

# 历史研究

2  
2017



QK1705041

HISTORICAL  
RESEARCH



SSCP

中国社会科学杂志社

万方数据

## CONTENTS

---

### *Research Articles*

#### **Between “Small” and “Big”: Evolution of the Identification of Corvée Labor from the Warring States Period to the Western Jin**

Zhang Rongqiang(4)

In the later Warring States period, Qin state used the criteria of both height and age to identify corvée labor. “Small” (*xiao*) and “big” (*da*) were labels for height, but they were only first level categories. Under “small” were the subcategories of “able” (*nengzuo*) and “unable” (*wei nengzuo*); under “big” were the subcategories of “getting old” (*huanlao*) and “old, eligible for exemption” (*mianlao*), distinguished by age. Not long after the sixteenth year of King Zheng of Qin (221 BCE), Qin began to adopt a new system for corvée labor identification, which was based totally on age criterion and allowed “old” (*lao*) and “small” to coexist. The Han Dynasty had two sets of systems for corvée labor identification. One comprised the categories of “small,” “small, not yet registered” (*xiao weifu*), “laborer” (*ding*), “getting old,” and “old, eligible for exemption,” in which “small, not yet registered” and “laborer” were not official categories. The other, inherited from the Warring States system, classified corvée labor as either “small” or “big.” The categories of “small” and “big” in the Han Dynasty system appear identical to those in the system of the Warring States period, but they differed considerably from the latter in terms of both their nature and the age range involved. The legally determined categories of “small,” “secondary laborer” (*ciding*), “laborer,” and “old” that emerged in the Western Jin Dynasty corresponded to the stages and titles in the Han Dynasty system.

#### **Defending the Eight Districts of Min: A Study of Military Governments in the Fujian Region in the Yuan Dynasty**

Liu Xiao(23)

After defeating the Southern Song Dynasty, the Yuan implemented a stringent town garrison system of military government in the former Southern Song territory south of the Huaihe River. In the Fujian region, a total of eight brigades (*wanhufu*) were stationed as military garrisons in Bozhou, Yingfu, Huzhou, Fuzhou New Army, Zhangzhou New Army, Shaowu Tingzhou New Army, Jianning Newly Attached Army and the Left Attached Brigade. The main idea behind the Yuan allocation of this force to Fujian was that these points should control the areas under them. The brigades’ power was projected on to the whole region, with Fuzhou, Jianning, and Quanzhou the three focal points. The chief town garrison force (mainly Han soldiers) was transferred from other provinces, with the local (or newly attached) army providing a supplementary force. The Bozhou and Yingfu Brigades became the two main forces of the Fujian town garrison.

#### **The Proposal to Abolish the Provinces during Xiong Xiling’s Cabinet**

Chen Ming(39)

When Xiong Xiling became Premier of the Beijing government, he proposed to solve the government’s financial problems, achieve national unity and centralized power, and support the establishment of a strong central government by abolishing the provincial system. This proposal was included in policy guidelines and was the subject of active planning. While plans were under way, a variety of different views emerged in the Office of the President and the State Council,

and the same was true of the State Council. The changing situation and political expedience led Yuan Shikai to take changing positions on the Xiong Xiling cabinet proposal. When he needed recourse to their influence in order to get on good terms with the Progressive Party and seek greater power, Yuan humored them, seeking to expand his influence; but when provincial governors, unaware of these maneuverings, expressed their support for the proposal, Yuan secretly instructed his cronies to oppose it. Once he had strengthened his control and the provincial governors had begun to support introduction of a presidential system, he switched to supporting retention of the provincial system. The concerted resistance of Yuan and the provincial governors meant that the planned abolition of the system was suspended with the downfall of Xiong's cabinet.

### **The Debate on “Making National Medicine Scientific” in the Republican Period** Li Bingkui(57)

In the 1930s, Chinese medical circles were hotly debating whether to adopt or to abandon traditional Chinese medicine (national medicine). But the opposing camps of pro-Chinese and pro-Western medicine both chorused their support for the “making national medicine scientific” (*guoyi kexuehua*) initiative, and discussed the possibilities and prospect of its development. The initiative aimed at resolving the dilemma of traditional Chinese medicine (TCM) with scientific “techniques,” with the profound potential to “lead the world’s medical science on to a new path.” The question of whether Chinese and Western medicine reached the same goal by different means or had nothing in common not only involved the survival and profession of TCM practitioners but was also closely related to the entire medical community’s concern for the future of Chinese culture. Because of the drawbacks of “using A’s rules to regulate B,” “focusing on one good point to the exclusion of all the bad ones,” etc., the cause of “making national medicine scientific” was inevitably caught up in the dilemma of being neither desired nor dispensable. This debate reflects the anxieties and predicament of medical circles of the time in the face of “science” and “national medicine.”

