

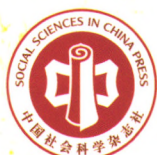
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Research Articles

The Origins of the Huaxia and Zhou Peoples and the Discovery and Exploration of the Ruins of Shimao

Shen Changyun(4)

The Huaxia ethnic group emerged during the historical changes attending the fall of the Shang and the establishment of the Zhou dynasty. Their name was adopted from the Zhou designation of their own anti-Shang tribal alliance. The revered Yellow Emperor was originally just a Zhou ancestor; only later, with the merging of different peoples under Zhou dominion, did he become the common ancestor of the Huaxia. The Zhou came from the Bai Di ethnic group, and followed the Bai Di in regarding the Yellow Emperor as their ancestor. Evidence of these important historical occurrences has been found in recent archaeological discoveries at the ruins of Shimao in Shenmu, northern Shaanxi. The Shimao site was the residence of the Yellow Emperor's tribe, and the region was also the birthplace of the Ji clan of the Zhou people. The Zhou later migrated to the Weishui River basin because of climatic and environmental changes. The ancient people of Shimao built their palaces and other buildings on mountain ridges, reflecting their worship of Heaven. This belief was passed down to the Zhou, who likewise believed in Heaven and the Mandate of Heaven. History records that the Yellow Emperor "made weapons with jade," and the name "Zhou" reflects the fact that the Zhou were descended from clans who worked jade. This supposition is confirmed by the large number of ancient jade vessels unearthed from Shimao.

Prisoners Returning to Prison after Temporary Release and the Construction of Virtuous Rule in the Early Tang Dynasty

Chen Shuang(18)

"Prisoners returning to prison after temporary release" (*zongqiu guiyu*) was a common phenomenon in the Han and Tang. It particularly referred to local magistrates' practice of unofficially freeing prisoners temporarily so that they could see their families. Moved by gratitude, the prisoners would return to prison on schedule. Releasing prisoners contravened the imperial legal code, but it was seen as a way for meritorious officials to reduce lawsuits and punishments and instill public morality. Formulaic records of such model deeds are frequently to be seen in the histories, but they mingle the true and the false and the real and the imagined. However, such historical narratives directly influenced political behavior in the real world. In the Han and Tang dynasties, many local officials imitated this practice of letting prisoners out, and it became a historical tradition. At some time during the Sui and Tang dynasties, the emperor replaced the good official as the main player in this story. To demonstrate the peace and prosperity of his reign, Emperor Taizong of Tang bypassed the law and in an act of benevolence initiated the Zhenguan reign period release of prisoners. However, when this attempt at virtuous rule was unsuccessful, stories of good officials releasing prisoners disappeared precipitately from the official histories. The political model of rule by upright officials that had lasted since the Han and Wei dynasties was abandoned, and the Tang dynasty entered an era of codified law.

Revisiting the Criteria for Evaluating Military Officials in the Northern Song: Another Side to "Stressing the Civil over the Military"

Liu Liyan(35)

It has been said that the Song looked down on and suppressed the military, but this refers to two different situations. In the first, the Song approach had some legitimacy when there really were questions about the military; in the second, however, the civil officials behaved unreasonably in deliberately running down the military to ensure their own monopoly of power, an approach underpinned by ulterior motives and realized through plausible lies. In fact, similar situations were faced also by the civil officials, who themselves were denigrated or suppressed. From another perspective, military officials could have a high reputation. They might originally have been looked down on or held back because they were in the military, but this verdict was reversed for those who later demonstrated good character, learning, or civil or judicial knowledge. The saying that "a good fellow doesn't join the soldiery" is not necessarily true; military officials might get a stele commemorating their achievements or find a place in an official temple or popular shrine dedicated to a martial figure, all of which would influence commoners' perceptions.

An Examination of the Filling of Clerical Vacancies and the Associated Payment in the Qing Dynasty Fan Jinmin(59)

In the Qing bureaucracy, at all levels from the central government down to prefectures and counties, it was common practice for those wishing to fill a clerical vacancy (*dīngchōng*) to make a payment for the position at market prices. An examination of the extant documentation on the filling of these vacancies shows that over 2000 clerical staff worked for the Zhejiang financial commissioner, a figure that was 30 or 40 times the authorized staff ceiling. The person filling the vacancy could either go to work in the office himself or, if necessary, choose someone else to handle the actual work. The nominal holder of the position was often not the person actually doing the work; that is, the position and the work were separate. The position came with ownership rights, and could be inherited or sold on the open market, or even be used as collateral for a loan. The price of these positions kept rising, but their cost to the purchaser never reached the heights claimed by contemporaries, who said they had shot up to “thousands of taels of gold” or “up to ten thousand taels of gold.” There is no record of the end of a clerk’s term, suggesting that most positions did not have a term limit. In the provincial governments of Jiangsu and Zhejiang, the positions of clerical staff could apparently only be handed on to clerks in the same place and the same occupation, but inheritance within successive generations of a family was not evident. Anyone taking over a position had to be recommended by his colleagues, indicating that governmental approval was necessary when a position was passed on. The requirement for colleagues’ public recommendations shows that vacancies could not be passed to and fro in private; both consultation with colleagues and government approval were needed. Most clerical staff did not have high real incomes, and some lived in considerable penury. The records in the extant files are very different from the institutional arrangements laid down in imperial edicts, and also very different from the requirements of the legal code and from what people imagined.

