

and occasioned the revival of the Shih-yen fa. Afterwards the Shih-yen fa and Yin fa were repeatedly adopted and abandoned, but by the late Yüan the Yin fa had come to be permanently used.

Judging from the fact that in the Yüan a huge amount of expenditure was incurred by the conquest, internal disputes over the succession to the throne and the worship of Lamaism, the salt tax was the most important source of revenue for the state. By the reign of Shih-tsu (1260-93) the salt tax already comprised eighty percent of the annual revenue. As a result the price of salt rose close to 400 wen 文, which was the highest price recorded from ancient times. This brought about the illicit sale of salt by smugglers (塩徒) and was one of the major reasons leading to the destruction of the salt administration system.

Another reason was that during the Yüan the imperial family and high ranking officials were often granted large amounts of Yen-yin 塩引, and some of them engaged in the illicit trade through their contacts with salt smugglers. Great amounts of salt smuggled in this way ate into the state's profits. Furthermore during the Yüan dynasty silver disappeared from circulation in society because a great number of Central Asian merchants (西方商人) visited China and carried large quantities of silver back to Central Asia, and because of hoarding by wealthy households (富豪). This shortage of silver caused the decline of industry and created much unemployment. The unemployed were absorbed into salt smuggling groups and the increase in the illicit sale of salt by smugglers gave impetus to the collapse of the salt administration. In the end the Yüan dynasty was overthrown by Chu Yüan-chang 朱元璋, the leader of a salt smuggling group. The salt administration, which had played an important role in the rise of the Yüan, ironically enough, by its very destruction was a major factor in the downfall of the dynasty.

A Famine Relief Measure Studied in the Context  
of Regional Settings

—The Case of Han-yang in the Years of 1213 and 1214—

by Yoshinobu SHIBA

Famine relief in Imperial China was one of the integral social functions, that the people expected the government to fulfill. Meanwhile, it has come to be known recently, that the disaster which frequented traditional China so often, rarely occurred on a nation-wide scale. This finding suggests that the topic of famine relief should be properly studied in the context of regional settings—with due specification of when and where famines occurred, what were the patterns of distribution of wealth, resources and population in the area affected by the disaster, what was the level of intra- or inter-regional trade, what institutional framework there was at the regional level to cope with the problem, and who then took the initiative in such a framework.

In this essay, the author attempts to investigate the case of Han-yang 漢陽 in the years of 1213 and 1214 when the prefecture suffered from heavy drought. At the time, the resources in the Middle Yangtze region remained less utilized as a whole. But, the demand for provisioning a big army corps stationed at Ê-chou 鄂州 (present-day Wuchang) gave encouraging impetus to the rise in a thriving regional trade centered around Ê-chou. As Han-yang was located close to Ê-chou, on the opposite bank of the Yangtze river, both demand and supply of necessities for the people of Han-yang came to rely heavily upon the functions discharged by regional commerce. When a year-long drought hit Han-yang, Huan Kan, the magistrate of prefecture and a renowned disciple of Ch'u Hsi, took the initiative in the fight against the calamity. He mapped out an excellent plan. For the relief of those who could not sustain themselves, he ordered to sell at reduced price the rice he gained through prompt purchase from merchants or by appropriating rice from storage granaries.

As to the needs of the poor, beggars and short-term migrants from other drought-stricken areas, he supplied them with free rice derived from emergency-granaries. The reasons why this measure won eventual success may be attributed partly to the excellence of the plan itself and partly to his good fortune in inheriting a handsome amount of storage-rice which his predecessors accumulated in the official granaries. The detailed records of his relief measure, discussed in this essay, throw light upon many of the dark problems surrounding what the actual socio-

economic conditions were like in the region of the day.

### The Sanskrit Inscription Cast on a Bell at the Yeon-bog-jeol Temple in Korea

by Yasukazu SUEMATSU and Akira YUYAMA

A bell at the Yeon-bog-jeol\* 演福寺 Temple in Gae-seong 開城, cast by a Mongolian artisan in the second year of King Chung-mog-wang 忠穆王 (1346 A.C.), is of great importance from an historical and philological point of view. The existence of the bell was made known to scholars more than sixty years ago. The identification of the portions of Sanskrit inscriptions, however, has until recently caused much confusion. We have now been able to identify the Sanskrit texts cast in the Lañ-tsha and Tibetan scripts. One is a complete text of the Sanskrit version of the *Uṣṇīṣavijaya-dhāraṇī*, long a popular *mantradhāraṇī* among Buddhists, particularly in East Asia. Traditions have arisen from its use, and it has been transmitted in many versions into the scripts of the India, Tibetan, Chinese, Mongolian, Uigur and other languages.

In the present article, it is not our intention to compare all the widespread and complicated materials, but rather to give detailed bibliographical information. An extremely interesting fact about the inscriptions on the bell at Yeon-bog-jeol is that it is exactly the same as the inscription found in the wall of the Chü-yung-kuan 居庸關, which is believed to have been completed around the same time. We think, therefore, that this was the authorized version of the *U* in the Yüan dynasty.

The Sanskrit inscriptions in Lañ-tsha script include a *dhāraṇī* to the Tathāgata Vairocana of the Garbhadhātu, a repetition three times of "Om̐ maṇi padme hūm̐," and *dhāraṇīs* to the Bodhisattvas Samantabhadra and Mañjuśrī. The *dhāraṇīs* in Tibetan (dbu-can) script are again a repetition of those to the five Tathāgatas (Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi) in the Vajradhātu, followed by those to Avalokiteśvara-Tārā, Bodhisattvas Samantabhadra and Mañjuśrī and Vidyārāja Caṇḍamahāroṣaṇa