### **The Spread of Plague and Environmental Disturbance in a Vulnerable Environment: A Case Study of the Shaanxi Cholera Outbreak of 1932** Zhang Ping(73)

From the 1920s to the 1930s, affected by climate warming in the mid-latitude zone in the northern hemisphere, China suffered from frequent climatic disasters. In 1932, a mass outbreak of cholera occurred in 23 provinces. The epidemic was notable for the broad area affected and for a particular concentration in the inland provinces. The total death toll in Shaanxi reached 200000, reflecting the fragility of the province’s natural and social environment and the process by which cholera and other exogenous infectious diseases spread inland. The Shaanxi cholera epidemic of 1932 was a critical turning point in the spread of infectious diseases from east to west. The epidemic was a direct result of modern economic expansion, and can thus be seen as a new dimension in the exploration of the modernization of the inland provinces.

### **Political Currents in Sichuan and Chiang Kai-shek’s Response (1937-1940)**

Huang Tianhua(88)

During the War of Resistance against Japanese Aggression, the Nationalist government

urgently needed to take control of Sichuan in its westward move to Chongqing. However, local forces whose vested interests were affected repeatedly put up armed resistance to the central government, disrupting the political situation. With the death of the Chairman of Sichuan Province, Liu Xiang, in January 1938, Chiang appointed Zhang Qun to the position, but was forced to reassign it to Liu Xiang's subordinate, Wang Zuanxu, in place of Zhang, due to strong protests from Liu's followers. In August of the following year, more political changes occurred as the Sichuan military expelled Wang. In this situation, Chiang had to assume control himself of the province, but he quit a year later due to interference and even threats of mutiny from the Sichuan military. He insisted, however, on having Zhang Qun resume the post. The constant political turbulence in Sichuan to a large extent destroyed the stability of the rear areas, affecting the overall situation of the war. These circumstances reveal the complex and changing relations between the central and the local governments during the war.

**Hawk Culture in Eurasian Civilization and the Symbol of Ancient Royal Power** Shang Yongqi(107)

The hawk, the "divine bird" of the steppe peoples, was the object of worship by the ancients: more, it was a symbol of mysterious power favored by the ancient royal houses of Eurasia. The deification of the hawk has a close symbiotic relationship with the hunting culture of the steppes. Domesticated hawks were not only helpers in the hunt but also part of the king's honor guard. The earliest falconry undoubtedly originated in Central Asia and Asia Minor, but it was by no means the kings' invention. It is certainly true that the rulers of ancient Eurasian kingdoms were obsessed with hunting with hawks, but this is recorded differently in Eastern and Western literature. The peoples of the Eurasian grasslands directly linked the image of the king to the hawk and treated it as the symbol of royal power, so the sacred nature of royal domestication of the hawk was not in question. However, in ancient China's Confucian civilization, with its profound agrarian base, there was no tradition of worshipping the "heavenly bird," and falconry was more of a luxury amusement than an act of reverence or worship.

**The Social Status of Ancient Egyptian Women as Reflected in Letters to the Dead (2100-1300 BCE)**

Jin Shoufu(123)

Letters to the dead from ancient Egypt were written by relatives of the dead when they encountered danger or difficulties, or felt disturbed by the dead. In the letters written by the son to the father and the widow to the husband, the sender usually asked for help, hoping that the dead would make appeal in the afterlife court on behalf of the sender, or make intervention as a supernatural being. In these letters, it is observable that the son played the major role in the family after the death of the father; a widow, in contrast, not only ran into financial difficulties but also suffered humiliation from relatives and neighbors. On the contrary, a widower would claim his innocence in the letter to his dead wife, and recall his affection for her when she was alive, or defend his behavior after her death, trying to ask for her forgiveness. These letters reflect the social status, especially the plight after being widowed, of ancient Egyptian women in the family and in the society in general. According to Jan Assmann's theory of cultural memory, these letters were overshadowed by official documents such as myths, doctrinal documents or autobiographies of the officials. This theory provides a brand new perspective for us in analyzing the controversial topic of the social status of women in ancient Egypt.

