

bronze image of Śākyamuni from China in 646 and had enshrined it in Rā-mo-che Temple, from where it was later transferred to 'Phrul-snang Temple. Princess Wên-ch'êng remarried the father of her deceased husband, and by the 14th century this historical fact was already being mistakenly linked with Princess Ching-ch'êng. Therefore, it is not at all surprising that Princess Wên-ch'êng's request for a Buddhist image from China in memory of her deceased husband should have been distorted in an unexpected manner, resulting in the assertion that this image had been hidden in the 'Phrul-snang Temple in order to protect it from the depredations of the Chinese army and that Princess Chin-ch'êng later rediscovered it.

In order to justify this story, it was maintained that the hidden image had been presented to Princess Wên-ch'êng by the Chinese emperor T'ai-tsung 太宗 upon her departure for Tibet, and that it had been the emperor's most highly prized Buddhist image. This latter point was further substantiated by the claim that this image had reached China from India and dated from the time of Śākyamuni, having been consecrated by the Buddha himself.

In summing up, it would appear that the explanation of the origins of this image represents a fusion of the historical account of the arrival of a margosa Buddhist image from India during the reign of Emperor Wu of Liang and the legends relating to the production of the first image of Śākyamuni by the king of Udayana and the invitation of Kumārajīva to China.

Śūdras in Dharmaśāstras

by Gen'ichi YAMAZAKI

In a previous article, the author examined the descriptions concerning the *śūdras* found in *Dharmasūtras*, Pāli canons and *Arthaśāstra*. Two conclusions were drawn from it; (1) Although *Dharmasūtras*, the law book of the orthodox Brahmanism, prescribed severe laws of *śūdra* discrimination, they at the same time compromise with the social realities by laying down laws of expiations (*prāyaścittas*) and laws in

time of distress (*āpaddharmas*); (2) In actual social life the distinction between *vaiśyas* and *śūdras* was not clear, and laws of *śūdra* discrimination in the *Dharmasūtras* might not be applied as they were.

In this article the same problems are examined using the *Manu-smṛti* (200 B.C.-A.D. 100) and the later *Dharmaśāstras* as sources. We see in the *Manu-smṛti* as severe *śūdra* discrimination as in the *Dharmasūtras*. But we can also find in it more developed laws on *prāyaścittas* and *āpaddharmas*. This shows that the separation between the laws and the social realities had now become wider.

The compromise with the social realities became clearer in the stage of the later *Dharmaśāstras* and their commentaries (A.D. 100-1200). Each law book prescribes in principle the same *śūdra* discrimination as before. But at the same time it loosens the previous laws and conceded in *śūdra*'s favor. In other words, the concept of Aryan society, from which the *śūdras* were excluded, receded and the concept of Hindu Society including the *śūdras* came to the fore. In contrast with this upward change in the *śūdras*, untouchability gradually developed and the distinction between untouchables and caste Hindus became clearer.

A Study of the Gentry's Control over the Market in Shan-tung 山東 Province during Ch'ing Period

by Yukio YAMANE

Since the Late Ming and the Early Ch'ing, the necessity for landowners and farmers to change their harvest into silver had increased as the money economy expanded. This change mainly occurred at the local market. The Hsi-tsou 息陬 Private Market in Ch'u-fou 曲阜 Prefecture is examined as an example. This study especially emphasises the struggles among the gentry themselves, between the gentry and manor lords, and between the gentry and the prefect for taking the initiative in market-control. The Gentry referred to here are the lower gentry. Their aim was to obtain control over the market and to attain priority over the others.