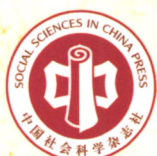


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Research Articles

The Introduction and Localization of the Domesticated Horse in Northern China

Zhao Yueyun and Fan Zhimin(4)

Until the late Shang dynasty, only a small quantity of domesticated horses had been introduced into Northern China. However, environmental constraints and the fact that they lacked ways of using domesticated horses meant that our forefathers maintained a relatively loose relationship with the horse between the late Neolithic period and the late Shang dynasty. Starting in the late Shang, environmental changes and “putting the horse to work” led to their rapid adaptation to the local setting. In the central plains, they were used as draught horses, helping to expanding the reach of dryland agriculture and promoting the development of the agrarian population. In the north, where they were ridden, they furnished conditions for the development of nomadic herding and a nomadic population. The different ways in which domesticated horses were localized comprised three linkages: acclimatization, technological advances and cultural acceptance. At the same time, these differences gave rise to the divergent evolution of the economic structures of the northern region and the central plains. This may have been one of the first motive forces for the great social changes in the late Shang, the Western Zhou and the Spring and Autumn Period.

Shaping Orthodoxy: Construction of the Imperial Ancestral Temple System in the Northern Wei

Zhao Yonglei(24)

As a historical episode in the shaping of Chinese orthodoxy, the construction of the Northern Wei imperial ancestral temple presents quite a complex picture: it involved the Tuoba vs Han issue, the disputed legitimacy of the Northern and Southern dynasties, imperial power, and other factors. In the early Northern Wei, sacrifices to the ancestors generally took place at the East Temple, until Emperor Xiaowen changed the system to give prominence to the position of the imperial ancestral temple. This marks a historic change in the Northern Wei system: a shift from a blend of Han Chinese and tribal Tuoba practice toward a system dominated by what was Chinese. The process went through two stages: the formation of the Seven Temples of the Son of Heaven before Emperor Xiaowen, and the establishment of the imperial ancestral temple system during his reign. In middle antiquity, the construction of such systems was based on the canonical theories of Zheng Xuan and Wang Su. The ancestral temple system in the two Jin dynasties and the Southern dynasties had adopted Wang Su's theories, while the Imperial Ancestral Temple built by Emperor Daowu, with its separate temples for his predecessors, had clear signs of classical ornamentation and Zheng Xuan's teachings. In terms of choice of theory, subsequent system construction tended to move from a combination of Zheng and Wang's theories to complete adherence to those of Zheng. By the time of Emperor Xiaoming, the ancestral temple system was relatively complete. The Northern Wei believed itself to be the

inheritor of the Western Jin, but the construction of its imperial ancestral temple reveals that it was contending with the Eastern Jin and Southern Dynasties for the palm of orthodoxy.

Popular and Military Worship of the Three Immortals and Belief in the Martyrs in the Song Dynasty

Wang Yuanlin and Sun Tinglin(45)

In the Song Dynasty, the army's and the people's belief in the Martyrs offered spiritual support for the task of rescuing the dynasty, with the army being one of the major groups spreading this belief. In the Northern Song, worship of the Three Immortals originated in Pingxia City in Jingyuan Circuit; the three later became the widely worshipped protecting deities of the Shaanxi army. In the early Southern Song, victory in the battle of Heshangyuan led to the Three Immortals being granted a temple plaque saying "Honored and Faithful" and being given four-character title. Under the direction of Zhang Jun, Yang Cunzhong and other Shaanxi generals, a temple to the three was built in Lin'an. Belief in the Three Immortals was widespread in parts of Zhejiang and Jiangsu and in the area between Sichuan and Shaanxi. When the enemy threatened, they were the gods to whom one prayed for protection. To encourage loyalty to the state, the Three Immortals became the Three Martyrs—Gao Yongneng, Cheng Bogu and Jing Siyi. The Three Immortals' metamorphosis into the Three Martyrs and the long life of this belief is a concentrated expression of the state's use of such beliefs to commend the virtue of loyalty to the army and the people. Their spread was closely related to factors including the advocacy of important generals, the movement of the army and the people, and victories in the war.

A General Study on the Singapore Copy of *Records of the Grand Historian (Shiji)* Li Ping(59)

The National University of Singapore's Chinese library has a complete and very ancient handwritten manuscript copy of Sima Qian's *Records of the Grand Historian*. The paper on which its preface is written is a rare cultural relic: paper for transcribing the Buddhist scriptures from Faxi Temple of Haiyan county, Zhejiang. The preface was composed and its text handwritten by Gu Dingchen, the Grand Secretary and calligrapher in the Ming dynasty Jiajing reign period. Gu's preface accords high praise to the calligraphic style and form (the regular script) of the main body of the text, which has been confirmed as being the work of the great Ming calligrapher Jiang Ligang. Jiang served as Deputy Minister of the Imperial Stud, and was engaged in and in charge of copying important court documents, including imperial edicts, in the Tianshun, Chenghua and Hongzhi reign periods. The transcription, comprising more than 500000 characters, is representative of calligraphy in this format. Differing systematically from other copies of *Records of the Grand Historian*, this copy constitutes a "new edition" that has never been part of the numerous previous textual amendments and collations. Collectors' seals show that it went from the Ming capital, Beijing, to Singapore via the Jiangnan and Lingnan areas, in a journey that has classic significance for the history of Sino-foreign cultural exchange. The transcription is not only an artistic masterpiece of Chinese calligraphy, but also of great significance for research on ancient documents, philology, Sino-foreign cultural exchanges, and

even the manufacture of handmade paper.

