

Yung-chi-chou was established in 1726. It seems that G. V. Melikhov based his conclusions on these materials, in stating that the New Palisade was constructed in 1726. But I think that the data cannot justify his conclusion. The New Palisade appears on d'Anville's map, surveyed in 1709, and on the Yü-ti-ch'üan-t'u 輿地全圖 of the Ch'êng-ching-t'ung-chih, edited in 1684, and the I-t'ung-mên 伊通門 of the New Palisade is also mentioned in a 1683 edict of Emperor K'ang-hsi. Therefore I think the New Palisade cannot have been constructed later than 1683.

As mentioned above, G. V. Melikhov considers the Old Palisade as the formal border line of the Ch'ing. He bases this on a statement in the Liu-pien-chi-lüeh 柳辺紀略 that "under the jurisdictions of the Generals of Ning-ku-t'a 寧古塔 and Ai-hun 愛渾 there aren't any prefectures, or districts 郡縣, nor even Pan-t'u 版圖, although there are a lot of Chi-mi 羈縻 lands," but he translates the phrase "Wu-pan-t'u 無版圖 (there are no Pan-t'u)" into "the jurisdictions aren't included in the imperial territory." However, this Pan-t'u must refer to census registers and maps. Originally all the jurisdictions of both Generals were under military administration, and so there had been no prefectures, districts, census registers or maps. But it is obvious that these territories belonged to the Ch'ing. And in 1726 civil administration was partially established there, with the establishment of Yung-chi-chou and other centers.

Accordingly, the Liu-t'iao-pien-ch'iang (Lao Pien) couldn't have been a formal border line, but was rather a line of demarcation to prevent Koreans and Mongols from entering. It also served as a line of demarcation between administrative sections.

The Characteristics of Yün-kang Buddhism

—A study of the establishment of Buddhism as

the state religion of the Northern Wei Dynasty

by Chisui SATO

Most of the Yün-kang 雲岡 Caves were carved out during the period

when the Northern Wei 北魏 Dynasty ruled from P'ing-ch'êng 平城. The oldest of all are the ones known as "The Five Caves of T'an-yao 曇曜五窟", which were planned as early as the Hê-p'ing 和平 era (A. D. 460-465) by T'an-yao 曇曜 whose title was Sha-mên-t'ung 沙門統 (administrator of monks). The main Buddhist statues in these five caves (Caves XVI-XX, according to the present classification) were gigantic in scale, bigger than any others in China at that time. The Chapters on Buddhism and Taoism 釋老志 in the Wei-shu 魏書 tell us that the five caves were excavated for the first five emperors of the Northern Wei Dynasty, (T'ai-tsu, Tao-wu-ti 太祖道武帝; T'ai-tsung, Ming-yüan-ti 太宗明元帝; Shih-tsu, T'ai-wu-ti 世祖太武帝; Kung-tsung, Ching-mu-ti 恭宗景穆帝; and Kao-tsung, Wen-ch'êng-ti 高宗文成帝). Furthermore, we are told, the features of the statues were carved to resemble the five emperors. The practice of honoring emperors by carving out stone-caves and placing statues of Buddha inside was continued even after the Northern Wei Dynasty moved to Lo-yang 洛陽, as is evidenced by the Lung-mên 龍門 and Kung-hsien 鞏縣 Caves. The practice was followed, in fact, until the fall of the dynasty.

In the case of "The Five Caves", the author takes special notice of the fact that the statue placed in Cave XVII is an image of Maitreya Bodhisattva with ankles crossed. The statues in the other four caves are of Śākyamuni Buddha (two standing and two seated). This raises the question of why T'an-yao made only one out of five statues in the image of Bodhisattva with ankles crossed. In addressing himself to this question, the author considers the following factors:

1. The shapes of Buddhist statues.
2. The political situation (especially the persecution and restoration of Buddhism) during the time the Yün-Kang Caves were carved out.
3. The characteristics of Liang-chou Buddhism 涼州佛教 as a religion.
4. The relationship between Taoism and Buddhism.

The author reaches the following conclusions: T'an-yao 曇曜 saw the successive emperors of the Northern Wei Dynasty as "past Buddha—present Buddha—future Buddha", and claimed that "the Emperor is

Buddha Himself." Dead emperors were represented by statues of Śākyamuni Buddha while the then reigning emperor was Maitreya Bodhisattva. In the Northern Wei Dynasty, the present emperor was represented to the common people as a Messiah (Savior) who descended upon the earth as Maitreya to save mankind. Buddhism thus came to be regarded as the state religion of the Northern Wei Dynasty.

Ch'ing Policy toward Russia after the Sino-Japanese War

— Circumstances Leading to the Conclusion of the
Russo-Chinese Treaty of Alliance of 1896

by YŌ SASAKI

After the Sino-Japanese War, great changes occurred both in China's international environment and in her internal political leadership. Firstly, Russia began to play an important role in the international relations of China while the influence of Great Britain declined. Secondly, the Peking Government assumed real responsibility in China's foreign affairs owing to the diminished authority of the ex-Governor-General of Chili, Li Hung-chang. The purpose of this article is to examine how the Peking Government perceived the new international environment and responded to it, to analyze its policy toward Russia, and to make clear the circumstances leading to the conclusion of Russo-Chinese treaty of alliance of 1896, with special emphasis on its policy-making process.

At the time of the Shimonoseki peace negotiations, many Ch'ing officials, high and low, central and provincial, submitted memorials demanding rejection of the peace treaty. When, after the Peking Government signed the peace treaty, Russia and two other countries intervened to make the terms of the treaty more favorable to China, "public opinion", which was already anti-Japanese, became at the same time "pro-Russian." Some high officials proposed the conclusion of an alliance with Russia in order to make China's position secure against further foreign aggression, and the new Peking Government looked favorably on this proposal.