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古代文明

怎样做好学位论文

中国古瓷视角下的斯瓦希里文明嬗变

宋元以来江南宗族与祠庙关系的长时段考察
——以宜兴叶塘陈氏和善权寺为中心

明清儿童礼教的兴起



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Contents and Abstracts

[Theories and Thoughts]

Title: How to Write a Dissertation...../3

Author: Zhao Shichao, Professor, Faculty of History and Culture, Shaanxi Normal University, Xi'an, Shaanxi, 710119, China.

Abstract: This is the record of Professor Zhao Shichao's lecture at the audience of the Northeast Normal University, delivered on September 14, 2023. As a well-known historian committed to history of pre Qin to Han periods and the former President of Shaanxi Normal University, Professor Zhao Shichao shared his profound thoughts upon reading five of Ping-ti Ho's works and his philosophy concerning the way of thinking, methodology, and subject selection in dissertation preparation.

Key words: Dissertation; Ping-ti Ho; methodology; subject

[Ancient Mediterranean Civilizations]

Title: Hadrian's Travels and Administration in Western Frontier of Roman Empire...../13

Authors: Xu Lijie, Associate Professor, School of History and Culture, Hebei Normal University, Shijiazhuang, Hebei, 050010, China; Xu Xiaoxu, Professor, School of History, Renmin University of China, Beijing, 100872, China.

Abstract: The Roman Empire, as the most powerful political and military entity in the ancient Mediterranean world, encompassed a vast territory, a sizable population and a diverse ethnic makeup. As a result, the challenges faced by rulers in each region differed, requiring urgent solutions tailored to specific circumstances. In light of this, Hadrian's inspection and administration of the western frontier displayed distinct characteristics. On one hand, Hadrian, the Roman Emperor, implemented military reforms and constructed defense facilities to fortify border control and safeguard against invasions by barbarian forces. On the other hand, various preferential measures were implemented to stimulate local agriculture, particularly among the troop settlements. These measures eventually led to population growth, market trade increase and the active participation of the nomadic tribes in local governance.

Key words: Roman Empire; Roman province; Hadrian's travels; Western Roman frontier

Title: The Geographical Writings in the *Jewish War* and Josephus' Conception of the Roman Frontiers../23

Author: He Yuan, PhD Candidate, Department of Classics, Trinity College Dublin, Dublin, Ireland, Dublin 2.

Abstract: The late first century CE saw a change in the Roman frontiers policy from external expansion to inward integration. Against this background, Josephus' *Jewish War* provides primary sources for the study of the relationship between Rome at the centre and the provinces on the periphery in the particular case

of Judaea. Influenced by his double identities both as a provincial elite and a Roman citizen, Josephus' geographical writings, in particular, convey the consensus of provincial elites vis-à-vis the Roman expansion, i.e. securing the Jewish community and avoiding conflicts with Rome. Meanwhile, Josephus' geographical demarcation of the Roman Empire mirrors the dynamics in the contradiction between the Roman imperial ideology of *imperiumsine fine* and the political reality of Rome's inward integration of frontiers during the late first century CE.

Key words: Josephus, *The Jewish War*; provincial elites; geographical writings; Roman frontiers

[Byzantine and the European Middle Ages]

Title: On the Governance Ability and Political Participation Space of the “Augusta” Group in the Later Roman Empire...../35

Author: Liu Rongrong, Professor, School of History and Culture & Around the Mediterranean - Byzantine Research Center, Hubei University, Wuhan, Hubei, 430062, China.

Abstract: After Octavius conferred the title of the first “Augusta” to enjoy both royal honor and political power, the Augustan community began to be active in political, military, and religious circles of the empire until the middle and late Byzantine Empire. This article examines the activities of more than twenty royal women holding the title of “Augusta” during the later Roman Empire in various aspects. It reveals that the women with Augusta title actively participated in imperial affairs and achieved multidimensional interaction with the important male political figures. In their political activities, the women with Augusta title showed a high degree of attachment to the highest power in common.

Key words: The Later Roman Empire; Augusta; royal women; political participation

Title: The Transformation of the Swahili Civilization in the Middle Ages from the perspective of Ancient Chinese Porcelain...../47

Author: Qian Yiping, PhD Candidate, Department of History, East China Normal University, Shanghai, 200241, China; Visiting Researcher, Department of Archaeology, York, United Kingdom, YO1 7EP.

Abstract: From the ninth century onwards, Chinese porcelain circulated to East Africa through the Indian Ocean trade network, followed by a culture reference phenomenon in the Swahili coast which combined Chinese material culture with Arab religious culture. Those porcelains were used to link the past with the present, and the local with the overseas. As a part of the “great tradition” of the elite aristocracy, they display a cross-cultural characteristic reflecting pre-modern Afro-Asian connections. The use of Chinese porcelain as architectural decoration changed along with the immigration from Persia and Arabia to East Africa. In this progress, Swahili people developed a lifestyle and symbolic system by linking up coral stone buildings, cities and civilizations. Chinese porcelain has been a focal point in the debate regarding to the origin of Swahili civilization.

