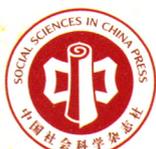


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Research Articles

Exchanges between Different Tribal Groups in the Fenshui Basin and Shandong in the Shang and Zhou Dynasties: An Investigation Based on Overlapping “Groups of Geographical Names” and Ancient History and Legends Zhao Qingmiao(4)

In the Shang and Zhou dynasties, we find a series of repeated names of places and chiefdoms between the Fenshui Basin and Shandong. This phenomenon arose from interregional tribal exchanges and political linkages. In the early days, the peoples of Qin, Jing and Taidai were moving from east to west, and traces of these place names and legends of great men also spread from Shandong to the Fenshui Basin. The period of secondary clan migration, by such clans as the Bing(竝), Ji(纪), Ju(鬻), Zha(𡗗), Qiang(羌) and Zhao(召), generally occurred in the late Shang dynasty, and basically involved moving from the Fenshui Basin to Shandong. The development of this large-scale migration may have been related to the continued expansion of Shang people in the east in that period. In addition, among the successive waves of migrants were people named Peng and Lü from the Jiang clan. The former had been active in the Linzi region before the late Shang dynasty, while the latter settled in the east following Jiang Taigong's receipt of the fiefdom of Qi under the early Western Zhou system of enfeoffment.

The Emergence of *Suanfu* (Poll Tax) and Monetization of Corvée in the Han Dynasty

Zang Zhifei (27)

At the level of institutional formation, the *suanfu* or poll tax arose from the population's refusal to accept corvée labor and consequent payment of fines. The tax involved monetization of the registered population's obligations under the land grant system, which changed from being a “tax per service” to a “tax per person,” and eventually developed into a poll tax. King Zhaoxiang of Qin's *shiqi busuan* (十妻不算) was not *suanfu* but rather exemption from corvée. In the fourth year of Emperor Gaozu of Han, *churwei suanfu* (the beginning of tax collection) involved registering households and determining the amount of taxes and corvée. The *suanbu* or tax account book excavated from Fenghuangshan which determined the amount of tax per service and then collected it in money, was the historical practice of corvée monetization. People aged from 7 to 14 paid *kouqian* or population tax of 23 copper cash per person per year, while those aged 15 to 56 paid a *fuqian* or duty tax of 120 copper cash per person per year. These arrangements, which originated in the differences between the urban and rural population in the *Rites of Zhou* and took shape under Emperor Yuan of Han, reflect the way land-grant peasants changed from being subject to state taxes and services to being individual small-peasant households, and the way the ancient Chinese corvée and tax system grew over time.

A Study of Changes in the Designation of the Confucian “Second Sage”: A Study of the Interaction of Politics and Neo-Confucian Orthodoxy in the Song and Yuan Dynasties

Zhao Yu(43)

The Confucian title of “Second Sage” (*yasheng*) at first designated Yan Zi, but later referred to Mencius. The details of this change are more complex than is generally known. In middle antiquity, Yan Zi had long been known both at court and among the common people as the Confucian “Second Sage.” In the middle of the Northern Song Dynasty Xifeng reign period, new policies were launched, and it was at this time that Yan Zi and Mencius began to be mentioned alongside Confucius. However, because of the influence of the belief in “five sages,” Mencius was listed below Yan Zi, and generally known as “next to the Second Sage.” During the confrontation between the Song and Jin dynasties, two “Second Sages” coexisted in both the

north and the south, showing that the juxtaposition of Yan Zi and Mencius had become common parlance and that orthodox Neo-Confucian teachings had been initially established. An edict issued in the sixth year of the Shaoxing reign period by Song Emperor Gaozong, together with Zhu Xi's Four Books, built an orthodox discourse in which the status and influence of Mencius gradually superseded that of Yan Zi. When the Song Emperor Lizong brought together the orthodox teachings of the court and those of the common people in the officially published "Thirteen Eulogies of Orthodox Teachings" (*Daotong shisan zan*), Mencius was for the first time the sole Second Sage. As Neo-Confucianism spread to the north, Yuan Emperor Wenzong formally gave Mencius the title of Second Sage (*yasheng gong*), and changed Yan Hui's title to Restored Sage (*fusheng gong*). The twists and turns in the shift of the Confucian designation of "Second Sage" from Yan Zi to Mencius illuminate the emergence of Neo-Confucian orthodoxy in the Song and Yuan dynasties and the consolidation of its interaction with the political system.

