HISTORICAL RESEARCH

CONTENTS

Editor's note: Historical research is the basis of all the social sciences. It shoulders the mission of "exploring the relationship between nature and human affairs and examining changes from ancient time to the present." In historical research, this requires us to be skilled at dealing with the relationship between the fragment and the whole; we must not only be good at the historical details and at starting from historical fragments to explore what is hidden and to resolve sentiment and dispel doubts, but must also be able to go beyond, avoiding falling into the mire of fragmentation and failing to see the forest for the trees or taking sesame seeds as pearls, and likewise avoiding the lack of an understanding and grasp of the overall historical situation. In the new era, Chinese historians must stand at the commanding heights of history and the times, adhere to a long-term, developmental overall perspective, and carry forward Chinese historiography's fine traditions of truth-seeking and pragmatism. Only in this way can we carry out in-depth research that is well thought out and filled with soul; only then can our unceasing exploration of the inherent logic and rules of social change provide a useful reference for the sublation of human civilization. To this end, our journal invited five scholars to discuss these issues.

An important feature of China's middle antiquity period was the new cultural genes brought by Buddhism. The introduction of Buddhism not only reshaped the world of beliefs in China, but also brought new political ideologies which had an important impact on political ideas and practices. The era was permeated by religious thought that enriched political history. In imitation of the Buddha Dīpaṃkara Vyākarana, Emperor Wenxuan of the Northern Qi Dynasty spread his hair on muddy ground and had Monk Fashang, whom he considered to be a previous Buddha life, tread on it. In so doing, the emperor claimed the role of Chakravartin, the ideal Buddhist ruler, with a view to strengthening the political and religious dimensions of his sacred rule. The Dīpaṃkara Vyākarana played a special role in the Buddhist religious system and contained significant religious and political meanings. Originating in the Gandhara area and rarely found in India, in China it became an important religious theme and political idea in middle antiquity. On the one hand, this illustrates the complexity of the political culture of the times; on the other, it reflects the cosmopolitan openness and tolerance of Chinese civilization, which is another important reason for its longevity.

It has been widely accepted that the title of Chinggis Khan (*Činggis Qan*) originated from

the ancient Turkic *čingiz* (terrifying, ferocious, strong, robust). The name Lačïn Bayanguq *čingis*(腊真巴彦谷成吉思) appears in a military supplies manuscript Or. 8212/76 (2) in runic script from the Uighur kingdom of Xizhou (西州回鹘王国). There *čingis* means "the strong." The Mongolian *činggis* may have originated in the ancient Turkic *čingis* "the strong," or may come from the plural form of the noun *čing*, which means firmness and strength in Mongolian. The root of *činggis* is *čing*, which may belong to the common vocabulary of the Altaic languages.

A New Examination of the Chinese Dynastic Title *Da Yuan*, with a Discussion of Mongolian and Han Political and Cultural Exchanges in the Yuan Dynasty   Li Chunyuan(59)

Mongolian, Tibetan and Tangut sources show that the Chinese dynastic title "*Da Yuan*" (Great *Yuan*) was a political symbol universally applicable to all the subjects of the Yuan dynasty. However, people from different cultural backgrounds perceived the term in different ways. The interpretation of *Yuan* as vast territory given in *Dihao Zongxu* (Preface to the Section on Imperial Titles) of the *Jingshi Dadian* (Compendium of Statecraft) probably reflected the ideas of the Mongol literati (*bicigci* or *bitikchi*) in the *Menggu Ju* (Mongol Bureau), which had participated in the compilation of the *Jingshi Dadian*. Among Han Confucians, the mainstream interpretation of *Yuan* was *ren* (benevolence). Official texts in the Chinese language constructed a dynastic image of rulers following the Way of Heaven and winning and governing the world with benevolence. Under their influence, Mongol cultural circles started using the Mongolian terms corresponding to *ren*, *minxin* (popular sentiment) and so on more frequently in political expression. Overall, the dynastic title *Yuan* was the outcome of multicultural contact and absorption; it cannot be covered by the simplistic duality of a "Mongol-Chinese division."

Joint Defense and Governance of the Sichuan-Yunnan Border Region in the Late Qing Dynasty
Zhou Zhisheng(78)

In response to the Tibetan crisis of the late Qing, the dynasty moved to defend Tibet. Recognizing the importance of integrated security for the Sichuan-Yunnan-Tibet region and seeing the Sichuan-Yunnan border area as a vital connecting link for the three provinces, the Qing court continued to deepen and strengthen management of the Sichuan-Tibet border affairs. The establishment of a Minister for Sichuan-Yunnan Border Affairs and the readjustment of the border area establishment carried on the traditional strategy whereby Sichuan and Yunnan cooperated in managing Tibet, but it also represented a breakthrough in that strategy. The Minister for Border Affairs, Zhao Erfeng, not only put forward an overall plan for constructing the joint governance and defense of the Sichuan-Yunnan border region, but also gave substantial impetus to these tasks through the reform of border affairs. The joint governance and defense of the border region in the late Qing emerged from Sichuan and Yunnan's cooperation in the maintenance of border security and their encouragement of native officials in the Sichuan border region. Under the influence of these factors, the region changed and developed. This offers an important window on late Qing governance of Sichuan-Yunnan-Tibet and a way of

comprehensively understanding and grasping the border issues at that time.