Key words: Swahili civilization; African initiative; Chinese porcelain; Islamic culture

[History of Pre-Qin China]

Title: Research on the “White Horse” God and the Ceremony of “Women Riding Horse” in Daoci Section of the Tsinghua Bamboo Slips...../59

Author: Ling Tong, PhD Candidate, Department of Chinese, School of Humanities, Tsinghua University, Beijing, 100084, China.

Abstract: In the pre-Qin period, “white horse” was not only a miraculous object desired by both deities and

men, but also a messenger of deities and ghosts. Therefore, “white horse” became a term relating to prayer and divination. Further, white horses were believed to possess the ability to communicate between different spaces and tribes. People in state Chu (楚) created the image of the God of the eastern white horse and believed that this god has the power to promote population and eliminate disasters. In the sacrificial activities to the God of white horse, a ceremony called “women riding horses” was developed. In section *Daoci*(祷辞, Prayer) of the Bamboo Slips collected by Tsinghua University, all deities enjoyed the ceremony of “women riding horses” would be able to handle marriage and childbirth. Accordingly, this ceremony was held commonly by people looking for prosperity and protection.

Key words: *Daoci*; white horse; women riding horses; sacrificial system

[Imperial China]

Title: On the Implementation of the Imperial Edicts: Focused on the Interpretation of *Shouzhi* Seen in the Liye Bamboo Slip Scripts and *Xuanchi* Seen in Later Documents...../69

Author: Li Boyang, PhD Candidate, Department of History, Peking University, Beijing, 100871, China..

Abstract: As seen in the bamboo slips unearthed in Liye, the Qin Dynasty started to use the term *shouzhi*(受制) to replace the previous *shouming*(受命) after its unification. Based on the Qin bamboo slips collected in Yuelu Academy, *shouzhi*, as a step of court procedure, refers to an official suggest of the court officials to the Emperor for issuing an edict after an oral instruction. Different from *shouzhao*(受诏), which means an official merely receives an edict, *shouzhi* reflects in certain degree of collaboration between the monarch and the officials. Behind this lies the difference between *zhi*(制) and *zhao*(诏). The practice of *shouzhi* disappeared during the Han Dynasty. However, the term *xuanchi*(宣敕) seen in the written sources dated to the Han to Tang Dynasties is to some degree similar to *shouzhi*. This reflected the continuation of the imperial edict systems from the Han to Tang Dynasties.

Key words: Edict; *shouzhi*; *shouzhao*; *xuanchi*; administration

Title: An Attempted Study of the Term *Jieyin* in *Shiwen* of the Bamboo Slip Documents Unearthed in Mawangdui...../78

Author: Zhang Jigang, Professor, College of History and Culture, Northwest Normal University, Lanzhou, Gansu, 730070, China.

Abstract: This paper studies the meaning of the term *jieyin*(接阴 , making connection with *yin*) in the bamboo slip document *Shiwen*(十问 , ten questions) unearthed in Mawangdui. It is held that *yin*(阴) means essence and *qi*(气), which refers to the life vitality of the body. *Jieyin* is therefore a theory concerning the methods of activating the life vitality of the body including exercise, breath guidance, massage, food management, meditation and sleep etc. *Shiwen* is a theoretical work dealing with fitness and body care from the perspective of cultivating human spirit and body health.

Key words: *Ten Questions*; *yin*; connection with *yin*; fitness and health

Title:A Long Duration Examination of the Relations between Clans and Ancestral Temples in Jiangnan Area Since the Song and Yuan Periods: Focused on the Chen Family of Yetang and Shanquan Temple...../86

Authors: Chen Bo, Lecturer, School of Marxism, Nanjing University of Finance & Economics, Nanjing, Jiangsu, 210023, China; Xia Weizhong, Professor, Center for Chinese Thinkers & School of History, Nanjing University, Nanjing, Jiangsu, 210023, China.

Abstract: A large number of Gongdesi(功德寺 , temples established for celebration of someone's merits and

virtues) and privately built family tomb temples existed in Yixing(宜兴) in the Song period. The related families would make agreements with the temples concerning obligations and rights respectively. Some clans in Yixing set up ancestral tablets or dedicated shrines within selected temples by means of land donation, among them was the family shrine of the Chen family of Yetang(叶塘) at Shanquan(善权) temple. This type of relation between clans and temples confronted challenges since the mid and late Ming period when the clan control over respected tomb-temples became weakened. Such a trend continued during the Qing dynasty. Eventually, Emperor Qianlong officially terminated this practice. Against the general trend, the Chen family of Yetang managed to expand its family shrine within Shanquan temple into the ancestral shrine of the whole Chen clan. Nevertheless, it failed to survive the suppression by the Qing emperors and eventually lost its privilege with Shanquan temple.

Key words: Yixing; Shanquan temple; Chen family of Yetang; family shrine

Title: Self-Governance of the Elites: A Study of the *Clan Covenant* of the Royal Clan Branch in Lu during the Ming Dynasty...../99

Author: Wu Yanhong, Senior Researcher, Bryn Mawr College, Bryn Mawr, Pennsylvania, 19010, USA.

