

for, in this case, his opinion has something irrational.

As a conclusion, I dare say that Granet's theory of the so-called "Seasonal Rhythm" itself is constructed upon the mistakes of his methodology.

On the Revision of the "Books of the *T'ai-p'ing* Dynasty."

By Chüzō ICHIKO, B. G.

Among the so-called "Books of the *T'ai-p'ing* Dynasty" (太平天國詔書) preserved by the British Museum, Library of Congress, Bibliothèque Nationale, Preussische Staatliche Bibliothek and so on, one may find a lot of "Imperial Declarations" (詔書) of different content given under the same titles. "The Imperial Declaration of *T'ai-p'ing*" (太平詔書), "The Book of Religious Prospects of the *T'ai-p'ing* Dynasty" (天條書) and "The Proclamations published by the Imperial Appointment" (頒行詔書) are most famous for their having very different versions. Carefully studied, these versions are divided into two classes: one of Confucianistic character, which were issued before March, 1853, viz. before the occupation of *Nan-king* 南京 by the *T'ai-p'ing* army, another of non-Confucianistic character which were revised for about a year after the occupation of *Nan-king*. The difference clearly shows that *T'ai-p'ing* Rebellion was originally of Confucianistic character and that this character began to fade when their capital was situated at *Nan-king*. I believe this difference was not only to be ascribed to the development of ideas of *Hung Siu-ch'üan* 洪秀全 himself, but also to have something to do with the idea of *Yang Siu-ch'ing* 楊秀清 who was then acting a leading rôle.

Social Background of the Establishment of the Land-System of the *T'ai-p'ing* Dynasty. By Genji KAWABATA, B. G.

The generally accepted view that the *T'ai-p'ing* Dynasty (太平天國) established a public-owned land system is based on the *T'ien-chao t'ien-mou chin-tu* 天朝田畝制度 compiled and published by the *T'ai-p'ing* Government. But does this book really state such a system of landownership? For example, one can not find any regulation on the width of land to be distributed to a farmer in this book. The system there described is nothing but a reproduction of the *Chou-li* 周禮, the Discourses of the Government, and has nothing practical. On the contrary, one may realize that its description of the rural political management is made after the system then really prevailed in the vicinity of *Nan-king*, capital of that Dynasty. According to my researches, the *T'ien-chao t'ien-mou chin-tu* must have been compiled and published before the sixth month of the fourth year of the *T'ai-p'ing* Dynasty when a copy of the book was in possession of the English ambassador on the Rattler. The third and fourth years of the *T'ai-p'ing* Dynasty when the *T'ien-chao t'ien-mou chin-tu* was supposed to be in compilation the rural economy under the *T'ai-p'ing* rule was on