From "Monopoly Tax" to "Foreign Tax": The Canton Customs System from 1843 to 1854

Ren Zhiyong(62)

After the First Opium War, the Qing government was forced to open five trading ports in the southeast. This meant that the Canton Customs ceased to be the only trading port, thus destroying the former system. From 1843 to 1854, in response to this change, the Canton Customs made adjustments to its institutions and staff, relocating and adding tax offices with more than 100 clerks. However, the Qing government and Guangdong local authorities, bogged down in increasing the number of clerks, failed to make significant adjustments to the selection of customs superintendents and key personnel. In terms of foreign (barbarian) tax policy, tax regulations, tax rates and fiscal periods were unified, but no body for foreign tax revenue was established. In terms of tax revenue, the fortunes of the Canton Customs fluctuated as the income of Shanghai's Jianghai Customs rose sharply; not only had the trading center shifted, but a huge amount of smuggling was going on. The rise in status of the Jianghai Customs indicated that the Guangdong-based tax system would be difficult to sustain. With regard to foreign tax expenditure, the submission of expenditure reports to the throne continued the confused financial reporting of previous periods and the practice of turning over substantial income to the Ministry of Revenue and the Imperial Household Department. The evolution of the Canton Customs shows how the Qing government of the time intended to "restore the old system" in a political sense, and "follow the path inertia" in action, policies that aimed to maintain the Canton Custom's leading position.

The Assassination of the Governor of Anhui in 1907 and the Late Qing Political Situation

An Dongqiang and Jiang Fan(79)

The unforeseen assassination of the Manchu governor of Anhui in 1907 had an impact on the late Qing political process. At the top level, it affected the direction of political trends at the time, indirectly driving the Qing government's decision to establish a Political Consultative Council (*Zizheng Yuan*) and a planned Consultative Bureau (*Ziyi Ju*); turned the spotlight on Manchu-Han relations, revolutionary parties, etc. in public opinion and outside the court; and prompted the Qing government to change the earlier defense pattern in the middle and lower reaches of the Yangtze River in order to resist the development of revolutionary forces, a move that triggered a game between the Qing government and local governors of areas along the river. This paper provides comprehensive picture of the contests and influence involving the Qing government, revolutionary parties, and other political forces, showing in detail the historical "interactive" influences between revolution and reform in the late Qing period.

The Participation of Chambers of Commerce in the Unification of Weights and Measures under the Nanjing Nationalist Government Zheng Chenglin and Shi Huijia(95)

The unification of weights and measures is of great significance for popular life, the expansion of markets, the unity of the regime, and nation-building. Therefore, once the Nationalist government was established in Nanjing, it immediately launched a change in the system of weights and measures. Business groups, particularly chambers of commerce, were actively involved in the reform. They gave full voice to the expectations and aspirations that the business sector had about the new system, widely publicized the importance of restructuring, participated in the implementation of the new system, mediated disputes arising from its use, persuaded foreign-related firms and Chinese enterprises in concessions to switch to the system, and promoted the restructuring of the system in the customs and concessions. However, in the event of a conflict between the new system and old traditions, or foreign measures which businessmen were accustomed to, chambers of commerce often represented the business community in negotiations with the government on suspending the restructuring or revising the new system in line with past practice. A few local businessmen and members of chambers of commerce even used violence. This was an issue facing the business community, academia and government in the course of the unification of weights and measures.

A Study on the Founding of Seleucia: Early Hellenistic Cities and the Empire Shao Dalu(113)

Seleucia on the Tigris is one of the most typical of the Greek colonial cities established in the early Hellenistic period. Around 308 B. C., Seleucus controlled Babylonia and initiated an eastward expedition, in the course of which he proclaimed himself king. From 304 to 302 B. C., he ended the expedition, returned to Babylonia and established the city of Seleucia as the capital of his kingdom. Seleucia was located in Babylonia, in the heartland of the eastern Seleucid empire, allowing oversight of the city of Babylon and the areas occupied by the original inhabitants. Being located at the intersection of Mesopotamian river and land transport routes, Seleucia's natural defense and transportation advantages made it the first choice for a capital city. Although the Seleucids subsequently build another city in Syria, Seleucia retained its status as the eastern capital. The establishment of a series of Hellenistic cities including Seleucia was an important tactic in Macedonian colonial domination. The establishment of Seleucia and its historical role epitomize Seleucid rule.

