitimate ones are usually not included) and between gender (no names for daughters, but instead their husband's names are listed). If they became a queen or a son-in-law of a king, that fact was recorded.

The sign of each tomb, the location of the tomb, the epitaph, and the content of the epitaph were listed and the tomb of the progenitor was called *seonyeong* (先塋) or *seonsan* (先山).

The above listed items vary according to the Council of Family Members or the period. Although it varies with individuals, many cases record most or parts of the above items, and there are some cases which hardly have those items.

5. Conclusion

Jokbo has positive social integration functions more than mere records of family

trees. People can learn about the accomplishments of ancestors from *jokbo* and *jokbo* plays a role of cooperation, interdependence, and education among family community members. Furthermore, it may have legal utility such as a judgment base resource for customs like “no marriage among the same family names,” and it is used to examine the structure and the characteristics of Korean traditional society via the records of multiple families.

The studies on Korean *jokbo* have been steady and much more active in recent years. Their topics are concentrated on demography, social class, feminism, clan, family community, and falsification. Information such as social status records like government officers, peerages, posthumous titles, and passing government exams, and personal information like marriage, years of birth and death, tombs, family trees before and after, have potential to be used.

However, some content was intentionally falsified, particularly when the first edition was created later in the Joseon dynasty, and it is necessary to probe thoroughly the records on individuals before the Goryeo dynasty. In addition, some that hold old official government documents such as census registration documents or listings of honors were copied as they had been. *Jokbo* has enormous value as a historical resource, so there should be efforts to discover and research *jokbo*.

Jokbo is not a mere historical inheritance but a valuable resource for current affairs. Especially since history and people cannot be discussed separately and studies on individuals are imperative in scholarly works, *jokbo* contains very important information for studies of individual or family histories. Fortunately *Andong Gwon-ssi SeongHwaBo* and *Munhwa Yu -ssi Gajeongbo*, which are recognized for their historic values, have been digitalized.

References

- Cha, Jang-Sup. 2006. “NeungsungGussi jokbbo eui ganhang gwa geu teukjjing” (A Study on the Publication of the Genealogical Table of the Neungsung Gu Family and its Characteristics). *Journal for the Studies of Korean History* 22: p.303.
- Choi, Jae-Seok. 1969. *Hangukgajokjedosa* (Study of the Institutional History of the Korean Family). Seoul: Iljisa.
- _____. 1979. “Josunsidae eui jokbbowa dongjokjojik” (Genealogy and Lineage Organization in the Joseon Dynasty). *Yoksahakbo* 81: p.37-79.

- Jeong, Byeong-Wan. 1986. Hangukjokbbo eui gubosu bigyoyeongu (Study of Old Prefaces of Korean Genealogy). *Collection of Learned papers of Korea National Open University* 6.
- Jeong, Eui-Cheon. 2005. “Yeongil Jungssi jokbbo pyeonchan e gwanhan yeongu” (Study on the Publishing of the Genealogical Tables of Yeongil Jeong). Master’s thesis, Gyeongsang National University.
- Jeong, Jae-hun. 1989. “HaejuOhssijokddogo” (Genealogical Table of the Haeju O Clan). *Review of East Asian Studies* 17: p.313-338.
- Kim, Mun-Taek. 2004. *16~17segi Andong eui JinsungLee-ssi munjung yeongu* (Study of Munjung, Andong Jinsung Yi Clan from the 16th to 17th Century). Seongnam: Academy of Korean Studies.
- Kim, Yong-Sun. 1997. *Goryeomyojimeongjipssung* (Collection of the Goryeo Dynasty Epitaphs). Seoul: Hallym University Institute of Asia Culture Studies.
- Kwon, Nyong-Dae. 1981. “Sunghwabogo” (On Sungwha-Bo). *Journal of the National Academy of Sciences* 20: p.307-336.
- Lee, Jeong-hwa. 2000. “Ilesidae ganhang jokbbo eui yeongu” (Study on *Jokbo* Published in the Japanese Imperialism Period). Master’s thesis, SungKyunKwan University.
- Lee, Su-Geon. 1984. *Josunjungisahaesayeongu* (Study of the Social History of Medieval Korea). Seoul: Iljogak.
- _____. 1992. “Josunjungi sunggwanchegae wa jokbbo eui peonchanchegae” (Sungkwon (姓貫) System and Compilation System of Genealogical Tables in the Early Joseon Period). *Hankuksahaknonchong* vol.1. p.739-768.
- _____. 2003. *Hankuk eui sungssi wa jokbo* (Korean Family Names and Genealogies). Seoul: Seoul National University Press.
- Ok, Young-jung. 2002. *Honamjibang mokhwaljjabon yeongu* (Study on Wooden Type Prints in the Honam Region). Seoul: SungKyunKwan University.
- Sim, Seung-Gu. 2000. “Josunchogi jokbbo eui ganhanghyeongtae e gwanhan yeongu” (Study on the Publication Form of Genealogical Tables in the Early Joseon Period). *Gooksakwannonchong* 89: p.1-34.
- Song, Chan-Sik. 1996. *Josunhugi sahoegyeyongjesa eui yeongu* (Study of the Social Economic History in the Late Joseon Period). Seoul: Iljogak.
- Song, Jun-Ho. 1969. *Josunsaesayeongu* (Study on Joseon Social History). Seoul: Iljogak.
- _____. 1986. “Hanguk eui ssijokkje e itssusu eui bongwangwa sijo eui

munje” (Origin and Nature of Pongwan (本貫) and Sijo (始祖) in the Korean Clan System). *Korean Historical Review* 109: p.91-136.

Wagner, Edward W. 1989. “Genealogical Tables of Andong Kwon Family (1476) and Munwha Ryu Family (1565) - Study on the Characteristics and Meanings.” *Journal of Sokdang Academic Research of Traditional Culture* 15:p.359-364.