

# 历史研究

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# 历史研究

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# HISTORICAL RESEARCH

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### Research Articles

#### Origins and Characteristics of the Idea of *Gui* (Ghost) and *Hun* (Soul) in the Pre-Qin Period

Chao Fulin(4)

As an organic part of traditional Chinese thought and culture, the concepts of *gui* (ghost) and *hun* (ethereal soul) had a strong impact on pre-Qin society, one that was closely related to ritual, sacrifices, and customs. The idea of *gui* originated in burial customs that emerged at the juncture of the Paleolithic and Neolithic ages. At the time of the *Classic of Mountains and Seas* (*Shanhaijing*), strange-looking, frightening people may have been referred to as *gui*. The “Methods of Sacrifice” chapter of the *Book of Rites* (*Liji*) reads, “The dead are called *gui*; this has not changed in the past five dynasties.” This shows that in the Tang, Yu, Xia, Shang, and Zhou dynasties, the deceased were called *gui*, indicating that the notion that a dead person becomes a *gui* or ghost appeared quite early. The earliest surviving record of *gui* occurs in an oracle bone inscription found in the Ruins of Yin. In such inscriptions, the character for *gui* is an image of the corpse used in sacrificial rituals. In the Spring and Autumn period, this practice died out, and the custom of serving the dead in their ghostly state arose. The concept of *hun* emerged much later than that of *gui*. It was only at the juncture of the Spring and Autumn and Warring States periods that the words *hunqi* (the soul’s energy) and *hunpo* (the soul) began to appear, and the concept of *hun* did not truly cast off its material shackles until late in the Warring States period.

#### From a Tribal Chieftain to a Huaxia Official: The Creation of the Shedigan Grotto and Tribal Memory

Wei Bin(21)

Located at the Liangshanxia (two mountain gorges) in the north of Tangxian County, Hebei Province, the Shedigan Grotto was built in memory of their successful praying for rain by Shedigan, provincial governor of Dingzhou, and the monks under his leadership, in the third year of the Wuding reign of the Eastern Wei dynasty (545 C.E.). Its inscriptions on the tablet record the motivations for the building of the grotto monastery, as well as the history of the Shedigan clan. The grotto can be associated with the description of a lost statue in Liu Shipai’s collection of essays, *Zuoanji*. Thus it can be seen that the grotto was originally called the □ Water Grotto Monastery (□ *shuishikusi*), and the master of the temple was the Buddhist monk Daoneng. Its creation can be understood in the context of the traditions of official worship and temple construction that started in the Han and Jin dynasties. Underlying this was the continuation and transformation of the political culture of local officialdom under the influence of Buddhism. The tablet inscriptions narrate a history of the Shedigan clan in which locations, chiefdom and lineage are the main elements; they contain the memory of the tribal identity of a chieftain who led his people from Huaishuo Town. The Shedigan Grotto demonstrates the multi-layered connotations of official customs, Buddhist and local folk beliefs and customs, and memories of tribal history. As such, it is an important site for the observation and understanding of continuity and change in the historical landscapes of the Han and Jin dynasties under the influence of Buddhism and the northern tribes.

#### The China Merchants Steamship Navigation Bureau’s Change into a Commercial Company in the Late Qing/Early Republican Period and the Game between Merchants and Officials

Yu Heping and Wu Pengcheng(39)

The China Merchants Steamship Navigation Bureau’s transformation from a “government supervised, commercially operated” body to a “fully commercial” company in the late Qing/early Republican period, was an important example of reform trends in government-run enterprises at the time. The case attracted contemporary attention and has continued to do so. In the course of its transformation, the Bureau experienced three stages: the acquisition of statutory rights as a completely commercial enterprise, the defense of those rights, and the realization of full

commercial operations. The process was accompanied by fierce gaming over rights between government and merchants. Ultimately, the favorable political conditions brought about by the Preparatory Constitution and the Revolution of 1911 enabled the full realization of the transfer. On the one hand, the case reflects the difficulty of reforming profitable government-owned enterprises; on the other, it reflects the changing policies and attitudes of government departments in dealing with commercial assets and commercial rights during this period and demonstrates the actual effect of the reform on the relationship between the government and merchants.

#### **Wu Dingchang and the 1919 North-South Peace Talks**

Lin Xuwu and Wang Xingang(56)

In the 1919 North-South peace talks, Wu Dingchang was elected the representative of the North due to the support and recognition he had gained from the Anhui Clique, the Anfu Clique, and Xu Shichang. As one of the decision-makers on the Northern delegation, Wu Dingchang assiduously cultivated the different sides, striving for compromise between them, in an attempt to advance preparations for the talks. In 1919, he tried to lobby for the North's offer of certain compromises to the South on public debt, a legislative assembly and other issues, but when this was opposed by the Anhui Clique, he took a tough stance and tried unsuccessfully to force the South to make concessions. In the end he opted for the negative step of ending the negotiations. The main reason the peace talks failed was that the many factors in their favor did not cohere into a dominant central force that could drive the negotiations. Ultimately, the talks failed because the various participants had irreconcilable differences. Not only did the 1919 North-South peace talks affect the power structure of China's old warlords; they were also an important catalyst for the transition of Chinese society from the old democratic revolution to the new democratic revolution.

