

in my opinion, the Old Palisade must have been constructed along the cultivatable land limit in Liao-ho 遼河 plain, and the New Palisade as the territorial border line between Manchuria and Mongolia.

My analysis of Ch'i-min fên-chieh Chêng-t'sê 旗民分界政策, the policy of dividing resident zones into Manchus and Han-Chinese, was most effective along these demarcations. Finally, the Willow Palisade can be defined as an administrative division with functions of a barricade.

A Study of the Eastward-Transfer of the Chou Dynasty

by Michimasa YOSHIMOTO

This article is an attempt to reconstruct the concrete political process of the eastward-transfer era, bringing the trend of the Chou dynasty into focus, as much as possible, and to make clear the political circumstances of the Central Plain at that time. These circumstances conditioned the *Hsiao-pa* 小伯, or the "minor hegemony", of the Ch'i 齊 state, that preconditioned the hegemony of Huan-Kung 桓公 of the Ch'i state.

The *Zheng-yü* 鄭語 of the *Kuo-yü* 國語 describes the ruin of Yu-wang 幽王 of the Chou dynasty, that caused the eastward-transfer. The *Chou-pen-chi* 周本紀 of the *Shih-chi* 史記 relies heavily on the *Zheng-yü*, but according to the *Ku-pen Chu-shu-chi-nien* 古本竹書紀年, the description of the contention between P'ing-wang 平王 of the Chou dynasty and the Jung 戎 nations and of the eastward-transfer to Lu-yang 洛陽 of 770 B. C. caused by this conflict are unreliable. Concerning the date when Lu-yang was made the capital, the *Shih-chi* does not offer adequate information perhaps because the editor lacked sufficient original material. According to the *Tso-chuan* 左傳 commentary, it occurred after 738 B.C. So the description about these incidents of the *Ch'in-pen-chi* 秦本紀 and of the *Wei-shih-chiah* 衛世家 just as in the case of the *Chou-pen-chi*, are considered to have been secondarily created. The first stage of the eastward-transfer era was the time of the installation of P'ing-wang by the states of Shen 申, Lu 魯 and others in the Shen state.

At that time, Huan-kung 桓公 of the Zheng 鄭 state conquered the area about Lu-yang, and proved himself independent of P'ing-wang and Hsieh-wang 携王. But Wu-kung 武公 who succeeded Huan-kung submitted to P'ing-wang, and then, Wen-hou 文侯 of the Chin 晉 state supported P'ing-wang, and ruined Hsieh-wang. The second stage of the eastward-transfer era was the time of the loyalty of the Chin and Zheng states to the Chou dynasty. After the death of Wen-hou, civil war broken out in the Chin state. The Zheng state overwhelmed the states, namely, Shen, Lu and others, that installed P'ing-wang during the first stage, and transferred the control of the area about Lu-yang to P'ing-wang, and had him make Lu-yang the capital of the Chou dynasty. The third stage of the eastward-transfer era was the time of Zheng's monopoly of the influences to the Chou dynasty because of the civil war of the Chin state.

From the eastward-transfer era to the early Spring and Autumn period, the major states expanded their territories. They attempted to bring the surrounding areas under their domination, and to subdue the minor states about them. The expansion of the major states made their conflict with each other constant, and made their control of the Kuo-jen 國人 unstable. This situation prompted drafting various treaties, that ultimately aimed to settle these contentions. The "minor hegemony" of the Ch'i state was the expression of the integration of such treaties.

A Study of *Kê-i* 格義 Buddhism : The Formation of Early Chinese Buddhism

by Takatoshi ITO

Until now *Kê-i* (hermeneutical) Buddhism has been defined as the interpretation of Buddhism through the medium of indigenous Chinese thought. Our conventional understanding has been that this was a phenomenon characteristic of the period from the beginning of the transmission of Buddhism to China until the Wei-Chin dynasties. At that time, this Practice was rectified by Shih Tao-an and Kumārajīva and Buddhism since has been correctly apprehended, transmitted and