

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* 家誨 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

(Incense Smelling sect) led by Hsü Hung-ju and other leaders rose in rebellion in Shantung and other northern provinces of China. Wen-hsiang chiao, one of White Lotus sects, was founded by Wang Sen 王森 of Stone-Buddha village in northern Chihli, perhaps in the early Wan-li period (1574—1620). After his death in prison in 1619, his son Wang Hao-hsien 王好賢, his pupil Hsü Hung-ju and Yü Hung-chih 于弘志 helped to spread his teachings. They plotted a revolt against the Ming government on the 15th day of the 8th month of T'ien-ch'i 2. But for some reason prior to the promised day, in the 5th month of that year, Hsü Hung-ju rose in rebellion, and other leaders followed him.

Many source materials were written about this sect and the rebellion. The aim of this article is to give a textual critique of these records for this historical event.

Among the sources, the most important and basic ones are five documents, *P'ing-yao tsou-i* 平妖奏議, *P'ing-yao chi* 平妖集, *P'ing-yao chi* 平妖紀, *Ts'an-Wei-tzu chi* 餐微子集 and *Ch'in-yao shih-mo* 擒妖始末, which were written by high officials who were actually engaged in the suppression of this rebellion. The former three are records mainly about the rebellion of Hsü Hung-ju, and the latter two are records mainly about Wang Sen and his son Wang Hao-hsien.

The sources concerned can be divided into three groups. The first group includes the above five documents and others which have some relation to them. *Ming shih-lu* 明實錄, *Liang-ch'ao ts'ung-hsin-lu* 兩朝從信錄, *Ming-shih* 明史 and so on belong to this group. The second group includes *Kuo-ch'üeh* 國權, *Ming-shih chi-shih-pên-mo* 明史紀事本末 and others which have some relation to them. The third group includes sources which have original contents different from the above two groups. Many of them are local histories. I determined the genealogical trees of the sources of the first and second group as illustrated in this article, and inquired as to their reliability. In conclusion, for the study of this rebellion, the sources of the first group are more important, detailed, and reliable than those of the second group. The sources of the third group are very important as supplementary records.