Jurisdictional Disputes between the Military Governors Responsible for Militias and Local Officials during the Reigns of Emperors Xianfeng and Tongzhi Cui Min(75)

The low rank and limited power of the officials responsible for militias (*tuanlian*) meant that they had long suffered from local government interference, frustrating their attempts to utilize the militias for effective defense of their neighborhoods and elimination of bandits. In May and June, 1860, the Qing court appointed nine powerful military governors to be responsible for militias in eight provinces including Henan. However, relations between the governors and local governments fell far short of the harmonious cooperation the Qing court had envisaged; their relationship was quite the opposite, being dominated by suspicion and differences of opinion, with each side feeling that its powers and responsibilities were not a good match. The conduct of affairs was hampered and they kept trespassing on each other’s turf, with disputes manifest particularly in fights over the local financial resources needed to provision the soldiers and run the militia. Further, some local officials charged the military governors with usurping judicial powers. Underlying the disputes over powers and responsibilities was a backdrop of competition between officials and the scholar gentry and between natives of the province and those from outside. With the successive withdrawal of the military governors, the ten-year long implementation of this strategy came to an end, and the corresponding reversion from gentry to official management in the militia’s operational model was completed. This outcome implies that the effort to accelerate social mobilization and strengthen social control by using local gentry, begun in the early years of Xianfeng, ended in failure. It also shows that the two-track system of social control of the late Qing enjoyed only a brief efflorescence.

Sun Yat-Sen’s Punitive Expeditions against Chen Jiongming and the Beginning of the Northern Expedition

Tan Qunyu and Cao Tianzhong(91)

Putting down Chen Jiongming’s insurrection, reorganizing the Kuomintang and reunifying the country through the Northern Expedition were the major issues facing Sun Yat-sen in his later years. The three were closely related but not all of the same importance. Sun’s strategy was to attack Chen, who wanted peaceful relations in the West but aimed to fight in the East, through a combination of the East Route Army and the West Route Army. The East Route Army, with Fujian as its base, drew in Chen’s main forces, while in Guangxi the West Route Army, mainly made up of the Yunnan Army, defeated Chen’s strategy of maintaining peace to the West and occupied Guangzhou, the center of the Southwest. Unlike Henk Sneevliet, also known as Ma Lin, who believed that putting down the insurgency and reorganizing the Kuomintang were conflicting priorities, Mikhail Markovich’s well-thought-out handling of the relationship between the political positions of Guangzhou and Shanghai and his persuading Sun to

continue with the reorganization meant that Guangzhou, which originally played a largely military role, became a Kuomintang revolutionary base with military, political and diplomatic functions connecting it to Shanghai, the Northwest and Beijing. This enabled the strategic reach of the Northern Expedition to extend from Guangzhou to the whole country.

The Definition of “Race” and American Exclusionism Relating to Southeast European Immigrants (1880-1924)

Wu Bin(108)

In the late 19th and early 20th centuries, the definition of “race” in the context of American exclusion of Southeast European immigrants was not the same as the biological definition we are familiar with. It focused not on the representation of biological features but on imaginary constructs and interpretations based on a racist ideology. This meant that in the US, “race,” like “freedom,” “democracy” and “equality” and other abstract concepts, was quite flexible. According to that definition, Southeast European immigrants belonged to inferior “non-white” breeds; failure to restrict their immigration would not only taint the blood of white Anglo-Saxons, but also destroy American freedom and democracy. Together with so-called “scientific support,” this offered a powerful theoretical basis for American exclusionism that attained a peak. Exclusionists and the mass media provided extensive public support, forcing US immigration restrictions to an extreme that would limit or exclude immigrants from Southeastern Europe.

American Legion and the “One Hundred Percent Americanism” in the Early 20th Century

Zhang Dapeng(128)

In the late 19th and early 20th centuries, the United States, having undergone rapid industrial development for 40 years, faced a series of crises, including the intensification of racial and ethnic conflicts, the worsening of labor-management relations, the influx of “un-American” ideas and the eroding of traditional civic virtues. In this context, the ideological connotation of “Americanism” had expanded and transformed. The American Legion, established in 1919, actively held and participated in a series of civic activities with its strong organizational resources, large membership, the political identity of veterans of its members, and its extensive political and business relations. It strongly promoted “one hundred percent Americanism” centering on Anglo-Saxon values, and sought to make all Americans accept this idea at a broader and deeper level, in order to meet the spiritual challenges facing the whole society. Campaigns conducted or taken part in by the Legion in the 1920s included combating “un-American” activities and ideas, promoting the “Americanization” movement to transform new immigrants, and supervising the moral education of the younger generation of American citizens, among others. All these not only integrated and transformed the old ideology of “Americanism,” but also helped shape the “conservative American nationalist” ideology that has continued through the 20th century into this day.

Industry Recruitment and the Transformation of Manufacturing in the American South since the 1980s

Han Yu(150)

Policies for attracting industry, particularly foreign companies, hold a controversial place in US states and local economic development policies. Although economic development policies centering on local enterprises have been gaining in popularity since the 1980s, attracting outside industries still holds sway in the South, with incentives being constantly ratcheted up. In fact, it is these incentives that have encouraged a number of advanced manufacturing and high-tech companies to set up factories in the South, resulting in the upgrading of Southern manufacturing from labor-intensive industry to high value-added and capital-intensive industry. Relatively low costs, particularly cheap labor, are an important precondition and foundation for the implementation of these policies. Their implementation, whether through incentives and preferential treatment or through the provision of customized training programs for the labor force, have directly or indirectly reduced enterprises’ operating costs and further strengthened the South’s cost advantage. This strategy is the key to the South’s success in attracting outside firms.

Historical Notes

On “Yuyiren(余一人)”

Ning Zhenjiang(169)

The Rise of the Hephthalites and the Early Diffusion of the Stirrup in Central Asia

Lin Meicun and Aihaiti Maliya(180)

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