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Forum

The Integration of Chinese History and World History (4)

Editor's Note: China today is more than the country itself; it is very much a part of Asia and the World. Chinese historiography in the new era should be established in Chinese history, as well as take a broad view on the world history, and promote the integration and development of history-related disciplines. The dialogue and integration of Chinese history and world history would be an enduring pursuit in historical research and writing. To interweave Chinese history with world history will help to have a more profound interpretation of Chinese history and a more comprehensive understanding of world history, as well as to grasp the law of human social development and explain the true meaning of human civilization in the scientific exploration of human history. The encounter, interaction, and integration of Chinese history and world history constitute not only the rightful development of historiography, but also the only way for the high-quality advance of history as a discipline. This is also the ideal our journal always upholds. Historical studies in the new era call for new theories, new ideas, new interpretations, and new methods. We hope that more historians will break the disciplinary barriers, cross the academic divide, and reach a new peak of truth-seeking in promoting the organic integration of Chinese history and world history. To this end, the journal invites five scholars to discuss the topic of "Integration of Chinese History and World History" for the benefit of our readers.

Research Articles

Research on the Status Transition from House Serfs to Registered Pariahs

Zhang Rongqiang(46)

The laws and regulations strictly regulated the status of common people and serfs in

ancient China. The differences in their identities were explicitly reflected in the household registration system as well. From the Warring States period to the early Han Dynasty, the major legal origin of serfs was from convicted criminals. Based on the concept that “criminals are not human beings”, “serfs in the house” would be treated as property and would be attached to the household registration of their lords. None of them would be counted into the family population or the official household registration independently. After the middle period of the Western Han Dynasty, bankrupted peasants became the major source of serfs. Subsequently, the idea that serfs were also human beings gradually took root in the minds of rulers. Thus, serfs were first registered into the household system during the Wei and Jin Dynasties, on par with commoners in the official household registry, symbolizing the formation of the Liangjian identity system (a system identifying people as commoners or mean persons). Afterwards, the rulers eliminated the methods for commoners to be reduced to serfs by prohibiting them from selling and redeeming themselves. As far as the status of serfs is concerned, distinct characteristics can be found when comparing the Wei, Jin, Sui and Tang Dynasties with the Qin and Han Dynasties.

Fighting for the Divine Rights: Research on Chinese Offering Sacrifices to Gods in the Northern Wei Dynasty Zhao Yonglei(74)

The Chinese suburban offering of sacrifices to heaven is of great significance, as it showed the divine rights and legitimacy of the rulers of the Northern Wei Dynasty. Emperor Daowu demonstrated the legitimacy of his rule by holding the Chinese ceremonies of enthronement and suburban offerings with no essential differences from those of the Sixteen States. The suburban sacrifice offering system established in the early years of the Tianxing period did not completely accord with Zheng Xuan’s theory of rituals, and it manifested distinct differences from Wang Su’s theory of combining suburban sacrifices with circular mound sacrifices which was followed by the Sixteen States. This resulted in his taking a stance against the Eastern Jin’s imperial government. Based on Zheng Xuan’s theory of separating suburban sacrifices from the circular mound

sacrifices, Emperor Xiaowen transformed the suburban sacrifice system and changed its practitioners from officials to emperors. Xianbei's old rituals of western suburban offerings to heaven ended, and the supremacy of the Chinese ceremony of suburban offerings to heaven was established. After moved the capital to Luoyang, Emperor Xiaowen demonstrated that the divine rights belonged to the Wei. The disputes over the legitimacy of rule between the southern imperial government and the northern imperial government gradually reached their climax. The concept of legitimacy in the Northern Wei government imitated the Wei's system and inherited the Han's system; it also inherited the concepts of the Western Jin. The system of the Northern Wei was more similar to the system established by Emperor Ming of Cao-Wei after the first year of the Jingchu period. To some extent, it reflected its rulers' determination about their legitimacy in surpassing the Southern Dynasties and following the Cao-Wei Dynasty.

The Evolution of Law During the Ming Dynasty—A Focus on the “Qianqi” Clause

Liu Zhenggang and Gao Yang(98)

Given the experience regarding military spouses and dependents throughout prior generations during the early Ming Dynasty, and for the purpose of establishing garrisons, the policy of bringing wives into garrisons was first launched in the 24th year of Emperor Hongwu's reign. At the time, this policy was expedient, and its enforcement was not strict. In the first year of the Zhengtong period, due to increasingly many deserters, the *qianqi* clause (referring to a woman who accompanies her exiled husband) was added to the *Itemized Precedents of Military Administration*, transforming this expedient measure into a formal regulation. During the Zhengde period, the clause was absorbed into the *Da-Ming Huidian*, becoming a part of the national law system. During its judicial practice, the phenomenon of taking fake wives and buying wives created various social problems. Adjustments to the enforcement of this law were issued by the imperial government to solve such problems. Among the interactions between central and local authorities over enforcing the *qianqi* policy, civil service and military departments had disputes due to

their differing positions. Based on the role of military spouses in consolidating garrisons, however, the clause continued even after the end of the Ming Dynasty, despite the disadvantages brought about by its enforcement. The evolution of *qianqi* clause reflects a universal phenomenon of the Ming Dynasty's laws, which in its enforcement reacted to the trend of times and evolved dynamically.

