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Special Articles

The Development of the *Jiuqing* (Nine Ministers) System in the Han Dynasty Sun Zhengjun(4)

The term *jiuqing* (Nine Ministers) evolved over the course of the Han dynasty, from initially being a general term for a number of official positions of the same rank to referring specifically to nine ministers including the *taichang* (Minister of Ceremonies) and the *guangluxun* (Minister of the Household). In the early years of the Western Han, the *jiuqing*, all of whom had salaries of “Er-qian-shi”, were the top officials in charge of substantive affairs in the central government. Early in Emperor Wu’s reign, the salary-rank of “Er-qian-shi” for central officials had changed, now denoting similar official positions at this level. By the fall of the Western Han, *jiuqing* still did not specify nine positions, but the nine offices of the *taichang* were above other “Er-qian-shi” *jiuqing* offices. Basing himself on the institutional traditions of the Han dynasty and copying Yao’s abdication in favor of Shun, and embellishing his rule with Confucian ideas, Wang Mang created an alternative *jiuqing* system of *san gu qing* plus *liu qing* (Three Departments and Six Ministries). The Eastern Han inherited Wang Mang’s ministerial structure, but at the same time followed the Western Han tradition. It established a *jiuqing* of nine ministers including the *taichang*, and reordered the bureaucratic structure, eventually setting up a mature *jiuqing* system. The evolution of the *jiuqing* was driven jointly by the ancient classics, stories from tradition, rational administration and political motivations; Wang Mang’s restoration of the ancient system was not its only driving force.

Border Forms and Border Consciousness in the Song

Huang Chunyan(22)

The Song delineation of borders was diverse, ranging from blurred dotted lines, blurred slabs, and clearly marked strips and lines. The main factor influencing these forms was relationships; the degree of clarity of the border was proportional to the degree of confrontation in the relationship. The Song dynasty’s main purpose in delineating borders was dealing with immediate security concerns, revolving around separating registered and unregistered populations and land, protecting the source of taxes and corvée labor and ensuring the safety of prefectures and counties under direct control. This demonstrates the Song took a pragmatic approach to constructing relations with their neighbors alongside the *hua-yi* order (of Chinese vs foreigners/barbarians). The Song delineation of borders and the concepts they reflected were marked by the characteristics of their times. Overall, however, they carried on the various traditions innate to ancient China. Their approach did not signify change, nor is it necessary to interpret it in terms of “early modernity.”

From *Fenfan* to *Fensheng*: The Early Qing Development and Standardization of the Provincial System

Fu Linxiang(41)

After the Yuan dynasty’s introduction of a provincial system, the early Qing dynasty’s action in making Jiangnan, Huguang and Shaanxi into provinces represents a special process of

provincial division. In terms of administrative divisions and bureaucratic levels, the reordering of the three provinces' structure into commissions for administration (*buzhengshisi*) and surveillance (*anchasi*) and the setting up of governors (*xunfu*) were gradually completed between the 18th year of Shunzhi (1661) and the 16th year of Kangxi (1667). The functions of the regional governors that the three provinces had retained were altered, with a new administrative relationship being established between them and the two commissions. From this point, the provincial governor had jurisdiction over the two commissions and the three provinces were in fact divided into six. This process saw not only partial reforms addressing regional issues but also national policy changes, each driven by different forces. This was followed by the process of standardization recorded in the *Qing Huidian* (*Official Qing Statutes*). *Fenfan* (division of feudatories)" records changes in the three provinces' administration commission offices and their jurisdiction; *Fensheng* (division of provinces) recognizes the new provincial administrative organs (governments) and new jurisdictions. The discussion of and royal assent to the *xunfu* having the highest rank among provincial officials, in the 9th month of the 13th year of Qianlong (1748), showed the court's confirmation of the new provincial system. The standards in the *Qing Huidian* in the Kangxi and Yongzheng reign periods varied with changes in understanding; that compiled in the 23th year of Qianlong (1758) recorded that China had eighteen provinces and provincial governors were local officials, confirming the statutory position of the eighteen provinces and the provincial system of the Qing dynasty.

An Analysis of the Authorized Text of Sino-Foreign Treaties in the Late Qing Dynasty

Guo Weidong(61)

Treaties are very important for international exchanges, and the language they use represents the official language of communication between states. During the Qing dynasty, the authorized text of Sino-foreign treaties underwent a change: before the first Opium War, a treaty's official language was that of both parties or a third party, reflecting the idea of equality; but after the Opium War, "inequal" became the leitmotif of treaties, although tradition and custom meant that the Chinese text was still official. The Treaty of Tianjin of 1858 between China and Britain completely changed the position of the official text, launching an era in which the foreign language text was the official standard in Sino-foreign treaties. This represented a linguistic imposition on China on the part of the powers. One cannot overplay the "national" component and "ethnic" coloration of Qing rule in treaty texts; the texts do not reflect any heightened awareness of a "national language" among the rulers.