#### **Abnormal Shocks to the Silver Exchange Rate in the Early 20th Century and Their Impact on the Chinese Economy**

Du Xuncheng(75)

From the 19th century on, an increasing number of countries adopted the gold standard. Since the 1970s, the long-term trend has been for gold to appreciate and silver to depreciate. China, however, had long used silver and copper for its coinage. In the Republican era, the silver exchange rate experienced two abnormal shocks, one during 1919-1921 and the other during 1930-1935. These fluctuations in the silver exchange rate arose because Western countries shifted their crises to other countries, with a profound negative effect on the Chinese economy. During these crises, the whole Chinese economy suffered interlocking losses. Faced with these crises, China was in a totally passive and weak position, lacking the financial and monetary strategies and economic policy measures required to deal with and resolve the crises in a timely manner.

#### **The Dual Structure of Village Organizations in Medieval Western Europe**

Hou Jianxin(93)

Two trends can be discerned in research on manorial and village organizations in medieval Western Europe. The complex historical phenomena of this period cannot ultimately be explained away either by ignoring the existence of rural communities or by rediscovering them and "leaving the manor behind." To reveal the true history of this period, we must focus on economic and social history as a whole over the *longue durée*, introduce the new concept of the "mixed manorial-village community," clarify the logical relationship of the two, and construct an analytical framework for the dual structure of rural organizations in Western Europe. In this concept, "manor" and "village" are two parallel and coexisting components whose combination is characterized by the term "mixed community." The feudal manor and the village community, with its long history, were never integrated but nor were they completely independent; rather, their tense relationship of collaboration and confrontation drove the development of rural organizations. That relationship was the basis of the dual structure and unique historical characteristics of the rural organizations of Western Europe. The idea of the medieval rural community had a profound impact on Europe and is a historical heritage worthy of study.

**The Establishment of Loan Chests and Secured Loans for Teachers and Students at the University of Oxford in the Middle Ages** Xu Shanwei and Qiu Yang(107)

The loan chest, initiated at Oxford in 1240, was a charitable interest-free student loan fund peculiar to medieval English universities. By the mid-16th century, churchmen and secular elites had raised funds to set up 22 loan chests at the university with total funds of some £1880. The university drew up regulations for each chest and arranged specialist auditors and managers for routine management and supervision. The latter not only provided interest-free secured loans to eligible teachers, students, the university and its colleges in accordance with regulations, but also made flexible loans to the university and its components and members who were in dire need through "joint secured loans," "continuous secured loans", etc. The loan chests emerged in response to the "widespread poverty" of teachers and students and the paucity of funds in the medieval university itself; and the fashion of raising funds to encourage learning in Western Europe at the time helped it bear fruit. The establishment of the loan chests fostered the development of medieval English universities.

*Discussion and Comment*

**Reexamining the Clan Affiliation and Origins of the Southern Han Imperial Family**

Wang Chengwen(131)

The clan affiliation and origin of the Southern Han imperial family have been important issues for scholars at home and abroad for the past century, but these viewpoints' major evidence and reasons still merit discussion. The historical records' statement that the Southern Han imperial family came from a northern clan is credible. The theories of "Tazi descendants(大食人后裔)" and "barbarian chieftain" of the Li and Liao of Lingnan put forward by Fujita Toyohachi and Kawahara Masahiro respectively are based mainly on their differing interpretations of the existing historical sources. These interpretations are rather farfetched and also reflect their basic understanding of the history of Lingnan in the Tang dynasty. The northern origin of the Southern Han imperial family and its relationship with the many northern families moving southward made the Southern Han distinctive among the Five Dynasties and Ten Kingdoms, and also meant that it had an important and special place in the two thousand years of Lingnan history.

*Academic Review*

**Reviewing the Formation of Modern France in the Light of the New Fiscal History**

Xiong Fangfang(147)

The rise of the new fiscal history in French scholarship is closely related to the formation of the early modern state. In its examination of the evolution of the fiscal system and its specific practice, the new fiscal history puts particular stress on taxation as a relatively independent factor and explores its dynamic relationship with political and social change. On the basis of comparative research, the new fiscal history redefines historical state forms in terms of drawing on fiscal resources. New fiscal historians believe that the origins of modernity in France can be traced back to 1250-1350. Examination of the relationship between public taxation and state formation and the fiscal practices of the absolute monarchy has led to in-depth reflection on the origins of modern France and the political and social character of France in the late Middle Ages and the early modern period.

*Historical Notes*

**The Social Organization of the Northern Tribes in the Pre-State Period (Second-11th Century)**

Yang Jun(165)

**A New Exploration of the Income, Expenditure and Inventory Statistics of the Silver Treasury of the Ministry of Revenue during the Xianfeng Reign**

Liao Wenhui(178)



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