Disaster Relief in Zhili in the Tenth Year of the Tongzhi Reign and Sheng Xuanhuai's Path to the *Yangwu* (Westernizing/Modernizing) Movement

Zhu Hu(79)

The starting point for Sheng Xuanhuai's journey toward borrowing from the West was his involvement in the setting up of the China Merchants Steamship Navigation Company, seen as deliberately arranged by Li Hongzhang. In fact, his journey toward the Westernization Movement (*yangwu*) was a tortuous one. In particular, it was the occurrence of an extraordinary flood in Zhili Province in the tenth year of the Tongzhi Emperor that finally gave him the opportunity to participate in the setting up of the company. Exploring this process in depth and revealing Sheng's personal history can help us understand the complex process of implementing the *yangwu* enterprise from top-level design to practice and thus enable us to expand research on this subject.

Jenks' Visit to China and Late Qing Monetary Reform

Cui Zhihai(92)

In 1904, the American monetary expert Jeremiah Jenks came to China to help the Qing government carry out monetary reform. Each side claimed to be promoting trade and investment between the two countries, but their purposes were at odds. The Qing government wanted to maintain the stability of foreign exchange rates between China and other countries and retrieve the fiscal losses caused by the fall in international silver prices and the deficits in gold and silver conversion after the 1870s. The United States tried to take the opportunity to include Chinese currency in the New York-based dollar group to compete with the longtime dominance of the British pound, which would have left the US government playing the leading role in the international monetary system. The main reason the Qing government rejected Jenks' proposal for monetary reform was that it failed to take into account Chinese sovereignty and interests and the country's subjective and objective conditions; its failure cannot be simply ascribed to the resistance of local interests represented by the late Qing "localization of currency issuance." Jenks failed to provide a truthful and accurate report of the talks to foreign circles and the US government, partly because he wished to take credit for himself but partly also because of the cultural and linguistic barriers between China and the United States.

The Rise of Athens and Sparta's "Fear": The "Thucydides Trap"

Yan Shaoxiang(109)

Thucydides stressed that it was the rise of Athens and the fear this inspired in Sparta that was the root cause of Peloponnesian War. However, this argument is very much at odds with his record of the "fifty years of peace." A review of Sparta's policy toward Athens and other city-states reveals the bellicose nature of Sparta's foreign policy. Thucydides' judgment has been widely accepted in academia because it distinguishes between superficial pretexts and underlying causes; moreover, it has gained wide currency because it falls in with the theoretical requirements of the realist school in today's international relations. Whether seen as historical fact or as a theoretical principle, the "rise" and "fear" that Thucydides used to explain the

outbreak of Peloponnesian War and the concept of the “Thucydides trap” that emerged from it seem more like a “trap” dug by Thucydides for future generations; we should approach it with prudence rather than accepting it uncritically.

Exploring Thucydides’ View of the Causes of Peloponnesian War

He Yuanguo(126)

Due to the limitations of the historical sources, we only have Thucydides’ version of the causes of Peloponnesian War. It is generally held that the view in Book I 23.6 (“The growth of the power of Athens, and the alarm which this inspired in Lacedaemon, made war inevitable.”) represents Thucydides’ main judgment. Although this judgment is the product of deep thought, it is not a comprehensive summary. Even if one interprets the text as saying the war was “inevitable,” this is just one party’s subjective judgment rather than an objective law. Thucydides simply emphasized what he thought to be the most important reason.

Book Review

“Realms of Memory” and Pierre Nora’s Writing of French National History

Huang Yanhong(140)

After World War II, the orientation toward economic and social history of France’s new history weakened the traditional national history narrative. A series of major social and political changes in French society of the 1970s reduced consciousness of the nation-state, and individualized historical memory and counter-memories and identities became increasingly prominent as the historical memory of the Lavissian nation-state fragmented. It was in this context that “les lieux de mémoire” emerged; Nora seeks to pursue a national consciousness without nationalism by recalling the realms of memory. Although inspired by Lavissee’s *L’histoire de France*, this study, more inclusive than Lavissee’s, is a reflective “second-order history” that attempts to seek identity in the “inheritance” of national memory following the decay of nationalist ideology. The proposed lieux de mémoire implies a profound change in the past, present and future relationships of French national history, a change that undermines historical continuity. This can be regarded as a new marker for a historical system: “presentism.”

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A New Interpretation of the Order of Chapters of the *Lao Zi* Liao Mingchun and Li Cheng(158)

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