

respecting dPa' bo gtsug lag 'phreng ba's comment, but wants to add that the date of sa pho 'brug was mistakenly transmitted from sa pho sprel, because bla ma dam pa calculated in the text the years from the death of Buddha until the date of writing which was 1368 A.D., sa pho sprel. In order to support this explication it is showed that the *History of Buddhism* by Yar lung jo bo was written in 1336 A.D. and thus Pri ti mal, the king of Ya tse last mentioned in the *gSal ba'i me long* must have lived before that time, for the name of the same king is quoted from the Yar lung jo bo's *History* in the *mKhas pa'i dga' ston*. As to the gloss in which the fall of the Yuan and the rise of the Ming are mentioned, we know also that it was added following the main text.

The *wang-fa* 王法 (Public Moral Principles of Officialdom)
and the *chia-li* 家禮 (Private Moral Principles of Officials and
their Family Members) under the *Chin*
by Noriko KAMIYA

Under the Han 漢, the *hsiao* 孝 and *t'i* 悌 or filiality to parents and elders had been looked upon and encouraged as the fundamental morals of people, both intellectual and general. The intellectual people at that time were actual and potential government officials and were classified as *shih-jên* 士人 who had been considered as the models of general people. They were expected to observe *chia-li* 家禮 that is to say, the moral principles to be followed by themselves and their family members. These moral principles, though different according to families, had been based on ethical teachings described in the Confucian canons. It was not until the end of the Later Han dynasty that these *chia-li* were systematized and shaped into such a uniformity as applicable to every *shih-jên* and their family members.

The *chia-li*, thus systematized into a uniformity under the Later Han and the Wei, developed under the period of Chin into the *wang-fa* 王法 (imperial regulations) which meant the moral principles to be observed by governmental officials in general. In other words, the *wang-fa* took the

place of *chia-li* and was established as the basis of morality which controlled the people of *shih-jên* class in general.

Many researches have already been made in connection with the attitudes against morals of Confucianism of intellectual people under the Chin, in order to make clear the difference of faithfulness to the Confucian morality between the people of Han and Chin. These researches conclude that the *shih-jên* under the Chin had been less controlled by the *chia-li*, that is to say, *wang-fa*, than those under the Han. The conclusion may be right in the sense that it has pointed out one of the specialities of moral attitudes of the Chin intellectuals. But, one should not neglect another important speciality of the period in which started a new relationship between the government and the people of *shih-jên* class in connection with the observance of *wang-fa* developed from *chia-li*.

In this article, the author tried to clarify how the people of *shih-jên* class reacted against the authority of the government concerning the following five subjects:

- (1) The relationship between the *wang-fa* and *chia-li* in the *ch'ing-i* 清議 and *hsiang-lun* 鄉論:
- (2) How much the *chia-hui* 家諱 or family taboos influenced the governmental regulations:
- (3) The so-called *Ling-shu* 令書 or Book of Regulations of the year of *hsin-wei* 辛未 under the Eastern Chin:
- (4) The relationship between the refusal of governmental appointment and the *chia-li* under the Eastern Chin: and
- (5) The *chia-li* which had been observed customarily by the people of *shih-jên* class and the *wang-fa*.

On the Historical Sources for the Rebellion of
Hsü Hung-ju 徐鴻儒 in the Late Ming 明 Period
by Motoi ASAI

In T'ien-ch'i 天啓 2 (1622), the believers of Wen-hsiang chiao 聞香教