

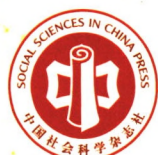
历史研究

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Research Articles

Discussing the Reconstruction of Ancient History from the Perspective of the Development of Archaeological Theory and Methods

Chen Chun(4)

The “dual evidence methodology” that emphasizes the combination of historical documents and archaeological materials is often considered to be a feature of Chinese ancient history research (especially ancient history reconstruction), but problems arise when the two kinds of evidence are combined indiscriminately and without examination. Archaeology and historiography differ greatly in research objects, methods, and expertise. Therefore, the relationship between the two should be one of complementary information, rather than the confirmation of specific dates, events or people. The development of theory and methodology has enabled contemporary archaeology to carry out relatively comprehensive historical reconstruction in terms of environments, technology and economics, ways of living, social structure and even ideology, while historiography has shifted from simply focusing on political history to an integral history that includes social, cultural and other history. Researchers analyzing historical materials should have a critical perspective on the historical literature and understand that historical sources and archaeological materials are the products of history rather than history itself. They need to recognize the impact of contemporary preference and value orientations on the reconstruction of ancient history, and distinguish between “the true state of affairs” and “opinions.” The current study of ancient history urgently needs to break through the conventional “dual evidence methodology.” Using new archaeological and historiographical paradigms to carry out and refine multidisciplinary research, integrating and interpreting our material, should be the only choice for the reconstruction of ancient history in the 21st century.

A New Discussion of the *Feifang* Hunts of the Yuan Emperors and the *Xibaochi* (Sibayuĉ) and *Guichi*

Li Zhian(21)

After Kubilai Khan established the Yuan dynasty, the emperors followed the old custom of the four previous Mongol Khans and held spring *feifang* (loosing for flight) hunts on the outskirts of Dadu and autumn hunts at the Eastern and Western retreat palaces and Sanbulachuan (Sayin Bulagh) near Shangdu. Large-scale hunts mainly occurred under the emperors Kubilai, Chengzong and Yingzong. The *xibaochi* eagle-trainer households, which were responsible for rearing the eagles, began to obtain their permanent status in household registration under Ogotai. Xinghelu and Tchagan-nor were two gathering places located near Shangdu for the imperial *xibaochi* (eagle trainers). The general office managing the eagle households in all the administrative *lu* and the one for the Renyuyuan and Renyudu were the institutions overseeing the *xibaochi*. The *Shibaochi Wanhū* and *Shibaochi Youshou Wanhū* (literally means respectively “ten-thousand-strong *shibaochi* households” and “the right-hand ten-thousand-strong *xibaochi* households”) used the eagle households in Liaoyang Province and the middle and lower reaches of the Yellow River as the bases of their troops. By the time of Emperor Wenzong, the number of the *xibaochi* “*aima*” (eagle troop) had as many as 14,024 eagle trainers under it, forming a large branch under the Kheshig. The *guichi* moved fast on foot and hunted with hounds in the imperial hunts. *Xibaochi* and *guichi* worked together in the same way as customary “eagles backed by hounds” of the grasslands. The spring and autumn hunts near Dadu and Shangdu can serve as a barometer for gauging the Yuan emperors’ adherence to Mongolian tradition and their acceptance of Han culture.

Rethinking the Commercial Policy of the Ming Dynasty

Zhang Mingfu(40)

Academics fall into two camps with regard to the commercial policy of the Ming dynasty: one holds that it “restrained commerce”; the other that it “valued commerce.” There were occasional mentions of “developing commerce” (*tongshang* 通商), but the issue was never comprehensively and systematically discussed. An examination of historical records shows that the idea of developing commerce actually arose in the Western Zhou and Spring and Autumn

periods, but was replaced alternatively by “restraining commerce” and “allowing commerce” from the time of Warring States and the Qin and Han dynasties to the Tang dynasty. It was resurrected in the Song, when “restraining commerce” and “developing commerce” entered a new phase that lasted to the Yuan dynasty. Under the Ming, the policy of restraining commerce still existed, but with the passage of time it had become a spent force, while the policy of developing commerce had been implemented at the national level and permeated many Ming economic and social institutions. The curtain fell on the policy of restraining commerce no later than the Wanli period, with the formal establishment of the policy of developing commerce. The “valuing commerce” approach was simply an element in and surface manifestation of “developing commerce.”

Chinese Coolie Deaths in the 1850s and Their Impact on British Immigration Policy

Tang Shuiqing(54)

In the 1830s and 1940s, after the British and French had abolished slavery in their Latin American colonies, Western colonists and local governments took a number of measures to actively recruit Chinese laborers. The large profits and lack of supervision made the organizers of such shipments ignore the conditions on board and the state of coolies, leading to the frequent large-scale occurrence of deaths at sea. In 1850, the deaths of Chinese coolies on the British ship “Lady Montagu” shocked British society. This incident and its successors made the British government change the policy of not intervening directly in coolie emigration and established a government agent emigration model that not only avoided direct clashes with Chinese law but also supervised and checked coolie emigration and drew up laws governing the situation, in an attempt to control and manage illegal coolie emigration on British ships, in the British colony of Hong Kong and in the Chinese treaty ports, and to reduce deaths in transit. This had a certain effect on reducing coolie deaths at sea, and also had a far-reaching impact on the legalization of coolie emigration.