Sino-Japanese Secret Agreements and Chinese Diplomacy at the Paris Peace Conference

Tang Qihua(75)

The "Sino-Japanese secret agreements" were a focus of disputes between China and Japan over the Shandong issue at the Paris Peace Conference. Before the Conference, the Beijing government's foreign policy had shifted from being "pro-Japanese" to "pro-Japanese, allying with the US." But after Lu Zhengxiang (Lou Tseng-Tsiang) arrived in Paris, after conferring

with the Beijing government, China's policy direction changed to "allying with the US, checking Japan". The representatives of China and Japan engaged in a direct confrontation over the Shandong issue. China decided to submit all its wartime secret treaties to the Peace Conference for arbitration. Japan insisted that the Sino-Japanese treaties of 1915 and 1918 were valid, but the US did not recognize them. China urged that the Min Si Treaty of 1915 could not be used as the basis for Japan's acquiring German rights and interests in Shandong. The Chinese delegation were originally unaware of the details of the Sino-Japanese secret treaty of 1918; they only learned its full contents during the Peace Conference. At the Conference, China demanded that Germany's prewar rights and interests in Shandong be directly returned to China, but Japan proposed to take them over and pass them on to China under certain conditions. In accordance with the changing situation at the Peace Conference, the US and Japan reached a compromise. They avoided the question of whether the treaties were valid, and decided to let Japan take over Germany's economic rights in Shandong. Japan made an oral statement to the effect that complete sovereignty over the Shandong Peninsula would be returned to China without delay. After China refused to sign the peace treaty with Germany, the Chinese delegation recommended that the Beijing government take a firm position on not recognizing the secret treaties, allowing international mediation over the Shandong issue, and refusing to negotiate with Japan. The resolution of the Shandong issue thus shifted to a new channel.

The Arginusae Trial and Athenian Democratic Politics

Yan Shaoxiang(96)

The Arginusae trial has always been seen as a classic case of the way democracy can undermine the rule of law. However, in-depth analysis of the records of Xenophon, Diodorus and others show that during the attempted rescue of the sailors, the generals erred by mismanaging the task and putting insufficient effort into it. This resulted in a serious non-combat reduction in Athenian fighting power and angered the Athenians. During the trial, Theramenes, who had been in charge of the rescue operation, his supporter Callixeinus, and others, used the anger of the Athenians to put forward illegal votes at the Council. He also used changes in the composition of members of the Ecclesia to twice defeat its efforts to solve the issues according to the rule of law; the result was the execution of six generals. The trial reflects the inherent weakness of the Greek city-state rather than the tension between democracy and the rule of law. It made the elite class use its political experience and power and the tolerance of democratic politics to break down the rule of law barriers of the Athenian city-state. The Arginusae trial occurred as a result of multiple factors: the long-term pressures of war on the city-state system, the errors of the generals, and elite manipulation.

William of Malmesbury and the "Middle Course" of Historical Writing on the Norman Conquest

Yu Wenjie and Liu Ming(116)

After 1066, historians of the Norman Conquest fell into two opposing camps: the Norman school, which served "Norman legitimation" and praised the Conquest; and the English school, which dwelt on trauma and suffering and criticized the harm it had done to England. For the first time in the

historiography of the Norman Conquest, William of Malmesbury sought a “middle course” to balance the interests and sentiments of the Normans and the English. He described the positive influence of Norman Conquest on England but also the harm and oppression it had brought, ultimately creating a positive image of the Conquest. The “middle course” became a tradition for Anglo-Norman historians’ writing of the Norman Conquest; it interacted with dynastic politics, and furthered the formation and integration of Anglo-Norman society.

Discussion and Review

A Discussion of Unrecorded Ancient States in Western Zhou Bronze Inscriptions and Related Issues

Zou Fudu and Machao(129)

In Western Zhou bronze inscriptions, we can find not a few ancient states unrecorded in documents. Although they have been the subject of some scholarly discussion, there are still many controversies and misunderstandings in the interpretation of the relevant historical facts. Through a synthesis of nomenclature, tomb materials, inscriptions and other clues, we can gain information on the names and locations of clans such as *meng* (郟), *fan* (緡), *ba* (霸), *zhong* (苜), *xiang* (相), *san* (散), *yu* (韃). The relevant material on the ancient states of , 陘, *gou* (侑), *heng* (鞞), *bo* (夔), *liang* (量), *yu* (欲), *mai* (买), *you* (鼬), *guai* (乖), *di* (軹) is scarcer, making accurate information hard to find. The investigation and discussion of unrecorded ancient states provides leads for further research on “ancient feudal lords being called kings,” “the Ji states in Hanyang,” etc.

Criticism and Controversy

***Kunyu Wanguo Quantu* (the 1602 Chinese World Map) and Zheng He’s Discovery of the Americas:**

Disproving Lee Siu-Leung’s Views on the Subject

Gong Yingyan(146)

Both Chinese and foreign scholars recognize that the *Kunyu Wanguo Quantu*, drawn up in Beijing in 1602 by the Italian missionary Matteo Ricci in the late Ming dynasty, crystallized Chinese and Western cultural exchanges. However, in recent years, Lee Siu-Leung, President of the Zheng He Society of Americas, has proposed in a series of publications that *Kunyu Wanguo Quantu* was drawn up by Zheng He “in preparing for his seventh [voyage]” to the Western Ocean, and “the map was drawn up between 1428 and 1430,” proving that “Ming dynasty Chinese arrived in the Americas before Columbus.” Lee’s works have had a great influence at home and abroad, and are praised as “earth-shaking” by some experts. However, his views are historically wrong and logically absurd, and are not supported by a careful analysis of the Chinese and foreign materials he drew on.

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An Examination of the Size of Internal Jurchen Migration in the Jin Dynasty under the Meng’ An System

Fan Xuehui(166)

Raynal’s Theory of the Degeneracy of America and the European Imagination of “the Other” in the Age of Enlightenment

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