**Pippin's Assumption of the Throne in Early Carolingian Histories**

Li Longguo(139)

In the three early Carolingian histories, *The Chronicle of Fredegar and Its Continuations*, *The Anointing of Pippin* and *The Annals of the Frankish Kingdom*, the historical narrative of Pippin's assumption of the throne is full of puzzles and variations, variations that demonstrate the various political claims made by the Carolingian rulers in defense of their rule and their rights. The narrative pattern of *The Chronicle of Fredegar and Its Continuations* tends to highlight the role of the Frankish military tradition and political ritual in Pippin's ascent to the throne, reflecting his attempt to confirm his claim to the throne and the legitimacy of the Carolingian house with the help of the Frankish tradition, in his quest to consolidate his position and that of his new dynasty. *The Anointing of Pippin* paints the ceremony of anointing in vivid colors, reflecting the attempt of different forces within the dynasty to secure the throne by calling on divine right to confirm the legitimacy of their succession around the time of Pippin's death. *The Annals of the Frankish Kingdom* demonstrates the Carolingian response to times of peace: its rulers embellished their family history, made Pippin's assumption of the throne look less like a coup, and proclaimed the legitimacy of their replacement of the Merovingian Dynasty.

*Discussion and Evaluation***"Smithian Growth": Reevaluating Rural Industry in the Modernization of China**

Guan Yongqiang and Zhang Donggang(153)

Over the past 30 years, specialists in international economic history have produced a series of significant academic views and arguments revolving around the "Smithian growth" model. Rural industry's role in China's modernization affords an excellent point of reference for analyzing and reflecting on these theories. The pre-1949 development of rural handicraft industry, represented by silk spinning and weaving, was mainly driven by the market or "Smithian dynamics." It also reflects the basic features of the "industrious revolution"; although population pressure existed, its influence is not clear. The "Smithian growth" of rural industry promoted economic development and increased income, and its technological changes were obviously labor-intensive. However, this alone was not enough to take pre-1949 China into industrialization and rapid economic growth. The achievement of industrialization and the success of "Kuznets growth" in China were ultimately determined by effective coordination between government regulation and market mechanisms after 1949.

*Criticism and Debate***Some Defects in "The Poem 'The Envoy Arrives at the Frontier' Was Not about Cui Xiyi's Triumph over the Tibetan Empire"**

Chen Tiemin(168)

*Historical Notes***Yu Jiayi's Edited Version of *Biographies of Confucians* in the History of the Qing Dynasty**

Qi Xuemin and Yan Yuhao(173)

**Abstracts of the Journal *History and Theory***

Translated by Yang Guangshuo(185)

# 历史研究

1954 年 2 月创刊 双月刊 总第 366 期 4 月 25 日出版

2/2017

## · 专题研究 ·

“小”“大”之间

——战国至西晋课役身分的演进

张荣强 · 4 ·

镇戍八闽：元福建地区军府研究

刘 晓 · 23 ·

熊希龄内阁时期的废省筹议

陈 明 · 39 ·

民国医界“国医科学化”论争

李秉奎 · 57 ·

脆弱环境下的瘟疫传播与环境扰动

——以 1932 年陕西霍乱灾害为例

张 萍 · 73 ·

四川政潮与蒋介石的因应（1937—1940）

黄天华 · 88 ·

欧亚文明中的鹰隼文化与古代王权象征

尚永琪 · 107 ·

从写给死者的信看古埃及妇女的社会地位（公元前 2100 年至前 1300 年）

金寿福 · 123 ·



# HISTORICAL RESEARCH

加洛林早期史书中的丕平称王

李隆国 · 139 ·

## · 讨论与评议 ·

“斯密型增长”

——基于近代中国乡村工业的再评析

关永强 张东刚 · 153 ·

## · 批评与争鸣 ·

《〈使至塞上〉与崔希逸破吐蕃事无关》求疵

陈铁民 · 168 ·

## · 读史札记 ·

余嘉锡覆辑清史《儒林传》

戚学民 阎昱昊 · 173 ·

《历史与理论》论文提要

杨光烁译 · 185 ·

英文目录与摘要 (CONTENTS)

· 190 ·

# 历史研究

HISTORICAL RESEARCH

2017年 第2期 (双月刊)

主管: 中国社会科学院

主办: 中国社会科学院

(北京建国门内大街5号)

编辑: 《历史研究》编辑部

出版: 中国社会科学杂志社

(北京市朝阳区光华路15号院1号楼11-12层, 邮编 100026)

编辑部: 010-85885414

E-mail: zzssxb@163.com

网上投稿: <http://www.cssn.cn/>

发行: 010-85885198

E-mail: skbfxb@126.com

网上订阅: 中国社会科学在线 <http://www.csstoday.net/dingyue/>

中国社会科学网 <http://www.cssn.cn/>

印刷: 北京科信印刷有限公司

订阅处: 全国各地邮局

国外发行: 中国国际图书贸易总公司

(北京 399 信箱 邮编 100044)

如发现印装质量问题, 请与印刷厂联系调换。电话: 010-62903036

ISSN 0459-1909



刊号: ISSN 0459-1909  
CN11-1213/K

本刊国内代号 2-77 国外代号 BM14 定价: 60.00