

## Memorial donation customs (*fengfu*) in ancient China as seen in the Tang Dynasty's legal code regarding funerals and burial

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*Fengfu* 贈賻 refers either to money or goods given to a family in mourning during funeral and burial rituals or the ritual itself involved in the act of donation. During the Tang period, *fengfu* customs were determined by the *Luling* 律令 Code of Funerals and Burial (*Sangzangling* 喪葬令), the content of which can be found in the standard sources *Tangling Shiyi* 唐令拾遺 and *Tangling Shiyi-Bu* 唐令拾遺補, as well as the newly discovered *Tianshengling* 天聖令. This last source, while of the later Northern Song Dynasty, contains rules about the process of applying for mourning ceremonies and memorial donations (*fuwu* 賻物) to the imperial household, information which provides some new, fundamental historical data for researchers of *fengfu* during the Tang period.

The present article aims at clarifying in concrete terms various problems encountered in the *Sangzangling* as the content, standards and application procedures of *fengfu*, in order to better grasp the substantive aspects of the system in Tang China and further the research on reconstructing the original code.

The author begins with the research conducted by Wu Liyu 吳麗娛, who since the discovery of *Tianshengling*, has attempted to reconstruct *Sangzangling* based on the new historical data provided, pointing out aspects of the *fengfu* system not well heeded in the research to date. Wu's analysis of such problems in Tang *fengfu* customs as the qualifications required of recipients, standards and application procedures focuses mainly on individual circumstances within *fengfu* rather than considering it as a whole system composed of the two elements of *feng* 贈 and *fu* 賻. Therefore, the author proceeds with an analysis of these two elements and the specific forms they took during the Tang period. Next, he takes up two more aspects of

qualifications for *fuwu* recipients not covered by Wu, namely, 1) in cases where a potential recipient has left office under reasonable circumstances (*yili quguan* 以理去官) and 2) cases of officials serving in posts beyond the authorized quota for the position (*yuangaiguan* 員外官).

The author then turns to the research done by Inada Natsuko 稲田奈津子, who has argued that Wu's Tang code reconstruction and analysis of *fengfu* is not accurate, and the revisions that she proposed, which now require a reexamination of the procedures involved in applying for *fengfu*.

Accordingly, he proceeds to analyze the provisions for applying and classifies the procedures following the death of a potential recipient into three categories: reporting his death, applying for *fengfu* and applying for a mourning ceremony.