occurred as both "a warning from ancestors to descendants" as well as "a warning from Heaven to the emperor" which provides an important clue to exploring the moral structure of ancient Chinese dynasties.

The Original Form of Zi Zheng Xin Pian and Its Revision and Alteration before Publication

by Kurata Akiko

Zi Zheng Xin Pian 聲政新篇 was written by Hong Ren-gan 洪仁玕 after he was appointed King-Kan 干王 in 1859. In this book he introduced and suggested a lot of political, economic and social policies according to his experiences in Hong Kong and Shanghai during the early 1850's. Though this book has been as a general plan for modernization during the latter part of the Tai-ping 太平 movement, there has been few bibliographical studies of it. In this article, the author clarifies its publication process and what the purpose of the book was, using mainly some related reports written by missionaries of the London Missionary Society for The North China Herald.

These reports stated that there was a handwritten version of Zi Zheng Xin Pian, but its content was much different from the extant published version and included a lot of articles concerning Christian doctrine. This fact shows how Hong Ren-gan tried to bring "orthodox" Christianity into the Tai-ping kingdom. On this point, having had once worked as a missionary assistant and had been greatly appreciated by them, Hong tried to meet their expectations even after his arriving in Nanjing. However, after looking over this handwritten version of Zi Zheng Xin Pian, Hong Xiu-quan 洪秀全 ordered the revision of some parts of articles referring to Christian doctrines that were opposed to the Tai-ping religion: for example the part of explanation of the Holy Trinity. Furthermore, when it was about to be published as a Tai-ping's official publication, all of the articles interpreting Christian doctrine were removed, leaving only the introductions and policy suggestions. However, some of the removed articles were published later as Hong Ren-gan's personal publication, 聲朝精忠軍師干王洪秀全集. His original purpose for writing Zi Zheng Xin Pian, to bring Christian doctrine into Tai-ping, therefore regressed in the process of its publication.

The Royal Paddy and Reservoirs of King Sisowath

by Kitagawa Takako

Since historical studies about Cambodia in the colonial period have concentrated on the analysis of the French administrative system, we have little information about the social and economic situation. The main sources are French documents, while Khmer documents are rarely used. Consequently, the research merely constitutes the history of French colonialism in Cambodia, so it is hard to say that the history of Cambodia is being studied.

This article deals with royal paddy (srae preah her) and reservoirs (boeng preah reac troap) of the Cambodian kings with respect to social and economic matters, but even their existence has not been generally recognized. The main source of the analysis here is Document No. 12603, "Rizières royales—Perception des fermages des rizières dans Anlong Réach, Kandal, Kompong Cham, Prey Veng" of the National Archive in Phnom Penh. The purpose here is to clarify srae preah her and boeng preah reac troap during the reign of King Sisowath (1904-1927).

The origin of the two possessions can be traced back to the mother of King Norodom (1860-1904); then they were ceded to Norodom's half-brother, King Sisowath, after the former's death in 1904. The rents earned from them, amounting to about 500,000 reals per annum, were to be used for the maintenance of royal pagodas.