The Initial Formation of Ethnocentrism in Modern Japan: The "Japanization" of *The Great Learning and Doctrine of the Mean* Dong Haozhi(128)

The failure of the Japanese invasion of Korea in the 1590s and China's unification under the Qing dynasty signified the collapse of the movement to close the gap between China and Japan by military means. However, dynastic change from the Ming to the Qing was directly reflected in Edo Japan's *kaihentai* (changeover of Chinese and barbarians), which provided Japan with the chance to close the gap in cultural terms. Even so, the cultural gulf between China and Japan was one that Japan found hard to bridge. The above developments gave Japanese scholars of Ancient Learning, in particular, the idea that Zhu Xi's introduction into Confucianism of Buddhist and Taoist thought had had the serious consequence of converting orthodox Chinese culture into barbarian culture. In reinterpreting *The Great Learning and Doctrine of the Mean*, Edo scholars deleted the Chinese pedigree of these works and established a Japanese one. They no longer emphasized *gewu qiongli* (investigation of things and fathoming of principles), *tiandao xingming* (the Way of Heaven and human affairs), and *renxin daoxin* (the human mind and the moral mind), but instead stressed the way of ethics in everyday life. Focusing on politics rather

than morality and replacing moral consciousness with political achievement, they enabled Japanese culture to shed “barbarism” and enter the Sinosphere, offered Japanese ethnocentrism principled support, and perfected the initial development of modern Japan’s ethnocentrism, with significant consequences for the course of the country’s historical progress.

Crossover: Paul Samuel Reinsch and the Three Dimensions of his Experience in China-US Relations

Ma Jianbiao and Lin Xi(140)

In the history of China-US relations from the 19th century on, there was no lack of figures who combined the roles of scholar, diplomat and cross-culture communicator, such as Samuel Wells Williams, William Woodville Rockhill, John Leighton Stuart, etc. However, the changing times meant Reinsch’s experience in these roles was unique. His border-crossing experience epitomized the American scholars who engaged in politics during the Progressive Era. As a scholar, Reinsch’s academic thinking provided theoretical support for the US Far East policy at the beginning of the 20th century, and he exerted academic influence on China-US relations through the American Political Science Association (APSA). He worked both as a scholar and a diplomat to handle the crisis in China-US relations during the World War I, which faced him with a dilemma over his own identity. As a cross-cultural communicator, Reinsch had a praiseworthy desire to improve communication between China and the US, “helping” the weaker Chinese culture from the stance of a strong American culture, but the result was counterproductive. Before and after becoming ambassador to China, Reinsch and his fellow APSA scholars were active in the China-US diplomatic arena, devoting themselves to establishing China-US relations with a strong academic flavor. It should be noted that the moral values of “equality” and “freedom” that Reinsch advocated were in essence still “Western values” representing the strong American culture.

Criticism and Debates

An Investigation of Qatun Sini: With Comments on the Transportation between Khitan and Central Asia in the Early 11th Century

Bai Yudong(158)

Qatun Sini, an ancient place documented in the *Dirwan Luγāt at-Turk* (Compendium of the Turkic Dialects), was located east to Hami. It had the same latitude as Hami does, so it cannot be identified as the Zhaojun Tomb, which was located in the southern suburbs of Hohhot. On the circular map in *Dīwān Luγāt at-Turk* the geographical position of Ötükän is near the origin of the Irtysh River. But discussions about the geographical location of Qatun Sini based on this information suffer from a deviation. Taking Zhaojun Tomb as Qatun Sini is a mismatch in name and reversed in logic. In contrast, it is reasonable to view Qatun Sini, whose people once fought with the Tangut according to *Dīwān Luγāt at-Turk*, as a city located within the area under the control of the Tartars in the Mobei region. There did exist in the Monan region a path connecting Khitan to Xi Xia and the Kara-Khanid Khanate. But this route in question, based on *Sharaf al-Zamān Tāhir Marvazī*, started from Shazhou, passed through Ötükän in Mobei and Qatun Sini and finally reached Khitan; this was the situation in the early 11th century.

Historical Notes

Reexamining the Text and Thought of the Chu Bamboo Slips King Zhao Destroys His Palace

Huang Guohui(171)

The Selection of Local Officials Seen Through the Bamboo Slips of the Qin Dynasty

Shen Gang(178)

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