Why Copper Coins Are Common in the Countryside: The Circulation and Replacement of Small Currency in North China During the Late Qing Dynasty and the early Republic of China Han Xiang(119)

After a series of currency system reforms in the late Qing Dynasty and the early Republic of China, the official status of copper coins transformed from being an auxiliary for copper cash, to being equal to copper cash, to surpassing copper cash as the subsidiary currency, and to being melted into a minted currency by copper cash. But the copper coin was an undervalued currency with a face value higher than the value of the copper it contained. Because the government's maintenance of the value of the copper coin varied greatly between urban and rural areas, the circulation of copper coins was well banked in urban areas but rejected in rural areas, which aggravated copper coin crises. During the First World War, the Market Stabilization Currency Bureau, mints, copper smelters of the Beiyang government and, in particular, Chinese merchants hired by the Japanese businessmen after Japanese occupation of Qingdao, caused the copper cash in the northern Chinese countryside to drain away, and the circulation of copper coins thus increased significantly. After the First World War, copper coins replaced copper cash as the principal small currency and the benchmark of market in North China. As a result, the traditional urban-rural monetary system centered on "silver tael-copper cash" also transformed into a new "silver dollar-copper coin" system. It can be seen that there was a great tension between institutional currency system reforms and social practices; in addition, the Japanese invasion force became an important external cause of changes to the currency system in modern China.

A Study of the Kingship of Medieval England in Light of the 1381 Uprising in Cambridge

Xu Mingjie(146)

With the development of the feudal state in medieval England, the local power of the monarch gradually increased. The 1381 Uprising in Cambridge was a typical case for exploring the way in which kingship operated in locality. The shaping of the political landscape in Cambridge by the monarch, which favored the Cambridge University over citizens, was the deep-rooted origin of the deteriorating relationship between those two local parties, thus ultimately leading to the revolt. The subsequent handling of this event by the royal central government reflected its use of arbitrary power and its maintenance of the traditional political landscape in Cambridge. In this event, the royal central government used its routine and arbitrary powers to exert influence upon local society according to the various needs of the situation, which highlighted the resilience of the kingship. The complexity and flexibility of the monarch's local power suggested the maturity of the state's local governance system in late medieval England.

Capital Expansion and the Night in Modern Europe

Yu Jinyao(171)

Night had long been negatively perceived in the ancient and Medieval Europe. However, European's attitude towards night began to change from the early modern time. In the 17th and 18th century, the entertainment and social activities during night became popular in some major urban areas, and nightlife gradually appeared as a new way of life. Meanwhile, from the perspective of production, the working day extended into the night in the middle and late 18th century to the first half of the 19th century. After a long struggle between workers and employers, the system of the eight-hour working day was finally established. But, with the application of the shift work and the "three-shift" working system, working at night was institutionalized. The urbanization caused by the rise and development of capitalism in Europe provided conditions for the popularity of nightlife. In the period of industrializations, due to the capital expansion, nighttime as

a resource was exploited. Therefore, the capital expansion drove the transformation of the night. Nighttime became a new “space” for the expansion of capital during the rapid growth of capitalism in Europe.

Discussion and Review

A Reconsideration of the Authenticity of *Guwen Shangshu* Liu Guangsheng(198)

The unearthing of the Tsinghua Bamboo Slips and other documents provides an important opportunity to resolve the case of *Guwen Shangshu*'s authenticity. Comparing the contents of the Tsinghua Bamboo Slips “Yin Gao”, “Fu Yue Zhi Ming” , “Hou Fu” and “Cheng Ren” with Mei Ze's *Guwen Shangshu* in terms of word usage, word evolution, textual themes, article differences, style and historical background, among other factors, we can draw a conclusion that the latter was indeed a later, supplementary work. It might have been composed after Zheng Xuan but before Mei Ze's donating the book. With the help of unearthed documents such as the Guodian Chu Slips, the Shanghai Museum Bamboo Slips and the Tsinghua Bamboo Slips, we can examine the authenticity of *Guwen Shangshu*, re-examine when it was completed and summarize the gains and losses regarding the methods and paradigms for authenticating forgeries in the Southern Song, Yuan, Ming, and Qing Dynasties, as well as in modern times; consequently, this can open up new horizons for the study of *Guwen Shangshu*.

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