Abstract: After the Chenghua reign of the Ming dynasty, the increase of royal clan members became a crucial issue for both the Ming government and some royal clan members themselves. During the Hongzhi reign, the royal clan members under the umbrella of vassal state Lu(鲁) created a *Clan Covenant*, which was modeled after the classic *Lüshi Community Covenant*. This covenant proposed self-governance, mutual assistance, and the leadership of elites to achieve order within the royal clan communities. Differed from the *August Ming Ancestral Instructions* by Emperor Taizu of the Ming and the approaches of the mi-Ming officials, this covenant suggests that the elite group of the royal clan should play a key role in the self-governance of the royal clan communities in local level. This document thus constitutes a unique window to examine the self-identity, self-regulation, and reputation construction efforts of the royal clan members in this period.

Key words: Royal clan in Lu; *Clan Covenant*; *Lufan biesheng*; royal clan; community covenants

[Special Column: Ritual Systems and the Societies of Ming Qing Period]

Title: The Rise of Children Ritual Education in Ming and Qing Dynasties...../114

Author: Zhao Kesheng, Professor, School of History and Culture, Hainan Normal University, Haikou, Hainan, 571158, China.

Abstract: During the periods from Song to Ming, children ritual education got practiced in the commoner communities, rather than merely in upper societies. This development furthered during the Ming and Qing periods, indicates the rise of popular children ritual education. There were several reasons for such a development, including the popularization of Confucian culture, the formation of clans in rural society, and the moral anxiety caused by the problems with the civil service examination system. The promoting sectors of children ritual education were also diverse, from families, clans, Confucian bureaucrats to rural scholars. With different goals indeed, these sectors jointly promoted the rise of children ritual education.

Key words: Ming and Qing Dynasties; children; ritual education

Title: The Content and Origin of the Local Public Ceremonies in the Ming Dynasty...../125

Author: Li Yuan, Associate Professor, Faculty for the Study of Asian Civilizations, Northeast Normal University, Jilin, Changchun, 130024, China.

Abstract: Local public ceremonies refer to the ritual activities held in public at local level, commonly led and

participated by local officials as well as common people. They are different from court ceremonies and private rituals. Usually focused on local affairs, these ceremonies were held commonly aiming at enhancing social order. By examination of the official ritual and historical documents, in addition to books on the admonition of officials, the content and origin of the local public ceremonies can be generally reconstructed mainly in three categories, namely, governmental etiquettes, ritual activities to promote school and social education and public worship. Held publicly with particular public affairs concerns, these ceremonies demonstrated the existence of public space in local society. The study of local public ceremonies is important for understanding the maintenance of social order at local level.

Key words: Public ceremony; Ming Dynasty; official design

Title: Should Zongzi to be the Host: The Ritual Practice of Ancestor Sacrifice Ceremonies in Lingnan Area during the Ming Dynasty...../136

Author: Ren Jianmin, Associate Professor, Centre for Historical Anthropology & Department of History of Sun Yat-sen University, Guangzhou, Guangdong, 510275, China.

Abstract: As a principle of the patriarchal tradition, the Neo Confucians of the Song and Ming periods emphasized that the ancestor sacrifice ceremony should be hosted by *zongzi*(宗子, formally recognized first male descendent from the legal wife of the eldest son of the major branch of a clan). In Lingnan(岭南) region of the Ming Dynasty, some literati and officials attempted to adopt this practice to promote the construction of lineage, especially in the years after the "Great Rites Controversy" in 1520s. This practice soon came across difficulties and vanished during the Wanli period. After the promoters of this practice who were usually high-ranking officials died, their suggestions would be quickly abandoned by the younger generations. Gradually , "ancestor-branch" sacrifices became the common practice.

Key words: Ming Dynasty; Lingnan; *zongzi* hosts ancestor sacrifice; ritual culture

Title: The Social Construction of the Folk Ritual Books: Centered on "*Lisu Quanheng*" of the Early Qing Period...../148

Author: Ren Yaxuan, Associate Professor, Advanced Institute for Confucian Studies, Shandong University, Jinan, Shandong, 250100, China.

Abstract: Previous scholars tended to study folk ritual books from perspectives such as etiquette, ritual theory and ceremony, while little attention has been paid to the social construction process of these books. This study emphasizes the social text character of the folk ritual books and holds that due attention should be paid to the interactive relation of people, texts and society in the generation process of the folk ritual books. *Lisu Quanheng* (《礼俗权衡》) by Zhao Zhixin(赵执信) from *Yanshen*(颜神) Town of Shandong in the early Qing period is exactly such a folk ritual book. With knowledge about the inner lineage dispute over ancestral worship rites, Zhao Zhixin expressed his will of reconstructing lineage rites and demonstrated his suggestions in three dimensions: "within lineage", "among lineage members and neighbors" and "state". This case indicates that it is possible to study the folk ritual books from a social writing perspective.

Key words: Folk ritual books; social construction; *Lisu Quanheng*; social writing

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