The Tanaka Cabinet's Policy of Supporting Chiang Kai-Shek and Opposing the Chinese Communist Party: The Cooperation between Chiang and Japan (1927-1928)　　　　　Wang Meiping(97)

After the April 12 counter-revolutionary coup, Japan's Tanaka Giichi Cabinet, bearing in mind Japan's competition with the Soviet Union in China, its own anti-Communist ideology, and the maintenance of its colonial rule over East Asia, promoted policies targeting China's national revolution. These included "abandoning Wuhan and supporting Nanjing," "a compromise between north and south" and "supporting Chiang in defeating the Communists." Japan thus became the spearhead of the imperialist powers' anti-Communist policy in East Asia and was an important external cause of the Wuhan national government's rifting with the Chinese Communists. "Supporting Chiang in defeating the Communists," and "separating out Manchuria and Inner Mongolia" were two elements of Japan's strategy against China that were launched at its Oriental Meeting. Japan's actual intent was to bisect China along the Great Wall and the Yangtze River in order to protect its privileges in Northeast and North China and the Yangtze River basin. Therefore, Japan and Chiang Kai-Shek cooperated under the aim of opposing the Chinese Communist Party in the south of the Yangtze. However, when Chiang crossed the Yangtze and went north, Japan adopted a policy of supporting Chang Tso-Lin against Chiang, causing the final collapse of Japan's cooperation with Chiang. Thereafter, "opposing the Communists" set the basic tone of Japan's China policy throughout the fourteen years of its war of aggression.

The Shift in the Nanjing National Government's Diplomatic Focus within a Framework of Multilateral Relations (1937-1940)　　　　　Xiao Zili and Cai Zi(117)

In the early stages of the full-scale Anti-Japanese War, influenced by the ideas of "world war" and "international resolution," the Nanjing national government had both wartime characteristics and prewar inertia in the diplomacy, focusing on forming alliances with Britain and the Soviet Union. From October 1938 on, conflict between the US and Japan in the Asia-Pacific intensified, and the US began to take a positive role in aiding China to resist Japan. However, being then under constant pressure from Europe, Britain kept compromising with Japan, leading the national government to start reordering the relative primacy of its relationship with Britain and the US. Wartime diplomacy presented a diversified situation in which Britain, the Soviet Union and the US were of equal importance. During August and September 1939, Germany and the Soviet Union signed a non-aggression pact and war erupted in Europe. To join the British and French camp and at the same time find a joint solution to the Sino-Japanese War and the war in Europe, the national government at one time considered declaring war on Germany or recalling its ambassador. However, given that the international situation was far from clear, it decided to align with Britain and France, but without making this public. The US factor was of vital importance in this course of action. It was not only the national government's standard for its policies on the European war but also its new diplomatic focus. After 1939, the US significantly increased its aid to China, cooperating with and consolidating the national government's foreign

policy of putting the United States first. Correspondingly, Britain and the Soviet Union fell back to the "second front" of the government's foreign policy.

The Anne Gunter Case and Society, Religion and Politics in Early Modern England

In 1604, a twenty year old woman named Anne Gunter from North Moreton in Berkshire fell ill. Her father, Brian Gunter, believed her illness to be bewitched by demonic possession and accused three local women of being witches. When he lost the court case, he appealed to King James I. Eventually, however, Anne confessed that her symptoms were false. The case reflects the social and political situation in early modern England. At the level of rural society, it reveals conflicts between rich and poor and within upper class families; in the upper class of politics, it shows that elite and royal attitudes toward witchcraft cases were based not only on their own attitudes to withcraft but also on political considerations; and at the level of religion and politics, it can be regarded as reflecting a series of conflicts between Anglicanism and Puritanism.

The Temporalization of Democracy in de Tocqueville and Its Limitations

Until the enlightenment era, democracy was a relatively static category within other political systems. In Tocqueville's narrative, however, democracy and aristocracy were a dynamically opposed pair of concepts. Democracy was the rector, guiding the direction of historical movement; in the course of time, it would weaken the aristocratic system and foster a new level of equality. Consequently, in Tocqueville's eyes democracy was an open and unfinished concept. Along with the temporalization of the concept, ancient democracy, long considered a model, lost its referential significance; the temporal nature of democracy meant that past, present and future were integrated into a movement toward equality. History thus acquired a temporal standard. However, his own limitations meant that Tocqueville did not fully understand the spatial diversity of the democratic process and the mechanism that produced bourgeois inequality.

Racism and the Rise and Fall of Intermarriage between Indians and Whites in the Fur trade of North America

Unlike the conflicts between Native Americans and whites on the agricultural frontier, the development of the fur trade of North America was a model of cooperative frontier development among Indian and European fur traders. Racism was initially latent and not visible: many fur traders married local Indian women and, following Indian customs, entered into a "country marriage"(*marriage à la façon du pays*), an arrangement that was at one time very popular in the Northwest. However, with the setting up of the Red River Settlement, the arrival of a large number of white women and the preaching of the Christian church, racist white prejudices came to light. As a result, country marriages were banned and the women involved became the victims of white racism. Under the influence of these factors, the descendants of Indian-white intermarriage underwent a change from Indian to European; ultimately the Métis' fight for independence was defeated and came to an end.

歷史研究

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