

surrounded by ministers of state and lower ranking bureaucrats (*pingzhangshi*), indicating a relatively complex power structure. However, it is difficult to estimate how much power was held by Daqianhuang, who was only one among several ministers of state at the time. On the other hand, since Daqianhuang eventually succeeded to Dayizhen's throne later on, it is apparent that at some time, he acquired power transcending the rank of minister of state.

Historical Consideration of the Mysterious Sound Said to be
Emanating from the Stone Monument Built
by Tang Emperor Xuanzong

by TODA Yasuhisa

This paper discusses the relationship between ancestors and descendants of the Chinese dynasties, by specifically analyzing the mystery surrounding the stone monument built by Emperor Xuanzong 玄宗 in the mausoleum of Mt. Hua 華山.

Previous theories have suggested that when such phenomena occurred, people think that Heaven (Tian 天) is warning the emperor about his poor governance or about a future catastrophe that might threaten the existence of the kingdom.

However, given the perception held by the ancient Chinese dynasties about this unusual phenomenon and the historical background of the time when the stone monument sounded, it is likely that the emperor at that time perceive the sound as the voice of Xuanzong.

One of the factors supporting this idea is an increasing awareness towards family among the ruling class from the third century on. In other words, strong psychological bonds between ancestors and descendants add another possible interpretation to the meaning of the unusual phenomenon.

In sum, this unusual and mysterious phenomenon may have

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 [資政新篇] 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 us 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