The Dissemination, Understanding and Application of the Concept of “Modernization”(Xiandaihua 现代化) in the Republic of China

Huang Xingtao and Chen Peng(70)

“Modernization” has been one of the most important concepts in China over the past century. It first took off in China in the late 1920s and early 1930s, in multiple international and domestic contexts that merit study. When the concept was introduced, it was applied in pursuit of the overall call for “national modernization,” and expressed a comprehensive intellectual trend that synthesized multidimensional transformations. There was not, as previous scholars thought, a clear change from valuing culture to valuing society and the economy. In the 1930s and 1940s, the term spread even further afield and intellectuals’ understanding of the concept also deepened, but the relationship between “modernity and tradition” was not then a conscious proposition in intellectual history. The Kuomintang, the Communist Party and the Chinese Youth Party used the concept of “modernization” to carry out social and political mobilization and even history writing in accordance with the needs of their respective political positions and ideologies. History writing on the lines of the revolutionary history model created by the Communist Party not only applied the concept of “modernization” but also concerned itself with analyzing and interpreting the logical relationship between “revolution” and “modernization.”

The Relationship between the Communist Party of China and the Soviet Union during the Acceptance of the Japanese Surrender

Zhou Jintao(91)

After Japan’s unconditional surrender, the issue of who would accept the surrender became the focus of a struggle between the KMT and the Communist Party of China. Bearing in mind specific Soviet interests in China, the Soviet Union explicitly supported the KMT as the legitimate actor in accepting the surrender. However, with the increasingly evident conflict between the US and the Soviet Union, especially the close relationship between the US and the KMT, the Soviet Union’s strategic interests in the Far East and its privileges in China were threatened, which led to their thinking of Soviet China policy. Although it still nominally recognized the legitimacy of the KMT as recipient of the surrender, it in fact mounted a strong resistance to the KMT takeover of the Northeast while at the same time increasing its support for the Communist Party’s armed move into the region. Upholding the principles of independence

and autonomy, the Communist Party utilized the conflict of interest between the Soviet Union on one side and the KMT and the US on the other. Making a timely adjustment to their strategy for acceptance of the Japanese surrender, the Party largely realized its strategic goals in the Northeast and gained the initiative in the struggle against the KMT.

A View of Exchanges between the Civilizations of Greece and the East in the Early Archaic Period

Li Yongbin(105)

Greek writers of the archaic period and classical antiquity recorded exchanges and interactions between Greek civilization and those of the ancient East, but the paucity of Greek civilization of some orators and politicians in late classical antiquity ignored these contacts. In early modern times there was a surge of interest in the uniqueness of ancient Greek culture that deliberately skirted the influence of the ancient Eastern civilizations on Greece. From the 19th century on, scholars started to concern themselves with the Oriental elements in Greek civilization, but some went to extremes in emphasizing the Oriental factor. Studies of the Phoenicians and the Al-Mina site reflect the complex interactions and exchanges between the civilizations of Greece and the Orient. Related thinking revolving around "the great tradition and the great gap" and connecting up "the great gap" in the field of ancient history shows that theories and methods in the study of early Greek history have changed from being founded on written sources to being founded on archaeology, and thence to a combination of the two.

An Analysis of Greek Exiles in the Political System of the Persian Empire

Li Lihua(120)

Scholars have generally assumed that in the political system of the Persian Empire, Greek exiles held lower official positions and were as a whole excluded from the Empire's substantive bureaucracy, limiting their political role. Nevertheless, in terms of the history of Graeco-Persian relations, the exchanges and interaction between the two civilizations made it possible for the exiles, even without high office, to participate in handling Greek affairs that concerned the Persians and even occasionally in non-Greek affairs. In political practice, they proffered suggestions and proposals, and were thus highly valued and well treated by the ruler. The loose nature of the Persian bureaucracy provided opportunities and space for Greek exiles to participate in politics. Greek affairs were a priority area for the Persian Empire, so the historical position of Greek exiles in the Persian political system deserves further attention.

Academic Review

Paradigm Construction, Transmission and Transformation in the Early Modern History of Western Art

Liu Jun(135)

The centuries from the Renaissance to the early 19th century were an important period for the construction, transmission and transformation of the paradigm of early modern Western art history and the establishment of a classical art history tradition. The art history of the Italian Renaissance combined a biographical form of art history and an antiquarianism that included the history of ancient art, both of which were widely diffused in Europe. In the late 18th century, the Prussian art historian Winckelmann creatively combined the two types of history on a foundation of Enlightenment philosophy and aesthetics. On this basis, Hegel developed the history of art into a history of the spirit. At this point, early modern Western art history constituted a coherent tradition of "classical art history." The paradigm of ancient Greek and Italian Renaissance art was established and generally accepted, and it was classical aesthetics that came to dominate the writing of art history. From the mid-19th century, with the rise of the historiography of art in modern universities, there was a change in the principles underlying the construction of art history.

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Garrison Agriculture in the Frontier Forts and Western Regions under the Han Dynasty's Emperor Wu: Archeological Discoveries Relating to Garrison Fields in Luntai and Quli

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