

## The Debt Cancellation of 1189

by Hiroyoshi WATANABE

During the Southern Sung period, powerful people (hao min) were forced to collect quickly the money they had loaned to powerless people (xiao min). The reason for their haste was Government orders that every third year the lender not be repaid more than twice what he had loaned two or more years before. Some of the powerful people took strong measures against those who had borrowed with no intention of repaying or would not clear their debts. They placed such debtors under house arrest. The Government then took up the complaints filed by the lender and ordered the debtor to repay. The Actions of the Government eventually resulted in powerful people annexing the land of the powerless people. When the Government feared that excess annexations were taking place it ceased to accept the complaints from the powerful people, but, on the contrary, ordered them to postpone the payment date. In response to the Government move powerful people stopped lending money and food to powerless people. Many of them, as a result, starved to death or raised riots calling "lend us food".

It became a matter of whether the Government would accept the complaints from the powerful people concerning the repayment of short term loan or not. In the end the Government order for the cancellation of the long term debt was not a favor for powerless people. Consequently, the amnesty of kuang-tsung's enthronement was issued in 1189. This included the cancellation of short term debts. But with the amnesty, disturbances broke out and creditors and Yu Mou were blamed for issuing the Bill of Amnesty. Ho Tan and Ni Ssü once again ordered debtors to repay only capital and creditors to annual long term credits as before. But the dispute between the two was not settled and riots broke out once again.

## A Study of the Fragments of Uigur Text Found in the Fusetsu Nakamura Collection

by Masahiro SHŌGAI

Very few people know about the Uigur texts collected by Fusetsu Naka-

mura and no one has ever shed scholastic light on the texts. The author happened to find in the library of Kyoto University a rather large amount of Uigur texts photocopied from the Nakamura Collection. In this paper, the author offers an explanation, a transcription and a translation of some of the fragments, i.e. three leaves of roll manuscripts, I, II, III and two leaves of xylographic prints, IVa, IVb.

By doing this, it turned out that fragment I is part of 天地八陽神呪經 *T'ien-ti-pa-yang-chen-tchou-king* and its contents coincide with the Buddhist text 11.130-170, which W. Bang presented in *Türkische Turfantexte* VII. There are many kinds of Uigur text fragments concerning this Buddhist text but the one the author dealt with here seems very close in character to the one preserved in Berlin.

Fragments II, III are both written in verse and the contents are about *Kṣamayati*.

Though it is not clear whether fragments IVa, IVb belong to the text cited above, it is found that the contents of them are both concerned with *Sitātapatra-dhāraṇī*. IVb is exactly the same as F.W.K. Müller's Uigurica II, T. III M225 (24).

The five leaves dealt with here have come possibly from 王樹柎 *Wang Chouan* into Nakamura's possession. They are among the most precious Uigur texts existing in Japan among those not included in the Ōtani Collection.