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Household Composition Records of the Qin Dynasty as Seen in  
the *Liye Qin Slips*: A Reexamination of the Terms “*Tongju*” and “*Shiren*”

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The aim of this article is to determine the meaning of the terms “*tongju*” 同居 and “*shiren*” 室人 as seen in *Shuihudi Qin Slips* 睡虎地秦簡 through a comparison with the information regarding household registration in the *Liye Qin Slips* 里耶秦簡. Such an analysis will hopefully stimulate discussion of the research methods employed in studying household composition under the Qin 秦 dynasty.

The specific characteristics of the recording system used for household registries are as follows. One wooden tablet was used for a each household and contained all the pertinent records. Separate columns on the tablet were reserved for male/female, adult/minor and household servants. Wives and children were listed with notations indentifying the names of their husbands or fathers, thus defining simple family units within the household.

The term “*wushi*” 母室 in the registries confirms that a member’s name had been removed from their parent’s registry, but does not indicate their present household. These people were like those appearing in the early Han 漢 dynasty *Zhangjiashan Han Slips* 張家山漢簡, who held rights to arable and residential land and were registered in the order of which they were deregistered from their parents’ households. The term thus shows that the same system existed during the Qin period and functioned in the same manner.

Considering both the writing style of the Qin registries and the procedures for confiscating wives and children to make them wards of the state, the term *shiren* referred to a simple family unit made up of an adult male, his wife and any minor-aged children, while *tongju* referred to the cohabitation of two or

more adult males within a single household, or the practice of several nuclear family units headed by adult males cohabiting within a single household. These two terms limit the scope of the confiscation of wives and children and the implication of criminal behavior, while also regulating military conscription from a single household. These features all can be interpreted as policies giving precedence to the preservation of household communities.

### On the Origins of the Monument Dedicated to Mong Gong

ENAMI Takeshi

This article examines the process through which a monument was built dedicated to Mong Gong 孟珙, who was active during the middle and late Southern Song 南宋 period in defending China against the Mongols as a spokesman and military chief of staff.

The author investigates the reason why, according to the testimony of Liu Kezhuang 劉克莊, no one in the academy of scholarship bothered to implement the imperial edict ordering an inscription be etched into the monument and why it took over three years for the edict to be issued, by basing on the political situation at the time.

In answering the first question, the author turns to the relationship between Mong and Chancellor Shi Songzhi 史嵩之, who was dismissed from that post due to public outcry, an event which also influenced the commemoration of Mong, one of his supporters. The author also points to the return to power of Mong's political enemies, Zheng Qingzhi 鄭清之 and Zhao Kui 趙葵, after the fall of Shi.

Regarding the second question, the author states that the edict was issued after the collapse of the Zheng-Zhao regime, and as a gesture by Emperor Li to enlist the help of the gentry of Hubei in defending China against the Mongols. As to the focus on the role played by Liu Kezhuang, the author cites such facts as Liu's high academic esteem, his relationship to the brother-in-law of Gong's son Zhijin 之縉 and his relationship to Zheng Qingzhi, concluding that Liu was the most qualified person to write a tribute to the Mong's achievements.